

Studies
in the
Scriptures

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LONDON
BIBLE & TRACT
SOCIETY
BROOKLYN

THE
DIVINE PLAN
OF THE AGES



A HELPING HAND
FOR
BIBLE STUDENTS

"Write Down the Vision and Make it Plain Upon Tables, That Everyone May Read it Fluently." — HABAKKUK 2:2

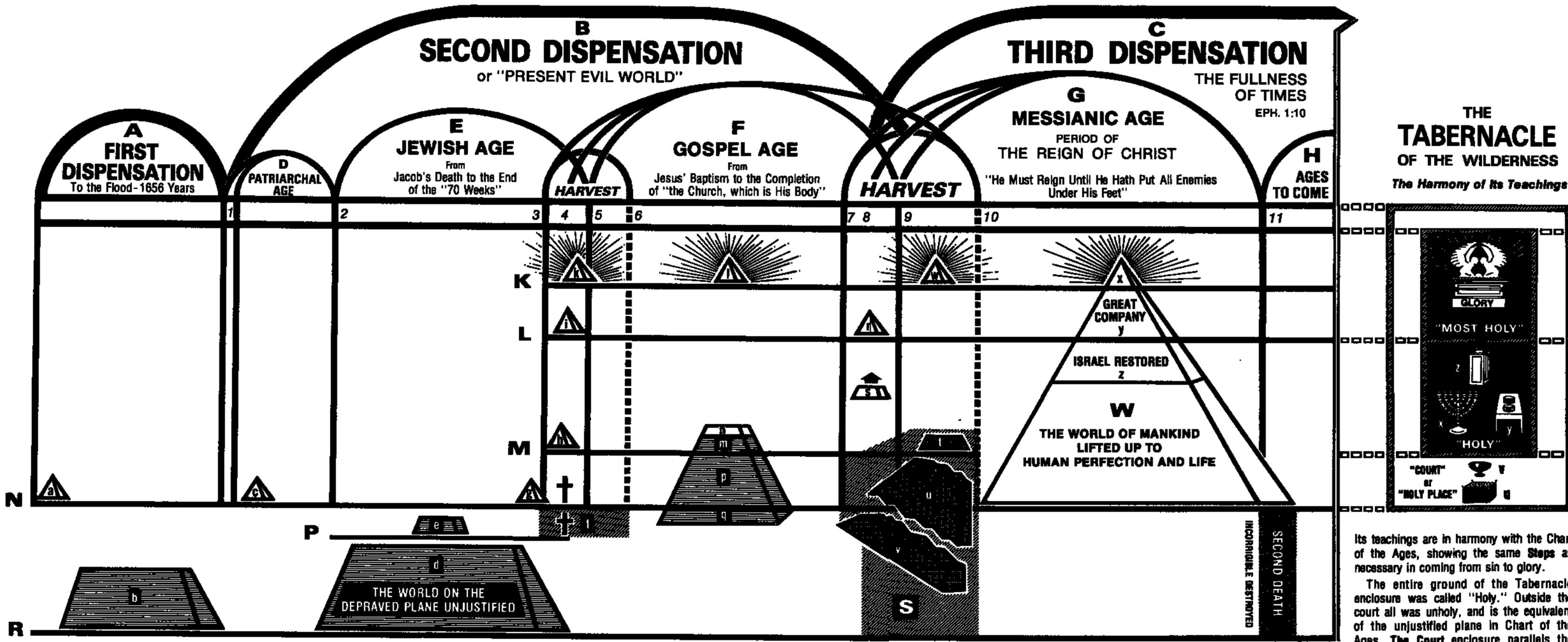


CHART OF THE AGES

ILLUSTRATING THE PLAN OF GOD FOR BRINGING MANY SONS TO GLORY, AND HIS PURPOSE—

"... In Regard to an Administration of the Fullness of the Appointed Times, to Re-unite All Things Under One Head, Even Under the Anointed One, the Things in Heaven and the Things on Earth — Under Him." EPH. 1:10 (Diaglott)

Its teachings are in harmony with the Chart of the Ages, showing the same Steps as necessary in coming from sin to glory.

The entire ground of the Tabernacle enclosure was called "Holy." Outside the court all was unholy, and is the equivalent of the unjustified plane in Chart of the Ages. The Court enclosure parallels the justified or Perfect Human plane. The "Holy" represents the condition of consecrated Christians, Begotten of the Spirit. The Most Holy, beyond the second veil, represents the Perfect Spiritual condition when "we shall be like Him." The glory plane is still further along the grand climax of hope — "Glory, Honor and Immortality."

STUDIES IN THE SCRIPTURES

"The Path of the Just is as the Shining Light,
Which Shineth More and More
Unto the Perfect Day."

SERIES I

The Plan of the Ages

A Vindication of the Divine Character and Government:
Showing, by a Recognition and Harmonizing
of all the Scriptures, that the Permission of
Evil, Past and Present, is Educational and Preparatory
to the Ushering of Mankind Into
THE GOLDEN AGE OF PROPHECY
In Which All the Families of the Earth Will
Be Blessed with a Full Knowledge of God and a
Full Opportunity for Attaining Everlasting Life
Through the Redeemer, Who Then Will Be the
Great Restorer and Life-Giver. *Acts 3:19-21*

To the King of Kings and Lord of Lords

IN THE INTEREST OF

HIS CONSECRATED SAINTS,

WAITING FOR THE ADOPTION,

--AND OF--

"ALL THAT IN EVERY PLACE CALL UPON THE LORD,"

"THE HOUSEHOLD OF FAITH,"

--AND OF--

THE GROANING CREATION, TRAVAILING AND WAITING FOR THE

MANIFESTATION OF THE SONS OF GOD,

THIS WORK IS DEDICATED.

"To make all see what is the fellowship of the mystery which from the beginning of the world hath been hid in God." "Wherein He hath abounded toward us in all wisdom and prudence, having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fulness of the times He might gather together in one all things, under Christ."

Eph. 3:4,5,9;1:8-10

Written in 1886 by Pastor Russell

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"The Divine Plan of the Ages"

THE AUTHOR'S FOREWORD

THE AUTHOR and the publishers desire to publicly acknowledge the favor of God which has permitted them to be identified with the circulation of this Volume, and with the results--light, joy, peace, fellowship with God, to many hungry, thirsty, bewildered souls. The first edition in its present form was issued in 1886. Since then, one edition has followed another in rapid succession and in twenty different languages, until now there are nearly five million copies of it in the hands of the people all the world over.

We cannot hope that these books have all been read; but letters continually coming to hand assure us that they are working powerfully in the hearts and minds of people everywhere. Thousands write us that they have been influenced --some who totally disbelieved in the Bible as a Divine Revelation to mankind. Others write that they have been atheists or approximately so, because they had not previously known the true God and His true Plan of the Ages, and were unable to accept, appreciate or worship the characters usually held before them in the creeds.

For above five years preceding the first publication of this Volume, we had substantially the same matter in print under another name and differently presented. That book was entitled "Food for Thinking Christians." Its style was different in that it first of all attacked the error--demolished it; and then, in its place, erected the fabric of Truth. We finally learned that this was not the best way--that some became alarmed as they saw their errors falling, and failed to read far enough to get a glimpse of the beautiful structure of Truth in place of the demolished errors.

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The present Volume was written from the reverse standpoint. It presents the Truth, shows its strength and beauty, and then suggests the removal of the error, as not only unnecessary, but absolutely useless and very injurious. Thus the reader of the DIVINE PLAN OF THE AGES at each step finds a strengthening of faith and a greater nearness to the Lord, and therefore a confidence that he is in the right way. After seeing the Truth, the errors are more and more seen to be absurd, worthless, injurious, and are

gladly abandoned.

The great Adversary, of course, has no love for anything which opens the eyes of God's people, increases their reverence for God's Book, and breaks their reliance upon human creeds. The great Adversary, therefore, as we might have expected, is very much opposed to this book. Few realize Satan's power and cunning; few realize the meaning of the Apostle's words in respect to this Prince of Darkness who transforms himself into a minister of light, in order to fight the Truth and destroy its influence. Few realize that our wily Adversary seeks to use the best, the most energetic, the most influential of God's people to hinder the shining of the light and to keep the Divine Plan of the Ages away from the people.

Few realize that from the time creed-making began, A.D. 325, there was practically no Bible study for 1260 years. Few realize that during that time the creeds were riveted upon the minds of millions, shackling them to horrible errors, and blinding them to the Divine character of Wisdom, Justice, Love, Power. Few realize that since the Reformation --since the Bible began to come back into the hands of the people--well-meaning but deluded reformers have been blinded and handicapped by the errors of the past, and, in turn, have served to keep the people in darkness. Few realize

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that real Bible study, such as was practised in the early Church in the days of the Apostles, has only now come back to Bible students.

In the earliest editions of this Volume, the title, "Millennial Dawn," was used; but we found that some were deceived thereby into thinking it a novel. In order that none might be deceived, and that none might purchase under such deception, we later adopted the present serial title, "Studies in the Scriptures," which nobody can misunderstand.

Many queries have come to us as to why these books cannot be found in the bookstores. Our answer is that while the book publishers would be glad to have these books, there are certain religious zealots who will not permit their sale--threatening boycott. At first this seemed like a great disaster--as though the power of the Adversary would be permitted to hinder the dissemination of the Truth. But God graciously overruled the matter, so that today probably no other book has so large a circulation and so steady a circulation as this Volume. Those who, through prejudice, refused to read the book and fought against it, did so because

they believed falsehoods, misrepresentations.

Many of these books have been burned by people who never read them, but who were influenced by misrepresentations.

Just so it was during the Dark Ages in respect to the followers of Jesus, who suffered martyrdom.

Yes, Jesus Himself suffered at the hands of those who did not understand Him or His teachings, as St. Peter pointedly declares: "And now, brethren, I wot that through ignorance ye did it, as did also your rulers" (*Acts 3:17*); "for had they known it, they would not have crucified the Lord of Glory." *1 Cor. 2:8*

But if the enemies of this book have been bitter, unjust,

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untruthful, its friends are proportionately warm and zealous.

The millions of copies in the hands of the people have nearly all passed out through the friends of the book, who, from the love of the Truth, have given time and energy for its wide circulation. While we write these lines, we have knowledge of the fact that approximately six hundred Christian people from various walks of life have "left all" earthly business and calling and ambitions that they may glorify the Lord and bless His hungry saints by putting this little Volume into their hands. These include doctors, schoolteachers, nurses, ministers, barbers, mechanics-- people from every walk of life who, touched to the heart themselves with the love of God, are anxious to pass the blessing on to other hearts and heads.

The books are sold at a small price, and these colporteurs who take them around to the public are barely able to make their expenses. They rejoice, however, all the more if sometimes they have privations and are counted worthy to suffer some inconveniences and deprivations for the sake of the Lord, the Truth and the Brethren. The good work goes on, the Message of Life in Christ passes from hand to hand. The present output of this Volume is enormous. May its blessing in future days be proportionately as great as in the past. The author and publishers cannot ask for more.

With very best wishes to all readers,

Your servant in the Lord,
Charles T. Russell

Brooklyn, N.Y.,
October 1, 1916

SCRIPTURE STUDIES

STUDY I

EARTH'S NIGHT OF SIN TO TERMINATE

IN A MORNING OF JOY

A Night of Weeping and a Morning of Joy--Two Methods of Seeking Truth--The Method Herein Pursued--Scope of the Work--A Difference Between the Reverent Study of the Scriptures and the Dangerous Habit of Speculation--The Object of Prophecy--The Present Religious Condition of the World Viewed from Two Standpoints --Egyptian Darkness--A Bow of Promise--The Path of the Just Progressive--Cause of the Great Apostasy--The Reformation--The Same Cause Again Hinders Real Progress--Perfection of Knowledge Not a Thing of the Past, but of the Future.

THE TITLE of this series of Studies--"The Divine Plan of the Ages," suggests a progression in the Divine arrangement, foreknown to our God and orderly. We believe the teachings of Divine revelation can be seen to be both beautiful and harmonious from this standpoint and from no other. The period in which sin is permitted has been a dark night to humanity, never to be forgotten; but the glorious day of righteousness and divine favor, to be ushered in by Messiah, who, as the Sun of Righteousness, shall arise and shine fully and clearly into and upon all, bringing healing and blessing, will more than counterbalance the dreadful night of weeping, sighing, pain, sickness and death, in which the groaning creation has been so long. "Weeping may endure for a night, but joy cometh in the MORNING."
Psa. 30:5

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As though by instinct, the whole creation, while it groans and travails in pain, waits for, longs for and hopes for the DAY, calling it the Golden Age; yet men grope blindly, because not aware of the great Jehovah's gracious purposes. But their highest conceptions of such an age fall far short of

what the reality will be. The great Creator is preparing a "feast of fat things," which will astound his creatures, and be exceedingly, abundantly beyond what they could reasonably ask or expect. And to his wondering creatures, looking at the length and breadth, the height and depth of the love of God, surpassing all expectation, he explains: "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." *Isa. 55:8,9*

Though in this work we shall endeavor, and we trust with success, to set before the interested and unbiased reader the plan of God as it relates to and explains the past, the present and the future of his dealings, in a way more harmonious, beautiful and reasonable than is generally understood, yet that this is the result of extraordinary wisdom or ability on the part of the writer is positively disclaimed. It is the light from the Sun of Righteousness in this dawning of the Millennial Day that reveals these things as "present truth," now due to be appreciated by the sincere--the pure in heart.

Since skepticism is rife, the very foundation of true religion, and the foundation of truth, is questioned often, even by the sincere. We have endeavored to uncover enough of the foundation upon which all faith should be built--the Word of God--to give confidence and assurance in its testimony, even to the unbeliever. And we have endeavored to do this in a manner that will appeal to and can be accepted by reason as a foundation. Then we have endeavored to build upon that foundation the teachings of Scripture, in

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such a manner that, so far as possible, purely human judgment may try its squares and angles by the most exacting rules of justice which it can command.

Believing that the Scriptures reveal a consistent and harmonious plan, which, when seen, must commend itself to every sanctified conscience, this work is published in the hope of assisting students of the Word of God, by suggesting lines of thought which harmonize with each other and with the inspired Word. Those who recognize the Bible as the revelation of God's plan--and such we specially address --will doubtless agree that, if inspired of God, its teachings must, when taken as a whole, reveal a plan harmonious and consistent with itself, and with the character of its Divine Author. Our object as truth-seekers should be to obtain the complete, harmonious whole of God's revealed

plan; and this, as God's children, we have reason to expect, since it is promised that the spirit of truth shall guide us into all truth. *John 16:13*

As inquirers, we have two methods open to us. One is to seek among all the views suggested by the various sects of the church, and to take from each that element which we might consider truth--an endless task. A difficulty which we should meet by this method would be, that if our judgment were warped and twisted, or our prejudices bent in any direction --and whose are not?--these difficulties would prevent our correct selection, and we might choose the error and reject the truth. Again, if we should adopt this as our method we should lose much, because the truth is progressive, shining more and more unto the perfect day, to those who search for it and walk in the light of it, while the various creeds of the various sects are fixed and stationary, and were made so centuries ago. And each of them must contain a large proportion of error, since each in some important respects contradicts the others. This method would lead

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into a labyrinth of bewilderment and confusion. The other method is to divest our minds of all prejudice, and to remember that none can know more about the plans of God than he has revealed in his Word, and that it was given to the meek and lowly of heart; and, as such, earnestly and sincerely seeking its guidance and instruction only, we shall by its great Author be guided to an understanding of it, as it becomes due to be understood, by making use of the various helps divinely provided. See *Eph. 4:11-16*.

As an aid to this class of students, this work is specially designed. It will be noticed that its references are to Scripture only, except where secular history may be called in to prove the fulfilment of Scripture statements. The testimony of modern theologians has been given no weight, and that of the so-called Early Fathers has been omitted. Many of them have testified in harmony with thoughts herein expressed, but we believe it to be a common failing of the present and all times for men to believe certain doctrines because others did so, in whom they had confidence. This is manifestly a fruitful cause of error, for many good people have believed and taught error in all good conscience. (*Acts 26:9*) Truth-seekers should empty their vessels of the muddy waters of tradition and fill them at the fountain of truth--God's Word. And no religious teaching should have weight except as it guides the truth-seeker to that fountain.

For even a general and hasty examination of the whole Bible and its teaching, this work is too small; but, recognizing the haste of our day, we have endeavored to be as brief as the importance of the subjects seemed to permit.

To the interested student we would suggest that it will be useless for him merely to skim over this work, and hope to obtain the force and harmony of the plan suggested, and the Scripture evidences herein presented. We have endeavored throughout to present the various fragments of truth,

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not only in such language, but also in such order, as would best enable all classes of readers to grasp the subject and general plan clearly. While thorough and orderly study is necessary to the appreciation of any of the sciences, it is specially so in the science of Divine revelation. And in this work it is doubly necessary, from the fact that in addition to its being a treatise on divinely revealed truths, it is an examination of the subject from, so far as we know, an altogether different standpoint from that of any other work. We have no apology to offer for treating many subjects usually neglected by Christians--among others, the coming of our Lord, and the prophecies and symbolism of the Old and New Testaments. No system of theology should be presented, or accepted, which overlooks or omits the most prominent features of Scripture teaching. We trust, however, that a wide distinction will be recognized between the earnest, sober and reverent study of prophecy and other scriptures, in the light of accomplished historic facts, to obtain conclusions which sanctified common sense can approve, and a too common practice of general speculation, which, when applied to divine prophecy, is too apt to give loose rein to wild theory and vague fancy. Those who fall into this dangerous habit generally develop into prophets (?) instead of prophetic students.

No work is more noble and ennobling than the reverent study of the revealed purposes of God--"which things the angels desire to look into." (*1 Pet. 1:12*) The fact that God's wisdom provided prophecies of the future, as well as statements regarding the present and the past, is of itself a reproof by Jehovah of the foolishness of some of his children, who have excused their ignorance and neglect of the study of His Word by saying: "There is enough in the fifth chapter of Matthew to save any man." Nor should we suppose that prophecy was given merely to satisfy curiosity concerning

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the future. Its object evidently is to make the consecrated child of God acquainted with his Father's plans, thus to enlist his interest and sympathy in the same plans, and to enable him to regard both the present and the future from God's standpoint. When thus interested in the Lord's work, he may serve with the spirit and with the understanding also; not as a servant merely, but as a child and heir. Revealing to such what shall be, counteracts the influence of what now is. The effect of careful study cannot be otherwise than strengthening to faith and stimulating to holiness.

In ignorance of God's plan for the recovery of the world from sin and its consequences, and under the false idea that the nominal church, in its present condition, is the sole agency for its accomplishment, the condition of the world today, after the Gospel has been preached for nearly nineteen centuries, is such as to awaken serious doubts in every thoughtful mind so misinformed. And such doubts are not easily surmounted with anything short of the truth. In fact, to every thoughtful observer, one of two things must be apparent: either the church has made a great mistake in supposing that in the present age, and in her present condition, her office has been to convert the world, or else God's plan has been a miserable failure. Which horn of the dilemma shall we accept? Many have accepted, and many more doubtless will accept, the latter, and swell the ranks of infidelity, either covertly or openly. To assist such as are honestly falling thus, is one of the objects of this volume.

On Asixteen we present a diagram, published by the "London Missionary Society," and afterward in the United States by the "Women's Presbyterian Board of Missions." It is termed "A Mute Appeal on Behalf of Foreign Missions." It tells a sad tale of darkness and ignorance of the only name given under heaven, or among men, whereby we must be saved.

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The Watchman--the "Y.M.C.A." journal of Chicago--published this same diagram, and commenting on it said:

"The ideas of some are very misty and indefinite in regard to the world's spiritual condition. We hear of glorious revival work at home and abroad, of fresh missionary efforts in various directions, of one country after another opening to the gospel, and of large sums being devoted to

its spread: and we get the idea that adequate efforts are being made for the evangelization of the nations of the earth. It is estimated today that the world's population is 1,424,000,000, and by studying the diagram we will see that considerably more than one-half--nearly two-thirds--are still *totally heathen*, and the remainder are mostly either followers of Mohammed or members of those great apostate churches whose religion is practically a Christianized idolatry, and who can scarcely be said to hold or teach the gospel of Christ. Even as to the 116 millions of nominal Protestants, we must remember how large a proportion in Germany, England and this country have lapsed into infidelity --a darkness deeper, if possible, than even that of heathenism--and how many are blinded by superstition, or buried in extreme ignorance; so that while eight millions of Jews still reject Jesus of Nazareth, and while more than 300 millions who bear his name have apostatized from his faith, 170 millions more bow before Mohammed, and the vast remainder of mankind are to this day worshipers of stocks and stones, of their own ancestors, of dead heroes or of the devil himself; all in one way or other worshiping and serving the creature instead of the Creator, who is God over all, blessed forever. Is there not enough here to sadden the heart of thoughtful Christians?"

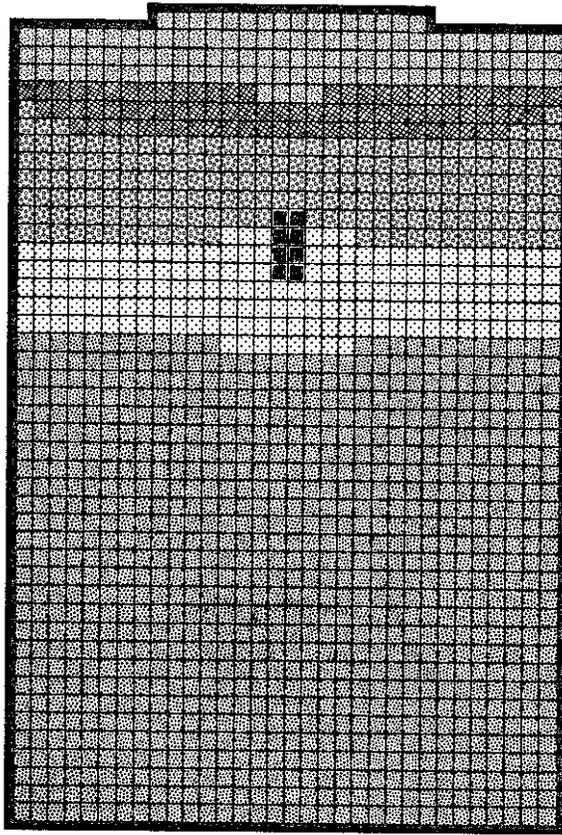
Truly this is a sad picture. And though the diagram represents shades of difference between Heathens, Mohammedans and Jews, all are alike in total ignorance of Christ. Some might at first suppose that this view with reference to the proportion of Christians is too dark and rather overdrawn, but we think the reverse of this. It shows nominal Christianity in the brightest colors possible. For instance,

DIAGRAM

Exhibiting the Actual and Relative Numbers of Mankind
Classified According to Religion

The Plan of the Ages

DIAGRAM
Exhibiting the Actual and Relative Numbers of Mankind
Classified According to Religion



Heathen, 856 millions	Moham- medans, 170 millions	Jews, 8 millions	Roman Catholics, 190 millions	Greek Catholics, 84 millions	Protestants, 116 millions
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Heathen	Mohammedans	Jews	Roman Catholics	Greek Catholics	Protestants
856 millions	170 millions	8 millions	190 millions	84 millions	116 millions

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the 116,000,000 put down as Protestant is far in excess of the true number. Sixteen millions would, we believe, more nearly express the number of professing church members of *adult* years, and one million would, we fear, be far too liberal an estimate of the "little flock," the "sanctified in Christ Jesus," who "walk not after the flesh, but after the Spirit." It should be borne in mind that a large proportion of church members, always numbered in the reckoning, are young children and infants. Specially is this the case in the countries of Europe. In many of these, children are reckoned church members from earliest infancy.

But dark as this picture appears, it is not the darkest picture that fallen humanity presents. The above cut represents only the present living generations. When we consider the fact that century after century of the six thousand years past has swept away other vast multitudes, nearly all of whom were enveloped in the same ignorance and sin, how dark is the scene! Viewed from the popular standpoint, it is truly an awful picture.

The various creeds of today teach that all of these billions of humanity, ignorant of the only name under heaven by which we must be saved, are on the straight road to everlasting torment; and not only so, but that all of those 116,000,000 Protestants, except the very few saints, are sure of the same fate. No wonder, then, that those who believe such awful things of Jehovah's plans and purposes should be zealous in forwarding missionary enterprises--the wonder is that they are not frenzied by it. Really to believe thus, and to appreciate such conclusions, would rob life of every pleasure, and shroud in gloom every bright prospect of nature.

To show that we have not misstated "Orthodoxy" on the subject of the fate of the heathen, we quote from the pamphlet--"A Mute Appeal on Behalf of Foreign Missions"

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--in which the diagram was published. Its concluding sentence is: "Evangelize the mighty generations abroad--the one thousand million souls who are dying in Christless despair at the rate of 100,000 a day."

But though this is the gloomy outlook from the standpoint of human creeds, the Scriptures present a brighter view, which it is the purpose of these pages to point out. Instructed by the Word, we cannot believe that God's great

plan of salvation was ever intended to be, or ever will be, such a failure. It will be a relief to the perplexed child of God to notice that the Prophet Isaiah foretells this very condition of things, and its remedy, saying: "Behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles [heathen] shall come to thy light." (*Isa. 60:2,3*) In this prophecy, the gross darkness is lighted by the bow of promise: "The Gentiles [the nations of earth in general] shall come to thy light."

Not only have the continued misery and darkness of the world, and the slow progress of truth, been a mystery to the Church, but the world itself has known and felt its condition. Like that which enveloped Egypt, it has been a darkness that could be felt. In evidence of this, note the spirit of the following lines, clipped from a Philadelphia journal. The doubt and gloom, intensified by the clashing creeds of the various schools, had not yet been dispelled from the writer's mind by the rays of divine truth direct from the Word of God:

"Life! great mystery! Who shall say
What need hath God of this poor clay?
Formed by his hand with potent skill--
Mind, matter, soul and stubborn will;
Born but to die: sure destiny--death.
Then where, oh! where this fleeting breath?
Not one of all the countless throng,

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Who lived and died and suffered long,
Returns to tell the great design--
That future, which is yours and mine.
We plead, O God! for some new ray
Of light for guidance on our way;
Based not on faith, but clearer sight,
Dispelling these dark clouds of night;
This doubt, this dread, this trembling fear;
This thought that mars our blessings here.
This restless mind, with bolder sway,
Rejects the dogmas of the day
Taught by jarring sects and schools,
To fetter reason with their rules.
We seek to know Thee as thou art--
Our place with Thee--and then the part
We play in this stupendous plan,

Creator Infinite, and man.
Lift up this veil obscuring sight;
Command again: 'Let there be light!'
Reveal this secret of Thy throne;
We search in darkness the unknown."

To this we reply:

Life's unsealed mystery soon shall say
What joy hath God in this poor clay,
Formed by his hand with potent skill,
Stamped with his image--mind and will;
Born not to die--no, a second birth
Succeeds the sentence--"earth to earth."
For One of all the mighty host,
Who lived and died and suffered most,
Arose, and proved God's great design--
That future, therefore, yours and mine.
His Word discloses this new ray
Of light, for guidance on our way;
Based now on faith, but *sure* as sight,
Dispelling these dark clouds of night:
The doubt, the dread, the trembling fear,
The thoughts that marred our blessings here.

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Now, Lord, these minds, whose bolder sway
Rejects the dogmas of today,
Taught by jarring sects and schools,
Fettering reason with their rules,
May seek, and know Thee as Thou art,
Our place with Thee, and then the part
We play in this stupendous plan,
Creator Infinite, and man.
Uplifts the veil, revealing quite
To those who walk in heaven's light
The glorious mystery of His throne
Hidden from ages, now made known.

Such a blessing is now coming to the world through the unfolding of the divine purpose and the opening of the divine Word, of which blessing and revealing this volume we trust is a part.

Those who will turn away from the mere speculations of men, and devote time to searching the Scriptures, not excluding reason, which God invites us to use (*Isa. 1:18*), will

find that a blessed bow of promise spans the heavens. It is a mistake to suppose that those without faith, and consequent justification, should be able to apprehend clearly the truth: it is not for such. The Psalmist says, "Light [truth] is sown for the righteous." (*Psa. 97:11*) For the child of God a lamp is provided whose light dispels from his pathway much of the darkness. "Thy word is a lamp unto my feet, and a light unto my path." (*Psa. 119:105*) But it is only "the path of the just" that "is as the shining light, that shineth more and more unto the perfect day." (*Prov. 4:18*) Actually, there is none just, "none righteous, no, not one" (*Rom. 3:10*); the class referred to is "justified by faith." It is the privilege only of this class to walk in the pathway that shines more and more--to see not only the present unfoldings of God's plan, but also things to come. While it is true that the path of each individual believer is a shining one,

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yet the special application of this statement is to the just (justified) as a class. Patriarchs, prophets, apostles and saints of the past and present have walked in its increasing light; and the light will continue to increase beyond the present--"unto the perfect day." It is one continuous path, and the one continuous and increasing light is the Divine Record, illuminating as it becomes due.

Therefore, "Rejoice in the Lord, ye righteous," expecting the fulfilment of this promise. Many have so little faith that they do not look for more light, and, because of their unfaithfulness and unconcern, they are permitted to sit in darkness, when they might have been walking in the increasing light.

The Spirit of God, given to guide the Church into truth, will take of the things written and show them unto us; but beyond what is written we need nothing, for the Holy Scriptures are able to make wise unto salvation, through faith which is in Christ Jesus. **2 Tim. 3:15**

While it is still true that "darkness covers the earth and gross darkness the people," the world is not always to remain in this condition. We are assured that "the morning cometh." (*Isa. 21:12*) As now God causes the natural sun to shine upon the just and the unjust, so the Sun of Righteousness will, in the Millennial day, shine for the benefit of all the world, and "bring to light the hidden things of darkness." (*1 Cor. 4:5*) It will dispel the noxious vapors of evil, and bring life, health, peace and joy.

Looking into the past we find that then the light shone

but feebly. Dim and obscure were the promises of past ages. The promises made to Abraham and others, and typically represented in the law and ceremonies of fleshly Israel, were only shadows and gave but a vague idea of God's wonderful and gracious designs. As we reach the days of Jesus the light increases. The height of expectancy, until then, had

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been that God would bring a deliverer to save Israel from their enemies, and to exalt them as the chief nation of the earth, in which position of power and influence God would use them as his agency for blessing all the families of the earth. The offer given them of heirship in the kingdom of God was so different, in the conditions demanded, from what they had expected, and the prospects of the class being selected ever attaining the greatness promised were, outwardly and humanly considered, so improbable, that all but the few were thereby blinded to the message. And their blindness and hostility to it were naturally increased when, in the process of God's plan, the due time came for extending the message, and making the invitation to share in the promised Kingdom applicable to every creature under heaven who should by the exercise of faith be reckoned a child of faithful Abraham and an heir of the promise made to him.

But when the gospel which Jesus taught came to be understood after Pentecost, it was seen by the Church that the blessings for the world were to be of an enduring character, and that for the accomplishment of this purpose the Kingdom would be spiritual, and composed of Israelites indeed, a "little flock" selected from among both Jews and Gentiles to be exalted to spiritual nature and power. Hence we read that Jesus brought life and immortality to light through the gospel. (*2 Tim. 1:10*) And since Jesus' day yet more light shines, as he foretold it would, saying, "I have many things to say unto you, but ye cannot bear them now: howbeit when he, the Spirit of truth, is come, he will guide you into all truth...and he will show you things to come." *John 16:12,13*

There came a time, however, after the apostles fell asleep, when the majority of the Church began to neglect the lamp, and to look to human teachers for leading: and the

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teachers, puffed up with pride, assumed titles and offices, and began to lord it over God's heritage. Then by degrees

there came into existence a special class called "the clergy," who regarded themselves, and were regarded by others, as the proper guides to faith and practice, aside from the Word of God. Thus in time the great system of Papacy was developed by an undue respect for the teachings of fallible men and a neglect of the Word of the infallible God.

Serious indeed have been the evil results brought about by this neglect of truth. As all know, both the church and the civilized world were almost wholly enslaved by that system, and led to worship the traditions and creeds of men.

From this slavery a bold and blessed strike for liberty and the Bible was made, in what is known as The Reformation. God raised up bold champions for his Word, among whom were Luther, Zwingli, Melancthon, Wycliffe, Knox and others. These called attention to the fact that Papacy had laid aside the Bible and substituted the decrees and dogmas of the church, and pointed out a few of its erroneous teachings and practices, showing that they were built upon tradition, contrary to truth, and opposed to God's Word. These reformers and their adherents were called Protestants, because they protested against Papacy, and claimed the Word of God as the only correct rule of faith and practice. Many faithful souls in the days of the Reformation walked in the light, so far as it was then shining. But since their day Protestants have made little progress, because, instead of walking in the light, they have halted around their favorite leaders, willing to see as much as they saw but nothing more. They set boundaries to their progress in the way of truth, hedging in, with the little truth they had, a great deal of error brought along from the "mother" church. For the creeds thus formulated many years ago, the majority of Christians have a superstitious reverence, supposing that

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no more can be known of God's plans now than was known by the Reformers.

This mistake has been an expensive one; for, aside from the fact that but few great principles of truth were then recovered from the rubbish of error, there are special features of truth constantly becoming due, and of these Christians have been deprived by their creed fences. To illustrate: It was a truth in Noah's day, and one which required the faith of all who would walk in the light then, that a flood was coming, while Adam and others had known nothing of it. It would not be preaching truth now to preach a coming flood, but there are other dispensational truths constantly

becoming due, of which, if walking in the light of the lamp, we shall know; so, if we have all the light which was due several hundred years ago, and that only, we are measurably in darkness.

God's Word is a great storehouse of food for hungry pilgrims on the shining pathway. There is milk for babes, and strong meat for those more developed (*1 Pet. 2:2; Heb. 5:14*); and not only so, but it contains food adapted to the different seasons and conditions; and Jesus said the faithful servant should bring forth meat *in due season* for the household of faith--"things new and old," from the storehouse. (*Luke 12:42; Matt. 13:52*) It would be impossible to bring forth such things from any sectarian creed or storehouse. We might bring forth some things old and good from each, but nothing new. The truth contained in the creeds of the various sects is so covered and mixed with error that its inherent beauty and real value are not discernible. The various creeds continually conflict and clash; and as each claims a Bible basis, the confusion of thought, and evident discord, are charged to God's Word. This has given rise to the common proverb: "The Bible is an old fiddle, upon which any tune can be played."

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How expressive is this of the infidelity of our times, occasioned by misrepresentations of God's Word and character by human traditions, together with the growth of intelligence which will no longer bow in blind and superstitious reverence to the opinions of fellowmen, but demands a reason for the hope that is in us. The faithful student of the Word should be able always to give a reason for his hope. The Word of God alone is able to make wise, and is profitable for doctrine, instruction, etc., "that the man of God may be perfect, *thoroughly furnished.*" (*1 Pet. 3:15; 2 Tim. 3:15-17*) Only this one storehouse contains an exhaustless supply of things both new and old--meat in due season for the household. Surely no one who believes the Scripture statement that "the path of the just shineth more and more unto the perfect day" will claim that the perfect day came in Luther's time; and if not, we do well that we take heed to our lamp as unto "a light that shineth in a *dark place* UNTIL THE DAY DAWN." *2 Pet. 1:19*

Nor is it sufficient that we find ourselves now in the path of light; we must "*walk in the light,*" continue to make progress, else the light, which does not stop, will pass on and leave us in darkness. The difficulty with many is that they

sit down, and do not follow on in the path of light. Take a concordance and examine the texts under the words *sit* and *stand*, then compare these with those found under the words *walk* and *run*, and you will find a great contrast: Men "*sit* in darkness," and with "the scornful," and *stand* among the ungodly, but "*walk* in the light," and "*run* for the prize."

Isa. 42:7; Psa. 1:1; Heb. 12:1

Perfection of knowledge is not a thing of the past, but of the future--the very near future, we trust; and until we recognize this fact we are unprepared to appreciate and expect fresh unfoldings of our Father's plan. True, we still go back to the words of the prophets and apostles for all knowledge

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of the present and the future; not, however, because they always understood God's plans and purposes better than we, but because God used them as his mouthpieces *to communicate to us*, and to all the Church throughout the Christian Age, truth relative to his plans, as fast as it becomes due. This fact is abundantly proven by the apostles. Paul tells us that God has made known to the Christian Church the mystery (secret) of his will which he had purposed in himself, and had never before revealed, though he had it recorded in dark sayings which could not be understood until due, in order that the eyes of our understanding should be opened to appreciate the "*high calling*" designed exclusively for believers of the Christian Age. (***Eph. 1:9,10,17,18; 3:4-6***) This shows us clearly that neither the prophets nor the angels understood the meaning of the prophecies uttered. Peter says that when they inquired anxiously to know their meaning, God told them that the truths covered up in their prophecies were not for themselves, but for us of the Christian Age. And he exhorts the Church to hope for still further grace (favor, blessing) in this direction --yet more knowledge of God's plans. ***1 Pet. 1:10-13***

It is evident that though Jesus promised that the Church should be guided into all truth, it was to be a gradual unfolding. While the Church, in the days of the apostles, was free from many of the errors which sprang up under and in Papacy, yet we cannot suppose that the early church saw as deeply or as clearly into God's plan as it is possible to see today. It is evident, too, that the different apostles had different degrees of insight into God's plan, though *all their writings* were guided and inspired of God, as truly as were the words of the prophets. To illustrate differences of knowledge, we have but to remember the wavering course,

for a time, of Peter and the other apostles, except Paul, when the gospel was beginning to go to the Gentiles. (*Acts 10:28; 11:1-3*;

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Gal. 2:11-14) Peter's uncertainty was in marked contrast with Paul's assurance, inspired by the words of the prophets, God's past dealings, and the direct revelations made to himself.

Paul evidently had more abundant revelations than any other apostle. These revelations he was not allowed to make known to the Church, nor fully and plainly even to the other apostles (*2 Cor. 12:4; Gal. 2:2*), yet we can see a value to the entire church in those visions and revelations given to Paul; for though he was not permitted to tell what he saw, nor to particularize all he knew of the mysteries of God relating to the "ages to come," yet what he saw gave a force, shading and depth of meaning to his words which, in the light of subsequent facts, prophetic fulfilments and the Spirit's guidance, we are able to appreciate more fully than could the early church.

As corroborative of the foregoing statement, we call to mind the last book of the Bible--Revelation, written about A.D. 96. The introductory words announce it as a special revelation of things not previously understood. This proves conclusively that up to that time, at least, God's plan had not been fully revealed. Nor has that book ever been, until now, all that its name implies--an unfolding, a REVELATION. So far as the early church was concerned, probably none understood any part of the book. Even John, who saw the visions, was probably ignorant of the significance of what he saw. He was both a prophet and an apostle; and while as an apostle he understood and taught what was then "meat in due season," as a prophet he uttered things which would supply "meat" in seasons future for the household.

During the Christian Age, some of the saints sought to understand the Church's future by examining this symbolic book, and doubtless all who read and understood even a part of its teachings were blessed as promised. (*Rev. 1:3*)

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The book kept opening up to such, and in the days of the Reformation was an important aid to Luther in deciding that the Papacy, of which he was a conscientious minister, was indeed the "Antichrist" mentioned by the Apostle, the history of which we now see fills so large a part

of that prophecy.

Thus gradually God opens up his truth and reveals the exceeding riches of his grace; and consequently much more light is due now than at any previous time in the Church's history.

"And still new beauties shall we see,
And still increasing light."

STUDY II

THE EXISTENCE OF A SUPREME INTELLIGENT CREATOR ESTABLISHED

Evidence Aside from the Bible, Examined in the Light of Reason--An Untenable Theory--A Reasonable Theory--The Character of God Demonstrated --Reasonable Deductions.

EVEN from the standpoint of the skeptic, a reasonable and candid search into the unknown, by the light of what is known, will guide the unbiased, intelligent reasoner in the direction of the truth. Yet it is evident that without a direct revelation of the plans and purposes of God, men could only approximate the truth, and arrive at indefinite conclusions. But let us for the moment lay aside the Bible, and look at things from the standpoint of reason alone.

He who can look into the sky with a telescope, or even with his natural eye alone, and see there the immensity of creation, its symmetry, beauty, order, harmony and diversity, and yet doubt that the Creator of these is vastly his superior both in wisdom and power, or who can suppose for a moment that such order came by chance, without a Creator, has so far lost or ignored the faculty of reason as to be properly considered what the Bible terms him, a fool (one who ignores or lacks reason): "The fool hath said in his heart, There is no God." However it happened, at least that much of the Bible is true, as every reasonable mind must conclude; for it is a self-evident truth that effects must be produced by competent causes. Every plant and every flower, even, speaks volumes of testimony on this subject. Intricate in construction, exquisitely beautiful in form and

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texture, each speaks of a wisdom and skill above the human. How shortsighted the absurdity which boasts of human skill and ingenuity, and attributes to mere chance the regularity, uniformity and harmony of nature; which acknowledges the laws of nature, while denying that nature

has an intelligent Lawgiver.

Some who deny the existence of an intelligent Creator claim that nature is the only God, and that from nature all forms of animal and vegetable developments proceeded without the ordering of intelligence, but governed, they say, by "the law of the survival of the fittest" in a process of evolution.

This theory lacks proof, for all about us we see that the various creatures are of fixed natures which do not evolve to higher natures; and though those who hold to this theory have made repeated endeavors, they have never succeeded either in blending different species or in producing a new fixed variety. No instance is known where one kind has changed to another kind.* Though there are fish that can use their fins for a moment as wings, and fly out of the water, and frogs that can sing, they have never been known to change into birds; and though there are among brutes some which bear a slight resemblance to men, the evidence is wholly lacking that man was evolved from such creatures. On the contrary, investigations prove that though different varieties of the same species may be produced, it is impossible to blend the various species, or for one to evolve from another. For the same reason the donkey and the horse, though resembling each other, cannot be claimed as related, for it is well known that their offspring is imperfect and cannot propagate either species.

*For the benefit of some readers we remark that changes such as the transformation of caterpillars into butterflies are not changes of nature: the caterpillar is but the larva hatched from the butterfly's egg.

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Surely if unintelligent nature were the creator or evolver she would continue the process, and there would be no such thing as fixed species, since without intelligence nothing would arrive at fixed conditions. Evolution would be a fact today, and we would see about us fish becoming birds, and monkeys becoming men. This theory we conclude to be as contrary to human reason as to the Bible, when it claims that intelligent beings were created by a power lacking intelligence.

One theory regarding the creation (excepting man) by a process of evolution, to which we see no serious objection, we briefly state as follows: It assumes that the various species of the present are fixed and unchangeable so far as nature or kind is concerned, and though present natures may

be developed to a much higher standard, even to perfection, these species or natures will forever be the same.

This theory further assumes that none of these fixed species were originally created so, but that in the remote past they were developed from the earth, and by gradual processes of evolution from one form to another. These evolutions, under divinely established laws, in which changes of food and climate played an important part, may have continued until the fixed species, as at present seen, were established, beyond which change is impossible, the ultimate purpose of the Creator in this respect, to all appearance, having been reached. Though each of the various families of plants and animals is capable of improvement or of degradation, none of them is susceptible of change into, nor can they be produced from, other families or kinds. Though each of these may attain to the perfection of its own fixed nature, the Creator's design as to nature having been attained, further change in this respect is impossible.

It is claimed that the original plants and animals, from which present fixed varieties came, became extinct before

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the creation of man. Skeletons and fossils of animals and plants which do not now exist, found deep below the earth's surface, favor this theory. This view neither ignores nor rejects the Bible teaching that man was a direct and perfect creation, made in the mental and moral image of his Maker, and not a development by a process of evolution, probably common to the remainder of creation. This view would in no sense invalidate, but would support, the Bible's claim, that nature as it is today teaches that an Intelligent Being ordered it, and was its first cause. Let human reason do her best to trace known facts to reasonable and competent causes, giving due credit to nature's laws in every case; but back of all the intricate machinery of nature is the hand of its great Author, the intelligent, omnipotent God.

We claim, then, that the existence of an Intelligent Creator is a clearly demonstrated truth, the proof of which lies all around us: yea, and within us; for we are his workmanship, whose every power of mind and body speaks of a marvelous skill beyond our comprehension. And he is also the Designer and Creator of what we term nature. We claim that he ordered and established the laws of nature, the beauty and harmony of whose operation we see and admire. This one whose wisdom planned and whose power upholds and guides the universe, whose wisdom and power

so immeasurably transcend our own, we instinctively worship and adore.

To realize the existence of this mighty God is but to dread his omnipotent strength, unless we can see him possessed of benevolence and goodness corresponding to his power. Of this fact we are also fully assured by the same evidence which proves his existence, power and wisdom. Not only are we forced to the conclusion that there is a God, and that his power and wisdom are immeasurably beyond our own, but we are forced by reason to the conclusion that the

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grandest thing created is not superior to its Creator; hence we must conclude that the greatest manifestation of benevolence and justice among men is inferior in scope to that of the Creator, even as man's wisdom and power are inferior to his. And thus we have before our mental vision the character and attributes of the great Creator. He is wise, just, loving and powerful; and the scope of his attributes is, of necessity, immeasurably wider than that of his grandest creation.

But further: having reached this reasonable conclusion relative to the existence and character of our Creator, let us inquire, What should we expect of such a being? The answer comes, that the possession of such attributes reasonably argues their exercise, their use. God's power must be used, and that in harmony with his own nature--wisely, justly and benevolently. Whatever may be the means to that end, whatever may be the operation of God's power, the final outcome must be consistent with his nature and character, and every step must be approved of his infinite wisdom.

What could be more reasonable than such exercise of power as we see manifested in the creation of countless worlds about us, and in the wonderful variety of earth? What could be more reasonable than the creation of man, endowed with reason and judgment, capable of appreciating his Creator's works, and judging of his skill--of his wisdom, justice, power and love? All this is reasonable, and all in perfect accord with facts known to us.

And now comes our final proposition. Is it not reasonable to suppose that such an infinitely wise and good being, having made a creature capable of appreciating himself and his plan, would be moved by his love and justice to supply the wants of that creature's nature, by giving him *some* REVELATION? Would it not be a reasonable supposition, that

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God would supply to man information concerning the object of his existence, and his plans for his future? On the contrary, we ask, would it not be unreasonable to suppose that such a Creator would make such a creature as man, endow him with powers of reason reaching out into the future, and yet make no revelation of his plans to meet those longings? Such a course would be unreasonable, because contrary to the character which we reasonably attribute to God; contrary to the proper course of a being controlled by justice and love.

We may reason that in creating man, had Divine Wisdom decided it inexpedient to grant him a knowledge of his future destiny, and his share in his Creator's plans, then surely Divine Justice, as well as Divine Love, would have insisted that the being should be so limited in his capacity that he would not continually be tormented and perplexed with doubts, and fears, and ignorance; and as a consequence Divine Power would have been used under those limitations. The fact, then, that man has capacity for appreciating a revelation of the Divine plan, taken in connection with the conceded character of his Creator, is an abundant reason for expecting that God would grant such a revelation, in such time and manner as his wisdom approved. So, then, in view of these considerations, even if we were ignorant of the Bible, reason would lead us to expect and to be on the lookout for some such revelation as the Bible claims to be. And furthermore, noting the order and harmony of the general creation, as in grand procession the spheres and systems keep time and place, we cannot but conclude that the minor irregularities, such as earthquakes, cyclones, etc., are but indications that the working together of the various elements in this world is not at present perfect. An assurance that all will ultimately be perfect and harmonious on earth as in the heavens, with some explanation

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why it is not so at present, are requests which are not unreasonable for reasoning men to ask, nor for the Creator, whose wisdom, power and benevolence are demonstrated, to answer. Hence we should expect the revelation sought to include such an assurance and such an explanation.

Having established the reasonableness of expecting a revelation of God's will and plan concerning our race, we

will examine in the next chapter the general character of the Bible which claims to be just such a revelation. And if it presents the character of God in perfect harmony with what reason as above considered dictates, we should conclude that it thus proves itself to be the needed and reasonably expected revelation from God, and should then accept its testimony as such. If of God, its teachings, when fully appreciated, will accord with his character, which reason assures us is perfect in wisdom, justice, love and power.

"Ye curious minds, who roam abroad,
And trace creation's wonders o'er,
Confess the footsteps of your God,
And bow before him, and adore.

"The heavens declare thy glory, Lord;
In every star thy wisdom shines;
But when our eyes behold thy Word,
We read thy name in fairer lines."

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Sunshine Over All

"What folly, then," the faithless critic cries,
With sneering lip and wise, world-knowing eyes,
"While fort to fort and post to post repeat
The ceaseless challenge of the war-drum's beat,
And round the green earth, to the church-bell's chime,
The morning drum-roll of the camp keeps time,
To dream of peace amidst a world in arms;
Of swords to plowshares changed by Scriptural charms;
Of nations, drunken with the wine of blood,
Staggering to take the pledge of brotherhood,
Like tipplers answering Father Mathew's call.

* * *

"Check Bau or Kaiser with a barricade
Of 'Olive leaves' and resolutions made;
Spike guns with pointed Scripture texts, and hope
To capsize navies with a windy trope;
Still shall the glory and the pomp of war
Along their train the shouting millions draw;
Still dusky labor to the parting brave
His cap shall doff and beauty's kerchief wave;

Still shall the bard to valor tune his song;
Still hero-worship kneel before the strong;
Rosy and sleek, the sable-gowned divine,
O'er his third bottle of suggestive wine,
To plumed and sworded auditors shall prove
Their trade accordant with the law of love;
And Church for State, and State for Church shall fight,
And both agree that might alone is right."

Despite the sneers like these, O faithful few,
Who dare to hold God's Word and witness true,
Whose clear-eyed faith transcends our evil time,
And o'er the present wilderness of crime
Sees the calm future with its robes of green,
Its fleece-flecked mountains, and soft streams between,
Still keep the track which duty bids ye tread,
Though worldly wisdom shake the cautious head.
No truth from heaven descends upon our sphere
Without the greeting of the skeptic's sneer:
Denied, and mocked at, till its blessings fall
Common as dew and sunshine over all.

--Whittier

STUDY III

THE BIBLE AS A DIVINE REVELATION VIEWED IN THE LIGHT OF REASON

The Claims of the Bible and its Surface Evidence of Credibility--Its Antiquity and Preservation--Its Moral Influence--Motives of the Writers--General Character of the Writings--The Books of Moses--The Law of Moses--Peculiarities of the Government Instituted by Moses--It was not a System of Priestcraft--Instructions to Civil Rulers--Rich and Poor on a Common Level Before the Law--Safeguards Against Tampering With the Rights of the People--The Priesthood Not a Favored Class, How Supported, etc.--Oppression of Foreigners, Widows, Orphans and Servants Guarded Against--The Prophets of the Bible--Is There a Common Bond of Union Between the Law, the Prophets and the New Testament Writers?--Miracles Not Unreasonable--The Reasonable Conclusion.

THE Bible is the torch of civilization and liberty. Its influence for good in society has been recognized by the greatest statesmen, even though they for the most part have looked at it through the various glasses of conflicting creeds, which, while upholding the Bible, grievously misrepresent its teachings. The grand old book is unintentionally but woefully misrepresented by its friends, many of whom would lay down life on its behalf; and yet they do it more vital injury than its foes, by claiming its support to their long-revered misconceptions of its truth, received through the traditions of their fathers. Would that such would awake, re-examine their oracle, and put to confusion its enemies by disarming them of their weapons!

Since the light of nature leads us to expect a fuller revelation of God than that which nature supplies, the reasonable, thinking mind will be prepared to examine the claims of anything purporting to be a divine revelation, which

bears a reasonable surface evidence of the truthfulness of such claims. The Bible claims to be such a revelation from

God, and it does come to us with sufficient surface evidence as to the probable correctness of its claims, and gives us a reasonable hope that closer investigation will disclose more complete and positive evidence that it is indeed the Word of God.

The Bible is the oldest book in existence; it has outlived the storms of thirty centuries. Men have endeavored by every means possible to banish it from the face of the earth: they have hidden it, burned it, made it a crime punishable with death to have it in possession, and the most bitter and relentless persecutions have been waged against those who had faith in it; but still the book lives. Today, while many of its foes slumber in death, and hundreds of volumes written to discredit it and to overthrow its influence, are long since forgotten, the Bible has found its way into every nation and language of earth, over two hundred different translations of it having been made. The fact that this book has survived so many centuries, notwithstanding such unparalleled efforts to banish and destroy it, is at least strong circumstantial evidence that the great Being whom it claims as its Author has also been its Preserver.

It is also true that the moral influence of the Bible is uniformly good. Those who become careful students of its pages are invariably elevated to a purer life. Other writings upon religion and the various sciences have done good and have ennobled and blessed mankind, to some extent; but all other books combined have failed to bring the joy, peace and blessing to the groaning creation that the Bible has brought to both the rich and the poor, to the learned and the unlearned. The Bible is not a book to be read merely: it is a book to be studied with care and thought; for God's thoughts are higher than our thoughts, and his ways than

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our ways. And if we would comprehend the plan and thoughts of the infinite God, we must bend all our energies to that important work. The richest treasures of truth do not always lie on the surface.

This book throughout constantly points and refers to one prominent character, Jesus of Nazareth, who, it claims, was the Son of God. From beginning to end his name, and office, and work, are made prominent. That a man called Jesus of Nazareth lived, and was somewhat noted, about the time indicated by the writers of the Bible, is a fact of history outside the Bible, and it is variously and fully corroborated. That this Jesus was crucified because he had

rendered himself offensive to the Jews and their priesthood is a further fact established by history outside the evidence furnished by the New Testament writers. The writers of the New Testament (except Paul and Luke) were the personal acquaintances and disciples of Jesus of Nazareth, whose doctrines their writings set forth.

The existence of any book implies motive on the part of the writer. We therefore inquire, What motives could have inspired these men to espouse the cause of this person? He was condemned to death and crucified as a malefactor by the Jews, the most religious among them assenting to and demanding his death, as one unfit to live. And in espousing his cause, and promulgating his doctrines, these men braved contempt, deprivation and bitter persecution, risked life itself, and in some cases even suffered martyrdom. Admitting that while he lived Jesus was a remarkable person, in both his life and his teaching, what motive could there have been for any to espouse his cause after he was dead?--especially when his death was so ignominious? And if we suppose that these writers invented their narratives, and that Jesus was their imaginary or ideal hero, how absurd it would be to suppose that sane men, after claiming

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that he was the Son of God, that he had been begotten in a supernatural way, had supernatural powers by which he had healed lepers, restored sight to those born blind, caused the deaf to hear, and even raised the dead--how very absurd to suppose that they would wind up the story of such a character by stating that a little band of his enemies executed him as a felon, while all his friends and disciples, and among them the writers themselves, forsook him and fled in the trying moment?

The fact that profane history does not agree in some respects with these writers should not lead us to regard their records as untrue. Those who do thus conclude should assign and prove some motive on the part of these writers for making false statements. What motives could have prompted them? Could they reasonably have hoped thereby for fortune, or fame, or power, or any earthly advantage? The poverty of Jesus' friends, and the unpopularity of their hero himself with the great religionists of Judea, contradict such a thought; while the facts that he died as a malefactor, a disturber of the peace, and that he was made of no reputation, held forth no hope of enviable fame or earthly advantage to those who should attempt to

re-establish his doctrine. On the contrary, if such had been the object of those who preached Jesus, would they not speedily have given it up when they found that it brought disgrace, persecution, imprisonment, stripes and even death? Reason plainly teaches that men who sacrificed home, reputation, honor and life; who lived not for present gratification; but whose central aim was to elevate their fellowmen, and who inculcated morals of the highest type, were not only possessed of a motive, but further that their motive must have been pure and their object grandly sublime. Reason further declares that the testimony of such men, actuated only by pure and good motives, is worthy of

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ten times the weight and consideration of ordinary writers. Nor were these men fanatics: they were men of sound and reasonable mind, and furnished in every case a reason for their faith and hope; and they were perseveringly faithful to those reasonable convictions.

And what we have here noticed is likewise applicable to the various writers of the Old Testament. They were, in the main, men notable for their fidelity to the Lord; and this history as impartially records and reproves their weaknesses and shortcomings as it commends their virtues and faithfulness. This must astonish those who presume the Bible to be a manufactured history, designed to awe men into reverence of a religious system. There is a straightforwardness about the Bible that stamps it as truth. Knaves, desirous of representing a man as great, and especially if desirous of presenting some of his writings as inspired of God, would undoubtedly paint such a one's character blameless and noble to the last degree. The fact that such a course has not been pursued in the Bible is *reasonable* evidence that it was not fraudulently gotten up to deceive.

Having, then, reason to *expect* a revelation of God's will and plan, and having found that the Bible, which claims to be that revelation, was written by men whose motives we see no reason to impugn, but which, on the contrary, we see reason to approve, let us examine the character of the writings claimed as inspired, to see whether their teachings correspond with the character we have *reasonably* imputed to God, and whether they bear internal evidence of their truthfulness.

The first five books of the New Testament and several of the Old Testament are narratives or histories of facts known to the writers and vouched for by their characters. It

is manifest to all that it did not require a special revelation simply to tell the truth with reference to matters with which

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they were intimately and fully acquainted. Yet, since God desired to make a revelation to men, the fact that these histories of passing events have a bearing on that revelation would be a sufficient ground to make the inference a reasonable one, that God would supervise, and so arrange, that the honest writer whom he selected for the work should be brought in contact with the needful facts. The credibility of these historic portions of the Bible rests almost entirely upon the characters and motives of their writers. Good men will not utter falsehoods. A pure fountain will not give forth bitter waters. And the united testimony of these writings silences any suspicion that their authors would say or do evil, that good might follow.

It in no way invalidates the truthfulness of certain books of the Bible, such as Kings, Chronicles, Judges, etc., when we say that they are simply truthful and carefully kept histories of prominent events and persons of their times. When it is remembered that the Hebrew Scriptures contain history, as well as the law and the prophecies, and that their histories, genealogies, etc., were the more explicit in detailing circumstances because of the expectancy that the promised Messiah would come in a particular line from Abraham, we see a reason for the recording of certain facts of history considered indelicate in the light of this twentieth century. For instance, a clear record of the origin of the nations of the Moabites and of the Ammonites, and of their relationship to Abraham and the Israelites, was probably the necessity in the historian's mind for a full history of their nativity. (*Gen. 19:36-38*) Likewise, a very detailed account of Judah's children is given, of whom came David, the king, through whom the genealogy of Mary, Jesus' mother, as well as that of Joseph, her husband (*Luke 3:23,31,33,34; Matt. 1:2-16*), is traced back to Abraham. Doubtless the necessity of thoroughly establishing the pedigree

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was the more important, since of this tribe (*Gen. 49:10*) was to come the ruling King of Israel, as well as the promised Messiah, and hence the minutiae of detail not given in other instances. *Gen. 38*

There may be similar or different reasons for other historic

facts recorded in the Bible, of which by and by we may see the utility, which, were it not a history, but simply a treatise on morals, might without detriment be omitted; though no one can reasonably say that the Bible anywhere countenances impurity. It is well, furthermore, to remember that the same facts may be more or less delicately stated in any language; and that while the translators of the Bible were, rightly, too conscientious to omit any of the record, yet they lived in a day less particular in the choice of refined expressions than ours; and the same may be surmised of the early Bible times and habits of expression. Certainly the most fastidious can find no objection on this score to any expression of the New Testament.

The Books of Moses and the Laws Therein Promulgated

The first five books of the Bible are known as the Five Books of Moses, though they nowhere mention his name as their author. That they were written by Moses, or under his supervision, is a reasonable inference; the account of his death and burial being properly added by his secretary. The omission of the positive statement that these books were written by Moses is no proof against the thought; for had another written them to deceive and commit a fraud, he would surely have claimed that they were written by the great leader and statesman of Israel, in order to make good his imposition. (See *Deut. 31:9-27*.) Of one thing we are certain, Moses did lead out of Egypt the Hebrew nation. He did organize them as a nation under the laws set forth in

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these books; and the Hebrew nation, by common consent, for over three thousand years, has claimed these books as a gift to them from Moses, and has held them so sacred that a jot or tittle must not be altered--thus giving assurance of the purity of the text.

These writings of Moses contain the only credible history extant, of the epoch which it traverses. Chinese history affects to begin at creation, telling how God went out on the water in a skiff, and, taking in his hand a lump of earth, cast it into the water. That lump of earth, it claims, became this world, etc. But the entire story is so devoid of reason that

the merest child of intelligence would not be deceived by it. On the contrary, the account given in Genesis starts with the reasonable assumption that a God, a Creator, an intelligent First Cause, already existed. It treats not of God's having a beginning, but of his work and of its beginning and its systematic orderly progress--"In the beginning God created the heavens and the earth." Then stepping over the origin of the earth without detail or explanation, the narrative of the six days [epochs] of preparing it for man proceeds. That account is substantially corroborated by the accumulating light of science for four thousand years; hence it is far more reasonable to accept the claim that its author, Moses, was divinely inspired, than to assume that the intelligence of one man was superior to the combined intelligence and research of the rest of the race in three thousand years since, aided by modern implements and millions of money.

Look next at the system of laws laid down in these writings. They certainly were without an equal, either in their day or since, until this twentieth century; and the laws of this century are based upon the principles laid down in the Mosaic Law, and framed in the main by men who acknowledged the Mosaic Law as of divine origin.

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The Decalogue is a brief synopsis of the whole law. Those Ten Commandments enjoin a code of worship and morals that must strike every student as remarkable; and if never before known, and now found among the ruins and relics of Greece, or Rome, or Babylon (nations which have risen and fallen again, long since those laws were given), they would be regarded as marvelous if not supernatural. But familiarity with them and their claims has begotten measurable indifference, so that their real greatness is unnoticed except by the few. True, those commandments do not teach of Christ; but they were given, not to Christians, but to Hebrews; not to teach faith in a ransom, but to convince men of their sinful state, and need of a ransom. And the substance of those commandments was grandly epitomized by the illustrious founder of Christianity, in the words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength"; and "Thou shalt love thy neighbor as thyself." *Mark 12:30,31*

The government instituted by Moses differed from all others, ancient and modern, in that it claimed to be that of

the Creator himself, and the people were held accountable to him; their laws and institutions, civil and religious, claimed to emanate from God, and, as we shall presently see, were in perfect harmony with what reason teaches us to be God's character. The Tabernacle, in the center of the camp, had in its "Most Holy" apartment a manifestation of Jehovah's presence as their King, whence by supernatural means they received instruction for the proper administration of their affairs as a nation. An order of priests was established, which had complete charge of the Tabernacle, and through them alone access and communion with Jehovah was permitted. The first thought of some in this connection would perhaps be: "Ah! there we have the object of

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their organization: with them, as with other nations, the priests ruled the people, imposing upon their credulity and exciting their fears for their own honor and profit." But hold, friend; let us not too hastily assume anything. Where there is such good opportunity for testing this matter by the facts, it would not be reasonable to jump to conclusions without the facts. The unanswerable evidences are contrary to such suppositions. The rights and the privileges of the priests were limited; they were given no civil power whatever, and wholly lacked opportunity for using their office to impose upon the rights or consciences of the people; and this arrangement was made by Moses, a member of the priestly line.

As God's representative in bringing Israel out of Egyptian bondage, the force of circumstances had centralized the government in his hand, and made the meek Moses an autocrat in power and authority, though from the meekness of his disposition he was in fact the overworked servant of the people, whose very life was being exhausted by the onerous cares of his position. At this juncture a civil government was established, which was virtually a democracy.

Let us not be misunderstood: Regarded as unbelievers would esteem it, Israel's government was a democracy, but regarded in the light of its own claims, it was a theocracy, i.e., a divine government; for the laws given by God, through Moses, permitted of no amendments: they must neither add to nor take from their code of laws. Thus seen, Israel's government was different from any other civil government, either before or since. "The Lord said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be elders of the people and officers over

them; and bring them unto the Tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there, and I will take of the

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spirit which is upon thee and will put it upon them, and they shall bear the burden of the people with thee, that thou bear it not alone." (*Num. 11:16,17*. See also verses *24* to *30* for an example of true and guileless statesmanship and meekness.) Moses, rehearsing this matter, says: "So I took the chief of your tribes, wise men, and known [of influence], and made them heads over you: captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes." *Deut. 1:15; Exod. 18:13-26*

Thus it appears that this distinguished lawgiver, so far from seeking to perpetuate or increase his own power by placing the government of the people under the control of his direct relatives, of the priestly tribe, to use their religious authority to fetter the rights and liberties of the people, on the contrary introduced to the people a form of government calculated to cultivate the spirit of liberty. The histories of other nations and rulers show no parallel to this. In every case the ruler has sought his own aggrandizement and greater power. Even in instances where such have aided in establishing republics, it has appeared from subsequent events that they did it through policy, to obtain favor with the people, and to perpetuate their own power. Circumstanced as Moses was, any ambitious man, governed by policy and attempting to perpetuate a fraud upon the people, would have worked for greater centralization of power in himself and his family; especially as this would have seemed an easy task from the religious authority being already in that tribe, and from the claim of this nation to be governed by God, from the Tabernacle. Nor is it supposable that a man capable of forming such laws, and of ruling such a people, would be so dull of comprehension as not to see what the tendency of his course would be. So completely was the government of the people put into their own hands,

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that though it was stipulated that the weightier cases which those governors could not decide were to be brought unto Moses, yet they themselves were the judges as to what cases went before Moses: "The cause which is too hard for you,

bring it unto me, and I will hear it." *Deut. 1:17*

Thus seen, Israel was a republic whose officers acted under a divine commission. And to the confusion of those who ignorantly claim that the Bible sanctions an established empire rule over the people, instead of "a government of the people by the people," be it noted that this republican form of civil government continued for over four hundred years. And it was then changed for that of a kingdom at the request of "The Elders," without the Lord's approval, who said to Samuel, then acting as a sort of informal president, "Hearken unto the voice of the people in all that they shall say unto thee, for they have not rejected thee, but they have rejected Me, that I should not reign over them." At God's instance Samuel explained to the people how their rights and liberties would be disregarded, and how they would become servants by such a change; yet they had become infatuated with the popular idea, illustrated all around them in other nations. (*1 Sam. 8:6-22*) In considering this account of their *desire* for a king, who is not impressed with the thought that Moses could have firmly established himself at the head of a great empire without difficulty?

While Israel as a whole constituted one nation, yet the tribal division was ever recognized after Jacob's death. Each family, or tribe, by common consent, elected or recognized certain members as its representatives, or chiefs. This custom was continued even through their long slavery in Egypt. These were called chiefs or elders, and it was to these that Moses delivered the honor and power of civil government; whereas, had he desired to centralize power in himself

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and his own family, these would have been the last men to honor with power and office.

The instructions given those appointed to civil rulership as from God are a model of simplicity and purity. Moses declares to the people, in the hearing of these judges: "I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger [foreigner] that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man, for the judgment is God's; and the cause that is too hard for you, bring it unto me, and I will hear it." (*Deut. 1:16,17*) Such hard cases were, after Moses' death, brought directly to the Lord through the High Priest, the answer being Yes or No, by the Urim and

Thummim.

In view of these *facts*, what shall we say of the theory which suggests that these books were written by knavish priests to secure to themselves influence and power over the people? Would such men for such a purpose forge records destructive to the very aims they sought to advance-- records which prove conclusively that the great Chief of Israel, and one of their own tribe, at the instance of God, cut off the priesthood from civil power by placing that power in the hands of the people? Does any one consider such a conclusion reasonable?

Again, it is worthy of note that the laws of the most advanced civilization, in this twentieth century, do not more carefully provide that rich and poor shall stand on a common level in accountability before the civil law. Absolutely no distinction was made by Moses' laws. And as for the protection of the people from the dangers incident to some becoming very poor and others excessively wealthy and powerful,

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no other national law has ever been enacted which so carefully guarded this point. Moses' law provided for a restitution every fiftieth year--their Jubilee year. This law, by preventing the absolute alienation of property, thereby prevented its accumulation in the hands of a few. (*Lev. 25:9,13-23,27-30*) In fact, they were taught to consider themselves brethren, and to act accordingly; to assist each other without compensation, and to take no usury of one another. See *Exod. 22:25; Lev. 25:36,37; Num. 26:52-56*.

All the laws were made public, thus preventing designing men from successfully tampering with the rights of the people. The laws were exposed in such a manner that any who chose might copy them; and, in order that the poorest and most unlearned might not be ignorant of them, it was made the duty of the priests to read them to the people at their septennial festivals. (*Deut. 31:10-13*) Is it reasonable to suppose that such laws and arrangements were designed by bad men, or by men scheming to defraud the people of their liberties and happiness? Such an assumption would be unreasonable.

In its regard for the rights and interests of foreigners, and of enemies, the Mosaic law was thirty-two centuries ahead of its times--if indeed the laws of the most civilized of today equal it in fairness and benevolence. We read:

"Ye shall have one manner of law as well for the stranger [foreigner] as for one of your own country; for I am the

Lord your God." *Exod. 12:49; Lev. 24:22*

"And if a stranger sojourn with thee in your land, ye shall not vex him; but the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt."

Lev. 19:33,34

"If thou meet thine *enemy's* ox or his ass going astray, thou

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shalt surely bring it back to him again. If thou see the ass of him that *hateth thee* lying under his burden, wouldst thou cease to leave thy business and help him? Thou shalt surely leave it, to join with [assist] him." *Exod. 23:4,5*, margin

Even the dumb animals were not forgotten. Cruelty to these as well as to human beings was prohibited strictly. An ox must not be muzzled while threshing the grain; for the good reason that any laborer is worthy of his food. Even the ox and the ass must not plow together, because so unequal in strength and tread: it would be cruelty. Their rest was also provided for. *Deut. 25:4; 22:10; Exod. 23:12*

The priesthood may be claimed by some to have been a selfish institution, because the tribe of Levites was supported by the annual tenth, or tithe, of the individual produce of their brethren of the other tribes. This fact, stated thus, is an unfair presentation too common to skeptics, who, possibly ignorantly, thereby misrepresent one of the most remarkable evidences of God's part in the organization of that system, and that it was not the work of a selfish and scheming priesthood. Indeed, it is not infrequently misrepresented by a modern priesthood, which urges a similar system now, using that as a precedent, without mentioning the condition of things upon which it was founded, or its method of payment.

It was, in fact, founded upon the strictest equity. When Israel came into possession of the land of Canaan, the Levites certainly had as much right to a share of the land as the other tribes; yet, by God's express command, they got none of it, except certain cities or villages for residence, scattered among the various tribes, whom they were to serve in religious things. Nine times is this prohibition given, before the division of the land. Instead of the land, some equivalent should surely be provided them, and the *tithe* was

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therefore this reasonable and just provision. Nor is this all:

the tithe, though, as we have seen, a just debt, was not enforced as a tax, but was to be paid as a voluntary contribution.

And no threat bound them to make those contributions:

all depended upon their conscientiousness. The only exhortations to the people on the subject are as follows:

"Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth." (*Deut. 12:19*) "And the Levite that is within thy gates, thou shalt not forsake him; for he hath no part nor inheritance with thee" [in the land].

Deut. 14:27

Is it, we ask, reasonable to suppose that this order of things would have been thus arranged by selfish and ambitious priests?--an arrangement to disinherit themselves and to make them dependent for support upon their brethren? Does not reason teach us to the contrary?

In harmony with this, and equally inexplicable on any other grounds than those claimed--that God is the author of those laws--is the fact that no special provision was made for honoring the priesthood. In nothing would imposters be more careful than to provide reverence and respect for themselves, and severest penalties and curses upon those who misused them. But nothing of the kind appears: no special honor, or reverence, or immunity from violence or insult, is provided. The common law, which made no distinction between classes, and was no respecter of persons, was their only protection. This is the more remarkable because the treatment of servants, and strangers, and the aged, was the subject of special legislation. For instance: Thou shalt not vex nor oppress a *stranger, or widow, or fatherless child*; for if they cry at all unto me [to God] I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword, and your wives shall be widows and

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your children fatherless. (*Exod. 22:21-24; 23:9; Lev. 19:33,34*)

"Thou shalt not oppress an *hired servant* that is poor and needy, whether he be of thy brethren, or of strangers that are in thy land, within thy gates. At his day thou shalt give him his hire, neither shall the sun go down upon it, for he is poor, and setteth his heart upon it; lest he cry against thee unto the Lord and it be sin unto thee." (*Lev. 19:13; Deut. 24:14,15; Exod. 21:26,27*) "Thou shalt rise up before the hoary head and honor the face of the old man." (*Lev. 19:32*. See also *Lev. 19:14*.) All this, yet nothing special for Priests, or Levites, or their tithes.

The sanitary arrangements of the law, so needful to a

poor and long-oppressed people, together with the arrangements and limitations respecting clean and unclean animals which might or might not be eaten, are remarkable, and would, with other features, be of interest if space permitted their examination, as showing that law to have been abreast with, if not in advance of, the latest conclusions of medical science on the subject. The law of Moses had also a typical character, which we must leave for future consideration; but even our hasty glance has furnished overwhelming evidence that this law, which constitutes the very framework of the entire system of revealed religion, which the remainder of the Bible elaborates, is truly a marvelous display of wisdom and justice, especially when its date is taken into consideration.

In the light of reason, all must admit that it bears no evidence of being the work of wicked, designing men, but that it corresponds exactly with what nature teaches to be the character of God. It gives evidence of his Wisdom, Justice and Love. And further, the evidently pious and noble lawgiver, Moses, denies that the laws were his own, and attributes them to God. (*Exod. 24:12; Deut. 9:9-11; Exod. 26:30;*

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Lev. 1:1) In view of his general character, and his commands to the people not to bear false witness, and to avoid hypocrisy and lying, is it reasonable to suppose that such a man bore false witness and palmed off his own views and laws for those of God? It should be remembered also that we are examining the present copies of the Bible, and that therefore the integrity for which it is so marked applies equally to the successors of Moses; for though bad men were among those successors, who did seek their own and not the people's good, it is evident that they did not tamper with the Sacred Writings, which are pure to this day.

The Prophets of the Bible

Glance now at the general character of the prophets of the Bible and their testimonies. A rather remarkable fact is that the prophets, with few exceptions, were not of the priestly class; and that in their day their prophecies were generally repugnant to the degenerating and time-serving priesthood, as well as to the idolatrously inclined people. The burden of their messages from God to the people was generally reproof for sin, coupled with warnings of coming

punishments, intertwined with which we find occasional promises of future blessings, after they should be cleansed from sin and should return to favor with the Lord. Their experiences, for the most part, were far from enviable: they were generally reviled, many of them being imprisoned and put to violent deaths. See *1 Kings 18:4,10,17,18; 19:10; Jer. 38:6; Heb. 11:32-38*. In some instances it was years after their death before their true character as God's prophets was recognized. But we speak thus of the prophetic writers whose utterances claim to be the direct inspiration of Jehovah. It is well in this connection that we should remember that in the giving of the law to Israel there was no priestly intervention: it was given by God to the people by the hand

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of Moses. (*Exod. 19:17-25; Deut. 5:1-5*) And, furthermore, it was made the duty of every man seeing a violation of the law to reprove the sinner. (*Lev. 19:17*) Thus all had the authority to teach and reprove; but since, as in our own day, the majority were absorbed in the cares of business, and became indifferent and irreligious, the few comparatively fulfilled this requirement by reproofing sin and exhorting to godliness; and these preachers are termed "prophets" in both the Old and New Testaments. The term prophet, as generally used, signifies *public expounder*, and the public teachers of idolatry were also so called; for instance, "the prophets of Baal," etc. See *1 Cor. 14:1-6; 2 Pet. 2:1; Matt. 7:15; 14:5; Neh. 6:7; 1 Kings 18:40; Titus 1:12*.

Prophecy, in the ordinary sense of teaching, afterward became popular with a certain class, and degenerated into Phariseism--teaching, instead of God's commandments, the traditions of the ancients, thereby opposing the truth and becoming false prophets, or false teachers. *Matt. 15:2-9*

Out of the large class called prophets, Jehovah at various times made choice of some whom he specially commissioned to deliver messages, relating sometimes to things then at hand, at other times to future events. It is to the writings of this class, who spoke and wrote as they were moved by the holy Spirit, that we are now giving attention. They might with propriety be designated

Divinely Commissioned Prophets or Seers.

When it is remembered that these prophets were mainly laymen, drawing no support from the tithes of the priestly

tribe, and when, added to this, is the fact that they were frequently not only the reprovers of kings and judges, but also of priests (though they reprov'd not the office, but the personal sins of the men who fill'd it), it becomes evident that we could not reasonably decide that these prophets

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were parties to any league of priests, or others, to fabricate falsehood in the name of God. Reason in the light of facts contradicts such a suspicion.

If, then, we find no reason to impeach the motives of the various writers of the Bible, but find that the spirit of its various parts is righteousness and truth, let us next proceed to inquire whether there exists any link, or bond of union, between the records of Moses, those of the other prophets, and those of the New Testament writers. If we shall find one common line of thought interwoven throughout the Law and the Prophets and the New Testament writings, which cover a period of fifteen hundred years, this, taken in connection with the character of the writers, will be a good reason for admitting their claim--that they are divinely inspired--particularly if the theme common to all of them is a grand and noble one, comporting well with what sanctified common sense teaches regarding the character and attributes of God.

This we do find: One plan, spirit, aim and purpose pervades the entire book. Its opening pages record the creation and fall of man; its closing pages tell of man's recovery from that fall; and its intervening pages show the successive steps of the plan of God for the accomplishment of this purpose. The harmony, yet contrast, of the first three and the last three chapters of the Bible is striking. The one describes the first creation, the other the renewed or restored creation, with sin and its penal-curse removed; the one shows Satan and evil entering the world to deceive and destroy, the other shows his work undone, the destroyed ones restored, evil extinguished and Satan destroyed; the one shows the dominion lost by Adam, the other shows it restored and forever established by Christ, and God's will done in earth as in heaven; the one shows sin the producing cause of degradation,

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shame and death, the other shows the reward of righteousness to be glory, honor and life.

Though written by many pens, at various times, under

different circumstances, the Bible is not merely a collection of moral precepts, wise maxims and words of comfort. It is more: it is a reasonable, philosophical and harmonious statement of the causes of present evil in the world, its only remedy and the final results as seen by divine wisdom, which saw the end of the plan from before its beginning, marking as well the pathway of God's people, and upholding and strengthening them with exceeding great and precious promises to be realized in due time.

The teaching of Genesis, that man was tried in a state of original perfection in one representative, that he failed, and that the present imperfection, sickness and death are the results, but that God has not forsaken him, and will ultimately recover him through a redeemer, born of a woman (*Gen. 3:15*), is kept up and elaborated all the way through. The necessity of the death of a redeemer as a sacrifice for sins, and of his righteousness as a covering for our sin, is pointed out in the clothing of skins for Adam and Eve; in the acceptance of Abel's offerings; in Isaac on the altar; in the death of the various sacrifices by which the patriarchs had access to God, and of those instituted under the law and perpetuated throughout the Jewish age. The prophets, though credited with understanding but slightly the significance of some of their utterances (*1 Pet. 1:12*), mention the laying of the sins upon a person instead of a dumb animal, and in prophetic vision they see him who is to redeem and to deliver the race led "as a lamb to the slaughter," that "the chastisement of our peace was upon him," and that "by his stripes we are healed." They pictured him as "despised and rejected of men, a man of sorrows and acquainted

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with grief," and declared that "The Lord hath laid on him the iniquity of us all." (*Isa. 53:3-6*) They told where this deliverer would be born (*Micah 5:2*), and when he should die, assuring us that it would be "not for himself." (*Dan. 9:26*) They mention various peculiarities concerning him--that he would be "righteous," and free from "deceit," "violence," or any just cause of death (*Isa. 53:8,9,11*); that he would be betrayed for thirty pieces of silver (*Zech. 11:12*); that he would be numbered among transgressors in his death (*Isa. 53:12*); that not a bone of him should be broken (*Psa. 34:20; John 19:36*); and that though he should die and be buried, his flesh would not corrupt, neither would he remain in the grave. *Psa. 16:10; Acts 2:31*

The New Testament writers clearly and forcibly, yet simply, record the fulfilment of all these predictions in Jesus of Nazareth, and by logical reasonings show that such a *ransom price* as he gave was needful, as already predicted in the Law and the Prophets, before the sins of the world could be blotted out. (*Isa. 1:18*) They trace the entire plan in a most logical and forcible manner, appealing neither to the prejudices nor to the passions of their hearers, but to their enlightened reason alone, furnishing some of the most remarkably close and cogent reasoning to be found anywhere on any subject. See *Rom. 5:17-19*, and onward to the 12th chapter.

Moses, in the Law, pointed not alone to a sacrifice, but also to a blotting out of sins and a blessing of the people under this great deliverer, whose power and authority he declares shall vastly exceed his own, though it should be "like unto" it. (*Deut. 18:15,19*) The promised deliverer is to bless not only Israel, but through Israel "all the families of the earth." (*Gen. 12:3; 18:18; 22:18; 26:4*) And notwithstanding the prejudices of the Jewish people to the contrary,

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the prophets continue the same strain, declaring that Messiah shall be also "for a light to lighten the Gentiles" (*Isa. 49:6; Luke 2:32*); that the Gentiles should come to him "from the ends of the earth" (*Jer. 16:19*); that his name "shall be great among the Gentiles" (*Mal. 1:11*); and that "the glory of the Lord shall be revealed and all flesh shall see it together." *Isa. 40:5*. See also *Isa. 42:1-7*.

The New Testament writers claim a divine anointing which enabled them to realize the fulfilment of the prophecies concerning the sacrifice of Christ. They, though prejudiced as Jews to think of every blessing as limited to their own people (*Acts 11:1-18*), were enabled to see that while their nation would be blessed, all the families of the earth should be blessed also, with and through them. They saw also that, before the blessing of either Israel or the world, a selection would be made of a "little flock" from both Jews and Gentiles, who, being tried, would be found worthy to be made joint-heirs of the glory and honor of the Great Deliverer, and sharers with him of the honor of blessing Israel and all the nations. *Rom. 8:17*

These writers point out the harmony of this view with what is written in the Law and the Prophets; and the grandeur and breadth of the plan they present more than meets the most exalted conception of what it purports to be--

"Good tidings of great joy, which shall be unto all people."

The thought of Messiah as a ruler of not only Israel, but also of the world, suggested in the books of Moses, is the theme of all the prophets. The thought of the kingdom was uppermost also in the teaching of the apostles; and Jesus taught that we should pray, "Thy Kingdom come," and promised those a share in it who would first suffer for the truth, and thus prove themselves worthy.

This hope of the coming glorious kingdom gave all the faithful ones courage to endure persecution and to suffer

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reproach, deprivation and loss, even unto death. And in the grand allegorical prophecy which closes the New Testament, the worthy "Lamb that was slain" (*Rev. 5:12*), the worthy "overcomers" whom he will make kings and priests in his kingdom, and the trials and obstacles which they must overcome to be worthy to share that kingdom, are all faithfully portrayed. Then are introduced symbolic representations of the blessings to accrue to the world under that Millennial reign, when Satan shall be bound and Adamic death and sorrow wiped out, and when all the nations of earth shall walk in the light of the heavenly kingdom--the new Jerusalem.

The Bible, from first to last, holds out a doctrine found nowhere else, and in opposition to the theories of all the heathen religions--that a future life for the dead will come through a RESURRECTION OF THE DEAD. All the inspired writers expressed their confidence in a redeemer, and one declares that "in the morning," when God shall call them from the tomb, and they shall come forth, the wicked shall no longer hold the rulership of earth; for "The upright shall have dominion over them, in the morning." (*Psa. 49:14*) The resurrection of the dead is taught by the prophets; and the writers of the New Testament base all their hopes of future life and blessing upon it. Paul expresses it thus: "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain and your faith is also vain;...then they which are fallen asleep in Christ are *perished*. But now is Christ risen from the dead, and become the firstfruits of them that slept;...for as in Adam all die, even so in Christ shall all be made alive."

1 Cor. 15:13-22

Like a watch, whose many wheels might at first seem superfluous, but whose slowest moving wheels are essential, so the Bible, composed of many parts, and prepared by many

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pens, is one complete and harmonious whole. Not a single part is superfluous, and though some parts take a more active and prominent place than others, all are useful and necessary. It is becoming popular among the so-called "advanced thinkers" and "great theologians" of the present day to treat lightly, or to ignore if they do not deny, many of the "miracles" of the Old Testament, calling them "old wives' fables." Of these are the accounts of Jonah and the great fish, Noah and the ark, Eve and the serpent, the standing still of the sun at the command of Joshua, and Balaam's speaking ass. Seemingly these wise men overlook the fact that the Bible is so interwoven and united in its various parts that to tear from it these miracles, or to discredit them, is to destroy or discredit the whole. For if the original accounts are false, those who repeated them were either falsifiers or dupes, and in either case it would be impossible for us to accept their testimony as divinely inspired. To eliminate from the Bible the miracles mentioned would invalidate the testimony of its principal writers, besides that of our Lord Jesus. The story of the fall is attested by Paul (*Rom. 5:17*); also Eve's beguilement by the serpent (*2 Cor. 11:3; 1 Tim. 2:14*). See also our Lord's reference to the latter in *Rev. 12:9 and 20:2*. The standing of the sun at the overthrow of the Amorites, as an evidence of the Lord's power, was evidently typical of the power to be displayed in the future, in "the day of the Lord," at the hand of him whom Joshua typified. This is attested by three prophets. (*Isa. 28:21; Habak. 2:1-3,13,14 and 3:2-11; Zech. 14:1,6,7*) The account of the speaking ass is confirmed by *Jude (verse 11)*, and by Peter (*2 Pet. 2:16*). And the great teacher, Jesus, confirms the narratives of Jonah and the great fish and of Noah and the flood. (*Matt. 12:40; 24:38,39; Luke 17:26*. See also *1 Pet. 3:20*.) Really these are no greater miracles than those performed by Jesus and the

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apostles, such as the turning of water into wine, the healing of diseases, etc.; and as a miracle, the awakening of the dead is most wonderful of all.

These miracles, not common to our experience, find parallels about us every day, which, being more common, are passed by unnoticed. The reproduction of living organisms, either animal or vegetable, is *beyond our comprehension*, as well

as beyond our power--hence miraculous. We can see the exercise of life principle, but can neither understand nor produce it. We plant two seeds side by side; the conditions, air, water, and soil, are alike; they *grow*, we cannot tell *how*, nor can the wisest philosopher explain this miracle. These seeds develop organisms of opposite tendencies; one creeps, the other stands erect; form, flower, coloring, everything differs, though the conditions were the same. Such miracles grow common to us, and we cease to remember them as such as we leave the wonderment of childhood; yet they manifest a power as much beyond our own, and beyond our limited intelligence, as the few miracles recorded in the Bible for special purposes, and as intended illustrations of omnipotence, and of the ability of the great Creator to overcome every obstacle and to accomplish all his will, even to our promised resurrection from the dead, the extermination of evil, and the ultimate reign of everlasting righteousness.

Here we rest the case. Every step has been tested by reason. We have found that there is a God, a supreme, intelligent Creator, in whom wisdom, justice, love and power exist in perfect harmony. We have found it reasonable to expect a revelation of his plans to his creatures capable of appreciating and having an interest in them. We have found the Bible, claiming to be that revelation, worthy of consideration. We have examined its writers, and their possible objects, in the light of what they taught; we have been

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astonished; and our *reason* has told us that such wisdom, combined with such purity of motive, was not the cunning device of crafty men for selfish ends. Reason has urged that it is far more probable that such righteous and benevolent sentiments and laws must be of God and not of men, and has insisted that they could not be the work of knavish priests. We have seen the harmony of testimony concerning Jesus, his ransom-sacrifice, and the resurrection and blessing of all as the outcome, in his glorious kingdom to come; and reason has told us that a scheme so grand and comprehensive, beyond all we could otherwise have reason to expect, yet built upon such reasonable deductions, must be the plan of God for which we seek. It cannot be the mere device of men, for even when revealed, it is almost too grand to be believed by men.

When Columbus discovered the Orinoco river, some one said he had found an island. He replied: "No such river as

that flows from an island. That mighty torrent must drain the waters of a continent." So the depth and power and wisdom and scope of the Bible's testimony convince us that not man, but the Almighty God, is the author of its plans and revelations. We have taken but a hasty glance at the surface claims of the Scriptures to be of divine origin, and have found them reasonable. Succeeding chapters will unfold the various parts of the plan of God, and will, we trust, give ample evidence to every candid mind that the Bible is a divinely inspired revelation, and that the length and breadth and height and depth of the plan it unfolds gloriously reflect the divine character, hitherto but dimly comprehended, but now more clearly seen in the light of the dawning Millennial Day.

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Truth Most Precious

Great truths are dearly bought. The common truth,
Such as men give and take from day to day,
Comes in the common walk of easy life,
Blown by the careless wind across our way.

Great truths are dearly won; not found by chance,
Nor wafted on the breath of summer dream;
But grasped in the great struggle of the soul,
Hard buffeting with adverse wind and stream.

Sometimes, 'mid conflict, turmoil, fear and grief,
When the strong hand of God, put forth in might,
Ploughs up the subsoil of the stagnant heart,
It brings some buried truth-seeds to the light.

Not in the general mart, 'mid corn and wine;
Not in the merchandise of gold and gems;
Not in the world's gay hall of midnight mirth,
Nor 'mid the blaze of regal diadems;

Not in the general clash of human creeds,
Nor in the merchandise 'twixt church and world,
Is truth's fair treasure found, 'mongst tares and weeds;
Nor her fair banner in their midst unfurled.

Truth springs like harvest from the well-ploughed fields,
Rewarding patient toil, and faith and zeal.
To those thus seeking her, she ever yields
Her richest treasures for their lasting weal.

STUDY IV

THE EPOCHS AND DISPENSATIONS MARKED IN THE DEVELOPMENT OF THE DIVINE PLAN

God's Plan Definite and Systematic--Three Great Epochs of the World's History--Their Distinctive Features--"The Earth Abideth Forever"--The World to Come, the New Heavens and Earth--Subdivisions of These Great Epochs--The Important Features of God's Plan thus Brought to View--Order Recognized Discloses Harmony--Rightly Dividing the Word of Truth.

AS SOME ignorantly misjudge the skill and wisdom of a great architect and builder by his unfinished work, so also many in their ignorance now misjudge God by his unfinished work; but by and by, when the rough scaffolding of evil, which has been permitted for man's discipline, and which shall finally be overruled for his good, has been removed, and the rubbish cleared away, God's *finished work* will universally declare his infinite wisdom and power; and his plans will be seen to be in harmony with his glorious character.

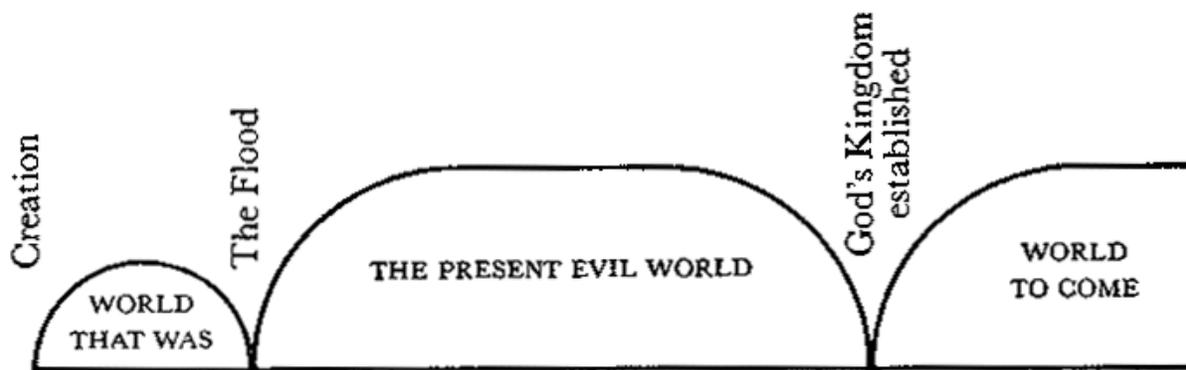
Since God tells us that he has a definitely fixed purpose, and that all his purposes shall be accomplished, it behooves us, as his children, to inquire diligently what those plans are, that we may be found in harmony with them. Notice how emphatically Jehovah affirms the fixedness of his purpose: "Jehovah of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it be." "The Lord of hosts hath purposed, and who shall disannul it?" "I am God, and there is none else; I am God, and there is none like me,...My counsel shall stand,

and I will do all my pleasure:...Yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." (*Isa. 14:24-27; 46:9-11*) Therefore, however haphazard or

mysterious God's dealings with men may appear, those who believe this testimony of his Word must acknowledge that his original and unalterable plan has been, and still is, progressing systematically to completion.

While the mass of mankind, groping in the darkness of ignorance, must await the actual developments of God's plan, before they can realize the glorious character of the Divine Architect, it is the privilege of the child of God to see by faith and the light of his lamp the foretold glories of the future, and thereby to appreciate the otherwise mysterious dealings of the past and the present. Therefore, as interested sons of God, and heirs of a promised inheritance, we apply to our Father's Word, that we may understand his purposes from the plans and specifications therein given. There we learn that the plan of God, with reference to man, spans three great periods of time, beginning with man's creation and reaching into the illimitable future. Peter and Paul designate these periods "three worlds," which we represent in the following diagram.

Great Epochs Called "Worlds"



Great Epochs Called "Worlds"

Creation

WORLD THAT WAS

The Flood

THE PRESENT EVIL WORLD

God's Kingdom established

WORLD TO COME

These three great epochs represent three distinct manifestations of divine providence. The first, from creation to

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the flood, was under the ministration of angels, and is called by Peter "THE WORLD THAT WAS." *2 Pet. 3:6*

The second great epoch, from the flood to the establishment of the kingdom of God, is under the limited control of Satan, "the prince of this world," and is therefore called "THIS PRESENT EVIL WORLD." *Gal. 1:4; 2 Pet. 3:7*

The third is to be a "world without end" (*Isa. 45:17*) under divine administration, the kingdom of God, and is called "THE WORLD TO COME--wherein dwelleth righteousness." *Heb. 2:5; 2 Pet. 3:13*

The first of these periods, or "worlds," under the ministration of angels, was a failure; the second, under the rule of Satan, the usurper, has been indeed an "evil world"; but the third will be an era of righteousness and of blessing to all the families of the earth.

The last two of these "worlds" are most particularly mentioned, and the statements relative to them are in strong contrast. The present, or second period, is called "the present evil world," not because there is nothing good in it, but because in it evil is permitted to predominate. "Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." (*Mal. 3:15*) The third world or epoch is mentioned as "THE WORLD TO COME--wherein dwelleth righteousness," not because there will be no evil in it, but because evil will not predominate. The blotting out of evil will be gradual, requiring all of the first thousand years. Evil will not rule then; it will not prosper; it will no longer be the wicked that will flourish; but "the righteous shall flourish" (*Psa. 72:7*), the "obedient shall eat the good of the land" (*Isa. 1:19*), and "the evil doer shall be cut off." *Psa. 37:9*

Thus seen, the next dispensation is to be so dissimilar as to be the very reverse of the present one in almost every particular. Our Lord's words show why there is to be a

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difference between the present and the future dispensations. It is because he will be the prince or ruler of the world to come, that in it righteousness and truth will prosper; while, because Satan is the prince (ruler) of the present

evil world, evil prospers and the wicked flourish. It is because, as Jesus said, the prince of this world "hath nothing in me"--and consequently no interest in his followers except to oppose, tempt, annoy and buffet them (**John 14:30; 2 Cor. 12:7**)--that in this present evil world or epoch, whosoever will live godly shall suffer persecution, while the wicked flourish like a green bay tree. **2 Tim. 3:12; Psa. 37:35**

Jesus said, "My kingdom is not of this world," and until the era or "world to come" *does come*, Christ's kingdom will not control the earth. And for this we are taught to hope and pray, "Thy kingdom come, thy will be done on earth." Satan is the "ruler of the darkness of this world," and therefore "darkness covers the earth and gross darkness the people." He now rules and works in the hearts of the children of disobedience. **Eph. 2:2; 6:12**

There must be some very important part of the great Architect's plan for man's salvation not yet fully developed--else the new prince and the new dispensation would have been long ago introduced. Why it was postponed for an appointed time, and also the manner of the change from the present dominion of evil under Satan to that of righteousness under Christ, are points of interest which will be more fully shown hereafter. Suffice it now to say, that the kingdoms of this world, now subject to Satan, are at the proper time to become the kingdoms of our Lord and of his Christ. (**Rev. 11:15**) The context shows that the transfer will be accomplished by a general time of trouble. In reference to it Jesus said, "No man can enter into a strong man's house and spoil his goods, except he will first bind the

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strong man, and then he will spoil his house." (**Mark 3:22-27**) Thus we are taught that Satan must first be bound, restrained and deposed, before Christ's reign of righteousness and peace can be established. This binding of Satan is accordingly shown to be the first work of the new dispensation.

Rev. 20:2

It should be remembered that this earth is the basis of all these "worlds" and dispensations, and that though ages pass and dispensations change, still the earth continues--"The earth abideth forever." (**Eccl. 1:4**) Carrying out the same figure, Peter calls each of these periods a separate heavens and earth. Here the word *heavens* symbolizes the higher or spiritual controlling powers, and *earth* symbolizes human government and social arrangements. Thus the first

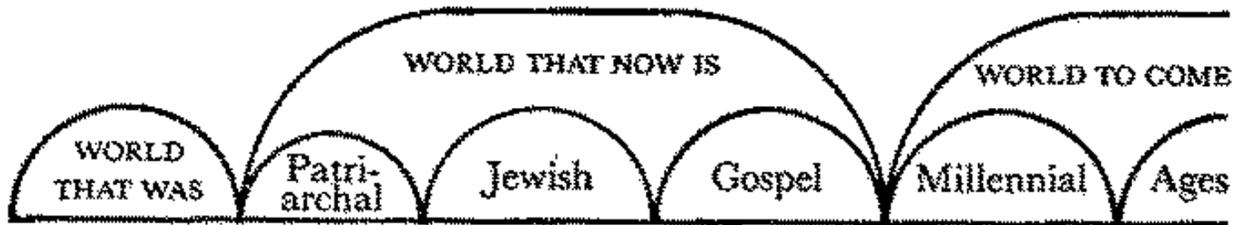
heavens and earth, or the order and arrangement of things then existing, having served their purpose, ended at the flood. But the physical heavens (sky and atmosphere), and the physical earth, did not pass away: they remained. So likewise the present world (heavens and earth) will pass away with a great noise, fire and melting--confusion, trouble and dissolution. The strong man (Satan), being bound, will struggle to retain his power. The present order or arrangement of government and society, not that of the physical sky and earth, will pass away. The present *heavens* (powers of spiritual control) must give place to the "new heavens"--Christ's spiritual control. The present *earth* (human society as now organized under Satan's control) must (symbolically) melt and be dissolved, in the beginning of the "Day of the Lord," which "shall burn as an oven." (*Mal. 4:1*) It will be succeeded by "a new earth," i.e., society reorganized in harmony with earth's new Prince--Christ. Righteousness, peace and love will rule among men when present arrangements have given place to the new and better kingdom, the basis of which will be the strictest justice.

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Paul was given a glimpse of the next dispensation, or, as he calls it, "the world to come." He says he was "caught away" (physically or mentally, or both, he could not tell, things were so real to his view) down the stream of time to the new condition of things, the "new heaven," hence the "third heaven." He thus saw things as they will be under the spiritual control of Christ, things which he might not disclose. (*2 Cor. 12:2-4*) Doubtless these were the same things which John afterward saw, and was permitted to express to the Church in *symbols*, which may only be understood as they become due. John, in the revelation given to him by our Lord on the Isle of Patmos, was in vision carried down through this Christian Age and its changing scenes of church and state, to the end of the present evil world, or epoch, and there in prophetic visions he saw Satan bound, Christ reigning, and the new heaven and the new earth established; for the former heaven and earth were passed away. *Rev. 21:1*

Ages or Dispensations

We now notice the ages into which these great epochs are subdivided, as illustrated in the diagram below.



WORLD THAT WAS

WORLD THAT NOW IS

Patriarchal Jewish Gospel

WORLD TO COME

Millennial Ages

The first of these great epochs ("worlds") was not subdivided: God's method of dealing with men did not vary during all that time--from Adam's fall to the flood. God had given man his law, written in his very nature; but after he had sinned he left him measurably to his own course, which was downward, "evil, and that continually," that thus man

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might realize his folly, and that the wisdom of God in commanding absolute obedience might be made manifest.

That dispensation ended with a flood, which took away all but faithful Noah and his family. Thus the first dispensation not only manifested the disastrous effects of sin, but showed that the tendency of sin is downward to greater degradation and misery, and proves the necessity of Jehovah's interposition, if the recovery of "that which was lost"--man's first estate--is ever to be accomplished.

The second epoch, or "world that now is," includes three ages, each a step in the plan of God for the overthrow of evil. Each step is higher than that preceding it, and carries

the plan forward and nearer to completion.

The third great epoch--"the world to come"--future from the second advent of Christ, comprises the Millennial Age, or "times of restitution"; and following it are other "ages to come," the particulars of which are not revealed. Present revelations treat of man's recovery from sin, and not of the eternity of glory to follow.

The first age in the "world that now is" we call the PATRIARCHAL AGE, or dispensation, because during that period God's dealings and favors were with a few individuals only, the remainder of mankind being almost ignored. Such favored ones were the patriarchs Noah, Abraham, Isaac and Jacob. Each of these in turn seems to have been God's favored one. At the death of Jacob, that age or order of dealing ended. At Jacob's death, his descendants were first called "the twelve tribes of Israel," and were together recognized of God as his "peculiar people"; and through typical sacrifices they were typically "a holy nation," separated from other nations for a particular purpose, and therefore to enjoy certain special favors. The time allotted to this feature of the divine plan, beginning here and ending at the death of Christ, we designate the JEWISH AGE, or the Law

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dispensation. During that age God specially blessed that nation. He gave them his law; he made a special covenant with them; he gave them the Tabernacle, whose shekinah glory in the Most Holy represented Jehovah's presence with them as their Leader and King. To them he sent the prophets, and finally his Son. Jesus performed his miracles and taught in their midst, and would neither go to others himself, nor permit his disciples to go to the surrounding nations. He sent them out, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." (*Matt. 10:5,6*) And again he said, "I am not sent but unto the lost sheep of the house of Israel." (*Matt. 15:24*) That this national favor ended with their rejection and crucifixion of Jesus is shown by Jesus' words, when, five days before his crucifixion, he declared, "Your house is left unto you desolate." *Matt. 23:38*

There, at Jesus' death, a new age began--the CHRISTIAN AGE or GOSPEL DISPENSATION, wherein should be heralded good tidings of justification, not to the Jew only, but to all nations; for Jesus Christ, by the grace of God, tasted death for every man. During this Gospel age also there is a class

called to special favor, to whom special promises are made; namely, those who by faith accept Christ Jesus as their Redeemer and Lord, following in his footsteps. The gospel proclamation has gone hither and thither through the earth for nearly nineteen hundred years, so that it can now be said that it has been preached more or less in *every nation*. It has not converted nations--it was not designed to do so in this age; but it has selected here and there some, in all a "little flock," as Jesus had foretold (**Luke 12:32**), to whom it is the Father's good pleasure to give the Kingdom in an age to follow this.

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With this age the "present evil world" ends; and mark well that while God has been thus permitting the predominance and reign of evil, to the seeming detriment of his cause, nevertheless his deep designs have been steadily progressing according to a fixed and definite plan, and in the exact order of the seasons which he has appointed. In the end of this age, and the dawn of its successor, the Millennial age, Satan is to be bound and his power overthrown, preparatory to the establishment of Christ's kingdom and the beginning of "the world to come, wherein dwelleth righteousness."

Millennium, signifying a thousand years, is by common consent used as the name for the period mentioned in **Rev. 20:4**--the thousand years of Christ's reign, the first age in the "world to come." During the Millennial age, there will be a restitution of all things lost by the fall of Adam (**Acts 3:19-21**), and before its close all tears shall have been wiped away. Beyond its boundary, in the ages of blessedness to follow, there shall be no more death, neither sorrow nor crying; neither shall there be any more pain. The former things will have passed away. (**Rev. 21:4**) God's revelations particularize no further, and there we stop.

We have here only glanced at the mere outline of this plan of the ages. The more we examine it, the more we will find in it perfect harmony, beauty and order. Each age has its part to accomplish, necessary to the complete development of God's plan as a whole. The plan is a progressive one, gradually unfolding from age to age, upward and onward to the grand consummation of the original design of the Divine Architect, "who worketh all things after the counsel of his own will." (**Eph. 1:11**) Not one of these great periods is an hour too long or too short for the accomplishment of its object. God is a wise economist of both time

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and means, though his resources are infinite; and no power, however malicious, for a moment retards or thwarts his purposes. All things, evil as well as good, under divine supervision and overruling, are working together for the accomplishment of his will.

To an uninstructed and undisciplined mind, which can see only a little of the intricate machinery of God's plan, it appears like anarchy, confusion and failure, just as the whole, or even a part, of an intricate machine would appear to a child. To its immature and untutored mind it is incomprehensible, and the opposite motions of its wheels and belts are but confusion. But maturity and investigation will show that the seeming confusion is beautiful harmony, working good results. The machine, however, was as truly a success before the child understood its operation as after. So, while God's plan is, and has been for ages, in successful operation, man has been receiving the necessary discipline, not only to enable him to understand its intricate workings, but also to experience its blessed results.

As we pursue our study of the divine plan, it is essential that we keep in memory these ages and their respective peculiarities and objects; for in *no one* of them can the plan be seen, *but in all of them*, even as a link is not a chain, but several links united form a chain. We obtain correct ideas of the whole plan by noting the distinctive features of each part, and thus we are enabled to divide rightly the Word of truth.

A statement of the Word which belongs to one epoch, or dispensation, should not be applied to another, as things stated of one age are not always true of another. For instance, it would be an untruth to say of the present time that the knowledge of the Lord fills the whole earth, or that there is no need to say to your neighbor, Know the Lord.

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(Isa. 11:9; Jer. 31:34) This is not true in this age, and it cannot be true until the Lord, having come again, has established his kingdom; for throughout this age there have been many seducing deceptions, and we are told that even in the very end of the age--"*In the last days...evil men and seducers shall wax worse and worse, deceiving and being deceived.*" **(2 Tim. 3:1,13)** It will be as the result of Messiah's reign during the Millennial age that knowledge and righteousness

shall cover the earth as the waters cover the sea.

A similar mistake, and a very common one, is to suppose that God's kingdom is now established and ruling over the earth, and that his will is now done among the nations. This is manifestly far from the truth, for the kingdoms of this world are supported and enriched through oppression, injustice and deceit, to as great an extent as the increasing intelligence of the people will permit. Satan, the present "prince of this world," must yet be displaced, and these kingdoms, now under his control, must become the kingdoms of our Lord and of his Anointed, when he shall take unto himself his great power, and reign.

By the light now due to the household of faith, we discern that system and order which mark the stately steppings of our God through the ages past, and we are forcibly reminded of the beautiful lines of Cowper, inspired by a living faith, which trusted where it could not trace the Almighty Jehovah:

He Will Make It Plain

"God moves in a mysterious way,
His wonders to perform:
He plants his footsteps in the sea,
And rides upon the storm.

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"Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will.

"Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

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

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

"Blind unbelief is sure to err,
And scan his work in vain.
God is his own interpreter,
And he will make it plain."

"I know not the way that's before me,
The joys or the griefs it may bring;
What clouds are o'erhanging the future,
What flowers by the wayside may spring.
But there's One who will journey beside me,
Nor in weal nor in woe will forsake;
And this is my solace and comfort,
'He knoweth the way that I take.'"

STUDY V

"THE MYSTERY HID FROM AGES AND FROM GENERATIONS, BUT NOW MADE MANIFEST

TO HIS SAINTS"--Col. 1:26

The Glimmering Light of the First Promise--The Promise to Abraham--Hope Deferred--The Mystery Begins to Unravel at Pentecost--What the Mystery Is--Why So Long Kept a Mystery--Still a Mystery to the World--In Due Time to be Made Manifest to All--When the Mystery Will be Finished.

WHILE mankind was under the discipline of evil, and unable to understand its necessity, God repeatedly expressed his purpose to restore and bless them through a coming deliverer. But who that deliverer should be was a mystery for four thousand years, and it only began to be clearly revealed after the resurrection of Christ, in the beginning of the Christian or Gospel age.

Looking back to the time when life and Edenic happiness were forfeited by our first parents, we see them under the just penalty of sin filled with sorrow, and without a ray of hope, except that drawn from the obscure statement that the seed of the woman should bruise the serpent's head. Though in the light of subsequent developments this is full of significance to us, to them it was but a faint and glimmering light. Nearly two thousand years rolled by with no evidence of a fulfilment.

About two thousand years after, God called Abraham, and promised that his seed should bless all the families of the earth. This looked as though God still held to his previously expressed purpose, and was now about to fulfil it.

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Time sped on: the promised land of Canaan was not yet in his possession; they had yet no offspring, and Abraham and Sarah were growing old. Abraham reasoned that he must help God to fulfil his promise; so Ishmael was born. But his

assistance was not needed, for in *due time* Isaac, the child of hope and promise, was born. Then it seemed that the promised ruler and blessing of nations had come. But no: years rolled by, and seemingly God's promise had failed; for Isaac died, and his heir, Jacob, also. But the faith of a few still held firmly to the promise, and was sustained by God; for "the covenant which he made with Abraham" was assured by God's "oath unto Isaac, and confirmed to Jacob...and to Israel for an everlasting covenant."

1 Chron. 16:16,17

When at the time of Jacob's death his descendants were first called the TWELVE TRIBES OF ISRAEL, and recognized of God as a "chosen nation" (*Gen. 49:28; Deut. 26:5*), the expectation that this nation as a whole, as the promised seed of Abraham, should possess Canaan, and rule and bless the world, seemed to be on the eve of realization; for already, under the favor of Egypt, they were becoming a strong nation. But hope was almost blasted and the promise almost forgotten when the Egyptians, having gained control of them, held them as slaves for a long period.

Truly God's promises were shrouded in mystery, and his ways seemed past finding out. However, in due time came Moses, a great deliverer, by whose hand God led them out of bondage, working mighty miracles on their behalf. Before entering Canaan this great deliverer died; but as the Lord's mouthpiece he declared, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me." (*Deut. 18:15; Acts 3:22*) This gave a further insight into God's plan, showing that not only would their nation, as a whole, be associated in some way with the future work of

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ruling and blessing, but that one to be selected from among them would lead to victory and to the fulfilment of the promise. Then Joshua, whose name signifies deliverer, or savior, became their leader, and under him they won great victories, and actually entered the land promised in the covenant. Surely then it seemed that the true leader had come, and that the promise was about to have complete fulfilment.

But Joshua died, and they made no headway as a nation until David, and then Solomon, were given them as kings. There they reached the very zenith of their glory; but soon, instead of seeing the promise accomplished, they were shorn of their power, and became tributary to other nations. Some held fast the promise of God, however, and still

looked for the great deliverer of whom Moses, Joshua, David and Solomon were only types.

About the time when Jesus was born, all men were in expectation of the Messiah, the coming king of Israel and, through Israel, of the world. But Israel's hope of the glory and honor of their coming king, inspired as it was by the types and prophecies of his greatness and power, caused them to overlook another set of types and prophecies, which pointed to a work of suffering and death, as a ransom for sinners, necessary before the blessing could come. This was prefigured in the Passover before they were delivered from Egypt, in the slaying of the animals at the giving of the law covenant (*Heb. 9:11-20; 10:8-18*), and in the Atonement sacrifices performed year by year continually by the priesthood. They overlooked, too, the statement of the prophets, "who testified beforehand the *sufferings* of Christ, and the glory that *should follow*." (*1 Peter 1:11*) Hence, when Jesus came as a sacrifice, they did not recognize him; they knew not the time of their visitation. (*Luke 19:44*) Even his immediate followers were sorely perplexed when Jesus

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died; and sadly they said, "We trusted it had been he which should have redeemed Israel." (*Luke 24:21*) Apparently, their confidence in him had been misplaced. They failed to see that the death of their leader was a surety for the New Covenant under which the blessings were to come, a partial fulfilment of the covenant of promise. However, when they found that he had risen from the tomb, their withered hopes again began to revive (*1 Peter 1:3*), and when he was about to leave them, they asked concerning their long-cherished and oft-deferred hope, saying, "Lord, wilt thou at this time restore again the kingdom to Israel?" That their hopes were in the main correct, though they might not know the time when they would be fulfilled, is evident from our Lord's reply: "It is not for you to know the times and seasons which the Father hath put in his own power."

Acts 1:6,7

What turn has God's plan now taken? must have been the query of his disciples when Jesus had ascended; for we must remember that our Lord's teachings concerning the Kingdom were principally in parables and dark sayings. He had said to them, "I have yet many things to say unto you, but ye cannot bear them now; howbeit, when he, the Spirit of truth, is come, he will guide you into all truth." "He shall teach you all things, and bring all things to your

remembrance, whatsoever I have said unto you." (*John 16:12,13; 14:26*)
So they could not understand before the
Pentecostal blessing came.

Even then, it was some time before they got a clear, full understanding of the work being done, and its relation to the original covenant. (*Acts 11:9; Gal. 2:2,12,14*) However, it would seem that even before they fully and clearly understood, they were used as the mouthpieces of God, and their inspired words were probably clearer and deeper expressions of truth than they themselves fully comprehended.

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For instance, read James' discourse in which he says: "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name [a bride]. And to this agree the words of the prophets, as it is written, 'After this [after this people from the Gentiles has been taken out] I will return, and will build again the tabernacle of David [the earthly dominion] which is fallen down, and I will build again the ruins thereof, and I will set it up.'" *Acts 15:14-16*

James began to read in God's providence, in the sending of the Gospel through Peter to the first Gentile convert and through Paul to Gentiles in general, that during this age believing Jews and Gentiles were to be alike favored. He then looked up the prophecies and found it so written; and that after the work of this Gospel age is completed, then the promises to fleshly Israel will be fulfilled. Gradually the great mystery, so long hidden, began to be understood by a few--the saints, the special "friends" of God.

Paul declares (*Col. 1:27*) that this mystery which hath been hid from ages and from generations, now made manifest to his saints, is

"Christ in You, the Hope of Glory."

This is the great mystery of God which has been hidden from all previous ages, and is still hidden from all except a special class--the saints, or consecrated believers. But what is meant by "Christ in you?" We have learned that Jesus was anointed with the holy Spirit (*Acts 10:38*), and thus we recognize him to be the Christ--the anointed--for the word *Christ* signifies *anointed*. And the Apostle John says that *the anointing* which *we* (consecrated believers) have received *abideth in us*. (*1 John 2:27*) Thus the saints of this Gospel age are an anointed company--anointed to be kings and priests

unto God (*2 Cor. 1:21; 1 Peter 2:9*); and together with

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Jesus, their chief and Lord, they constitute Jehovah's Anointed--the Christ.

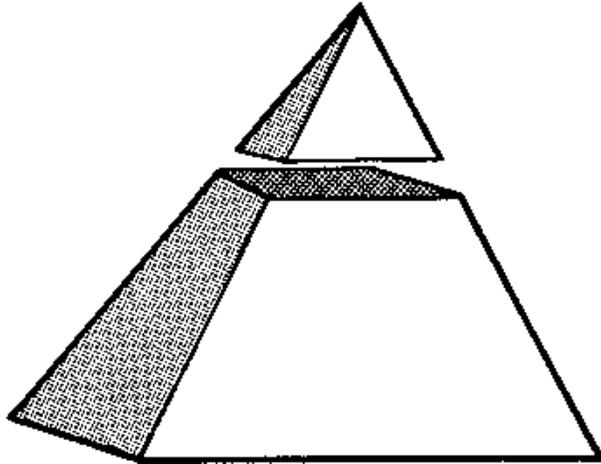
In harmony with this teaching of John, that we also are *anointed*, Paul assures us that this mystery which has been kept secret in ages past, but which is now made known to the saints, is that *the Christ* (the Anointed) is "not one member, but many," just as the human body is one, and has many members; but as all the members of the body, being many, are one body, so also is the Anointed--the Christ. (*1 Cor. 12:12-28*) Jesus is anointed to be the Head or Lord over the Church, which is his body (or his bride, as expressed in another figure--*Eph. 5:25-30*), and unitedly they constitute the *promised "Seed"*--the Great Deliverer: "If ye be Christ's, then are ye Abraham's *seed*, and *heirs* according to the promise." *Gal. 3:29*

The Apostle carefully guards the Church against any presumptive claims, saying of Jesus that "God hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body," "that in all things he might have *the pre-eminence*." (*Eph. 1:22; Col. 1:18*) Yet, under the figure of the human body, he beautifully and forcibly shows our intimate relationship. This same oneness Jesus also taught, saying, "I am the vine, ye are the branches." *John 15:5*

Our oneness with the Lord Jesus, as members of the Christ, the anointed company, is well illustrated by the figure of the pyramid.

The top-stone is a perfect pyramid of itself. Other stones may be built up under it, and, if in harmony with all the characteristic lines of the top-stone, the whole mass will be a perfect pyramid. How beautifully this illustrates our position as members of "the Seed"--"the Christ." Joined to and perfectly in harmony with our Head, we, as living stones, are perfect; separated from him, we are nothing.

The Hidden Mystery



Jesus, the perfect one, has been highly exalted, and now we present ourselves to him that we may be formed and shaped according to his example, and that we may be built up as a building of God. In an ordinary building there is no *chief* corner-stone; but in our building there is one chief corner-stone, the "top-stone," as it is written: "Behold, I lay in Zion a chief corner-stone, elect, precious" -- "to whom coming as unto a living stone...ye also as lively [living] stones are built up a spiritual house, a holy priesthood, to offer up *sacrifices acceptable to God by Jesus Christ." (*1 Pet. 2:4-6*) And very soon, we trust, the union between Jesus, the "Head," and "the Church, which is his body," will be complete.

And, dearly beloved, many blows and much polishing must we endure--much transforming must we undergo, and much conforming to his example, under the direction of the great Master-builder; and in order to have the ability and ideality of the builder displayed in us, we will need to see that we have no cross-grained will of our own to oppose or thwart the accomplishment of His will in us; we must be very childlike and humble--"clothed with humility; for God resisteth the proud, and giveth grace to the humble."

 *Sinaitic MS. omits *spiritual* before sacrifices.

Let us humble ourselves, therefore, under the mighty hand of God, that he may exalt us in due time (*1 Peter 5:5,6*), as he has exalted our Head and Forerunner. *Phil. 2:8,9*

This is indeed a wonderful message, and, as we come to the Word of God to inquire concerning our great high calling, we find the prophets all eloquent in proclaiming the grace [favor or blessing] that is come unto us (*1 Peter 1:10*); while types, and parables, and hitherto dark sayings, now become luminous, shedding their light on the "narrow way" in which the anointed [Christ] company is called to run for the prize now disclosed to view. This was truly a mystery never before thought of--that God intends to raise up not only a deliverer, but a deliverer composed of many members. This is the "*high calling*" to which the consecrated believers of the Gospel age are privileged to attain. Jesus did not attempt to unfold it to the disciples while natural men, but waited until at Pentecost they were anointed--begotten to the new nature. From Paul's explanation we know that none but "new creatures" can now appreciate or understand this high calling. He says: "We speak the wisdom of God in a *mystery*, even the hidden wisdom [plan] which God ordained before the world unto our glory; which none of the princes [chief ones] of this world knew; ...as it is written, 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him'; but God hath revealed them unto us by his Spirit." *1 Cor. 2:6-14*

In his letter to the Galatians, Paul opens up the entire mystery, and shows how the Abrahamic covenant is to be fulfilled. He shows that the Law given to Israel did not interfere with the original covenant (*Gal. 3:15-18*), and that the seed of Abraham which is to bless all nations is Christ. (*Verse 16*) Then, carrying out the idea already alluded to,

that the Christ includes all anointed of the Spirit, he says: "For as many of you as have been baptized *into Christ* have put on Christ;...and if ye be Christ's then are YE [together with Jesus] *Abraham's seed*, and heirs, according to the promise" made to Abraham. (*Verses 27,29*) Following up the same line of reasoning, he shows (*Gal. 4*) that Abraham was a type of Jehovah, Sarah a type of the covenant or promise, and Isaac a type of Christ (head and body); and then adds, "We, brethren, as Isaac was, are the children of promise."

(*Verse 28*) Thus the plan of God was hidden in types until the Gospel age began the development of the Christ.

There has existed a necessity for keeping this mystery hidden, else it would not have been so kept. It was necessary, because to have revealed the plan in full to mankind would have been to frustrate it. Had men known, they would not have crucified either the Lord of glory or the Church which is his body. (*1 Cor. 2:8*) Not only would the death of Christ, as the price of man's redemption, have been interfered with, had not the plan been kept a mystery from the world, but the trial of the faith of the Church, as sharers in the sufferings of Christ, would thereby have been prevented also; for "The world knoweth us not [as his joint-heirs] because [for the same reason that] it knew him not."

1 John 3:1

Not only is the plan of God, and the Christ which is the very embodiment of that plan, a great mystery to the world, but the peculiar course in which this little flock is called to walk marks its members as "peculiar people." It was a mystery to the world that a person of so much ability as Jesus of Nazareth should spend his time and talent as he did, whereas, if he had turned his attention to politics, law, merchandise or popular religion, he might have become great and respected. In the opinion of men he foolishly

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wasted his life, and they said, "He hath a devil and is mad." His life and teachings were mysteries to them. They could not understand him.

The apostles and their companions were likewise mysteries in the world, in leaving their business prospects, etc., to preach forgiveness of sins through the death of the despised and crucified Jesus. Paul forsook a high station and social influence to labor with his hands, and to preach Christ, and the invisible crown for all believers who should walk in his footsteps. This was so mysterious that some said, "Paul, thou art beside thyself: much learning doth make thee mad." And all who so follow in the Master's footsteps are, like Paul, counted fools for Christ's sake.

But God's plan will not always be shrouded in mystery: the dawn of the Millennial Day brings the fuller light of God to men, and "the knowledge of the Lord shall fill the whole earth." The Sun of Righteousness, which shall arise with healing in his wings, dispelling the darkness of ignorance, is the Christ in Millennial glory--not the Head alone, but also the members of his body; for it is written: If

we suffer with him, we shall also be glorified together.

"When Christ, who is our life, shall appear, then shall we also appear *with him in glory*"; and "Then shall the righteous shine forth *as the sun* in the kingdom of their Father." **Rom. 8:17; 2 Tim. 2:11,12; Col. 3:4; Matt. 13:43**

Now, to all except those begotten to a new mind, by receiving "the mind of Christ," the promises which we believe, and the hopes which we cherish, seem visionary, and too improbable to be received or acted upon. In the age to come, when God shall "pour out his spirit upon all flesh," as during the present age he pours it upon his "servants and handmaids," then indeed all will understand and appreciate the promises now being grasped by the "little flock";

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and they will rejoice in the obedience and exaltation of the Church, saying, "Let us be glad, and rejoice, and give honor to God, for the marriage of the Lamb is come, and his wife hath made herself ready." (**Rev. 19:7**) They will rejoice in the glorification of the Church, through which blessings will then be flowing to them; and while they will realize that the "exceeding great and precious promises" inherited by the Anointed (head and body) are not for them, but are fulfilled upon us, they will be blessed by the lesson illustrated in the Church; and while they run for the blessings *then held out to them*, they will profit by the example of the Church, and glorify God on her behalf. But this knowledge will not bring covetousness; for under the new order of things their calling to perfect human nature will fully satisfy them, and will seem more desirable to them than a change of nature.

Then the "mystery" will have ended; for the world will have come to see that it was the spirit of God in Christ, and the spirit of Christ in us--God manifested in the flesh--which they had hitherto misunderstood. Then they will see that we were not mad, nor fools; but that we chose the better part when we ran for the riches, honors and crown, unseen by them, but eternal.

In point of time, the mystery of God will be finished during the period of the sounding of the seventh [symbolic] trumpet. (**Rev. 10:7**) This applies to the mystery in both senses in which it is used: the mystery or secret features of God's *plan* will then be made known and will be clearly seen; and also the "mystery of God," the Church, the embodiment of that plan. Both will then be finished. The secret, hidden plan will have sought out the full, complete

number of the members of the body of Christ, and hence it, the BODY OF CHRIST, will be finished. The plan will cease to

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be a mystery, because there will be no further object in perpetuating its secrecy. The greatness of the mystery, so long kept secret, and hidden in promises, types and figures, and the wonderful grace bestowed on those called to fellowship in this mystery (*Eph. 3:9*), suggest to us that the work to follow its completion, for which for six thousand years Jehovah has kept mankind in expectation and hope, must be an immense work, a grand work, worthy of such great preparations. What may we not expect in blessings upon the world, when the veil of mystery is withdrawn and the showers of blessing descend! It is this for which the whole creation groans and travails in pain together until now, *waiting* for the completion of this mystery--for the manifestation of the Sons of God, the promised "Seed," in whom they shall all be blessed. *Rom. 8:19,21,22*

A Lord's Day Offering

"I offer Thee:
Every heart's throb, they are Thine;
Every human tie of mine;
Every joy and every pain;
Every act of mind or brain--
My blessed God!
Every hope and every fear;
Every smile and every tear;
Every song and hymn,
'Laudamus Te.'

"Take them all, my blessed Lord,
Bind them with thy secret cord;
Glorify thyself in me,
Adored One!
Multiply them by thy Word;
Strengthen, bless, increase, my Lord
Of perfect love!
Thou First and Last!"

STUDY VI

OUR LORD'S RETURN--ITS OBJECT, THE RESTITUTION OF ALL THINGS

Our Lord's Second Advent Personal and Pre-Millennial--Its Relationship to the First Advent--The Selection of the Church and the Conversion of the World--Election and Free Grace--Prisoners of Hope--Prophetic Testimony regarding Restitution--Our Lord's Return Manifestly the Hope of the Church and the World.

"AND He shall send Jesus Christ, which [who] before was preached unto you; whom the heaven must retain until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Acts 3:20,21

That our Lord intended his disciples to understand that for some purpose, in some manner, and at some time, he would come again, is, we presume, admitted and believed by all familiar with the Scriptures. True, Jesus said, "Lo, I am with you alway, even unto the end of the age" (**Matt. 28:20**), and by his spirit and by his Word he has been with the Church continually, guiding, directing, comforting and sustaining his saints, and cheering them in the midst of all their afflictions. But though the Church has been blessedly conscious of the Lord's knowledge of all her ways and of his constant care and love, yet she longs for his promised personal return; for, when he said, "If I go, I will come again" (**John 14:3**), he certainly referred to a *second personal coming*.

Some think he referred to the descent of the holy Spirit at Pentecost; others, to the destruction of Jerusalem, etc.; but these apparently overlook the fact that in the last book

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of the Bible, written some sixty years after Pentecost, and twenty-six years after Jerusalem's destruction, he that was dead and is alive speaks of the event as yet future, saying: "Behold, I come quickly, and my reward is with me." And the inspired John replies, "Even so, come, Lord Jesus."

Rev. 22:12,20

Quite a number think that when sinners are converted that forms a part of the coming of Christ, and that so he will continue coming until all the world is converted. Then, say they, he will have fully come.

These evidently forget the testimony of the Scriptures on the subject, which declares the reverse of their expectation: that at the time of our Lord's second coming the world will be far from converted to God; that "In the last days perilous times shall come, for men shall be lovers of pleasure more than lovers of God" (*2 Tim. 3:1-4*); that "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." (*Verse 13*) They forget the Master's special warning to his little flock: "Take heed to yourselves lest that day come upon *you* unawares, for as *a snare* shall it come on all them [not taking heed] that dwell on the face of the whole earth." (*Luke 21:34,35*) Again, we may rest assured that when it is said, "All kindreds of the earth shall wail because of him," when they see him coming (*Rev. 1:7*), no reference is made to the conversion of sinners. Do all men wail because of the conversion of sinners? On the contrary, if this passage refers, as almost all admit, to Christ's presence on earth, it teaches that all on earth will not love his appearing, as they certainly would do if all were converted.

Some expect an actual coming and presence of the Lord, but *set the time* of the event a long way off, claiming that through the efforts of the Church in its present condition the world must be converted, and thus the Millennial age

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be introduced. They claim that when the world has been converted, and Satan bound, and the knowledge of the Lord caused to fill the whole earth, and when the nations learn war no more, then the work of the Church in her present condition will be ended; and that when she has accomplished this great and difficult task, the Lord will come to wind up earthly affairs, reward believers and condemn sinners.

Some scriptures, taken disconnectedly, seem to favor this view; but when God's Word and plan are viewed as a whole, these will all be found to favor the opposite view, viz.: that Christ comes before the conversion of the world, and reigns for the purpose of converting the world; that the Church is now being tried, and that the reward promised the overcomers is that after being glorified they shall share

with the Lord Jesus in that reign, which is God's appointed means of blessing the world and causing the knowledge of the Lord to come to every creature. Such are the Lord's special promises: "To him that overcometh will I grant to sit with me in my throne." (**Rev. 3:21**) "And they lived and reigned with Christ a thousand years." **Rev. 20:4**

There are two texts chiefly relied upon by those who claim that the Lord will not come until after the Millennium, to which we would here call attention. One is, "This gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (**Matt. 24:14**) They claim this as having reference to the conversion of the world before the end of the Gospel age. But *witnessing* to the world does not imply the conversion of the world. The text says nothing about how the testimony will be received. This witness has already been given. In 1861 the reports of the Bible Societies showed that the Gospel had been published in every language of earth, though not all of earth's millions had received it. No, not one half of

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the sixteen hundred millions living have ever heard the name of Jesus. Yet the condition of the text is fulfilled: the gospel has been preached in all the world for a *witness*--to every *nation*.

The Apostle (**Acts 15:14**) tells that the *main object* of the gospel in the present age is "to take out a people" for Christ's name--the overcoming Church, which, at his second advent, will be united to him and receive his name. The witnessing to the world during this age is a secondary object.

The other text is, "Sit thou at my right hand, until I make thine enemies thy footstool." (**Psa. 110:1**) The vague, indefinite idea regarding this text seems to be that Christ sits on a material throne somewhere in the heavens until the work of subduing all things is accomplished for him through the Church, and that then he comes to reign. This is a misconception. The throne of God referred to is not a material one, but refers to his supreme authority and rulership; and the Lord Jesus has been exalted to a share in that rulership. Paul declares, "God hath highly exalted him [Jesus] and given him a name above every name." He hath given him *authority* above every other, next to the Father. If Christ sits upon a material throne until his enemies are made his footstool [all subdued], then of course he cannot come until all things are subdued. But if "right hand" in

this text refers, not to a fixed locality and bench, but, as we claim, to power, authority, rulership, it follows that the text under consideration would in no wise conflict with the other scripture which teaches that he comes to "subdue all things unto himself" (*Phil. 3:21*), by virtue of the power vested in him. To illustrate: Emperor William is on the throne of Germany, we say, yet we do not refer to the royal bench, and as a matter of fact he seldom occupies it. When we say that he is on the throne, we mean that he rules Germany. Right hand signifies the chief place, position of excellence

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or favor, next to the chief ruler. Thus Prince Bismarck was exalted or seated at the right hand of power, by the German Emperor; and Joseph was at the right hand of Pharaoh in the kingdom of Egypt--not literally, but after the customary figure of speech. Jesus' words to Caiaphas agree with this thought: "Hereafter shall ye see the Son of Man sitting on *the right hand of power*, and coming in the clouds of heaven." (*Matt. 26:64*) He will be on the right hand when coming, and will remain on the right hand during the Millennial age, and forever.

A further examination of God's revealed plans will give a broader view of the object of both the first and second advents; and we should remember that both events stand related as parts of one plan. The specific work of the first advent was to *redeem* men; and that of the second is to *restore*, and bless, and liberate the redeemed. Having given his life a ransom for all, our Savior ascended to present that sacrifice to the Father, thus making reconciliation for man's iniquity. He tarries and permits "the prince of this world" to continue the rule of evil, until after the selection of "the Bride, the Lamb's wife," who, to be accounted *worthy* of such honor, must overcome the influences of the present evil world. Then the work of giving to the world of mankind the great blessings secured to them by his sacrifice will be due to commence, and he will come forth to bless all the families of the earth.

True, the restoring and blessing could have commenced at once, when the ransom price was paid by the Redeemer, and then the coming of Messiah would have been but one event, the reign and blessing beginning at once, as the apostles at first expected. (*Acts 1:6*) But God had provided "some better thing for us"--the Christian Church (*Heb. 11:40*); hence it is in our interest that the reign of Christ is separated from the sufferings of the Head by these nineteen

centuries.

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This period between the first and second advents, between the ransom for all and the blessing of all, is for the trial and selection of the Church, which is the body of Christ; otherwise there would have been only the one advent, and the work which will be done during the period of his second presence, in the Millennium, would have followed the resurrection of Jesus. Or, instead of saying that the work of the second advent would have followed at once the work of the first, let us say rather that had Jehovah not purposed the selection of the "little flock," "the body of Christ," the first advent would not have taken place when it did, but would have occurred at the time of the second advent, and there would have been but the one. For God has evidently designed the *permission* of evil for six thousand years, as well as that the cleansing and restitution of all shall be accomplished during the seventh thousand.

Thus seen, the coming of Jesus, as the sacrifice and ransom for sinners, was just long enough in advance of the blessing and restoring time to allow for the selection of his "little flock" of "joint-heirs." This will account to some for the apparent delay on God's part in giving the blessings promised, and provided for, in the ransom. The blessings will come in due time, as at first planned, though, for a glorious purpose, the price was provided longer beforehand than men would have expected.

The Apostle informs us that Jesus has been absent from earth--in the heaven--during all the intervening time from his ascension to the beginning of the times of restitution, or the Millennial age--"whom the heaven must retain *until* the times of restitution of all things," etc. (*Acts 3:21*) Since the Scriptures thus teach that the object of our Lord's second advent is the restitution of all things, and that at the time of his appearing the nations are so far from being converted as to be angry (*Rev. 11:18*) and in opposition, it must be admitted

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either that the Church will fail to accomplish her mission, and that the plan of God will be thus far frustrated, or else, as we claim and have shown, that the conversion of the world in the present age was not expected of the Church, but that her mission has been to preach the Gospel in all the world *for a witness*, and to prepare herself

under divine direction for her great future work. God has not yet by any means exhausted his power for the world's conversion. Nay, more: he has not yet *even attempted* the world's conversion.

This may seem a strange statement to some, but let such reflect that if God has attempted such a work he has signally failed; for, as we have seen, only a small fraction of earth's billions have ever intelligently heard of the *only name* whereby they must be saved. We have only forcibly stated the views and teachings of some of the leading sects--Baptists, Presbyterians and others--viz., that God is electing or selecting out of the world a "little flock," a Church. They believe that God will do no more than choose this Church, while we find the Scriptures teaching a further step in the divine plan--a RESTITUTION for the world, to be accomplished through the elect Church, when completed and glorified. The "little flock," the overcomers, of this Gospel age, are only the body of "The Seed" in or by whom all the families of the earth are to be blessed.

Those who claim that Jehovah has been trying for six thousand years to convert the world, and failing all the time, must find it difficult to reconcile such views with the Bible assurance that all God's purposes shall be accomplished, and that his Word shall not return unto him void, but shall prosper in *the thing whereto it was sent. (Isa. 55:11)* The fact that the world has not yet been converted, and that the knowledge of the Lord has not yet filled the earth, is a proof that it has not yet been *sent* on that mission.

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This brings us to the two lines of thought which have divided Christians for centuries, namely, Election and Free Grace. That both of these doctrines, notwithstanding their apparent oppositeness, have Scriptural support, no Bible student will deny. This fact should lead us at once to surmise that in some way both must be true; but in no way can they be reconciled except by observing heaven's law, *order*, and "rightly dividing the word of truth" on this subject. This order, as represented in the plan of the ages, if observed, will clearly show us that while an Election has been in progress during the present and past ages, what is by way of distinction designated Free Grace is God's gracious provision for the world in general during the Millennial age. If the distinctive features of the epochs and dispensations outlined in a preceding chapter be kept in mind, and all the passages relating to Election and Free

Grace be examined and located, it will be found that all those which treat of Election apply to the present and past ages, while those which teach Free Grace are fully applicable to the next age.

However, Election, as taught in the Bible, is not the arbitrary coercion, or fatalism, usually believed and taught by its advocates, but a selection according to fitness and adaptability to the end God has in view, during the period appointed for that purpose.

The doctrine of Free Grace, advocated by Arminians, is also a much grander display of God's abounding favor than its most earnest advocates have ever taught. God's grace or favor in Christ is ever free, in the sense of being unmerited; but since the fall of man into sin, to the present time, certain of God's favors have been restricted to special individuals, nations and classes, while in the next age all the world will be invited to share the favors then offered, on the conditions

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then made known to all, and whosoever will may come and drink at life's fountain freely. *Rev. 22:17*

Glancing backward, we notice the selection or election of Abraham and certain of his offspring as the channels through which the promised Seed, the blesser of all the families of the earth, should come. (*Gal. 3:29*) We note also the selection of Israel from among all nations, as the one in whom, typically, God illustrated how the great work for the world should be accomplished--their deliverance from Egypt, their Canaan, their covenants, their laws, their sacrifices for sins, for the blotting out of guilt and for the sprinkling of the people, and their priesthood for the accomplishment of all this, being a miniature and typical representation of the real priesthood and sacrifices for the purifying of the world of mankind. God, speaking to the people, said, "You only have I known of all the families of the earth." (*Amos 3:2*) This people alone was recognized until Christ came; yes, and afterwards, for his ministry was confined to them, and he would not permit his disciples to go to others--saying, as he sent them out, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." Why so, Lord? Because, he explains, "I am not sent but to the lost sheep of the house of Israel." (*Matt. 10:5,6; 15:24*) All his time was devoted to them until his death, and there was done his first work for the world, the first display of his free and all-abounding grace, which in "due time" shall indeed be a blessing to all.

This, God's grandest gift, was not limited to nation or class. It was not for Israel only, but for all the world; for Jesus Christ, by the grace of God, tasted death for *every man*.

Heb. 2:9

And now also, in the Gospel age, a certain sort of election obtains. Some parts of the world are more favored with the

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gospel (which is free to all who hear) than others. Glance at a map of the world and see how small is the portion enlightened or blessed in any appreciable degree by the gospel of Christ. Contrast yourself, with your privileges and knowledge, with the millions in heathen darkness today, who never heard the call, and who consequently were not called. When the called-out company (called to be sons of God, heirs of God, and joint-heirs with Jesus Christ our Lord--who have made their calling and election sure) is complete, then the plan of God for the *world's* salvation will be only beginning.

Not until it is selected, developed, and exalted to power, will *the Seed* bruise the serpent's head. "The God of peace shall bruise Satan under your feet *shortly*." (**Rom. 16:20**; **Gen. 3:15**) The Gospel age makes ready the chaste virgin, the faithful Church, for the coming Bridegroom. And in the end of the age, when she is made "ready" (**Rev. 19:7**), the Bridegroom comes, and they that are ready go in with him to the marriage--the second Adam and the second Eve become one, and then the glorious work of restitution begins. In the next dispensation, the new heaven and the new earth, the Church will be no longer the espoused virgin, but the Bride; and then shall "The Spirit and the Bride say, Come! And let him that heareth say, Come! And let him that is athirst come. And whosoever will, let him take the water of life freely." **Rev. 22:17**

The Gospel age, so far from closing the Church's mission, is only a necessary preparation for the great future work. For this promised and coming blessing, the whole creation groaneth and travaileth in pain together until now, waiting for the *manifestation* of the sons of God. (**Rom. 8:22,19**) And it is a blessed fact that free grace in fullest measure, not merely for the living but for those who have died as well, is

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provided in our Father's plan as the blessed opportunity of the coming age.

Some who can see something of the blessings due at the second advent, and who appreciate in some measure the fact that the Lord comes to bestow the grand blessing purchased by his death, fail to see this last proposition, viz.: that those in their graves have as much interest in that glorious reign of Messiah as those who at that time will be less completely under the bondage of corruption--death. But as surely as Jesus died for *all*, they all must have the blessings and opportunities which he purchased with his own precious blood. Hence we should expect blessings in the Millennial age upon all those in their graves as well as upon those not in them; and of this we will find abundant proof, as we look further into the Lord's testimony on the subject. It is because of God's plan for their release that those in the tomb are called "*prisoners of hope*."

It is estimated that about one hundred and forty-three billions of human beings have lived on the earth in the six thousand years since Adam's creation. Of these, the very broadest estimate that could be made with reason would be that less than one billion were saints of God. This broad estimate would leave the immense aggregate of one hundred and forty-two billions (142,000,000,000) who went down into death without faith and hope in the *only name* given under heaven or among men whereby we must be saved. Indeed, the vast majority of these never knew or heard of Jesus, and could not believe in him of whom they had not heard.

What, we ask, has become of this vast multitude, of which figures give a wholly inadequate idea? What is, and is to be, their condition? Did God make no provision for these, whose condition and circumstances he must have

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foreseen? Or did he, from the foundation of the world, make a wretched and merciless provision for their hopeless, eternal torment, as many of his children claim? Or has he yet in store for them, in the heights and depths and lengths and breadths of his plan, an opportunity for all to come to the knowledge of that *only name*, and, by becoming obedient to the conditions, to enjoy everlasting life?

To these questions, which every thinking Christian asks himself, and yearns to see answered truthfully, and in harmony with the character of Jehovah, comes a variety of answers:

Atheism answers, They are eternally dead: there is no hereafter: they will never live again.

Calvinism answers, They were not elected to be saved. God

foreordained and predestined them to be lost--to go to hell--and they are there now, writhing in agony, where they will ever remain, without hope.

Arminianism answers, We believe that God excuses many of them on account of ignorance. Those who did the best they knew how will be sure of being a part of the "Church of the First-born," even though they never heard of Jesus.

To this last view the majority of Christians of all denominations assent (notwithstanding the creeds of some to the contrary), from a feeling that any other view would be irreconcilable with justice on God's part. But do the Scriptures support this last view? Do they teach that ignorance is a ground of salvation? No; the only ground of salvation mentioned in the Scriptures is *faith* in Christ as our Redeemer and Lord. "By grace are ye saved, *through faith*." (**Eph. 2:8**) Justification by faith is the underlying principle of the whole system of Christianity. When asked, What must I do to be saved? the apostles answered, Believe on the Lord Jesus Christ. "There is *none other* name under heaven given among men whereby we must be saved"

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(**Acts 4:12**); and "Whosoever shall call upon the name of the Lord shall be saved." **Rom. 10:13**

But Paul reasons that a man must hear the gospel before he can believe, saying, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard?" **Rom. 10:14**

Some claim that Paul teaches that *ignorance* will save men, when he says that "The Gentiles, which have not the law, are a law unto themselves." (**Rom. 2:14**) They gather from this that the law which their conscience furnishes is sufficient to justify them. But such persons misunderstand Paul. His argument is that the whole world is guilty before God (**Rom. 3:19**); that the Gentiles, who had not the written law, were *condemned*, not justified, by the light of conscience, which, whether it excused them or accused them, proved that they were short of perfection and unworthy of life, even as the Jews who had the written law were *condemned* by it; "For by the law is the knowledge of sin." (**Rom. 3:20**) The law given to the Jew revealed his weakness, and was intended to show him that he was unable to justify himself before God; for "By the deeds of the Law there shall no flesh be justified in his [God's] sight." The written law *condemned the Jews*, and the Gentiles had light enough of conscience to *condemn them*; and thus every mouth

is stopped from claiming the right of life, and all the world stands guilty before God.

Remembering the statement of *James (2:10)*, that whosoever shall keep the whole law, except to offend in one point, is guilty, and cannot claim any blessing promised by the Law Covenant, we realize that indeed "there is none righteous; no, not one." (*Rom. 3:10*) And thus the Scriptures close every door of hope save one, showing that not one of the condemned is able to secure eternal life by meritorious works, and that it is equally useless to plead ignorance

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as a ground of salvation. Ignorance cannot entitle any one to the *reward* of faith and obedience.

Many Christians, unwilling to believe that so many millions of ignorant infants and heathen will be eternally lost (which they have been taught means to be sent to a place of eternal and hopeless torment), insist, notwithstanding these Bible statements, that God will not condemn the ignorant. We admire their liberality of heart and their appreciation of God's goodness, but urge them not to be too hasty about discarding or ignoring Bible statements. God has a blessing for all, in a better way than through ignorance.

But do these act in accordance with their stated belief? No: though they profess to believe that the ignorant will be saved on account of their ignorance, they continue to send missionaries to the heathen at the cost of thousands of valuable lives and millions of money. If they all, or even half of them, would be saved through ignorance, it is doing them a positive injury to send missionaries to teach them of Christ; for only about one in a thousand believes, when the missionaries do go to them. If this idea be correct, it would be much better to let them remain in ignorance; for then a much larger proportion would be saved. Continuing the same line of argument, might we not reason that if God had left *all men* in ignorance, *all* would have been saved? If so, the coming and death of Jesus were useless, the preaching and suffering of apostles and saints were vain, and the so-called gospel, instead of being good news, is very bad news. The sending of missionaries to the heathen by those who believe the Calvinistic or fatalistic view of election, that the eternal destiny of each individual was unalterably fixed before he had an existence, is even more absurd and unreasonable.

But the Bible, which is full of the missionary spirit, does not teach that there are several ways of salvation--one way

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by faith, another by works, and another by ignorance. Neither does it teach the God-dishonoring doctrine of fatalism.

While it shows every other door of hope closed against the race, it throws wide open the one, only door, and proclaims that whosoever will may enter into life; and it shows that all who do not now see or appreciate the blessed privilege of entering shall in due time be brought to a full knowledge and appreciation. The *only way*, by which any and all of the condemned race may come to God, is not by meritorious works, neither by ignorance, but by faith in the precious blood of Christ, which taketh away the sin of the world. (*1 Peter 1:19; John 1:29*) This is the Gospel, the good tidings of great joy, "which *shall be* unto ALL PEOPLE."

Suppose we now look at these things just as God tells us of them, and leave the clearing of his character to himself. Let us inquire, What has become of the one hundred and forty-two billions?

Whatever may have become of them, we may be sure they are not now in a condition of suffering; because, not only do the Scriptures teach that full and complete reward is not given to the Church until Christ comes, when he shall reward every man (*Matt. 16:27*), but that the unjust are to receive their punishment then also. Whatever may be their present condition, it cannot be their full reward; for Peter says, "The Lord knoweth how to reserve the unjust unto the day of judgment to be punished" (*2 Peter 2:9*); and he will do so.

But the thought that so many of our fellow creatures should at any time be lost from lack of having had the knowledge which is necessary to salvation would be sad indeed to all who have a spark of love or pity. Then, too, there are numerous scriptures which it seems impossible to harmonize with all this. Let us see: In the light of the past and the present as the only opportunities, laying aside all hope

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through a restitution in the coming age, how shall we understand the statements, "God is love," and "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish"? (*1 John 4:8; John 3:16*) Would it not seem that if God loved the world so much he might have made provision, not only that believers might be saved, but also that all might hear in order to believe?

Again, when we read, "That was the true light that lighteth every man that cometh into the world" (*John 1:9*), our observation says, Not so; every man has not been enlightened; we cannot see that our Lord has lighted more than a few of earth's billions. Even in this comparatively enlightened day, millions of heathen give no evidence of such enlightenment; neither did the Sodomites, nor multitudes of others in past ages.

We read that Jesus Christ, by the grace of God, tasted death "*for every man.*" (*Heb. 2:9*) But if he tasted death for the one hundred and forty-three billions, and from any cause that sacrifice becomes efficacious to only one billion, was not the redemption comparatively a failure? And in that case, is not the Apostle's statement too broad? When again we read, "Behold, I bring you good tidings of great joy, which shall be to ALL PEOPLE" (*Luke 2:10*), and, looking about us, see that it is only to a "little flock" that it has been good tidings, and not to all people, we would be compelled to wonder whether the angels had not overstated the goodness and breadth of their message, and overrated the importance of the work to be accomplished by the Messiah whom they announced.

Another statement is, "There is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all." (*1 Tim. 2:5,6*) A ransom for all?

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Then why should not all involved have some benefit from Christ's death? Why should not *all* come to a knowledge of the truth, that they may believe?

Without the key, how dark, how inconsistent, these statements appear; but when we find the key to God's plan, these texts all declare with one voice, "God is love." This key is found in the latter part of the text last quoted--"Who gave himself a ransom for all, TO BE TESTIFIED IN DUE TIME." God has a due time for everything. He could have testified it to these in their past lifetime; but since he did not, it proves that their due time must be future. For those who will be of the Church, the bride of Christ, and share the kingdom honors, the present is the "due time" to hear; and whosoever now has an ear to hear, let him hear and heed, and he will be blessed accordingly. Though Jesus paid our ransom before we were born, it was not our "due time" to hear of it for long years afterward, and only the appreciation of it brought responsibility; and this, only to the extent of our ability and appreciation. The same principle applies

to all: in God's due time it will be testified to all, and all will then have opportunity to believe and to be blessed by it.

The prevailing opinion is that death ends all probation; but there is no scripture which so teaches; and all the above, and many more scriptures, would be meaningless, or worse, if death ends all hope for the ignorant masses of the world.

The one scripture quoted to prove this generally entertained view is, "Where the tree falleth, there it shall be."

(Eccl. 11:3) If this has any relation to man's future, it indicates that whatever his condition when he enters the

tomb, no change takes place until he is awakened out of it.

And this is the uniform teaching of all scriptures bearing on the subject, as will be shown in succeeding chapters. Since God does not propose to save men on account of ignorance,

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but "will have *all men* to come unto the knowledge of the truth" (**1 Tim. 2:4**); and since the masses of mankind have died in ignorance; and since "there is no work, nor device, nor knowledge, nor wisdom, in the grave" (**Eccl. 9:10**); therefore God has prepared for the awakening of the dead, in order to knowledge, faith and salvation. Hence his plan is, that "as all in Adam die, even so all in Christ shall be made alive, but each one in his own order"--the Gospel Church, the Bride, the body of Christ, first; afterward, during the Millennial age, all who shall become his during that thousand years of his *presence* (mistranslated *coming*), the Lord's due time for all to know him, from the least to the greatest. **1 Cor. 15:22**

As death came by the first Adam, so life comes by Christ, the second Adam. Everything that mankind lost through being in the first Adam is to be restored to those who believe into the second Adam. When awakened, with the advantage of experience with evil, which Adam lacked, those who thankfully accept the redemption as God's gift may continue to live everlastingly on the original condition of obedience. Perfect obedience will be required, and perfect ability to obey will be given, under the righteous reign of the Prince of Peace. Here is the salvation offered to the world.

Let us now consider another text which is generally ignored except by Universalists; for, although we are not Universalists, we claim the right to use, and believe, and rejoice in, every testimony of God's Word. It reads, "We trust in the living God, who is the Savior of *all men*, specially of *those that believe*." (**1 Tim. 4:10**) God will save all men, but will not specially ("to the uttermost") save any except those

who come unto him through Christ. God's arbitrary salvation of all men is not such as will conflict with their freedom of will, or their liberty of choice, to give them life against their wills: "I have set before you, this day, life and death; *choose* life, that ye may live."

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Simeon contrasted these two salvations, saying, "Mine eyes have seen thy salvation,...*a light to lighten the nations, and the glory of thy people*, Israel[ites indeed]." This is in harmony with the declaration of the Apostle, that the fact that Jesus Christ, the Mediator, gave himself a ransom for all is to be *testified to all* IN DUE TIME. This is that which shall come to all men, regardless of faith or will on their part. This *good tidings* of a Savior shall be to *all* people (**Luke 2:10,11**), but the special salvation from sin and death will come only to *his* people (**Matt. 1:21**)--those who believe into him--for we read that the wrath of God continues to abide on the unbeliever.

John 3:36

We see, then, that the general salvation, which will come to every individual, consists of light from the true light, and an opportunity to choose life; and, as the great majority of the race is in the tomb, it will be necessary to bring them forth from the grave in order to testify to them the good tidings of a Savior; also that the special salvation which believers now enjoy in hope (**Rom. 8:24**), and the reality of which will, in the Millennial age, be revealed, also, to those who "believe in that day," is a *full* release from the thralldom of sin, and the corruption of death, into the glorious liberty of children of God. But attainment to all these blessings will depend upon hearty compliance with the laws of Christ's Kingdom--the rapidity of the attainment to perfection indicating the degree of love for the King and for his law of love. If any, enlightened by the Truth, and brought to a knowledge of the love of God, and restored (either actually or reckonedly) to human perfection, become "fearful," and "draw back" (**Heb. 10:38,39**), they, with the unbelievers (**Rev. 21:8**), will be destroyed from among the people. (**Acts 3:23**) This is the second death.

Thus we see that all these hitherto difficult texts are explained by the statement--"to be testified in due time." *In due time*, that true light shall lighten every man that has

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come into the world. *In due time*, it shall be "good tidings of

great joy to all people." And in no other way can these scriptures be used without wresting. Paul carries out this line of argument with emphasis in **Rom. 5:18,19**. He reasons that, as all men were condemned to death because of Adam's transgression, so also, Christ's righteousness, and obedience even unto death, have become a ground of justification; and that, as all lost life in the first Adam, so all, aside from personal demerit, may receive life by accepting the second Adam.

Peter tells us that this restitution is spoken of by the mouth of all the holy prophets. (**Acts 3:19-21**) They do all teach it. Ezekiel says of the valley of dry bones, "These bones are the whole house of Israel." And God says to Israel, "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I ...shall put my spirit in you, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." **Ezek. 37:11-14**

To this Paul's words agree (**Rom. 11:25,26**)--"Blindness in part is happened to Israel until the fulness of the Gentiles [the elect company, the bride of Christ] be come in; and so all Israel shall be saved," or brought back from their cast-off condition; for "God hath not cast away his people which he foreknew." (**Verse 2**) They were cast off from his favor while the bride of Christ was being selected, but will be reinstated when that work is accomplished. (**Verses 28-33**) The prophets are full of statements of how God will plant them again, and they shall be no more plucked up. "Thus saith the Lord, the God of Israel,...I will set mine eyes upon them for good, and I will bring them again to this land; and I will build them and not pull them down, and I will plant them and not pluck them up. And I will give

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them an heart to know me, that I am the Lord; and they shall be my people, and I will be their God, for they shall return unto me with their whole heart." (**Jer. 24:5-7; 31:28; Jer. 32:40-42; 33:6-16**) These cannot merely refer to restorations from former captivities in Babylon, Syria, etc., for they have since been plucked up.

Furthermore, the Lord says, "In those days, they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge, but every one [who dies] shall die for his own iniquity." (**Jer. 31:29,30**) This is not the case now. Each does not now die for his own sin, but for Adam's

sin--"In Adam all die." He ate the sour grape of sin, and our fathers continued to eat them, entailing further sickness and misery upon their children, thus hastening the penalty, death. The day in which "every man [who dies] shall die for his own sin," only, is the Millennial or Restitution day.

Though many of the prophecies and promises of future blessing seem to apply to Israel only, it must be remembered that they were a typical people, and hence the promises made to them, while sometimes having a special application to themselves, generally have also a wider application to the whole world of mankind which that nation typified. While Israel as a nation was typical of the whole world, its priesthood was typical of the elect "little flock," the head and body of Christ, the "Royal Priesthood"; and the sacrifices, cleansings and atonements made for Israel typified the "better sacrifices," fuller cleansings and real atonement "for the sins of the whole world," of which they are a part.

And not only so, but God mentions by name other nations and promises their restoration. As a forcible illustration we mention the Sodomites. Surely, if we shall find the restitution of the Sodomites clearly taught, we may feel satisfied of the truth of this glorious doctrine of Restitution for

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all mankind, spoken by the mouth of all the holy prophets. And why should not the Sodomites have an opportunity to reach perfection and everlasting life as well as Israel, or as any of us? True, they were not righteous, but neither was Israel, nor were we who now hear the gospel. "There is none righteous; no, not one," aside from the imputed righteousness of Christ, who died for all. Our Lord's own words tell us that although God rained down fire from heaven and destroyed them all because of their wickedness, yet the Sodomites were not so great sinners in his sight as were the Jews, who had more knowledge. (*Gen. 19:24; Luke 17:29*) Unto the Jews of Capernaum he said, "If the mighty works which have been done in thee had been done in Sodom, it would have remained until this day." *Matt. 11:23*

Thus our Lord teaches that the Sodomites did not have a full opportunity; and he guarantees them such opportunity when he adds (*verse 24*), "But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee." The character of the Day of Judgment and its work will be shown in succeeding pages. Here we merely call attention to the fact that it will be a *tolerable*

time for Capernaum, and yet *more tolerable* for Sodom; because, though neither had yet had *full* knowledge, nor all the blessings designed to come through the "Seed," yet Capernaum had sinned against more light.

And if Capernaum and all Israel are to be remembered and blessed under the "New Covenant," sealed by the blood of Jesus, why should not the Sodomites also be blessed among "*all* the families of the earth"? They assuredly will be. And let it be remembered that since God "rained down fire from heaven and *destroyed them all*" many centuries before Jesus' day, when their restoration is spoken of, it implies their awakening, their coming from the tomb.

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Let us now examine the prophecy of *Ezekiel 16:48-63*. Read it carefully. God here speaks of Israel, and compares her with her neighbor, Samaria, and also with the Sodomites, of whom he says, "I took them away as I *saw good*." Neither Jesus nor the Prophet offers any explanation of the seeming inequality of God's dealings in destroying Sodom and permitting others more guilty than Sodom to go unpunished. That will all be made clear when, in "due time," his great designs are made manifest. The Prophet simply states that God "saw good" to do so, and Jesus adds that it will be more tolerable for them in the day of judgment than for others more guilty. But upon the supposition that death ends all probation, and that thereafter none may have opportunity to come to a knowledge of the truth and to obey it, we may well inquire, Why did God see good to take away these people without giving them a chance of salvation through the knowledge of the only name whereby they can be saved? The answer is, because it was not yet their *due time*. In "due time" they will be awakened from death and brought to a knowledge of the truth, and thus blessed together with all the families of the earth, by the promised "Seed." They will then be on trial for everlasting life.

With this thought, and with no other, can we understand the dealings of the God of love with those Amalekites and other nations whom he not only permitted but commanded Israel to destroy, saying, "Go, smite Amalek and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." (*1 Sam. 15:3*) This apparently reckless destruction of life seems irreconcilable with the character of love attributed to God, and with the teaching of Jesus, "Love your enemies," etc., until we come to recognize the systematic order

of God's plan, the "due time" for the accomplishment

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of every feature of it, and the fact that every member of the human race has a place in it.

We can now see that those Amalekites, Sodomites and others were set forth as examples of God's just indignation, and of his determination to destroy finally and utterly evildoers: examples which will be of service not only to others, but also to themselves, when their day of judgment or trial comes. Those people might just as well die in that way as from disease and plague. It mattered little to them, as they were merely learning to know evil, that when on trial, in due time, they might learn righteousness, and be able to discriminate and choose the good and have life.

But let us examine the prophecy further. After comparing Israel with Sodom and Samaria, and pronouncing Israel the most blameworthy (*Ezek. 16:48-54*), the Lord says, "When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them." The captivity referred to can be no other than their captivity in death; for those mentioned were then dead. In death all are captives; and Christ comes to open the doors of the grave, and to set at liberty the captives. (*Isa. 61:1; Zech. 9:11*) In *verse 55* this is called a "return to their former estate"--a restitution.

Some, who are willing enough to accept of God's mercy through Christ in the forgiveness of their own trespasses and weaknesses under greater light and knowledge, cannot conceive of the same favor being applicable under the New Covenant to others; though they seem to admit the Apostle's statement that Jesus Christ, by the favor of God, tasted death for every man. Some of these suggest that the Lord must, in this prophecy, be speaking ironically to the Jews, implying that he would just as willingly bring back the Sodomites as them, but had no intention of restoring

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either. But let us see how the succeeding verses agree with this idea. The Lord says, "Nevertheless, I *will* remember my covenant with thee in the days of thy youth, and I *will* establish unto thee an everlasting covenant. *Then, thou shalt remember* thy ways and be ashamed, when thou shalt receive thy sisters....And I *will* establish my covenant with thee,

and thou shalt know that I am the Lord; that thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, SAITH THE LORD GOD."

When a promise is thus signed by the Great Jehovah, all who have set to their seal that God is true may rejoice in its certainty with confidence; especially those who realize that these New Covenant blessings have been confirmed of God in Christ, whose precious blood is to seal the covenant.

To this Paul adds his testimony, saying, "And so all Israel [living and dead] shall be saved [recovered from blindness], as it is written, 'There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them when I shall take away their sins.'...

They are beloved for the fathers' sakes; because the gracious gifts and callings of God are not things to be repented of." **Rom. 11:26-29**

We need not wonder that Jews, Sodomites, Samaritans, and all mankind, will be ashamed and confounded when in his own "due time" God shows forth the riches of his favor. Yea, many of those who are now God's children will be confounded and amazed when they see how *God so loved THE WORLD*, and how much his thoughts and plans were above their own.

Christian people generally believe that God's blessings are all and only for the selected Church, but now we begin to see that God's plan is wider than we had supposed, and that though he has given the Church "exceeding great and

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precious promises," he has also made bountiful provision for the world which he so loved as to redeem. The Jews made a very similar mistake in supposing that all the promises of God were to and for them alone; but when the "due time" came and the Gentiles were favored, the remnant of Israel, whose hearts were large enough to rejoice in this wider evidence of God's grace, shared that increased favor, while the rest were blinded by prejudice and human tradition. Let those of the Church who now see the dawning light of the Millennial age, with its gracious advantages for all the world, take heed lest they be found in opposition to the advancing light, and so for a time be blinded to its glory and blessings.

How different is this glorious plan of God for the selection of a few now, in order to the blessing of the many hereafter, from the distortions of these truths, as represented by

the two opposing views--Calvinism and Arminianism. The former both denies the Bible doctrine of Free Grace and miserably distorts the glorious doctrine of Election; the latter denies the doctrine of Election and fails to comprehend the blessed fulness of God's Free Grace.

Calvinism says: God is all-wise; he knew the end from the beginning; and as all his purposes shall be accomplished, he never could have intended to save any but a few, the Church. These he elected and foreordained to be eternally saved; all others were equally foreordained and elected to go to eternal torment; for "Known unto God are all his works from the beginning of the world."

This view has its good features. It recognizes God's omniscience. This would be our ideal of a *great* God, were it not that two essential qualities of greatness are lacking, namely, love and justice, neither of which is exemplified in bringing into the world one hundred and forty-two billions of creatures doomed to eternal torture before they were born, and

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mocked with protestations of his love. Since God is love, and justice is the foundation of his throne, such cannot be his character.

Arminianism says: Yes, God is love; and in bringing humanity into the world he meant them no harm--only good. But Satan succeeded in tempting the first pair, and thus sin entered into the world, and death by sin. And ever since, God has been doing all he can to deliver man from his enemy, even to the giving of his Son. And though now, six thousand years after, the gospel has reached only a very small proportion of mankind, yet we do hope and trust that within six thousand years more, through the energy and liberality of the church, God will so far have remedied the evil introduced by Satan that all then living may at least know of his love, and have an opportunity to believe and be saved.

While this view presents God as a being full of loving and benevolent designs for his creatures, it implies that he lacks ability and foreknowledge adequate to the accomplishment of his benevolent designs: that he is deficient in wisdom and power. From this view it would appear that while God was engaged in arranging and devising for the good of his newly-created children, Satan slipped in and by one master-stroke upset all God's plans to such an extent that, even by exhausting all his power, God must spend twelve thousand years to reinstate righteousness, even to

such a degree that the remainder of the race who still live will have an opportunity to choose good as readily as evil. But the one hundred and forty-two billions of the past six thousand years, and as many more of the next, are, according to this view, lost to all eternity, in spite of God's love for them, because Satan interfered with his plans. Thus Satan would get thousands into eternal torment to one that God saves to glory.

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This view must exalt men's ideas of the wisdom and power of Satan, and lower their estimation of these attributes in God, of whom the Psalmist to the contrary declares that, "He spake and it was done; he commanded and it stood fast." But no: God was not surprised nor overtaken by the adversary; neither has Satan in any measure thwarted his plans. God is, and always has been, perfect master of the situation, and in the end it will be seen that all has been working together to the accomplishment of his purposes.

While the doctrines of election and free grace, as taught by Calvinism and Arminianism, could never be harmonized with each other, with reason, or with the Bible, yet these two glorious Bible doctrines are perfectly harmonious and beautiful, seen from the standpoint of the plan of the ages.

Seeing, then, that so many of the great and glorious features of God's plan for human salvation from sin and death lie in the future, and that the second advent of our Lord Jesus is the designed first step in the accomplishment of those long promised and long expected blessings, shall we not even more earnestly long for the time of his second advent than the less informed Jew looked and longed for his first advent? Seeing that the time of evil, injustice and death is to be brought to an end by the dominion of power which he will then exercise, and that righteousness, truth and peace are to be universal, who should not rejoice to see his day? And who that is now suffering with Christ, inspired by the precious promise that "if we suffer with him we shall also reign with him," will not lift up his head and rejoice at any evidence of the approach of the Master, knowing thereby that our deliverance and our glorification with him draw nigh? Surely all in sympathy with his mission of blessing and his spirit of love will hail every evidence of his coming as the approach of the "great joy which shall be to all people."

STUDY VII

THE PERMISSION OF EVIL AND ITS RELATION TO GOD'S PLAN

Why Evil was Permitted--Right and Wrong as Principles--The Moral Sense--God Permitted Evil, and will Overrule it for Good--God not the Author of Sin--Adam's Trial not a Farce--His Temptation Severe --He Sinned Wilfully--The Penalty of Sin not Unjust, nor Too Severe--The Wisdom, Love and Justice Displayed in Condemning All in Adam--God's Law Universal.

EVIL is that which produces unhappiness; anything which either directly or remotely causes suffering of any kind-- *Webster*. This subject, therefore, not only inquires regarding human ailments, sorrows, pains, weaknesses and death, but goes back of all these to consider their primary cause--sin-- and its remedy. Since sin is the cause of evil, its removal is the only method of permanently curing the malady.

No difficulty, perhaps, more frequently presents itself to the inquiring mind than the questions, Why did God permit the present reign of evil? Why did he permit Satan to present the temptation to our first parents, after having created them perfect and upright? Or why did he allow the forbidden tree to have a place among the good? Despite all attempts to turn it aside, the question will obtrude itself-- Could not God have prevented all possibility of man's fall?

The difficulty undoubtedly arises from a failure to comprehend the plan of God. God could have prevented the entrance of sin, but the fact that he did not should be sufficient proof to us that its present permission is designed ultimately to work out some greater good. God's plans, seen

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in their completeness, will prove the wisdom of the course pursued. Some inquire, Could not God, with whom all things are possible, have interfered in season to prevent the full accomplishment of Satan's design? Doubtless he could; but such interference would have prevented the accomplishment

of his own purposes. His purpose was to make manifest the perfection, majesty and righteous authority of his law, and to prove both to men and to angels the evil consequences resulting from its violation. Besides, in their very nature, some things are impossible even with God, as the Scriptures state. It is "impossible for God to lie." (*Heb. 6:18*) "He cannot deny himself." (*2 Tim. 2:13*) He cannot do wrong, and therefore he could not choose any but the wisest and best plan for introducing his creatures into life, even though our short-sighted vision might for a time fail to discern the hidden springs of infinite wisdom.

The Scriptures declare that all things were created for the Lord's pleasure (*Rev. 4:11*)--without doubt, for the pleasure of dispensing his blessings, and of exercising the attributes of his glorious being. And though, in the working out of his benevolent designs, he permits evil and evildoers for a time to play an active part, yet it is not for evil's sake, nor because he is in league with sin; for he declares that he is "not a God that hath pleasure in wickedness." (*Psa. 5:4*) Though opposed to evil in every sense, God *permits* (i.e., does not hinder) it for a time, because his wisdom sees a way in which it may be made a lasting and valuable lesson to his creatures.

It is a self-evident truth that for every right principle there is a corresponding wrong principle; as, for instance, truth and falsity, love and hatred, justice and injustice. We distinguish these opposite principles as *right* and *wrong*, by their effects when put in action. That principle the result of which, when active, is beneficial and productive of ultimate

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order, harmony and happiness, we call a *right* principle; and the opposite, which is productive of discord, unhappiness and destruction, we call a *wrong* principle. The results of these principles in action we call *good* and *evil*; and the intelligent being, capable of discerning the right principle from the wrong, and voluntarily governed by the one or the other, we call virtuous or sinful.

This faculty of discerning between right and wrong principles is called *the moral sense*, or *conscience*. It is by this moral sense which God has given to man that we are able to judge of God and to recognize that he is good. It is to this moral sense that God always appeals to prove his righteousness or justice; and by the same moral sense Adam could discern sin, or unrighteousness, to be *evil*, even before he knew all its consequences. The lower orders of God's creatures are not

endowed with this moral sense. A dog has some intelligence, but not to this degree, though he may learn that certain actions bring the approval and reward of his master, and certain others his disapproval. He might steal or take life, but would not be termed a sinner; or he might protect property and life, but would not be called virtuous--because he is ignorant of the moral quality of his actions.

God could have made mankind devoid of ability to discern between right and wrong, or able only to discern and to do right; but to have made him so would have been to make merely a living machine, and certainly not a mental image of his Creator. Or he might have made man perfect and a free agent, as he did, and have guarded him from Satan's temptation. In that case, man's experience being limited to good, he would have been continually liable to suggestions of evil from without, or to ambitions from within, which would have made the everlasting future uncertain, and an outbreak of disobedience and disorder might always have been a possibility; besides which, good would

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never have been so highly appreciated except by its contrast with evil.

God first made his creatures acquainted with good, surrounding them with it in Eden; and afterward, as a penalty for disobedience, he gave them a severe knowledge of evil. Expelled from Eden and deprived of fellowship with himself, God let them experience sickness, pain and death, that they might thus forever know evil and the inexpediency and exceeding sinfulness of sin.

By a comparison of results they came to an appreciation and proper estimate of both; "And the Lord said, Behold, the man is become as one of us, to know good and evil." (*Gen. 3:22*) In this their posterity share, except that they first obtain their knowledge of evil, and cannot fully realize what good is until they experience it in the Millennium, as a result of their redemption by him who will then be their Judge and King.

The moral sense, or judgment of right and wrong, and the liberty to use it, which Adam possessed, were important features of his likeness to God. The law of right and wrong was written in his natural constitution. It was a part of his nature, just as it is a part of the divine nature. But let us not forget that this image or likeness of God, this originally law-inscribed nature of man, has lost much of its clear outline through the erasing, degrading influence of sin; hence it is

not now what it was in the first man. Ability to love implies ability to hate; hence we may reason that the Creator could not make man in his own likeness, with power to love and to do right, without the corresponding ability to hate and to do wrong. This liberty of choice, termed free moral agency, or free will, is a part of man's original endowment; and this, together with the full measure of his mental and moral faculties, constituted him an image of his Creator. Today, after six thousand years of degradation, so much of the original

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likeness has been erased by sin that we are not free, being bound, to a greater or less extent, by sin and its entailments, so that sin is now more easy and therefore more agreeable to the fallen race than is righteousness.

That God could have given Adam such a vivid impression of the many evil results of sin as would have deterred him from it, we need not question, but we believe that God foresaw that an actual experience of the evil would be the surest and most lasting lesson to serve man eternally; and for that reason God did not prevent but permitted man to take his choice, and to feel the consequences of evil. Had opportunity to sin never been permitted, man could not have resisted it, consequently there would have been neither virtue nor merit in his right-doing. God seeketh such to worship him as worship in spirit and in truth. He desires intelligent and willing obedience, rather than ignorant, mechanical service. He already had in operation inanimate mechanical agencies accomplishing his will, but his design was to make a nobler thing, an intelligent creature in his own likeness, a lord for earth, whose loyalty and righteousness would be based upon an appreciation of right and wrong, of good and evil.

The principles of right and wrong, as *principles*, have always existed, and must always exist; and all perfect, intelligent creatures in God's likeness must be free to choose either, though the right principle *only* will forever continue to be active. The Scriptures inform us that when the activity of the evil principle has been permitted long enough to accomplish God's purpose, it will forever cease to be active, and that all who continue to submit to its control shall forever cease to exist. (*1 Cor. 15:25,26; Heb. 2:14*) Right-doing and right-doers, only, shall continue forever.

But the question recurs in another form: Could not man have been made acquainted with evil in some other way

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than by experience? There are four ways of knowing things, namely, by intuition, by observation, by experience, and by information received through sources accepted as positively truthful. An intuitive knowledge would be a direct apprehension, without the process of reasoning, or the necessity for proof. Such knowledge belongs only to the divine Jehovah, the eternal fountain of all wisdom and truth, who, of necessity and in the very nature of things, is superior to all his creatures. Therefore, man's knowledge of good and evil could not be intuitive. Man's knowledge might have come by observation, but in that event there must needs have been some exhibition of evil and its results for man to observe. This would imply the permission of evil somewhere, among some beings, and why not as well among men, and upon the earth, as among others elsewhere?

Why should not man be the illustration, and get his knowledge by practical experience? It is so: man is gaining a practical experience, and is furnishing an illustration to others as well, being "made a spectacle to angels."

Adam already had a knowledge of evil by information, but that was insufficient to restrain him from trying the experiment. Adam and Eve knew God as their Creator, and hence as the one who had the right to control and direct them; and God had said of the forbidden tree, "In the day thou eatest thereof, dying thou shalt die." They had, therefore, a theoretical knowledge of evil, though they had never observed or experienced its effects. Consequently, they did not appreciate their Creator's loving authority and his beneficent law, nor the dangers from which he thereby proposed to protect them. They therefore yielded to the temptation which God wisely permitted, the ultimate utility of which his wisdom had traced.

Few appreciate the severity of the temptation under

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which our first parents fell, nor yet the justice of God in attaching so severe a penalty to what seems to many so slight an offense; but a little reflection will make all plain. The Scriptures tell the simple story of how the woman, the weaker one, was deceived, and thus became a transgressor. Her experience and acquaintance with God were even more limited than Adam's, for he was created first, and God had directly communicated to him before her creation the knowledge of the penalty of sin, while Eve probably

received her information from Adam. When she had partaken of the fruit, she, having put confidence in Satan's deceptive misrepresentation, evidently did not realize the extent of the transgression, though probably she had misgivings, and slight apprehensions that all was not well. But, although deceived, Paul says she was a transgressor-- though not so culpable as if she had transgressed against greater light.

Adam, we are told, unlike Eve, was not deceived (*1 Tim. 2:14*), hence he must have transgressed with a fuller realization of the sin, and with the penalty in view, knowing certainly that he must die. We can readily see what was the temptation which impelled him thus recklessly to incur the pronounced penalty. Bearing in mind that they were perfect beings, in the mental and moral likeness of their Maker, the godlike element of love was displayed with marked prominence by the perfect man toward his beloved companion, the perfect woman. Realizing the sin and fearing Eve's death, and thus his loss (and that without hope of recovery, for no such hope had been given), Adam, in despair, recklessly concluded not to live without her. Deeming his own life unhappy and worthless without her companionship, he wilfully shared her act of disobedience in order to share the death-penalty which he probably supposed

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rested on her. Both were "in the transgression," as the Apostle shows. (*Rom. 5:14; 1 Tim. 2:14*) But Adam and Eve were one and not "twain"; hence Eve shared the sentence which her conduct helped to bring upon Adam.

Rom. 5:12,17-19

God not only foresaw that, having given man freedom of choice, he would, through lack of *full* appreciation of sin and its results, accept it, but he also saw that, becoming acquainted with it, he would still choose it, because that acquaintance would so impair his moral nature that evil would gradually become more agreeable and more desirable to him than good. Still, God designed to *permit evil*, because, having the remedy provided for man's release from its consequences, he saw that the result would be to lead him, through experience, to a full appreciation of "the exceeding sinfulness of sin" and of the matchless brilliancy of virtue in contrast with it--thus teaching him the more to love and honor his Creator, who is the source and fountain of all goodness, and forever to shun that which brought so much woe and misery. So the final result will be greater

love for God, and greater hatred of all that is opposed to his will, and consequently the firm establishment in everlasting righteousness of all such as shall profit by the lessons God is now teaching through the permission of sin and correlative evils. However, a wide distinction should be observed between the indisputable fact that God has permitted sin, and the serious error of some which charges God with being the author and instigator of sin. The latter view is both blasphemous and contradictory to the facts presented in the Scriptures. Those who fall into this error generally do so in an attempt to find another plan of salvation than that which God has provided through the *sacrifice* of Christ as our ransom-price. If they succeed in convincing themselves and others that God is responsible for all sin and wickedness

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and crime,* and that man as an innocent tool in his hands was forced into sin, then they have cleared the way for the theory that not a sacrifice for our sins, nor mercy in any form, was needed, but simply and only JUSTICE. Thus, too, they lay a foundation for another part of their false theory, viz., universalism, claiming that as God caused all the sin and wickedness and crime in all, he will also cause the deliverance of all mankind from sin and death. And reasoning that God willed and caused the sin, and that none could resist him, so they claim that when he shall will righteousness all will likewise be powerless to resist him. But in all such reasoning, man's noblest quality, liberty of will or *choice*, the most striking feature of his likeness to his Creator, is entirely set aside; and man is theoretically degraded to a

*Two texts of Scripture (*Isa. 45:7* and *Amos 3:6*) are used to sustain this theory, but by a misinterpretation of the word *evil* in both texts. Sin is always an evil, but an evil is not always a sin. An earthquake, a conflagration, a flood or a pestilence would be a calamity, an *evil*; but none of these would be sins. The word *evil* in the texts cited signifies *calamities*. The same Hebrew word is translated *affliction* in *Psa. 34:19; 107:39; Jer. 48:16; Zech. 1:15*. It is translated *trouble* in *Psa. 27:5; 41:1; 88:3; 107:26; Jer. 51:2; Lam. 1:21*. It is translated *calamities, adversity, and distress* in *1 Sam. 10:19; Psa. 10:6; 94:13; 141:5; Eccl. 7:14; Neh. 2:17*. And the same word is in very many places rendered *harm, mischief, sore, hurt, misery, grief* and *sorrow*.

In *Isa. 45:7* and *Amos 3:6* the Lord would remind Israel of his covenant made with them as a nation--that if they would obey his laws he would bless them and protect them from the calamities common to the world in

general; but that if they would forsake him he would bring calamities (evils) upon them as chastisements. See *Deut. 28:1-14,15-32; Lev. 26:14-16; Josh. 23:6-11,12-16.*

When calamities came upon them, however, they were inclined to consider them as accidents and not as chastisements. Hence God sent them word through the prophets, reminding them of their covenant and telling them that their calamities were from him and by his will for their correction. It is absurd to use these texts to prove God the author of sin, for they do not at all refer to sin.

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mere machine which acts only as it is acted upon. If this were the case, man, instead of being the lord of earth, would be inferior even to insects; for they undoubtedly have a will or power of choice. Even the little ant has been given a power of will which man, though by his greater power he may oppose and thwart, cannot destroy.

True, God has power to force man into either sin or righteousness, but his Word declares that he has no such purpose. He could not consistently force man into sin for the same reason that "he cannot deny himself." Such a course would be inconsistent with his righteous character, and therefore an impossibility. And he seeks the worship and love of only such as worship him in spirit and in truth. To this end he has given man a liberty of *will* like unto his own, and desires him to *choose* righteousness. *Permitting* man to choose for himself led to his fall from divine fellowship and favor and blessings, into death. By his experience in sin and death, man learns practically what God offered to teach him theoretically, without his experiencing sin and its results. God's foreknowledge of what man would do is not used against him, as an excuse for degrading him to a mere machine-being: on the contrary, it is used in man's favor; for God, foreseeing the course man would take if left free to choose for himself, did not hinder him from tasting sin and its bitter results experimentally, but he began at once to provide a means for his recovery from his first transgression by providing a Redeemer, a great Savior, able to save to the uttermost all who would *return unto God* through him. To this end--that man might have a free *will* and yet be enabled to profit by his first failure in its misuse, in disobedience to the Lord's will--God has provided not only a *ransom* for all, but also that a knowledge of the opportunity thus offered of reconciliation with himself shall be testified to all in due time.

1 Tim. 2:3-6

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The severity of the penalty was not a display of hatred and malice on God's part, but the necessary and inevitable, final result of evil, which God thus allowed man to see and feel. God can sustain life as long as he sees fit, even against the destructive power of actual evil; but it would be as impossible for God to sustain such a life everlastingly, as it is for God to lie. That is, it is *morally impossible*. Such a life could only become more and more a source of unhappiness to itself and others; therefore, God is too good to sustain an existence so useless and injurious to itself and others, and, his sustaining power being withdrawn, destruction, the natural result of evil, would ensue. Life is a favor, a gift of God, and it will be continued everlastingly only to the obedient.

No injustice has been done to Adam's posterity in not affording them each an individual trial. Jehovah was in no sense bound to bring us into existence; and, having brought us into being, no law of equity or justice binds him to perpetuate our being everlastingly, nor even to grant us a trial under promise of everlasting life if obedient. Mark this point well. The present life, which from the cradle to the tomb is but a process of dying, is, notwithstanding all its evils and disappointments, a boon, a favor, even if there were no hereafter. The large majority so esteem it, the exceptions (suicides) being comparatively few; and these our courts of justice have repeatedly decided to be mentally unbalanced, as otherwise they would not thus cut themselves off from present blessings. Besides, the conduct of the perfect man, Adam, shows us what the conduct of his children would have been under similar circumstances.

Many have imbibed the erroneous idea that God placed our race on trial for life with the alternative of *eternal torture*, whereas nothing of the kind is even hinted at in the penalty. The favor or blessing of God to his obedient children is life--continuous life--free from pain, sickness and every

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other element of decay and death. Adam was given this blessing in the full measure, but was warned that he would be deprived of this "gift" if he failed to render obedience to God--"In the day that thou eatest thereof, dying, thou shalt die." He knew nothing of a *life* in torment, as the penalty of sin. Life everlasting is nowhere promised to any but the obedient. Life is God's gift, and death, the opposite of life, is the penalty he prescribes.

Eternal torture is nowhere suggested in the Old Testament Scriptures, and only a few statements in the New Testament can be so misconstrued as to appear to teach it; and these are found either among the symbolisms of Revelation, or among the parables and dark sayings of our Lord, which were *not understood* by the people who heard them (**Luke 8:10**), and which seem to be but little better comprehended today. "The wages of sin is death." (**Rom. 6:23**) "The soul that sinneth, it shall die." **Ezek. 18:4**

Many have supposed God unjust in allowing Adam's condemnation to be shared by his posterity, instead of granting each one a trial and chance for everlasting life similar to that which Adam enjoyed. But what will such say if it now be shown that the world's opportunity and trial for life will be much more favorable than was Adam's; and that, too, *because* God adopted this plan of permitting Adam's race to share his penalty in a natural way? We believe this to be the case, and will endeavor to make it plain.

God assures us that as condemnation *passed upon* all *in* Adam, so he has arranged for a new head, father or life-giver for the race, into whom all may be transferred by faith and obedience and that as all *in* Adam shared the curse of death, so all *in* Christ will share the blessing of restitution; the Church being an exception. (**Rom. 5:12,18,19**) Thus seen, the death of Jesus, the undefiled, the sinless one, was a complete settlement toward God of the sin of Adam. As one

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man had sinned, and all in him had shared his curse, his penalty, so Jesus, having paid the penalty of that one sinner, bought not only Adam, but all his posterity--all men--who by heredity shared his weaknesses and sins and the penalty of these--death. Our Lord, "the *man* Christ Jesus," himself unblemished, approved, and with a perfect seed or race in him, unborn, likewise untainted with sin, gave his *all* of human life and title as the full *ransom-price* for Adam and the race or seed in him when sentenced.

After fully purchasing the lives of Adam and his race, Christ offers to adopt as his seed, his children, all of Adam's race who will accept the terms of his New Covenant and thus by faith and obedience come into the family of God and receive everlasting life. Thus the Redeemer will "see *his seed* [as many of Adam's seed as will accept *adoption*, upon his conditions] and prolong his days [resurrection to a higher than human plane, being granted him by the Father as a reward for his obedience]," and all in the most unlikely

way; by the sacrifice of life and posterity. And thus it is written: "As all in Adam die, *even so* all in Christ shall be made alive." *Corrected translation, 1 Cor. 15:22*

The injury we received through Adam's fall (we suffered no injustice) is, by God's favor, to be more than offset with favor through Christ; and all will sooner or later (in God's "due time") have a full opportunity to be restored to the same standing that Adam enjoyed before he sinned. Those who do not receive a full knowledge and, by faith, an enjoyment of this favor of God in the present time (and such are the great majority, including children and heathen) will assuredly have these privileges in the next age, or "world to come," the dispensation or age to follow the present. To this end, "all that are in their graves...shall come forth." As each one (whether in this age or the next) becomes fully aware of the ransom-price given by our Lord Jesus, and of

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his subsequent privileges, he is considered as on trial, as Adam was; and obedience brings lasting life, and disobedience lasting death--the "second death." Perfect obedience, however, without perfect ability to render it, is not required of any. Under the Covenant of Grace, members of the Church during the Gospel age have had the righteousness of Christ imputed to them by faith, to make up their unavoidable deficiencies through the weakness of the flesh.

Divine Grace will also operate toward "whosoever will" of the world during the Millennial age. Not until physical perfection is reached (which will be the *privilege* of all before the close of the Millennial age) will absolute moral perfection be expected. That new trial, the result of the ransom and the New Covenant, will differ from the trial in Eden, in that in it the acts of each one will affect only his own future.

But would not this be giving some of the race a *second* chance to gain everlasting life? We answer--The *first* chance for everlasting life was lost for himself and all of his race, "yet in his loins," by father Adam's disobedience. Under that original trial "condemnation passed upon all men"; and God's plan was that through Christ's redemption-sacrifice Adam, and *all* who lost life in his failure, should, after having tasted of the exceeding sinfulness of sin and felt the weight of sin's penalty, be given the opportunity to turn unto God through faith in the Redeemer. If any one chooses to call this a "second chance," let him do so: it must certainly be Adam's second chance, and in a sense at least it is the same for all of the redeemed race, but it will be the

first *individual* opportunity of his descendants, who, when born, were already under condemnation to death. Call it what we please, the facts are the same; viz., all were sentenced to death because of Adam's disobedience, and all will enjoy (in the Millennial age) a *full opportunity* to gain everlasting life under the favorable terms of the New Covenant.

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This, as the angels declared, is "Good tidings of great joy which shall be unto all people." And, as the Apostle declared, this grace of God--that our Lord Jesus "gave himself a *ransom for all*"--must be "testified" to all "in due time." (*Rom. 5:17-19; 1 Tim. 2:4-6*) Men, not God, have limited to the Gospel age this chance or opportunity of attaining life. God, on the contrary, tells us that the Gospel age is merely for the selection of the Church, the royal priesthood, through whom, during a succeeding age, all others shall be brought to an accurate knowledge of the truth and granted full opportunity to secure everlasting life under the New Covenant.

But what advantage is there in the method pursued? Why not give all men an individual chance for life now, at once, without the long process of Adam's trial and condemnation, the share by his offspring in his condemnation, the redemption of all by Christ's sacrifice, and the new offer to all of everlasting life upon the New Covenant conditions? If evil must be permitted because of man's free moral agency, why is its extermination accomplished by such a peculiar and circuitous method? Why allow so much misery to intervene, and to come upon many who will ultimately receive the gift of life as obedient children of God?

Ah! that is the point on which interest in this subject centers. Had God ordered differently the propagation of our species, so that children would not partake of the results of parental sins--weaknesses, mental, moral and physical--and had the Creator so arranged that all should have a favorable Edenic condition for their testing, and that transgressors only should be condemned and "cut off," how many might we presume would, under all those favorable conditions, be found worthy, and how many unworthy of life?

If the one instance of Adam be taken as a criterion (and

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he certainly was in every respect a sample of perfect manhood),

the conclusion would be that none would have been found perfectly obedient and worthy; because none would possess that clear knowledge of and experience with God, which would develop in them full confidence in his laws, beyond their personal judgment. We are assured that it was Christ's knowledge of the Father that enabled him to trust and obey implicitly. (*Isa. 53:11*) But let us suppose that one-fourth would gain life; or even more, suppose that one-half were found worthy, and that the other half would suffer the wages of sin--death. Then what? Let us suppose the other half, the obedient, had neither experienced nor witnessed sin: might they not forever feel a curiosity toward things forbidden, only restrained through fear of God and of the penalty? Their service could not be so hearty as though they knew good and evil; and hence had a full appreciation of the benevolent designs of the Creator in making the laws which govern his own course as well as the course of his creatures.

Then, too, consider the half that would thus go into death as the result of their own wilful sin. They would be lastingly cut off from life, and their only hope would be that God would in love remember them as his creatures, the work of his hands, and provide another trial for them. But why do so? The only reason would be a hope that if they were re-awakened and tried again, some of them, by reason of their larger *experience*, might then choose obedience and live.

But even if such a plan were as good in its results as the one God has adopted, there would be serious objections to it.

How much more like the wisdom of God to confine sin to certain limits, as his plan does. How much better even our finite minds can discern it to be, to have but one perfect and impartial law, which declares the wages of wilful sin to be

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death--destruction--cutting off from life. God thus limits the evil which he permits, by providing that the Millennial reign of Christ shall accomplish the full extinction of evil and also of wilful evil-doers, and usher in an eternity of righteousness, based upon full knowledge and perfect free-will obedience by perfect beings.

But there are two other objections to the plan suggested, of trying each individual separately at first. One Redeemer was quite sufficient in the plan which God adopted, because only *one* had sinned, and only *one* had been condemned.

(Others shared *his* condemnation.) But if the first trial had been an individual trial, and if one-half of the race had sinned and been individually condemned, it would have required the sacrifice of a redeemer for each condemned individual. One unforfeited life could redeem one forfeited life, but no more. The one perfect man, "the man Christ Jesus," who redeems the fallen Adam (and our losses through him), could not have been "a ransom [a corresponding price] for ALL" under any other circumstances than those of the plan which God chose.

If we should suppose the total number of human beings since Adam to be one hundred billions, and that only one-half of these had sinned, it would require all of the fifty billions of obedient, perfect men to die in order to give a *ransom* [a corresponding price] for all the fifty billions of transgressors; and so by this plan also death would pass upon all. And such a plan would involve *no less* suffering than is at present experienced.

The other objection to such a plan is that it would seriously disarrange God's plans relative to the selection and exaltation to the divine nature of a "little flock," the body of Christ, a company of which Jesus is the Head and Lord. God could not justly *command* the fifty billions of obedient sons to give their rights, privileges and lives as ransoms for the sinners; for under his own law their obedience would

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have won the right to lasting life. Hence, if those perfect men were asked to become ransomers of the fallen ones, it would be God's plan, as with our Lord Jesus, to set some special reward before them, so that they, for the joy set before them, might endure the penalty of their brethren. And if the same reward should be given them that was given to our Lord Jesus, namely, to partake of a new nature, the divine, and to be highly exalted above angels and principalities and powers, and every name that is named--next to Jehovah (*Eph. 1:20,21*), then there would be an immense number on the divine plane, which the wisdom of God evidently did not approve. Furthermore, these fifty billions, under such circumstances, would all be on an *equality*, and none among them chief or head, while the plan God *has adopted* calls for but one Redeemer, one highly exalted to the divine nature, and then a "little flock" of those whom he redeemed, and who "walk in his footsteps" of suffering and self-denial, to share his name, his honor, his glory and his nature, even as the wife shares with the husband.

Those who can appreciate this feature of God's plan, which, by condemning all in *one* representative, opened the way for the ransom and restitution of all by *one* Redeemer, will find in it the solution of many perplexities. They will see that the condemnation of *all* in one was the reverse of an injury: it was a great favor to *all* when taken in connection with God's plan for providing justification for *all* through another one's sacrifice. Evil will be forever extinguished when God's purpose in permitting it shall have been accomplished, and when the benefits of the ransom are made co-extensive with the penalty of sin. It is impossible, however, to appreciate rightly this feature of the plan of God without a full recognition of the sinfulness of sin, the nature of its penalty--death, the importance and value of the *ransom* which our Lord Jesus gave, and the positive and complete

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restoration of the individual to favorable conditions, conditions under which he will have full and ample trial, before being adjudged worthy of the reward (lasting life), or of the penalty (lasting death).

In view of the great plan of redemption, and the consequent "restitution of all things," through Christ, we can see that blessings result through the permission of evil which, probably, could not otherwise have been so fully realized.

Not only are men benefited to all eternity by the experience gained, and angels by their observation of man's experiences, but all are further advantaged by a fuller acquaintance with God's character as manifested in his plan. When his plan is fully accomplished, all will be able to read clearly his wisdom, justice, love and power. They will see the justice which could not violate the divine decree, nor save the justly condemned race without a full cancellation of their penalty by a willing redeemer. They will see the love which provided this noble sacrifice and which highly exalted the Redeemer to God's own right hand, giving him power and authority thereby to restore to life those whom he had purchased with his precious blood. They will also see the power and wisdom which were able to work out a glorious destiny for his creatures, and so to overrule every opposing influence as to make them either the willing or the unwilling agents for the advancement and final accomplishment of his grand designs. Had evil not been permitted and thus overruled by divine providence, we cannot see how these results could have been attained. The permission

of evil for a time among men thus displays a far-seeing wisdom, which grasped all the attendant circumstances, devised the remedy, and marked the final outcome through his power and grace.

During the Gospel dispensation sin and its attendant

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evils have been further made use of for the discipline and preparation of the Church. Had sin not been permitted, the sacrifice of our Lord Jesus and of his Church, the reward of which is the divine nature, would have been impossible.

It seems clear that substantially the same law of God which is now over mankind, obedience to which has the reward of life, and disobedience the penalty of death, must ultimately govern all of God's intelligent creatures; and that law, as our Lord defined it, is briefly comprehended in the one word, *Love*. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." (*Luke 10:27*) Ultimately, when the purposes of God shall have been accomplished, the glory of the divine character will be manifest to all intelligent creatures, and the temporary permission of evil will be seen by all to have been a wise feature in the divine policy. Now, this can be seen only by the eye of faith, looking onward through God's Word at the things spoken by the mouth of all the holy prophets since the world began--the restitution of all things.

The Day is at Hand

"Poor, fainting pilgrim, still hold on thy way--the dawn is near!
True, thou art weary now; but yon bright ray becomes more clear.
Bear up a little longer; wait for rest;
Yield not to slumber, though with toil oppressed.

"The night of life is mournful, but look on--the dawn is near!
Soon will earth's shadowed scenes and forms be gone; yield not to fear!
The mountain's summit will, ere long, be gained,
And the bright world of joy and peace attained.

"Joyful through hope' thy motto still must be--the dawn is near!
What glories will that dawn unfold to thee! be of good cheer!
Gird up thy loins; bind sandals on thy feet:
The way is dark and long; the end is sweet."

STUDY VIII

THE DAY OF JUDGMENT

The General View of the Day of Judgment--Is it Scriptural?--The Terms, Judgment and Day, Defined--Several Judgment Days Referred to in the Scriptures--The First Judgment Day and its Results--Another Appointed --The Judge--The Character of the Coming Judgment--Similarity and Dissimilarity of the First and Second Judgments--The World's Present Accountability--Two Intervening Judgments and Their Objects--Widely Different Estimates of the Coming Judgment--How Prophets and Apostles Viewed it.

"GOD hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained" --"Jesus Christ, the righteous." "For the Father judgeth no man, but hath committed all judgment unto the Son." *Acts 17:31; 1 John 2:1; John 5:22*

A very vague and indefinite idea prevails in regard to the day of judgment. The view generally entertained is that Christ will come to earth, seated upon a great white throne, and that he will summon saint and sinner in rank and file before him to be judged, amidst great convulsions of nature --earthquakes, opening graves, rending rocks and falling mountains; that the trembling sinners will be brought from the depths of everlasting woe to hear their sins rehearsed, only to be again returned to an eternal and merciless doom; and that the saints will be brought from heaven to witness the misery and despair of the condemned, to hear again the decision in their own cases, and to return. According to the prevailing theory, all receive their sentence and reward at death; and this, which by way of distinction is commonly called the general judgment, is merely a repetition

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of that first judgment, but for no conceivable purpose, since they claim that a decision which is final and unalterable is rendered at death.

The entire time supposed to be assigned to this stupendous work of judging billions is a twenty-four hour day. A discourse recently delivered to a Brooklyn congregation

voiced the general view on this subject. It affected to give a detailed account of the work of the Day of Judgment, representing it as completed within the limits of a single literal day.

This is a very crude conception, and is entirely out of harmony with the inspired Word. It is drawn from a too literal interpretation of our Lord's parable of the sheep and the goats. (*Matt. 25:31-46*) It illustrates the absurdity of attempting to force a literal interpretation upon figurative language. A parable is never an exact statement, but merely an illustration of a truth by something which is in many respects like it. If this parable were a literal statement of the manner in which the judgment will be conducted, it would apply to literal sheep and goats, just as it reads, and not to mankind at all. Let us now look at a more Scriptural as well as a more reasonable view of the work and the result of the great Judgment Day which God hath appointed, with which reasonable and Scriptural conclusions all parables and figures should and do agree.

The term *judgment* signifies more than simply the rendering of a verdict. It includes the idea of a trial, as well as a decision based upon that trial. And this is true not only of the English word judgment, but also of the Greek word which it translates.

The term *day*, both in the Scriptures and in common usage, though most frequently used to represent a period of twelve or twenty-four hours, really signifies any definite or special period of time. Thus, for instance, we speak of

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Noah's day, Luther's day, Washington's day; and thus in the Bible the entire time of creation is called a day, where we read of "the day that Jehovah God made the earth and the heavens" (*Gen. 2:4*)--a long, definite period. Then we read of "the day of temptation in the wilderness"--forty years (*Heb. 3:8,9*); "the day of salvation" (*2 Cor. 6:2*); also the "day of vengeance," "day of wrath" and "day of trouble"--terms applied to a period of forty years in the close of the Jewish age, and to a similar period of trouble in the end of the Gospel age. Then again we read of the "day of Christ," the "day of judgment," and "his day"--terms applicable to the Millennial age, in which Messiah will reign over, rule and judge the world in righteousness, granting trial as well as rendering sentence. And of that period it is written: He shall judge the world in righteousness, and in his day shall show who is that blessed and only potentate,

the King of kings and Lord of lords. (*Acts 17:31; 1 Tim. 6:15*) Why any should suppose this day of judgment to be of but twelve or twenty-four hours, while recognizing the wider meaning of the word *day* in other similar cases, is beyond comprehension, except upon the supposition that they have been influenced by tradition, without proper evidence or investigation.

Those who will carefully consult a complete concordance of the Bible with reference to the Day of Judgment, and note the kind and amount of work to be accomplished within that period, will soon see the absurdity of the common view, and the necessity for giving to the term *day* its wider significance.

While the Scriptures speak of a great judgment or trial day yet future, and show that the masses of mankind are to have their complete trial and final sentence in that day, they also teach that there have been other judgment days, during which certain elect *classes* have been on trial.

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The first great judgment [trial and sentence] was at the beginning, in Eden, when the whole human race, as represented in its head, Adam, stood on trial before God. The result of that trial was the verdict--Guilty, disobedient, unworthy of life; and the penalty inflicted was death--"Dying thou shalt die." (*Gen. 2:17*, margin) And so "In Adam all die." That trial time in Eden was the world's first judgment day, and the decision of the Judge (Jehovah) has ever since been enforced.

"The wrath of God *is revealed* from heaven against all unrighteousness." It may be seen in every funeral procession. Every tomb is a witness to it. It is felt in every ache and pain we experience--all of which are results of the first trial and sentence--the righteous sentence of God, that we are unworthy of life and the blessings originally provided for man when obedient and in God's likeness. But mankind are to be recovered from the sentence of that first trial by the one sacrifice for all, which the great Redeemer provides. All are to be rescued from the grave and from the sentence of death--destruction--which in view of this redemption is no longer to be considered death in the full, everlasting sense of the word, but rather a temporary sleep; because in the Millennial morning all will be awakened by the Life-giver who redeemed all. Only the Church of believers in Christ are yet in any sense released or "escaped" from this original sentence and penalty; and their escape is not yet *actual*, but

only so reckoned by faith. "We are saved *by hope*" only. Our actual release from this death penalty (incurred in Adam and escaped from by getting into Christ) will not be fully experienced until the resurrection morning, when we shall be satisfied to awake in our Redeemer's likeness. But the fact that we who have come to a knowledge of God's gracious plan in Christ "have *escaped the corruption* that is [still]

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on the world," so far from proving that others will have no future hope of escape, proves rather the contrary of this; for we are first-fruits unto God of his creatures. Our escape from death in Adam to life in Christ is but a foretaste of the deliverance of whosoever wills to be delivered from the bondage of corruption [death] to the liberty of life proper to all whom God shall recognize as sons. All who will may be delivered from death to life, regardless of the distinctions of nature God has provided for his sons on different planes of being. The Gospel age is the trial-day for life or death to those called to the divine nature.

But God has appointed a day, in which he will judge the world. How can this be? Has God changed his mind? Has he concluded that his decision in the trial of the first man and the general sentence were unjust, too severe, that he now concludes to judge the world individually? No; were such the case, we should have no better guarantee of a just decision in the future trial than in the past. It is not that God considers his decision in the first judgment unjust, but that he has provided a *redemption* from the penalty of the first judgment, in order that he may grant another judgment (trial) under more favorable conditions to the entire race--all having then had experience with sin and its results. God has not changed one iota from his original purpose, which he formed before the world began. He distinctly informs us that he changes not, and that he will by no means clear the guilty. He will exact the full penalty which he justly pronounced. And that full penalty has been provided by the Redeemer or substitute whom God himself provided--Jesus Christ, who, "by the grace [favor] of God, tasted death for every man." Our Lord having provided a ransom for Adam's race, with his own life, can justly give a new offer of life to them all. This offer to the Church is under

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the Covenant of sacrifice (*Psa. 50:5; Rom. 12:1*): to

the world it will be under the New Covenant. **Rom. 14:9;**
Heb. 10:16; Jer. 31:31

We are further informed that when God gives the world this individual trial, it will be under Christ as Judge, whom Jehovah will thus honor because of his obedience even unto death for our redemption. God has highly exalted him, even to the divine nature, that he may be a Prince and a Savior (**Acts 5:31**), that he may be able to recover from death and grant judgment to all whom he purchased with his own precious blood. God has committed all judgment unto the Son, and has given him all power in heaven and in earth. **John 5:22**

It is, then, the highly exalted, glorified Christ, who so loved the world as to give his life as its ransom-price, who is to be the Judge of the world in its promised future trial. And it is Jehovah himself who has appointed him to that office, for that very purpose. Since such are the plain declarations of the Scriptures, there is nothing to dread, but on the contrary there is great cause for rejoicing on the part of all, in looking forward to the Judgment Day. The character of the Judge is a sufficient guarantee that the judgment will be just and merciful, and with due consideration for the infirmities of all, until the willing and obedient are brought back to the original perfection lost in Eden.

A judge, in ancient times, was one who executed justice and relieved the oppressed. Note, for instance, how, when under oppression by their enemies because of transgression against the Lord, Israel was time and again released and blessed by the raising up of judges. Thus we read, "When the children of Israel cried unto Jehovah, Jehovah raised up a *deliverer*,...Othniel. And the spirit of Jehovah came upon him, and he *judged* Israel, and went out to war, and prevailed, and the land had rest forty years." (**Judges 3:9-11**)

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So, though the world has long been under the power and oppression of the adversary, Satan, yet shortly he who pays for the sins of all with his own precious blood will take his great power and reign. He will *deliver* and *judge* those whom he so loved as to redeem.

With this conclusion *all* the prophetic declarations agree. It is written: "With righteousness shall he judge the world, and the people with equity." **Psa. 98:9**

This coming judgment will be on exactly the same principles as the first. The same law of obedience will be presented, with the same reward of life, and the same penalty

of death. And as the first trial had a beginning, progressed, and culminated with a sentence, so also will the second; and the sentence will be life to the righteous, and death to the unrighteous. The second trial will be more favorable than the first, because of the experience gained under the results of the first trial. Unlike the first trial, the second trial will be one in which every man will stand the test for himself alone, and not for another. None will then die because of Adam's sin, or because of inherited imperfections. It shall no more be said, "The fathers have eaten a sour grape and the children's teeth are set on edge; but *he that eateth the sour grape*, his teeth shall be set on edge." "The soul that sinneth, it shall die." (*Ezek. 18:4; Jer. 31:29,30*) And it will be true of the world then, as it is of the Church now, that a man will not be judged according to that which he hath not, but according to that which he hath. (*2 Cor. 8:12*) Under the reign of Christ, mankind will be gradually educated, trained and disciplined until they reach perfection. And when they have reached perfection, perfect harmony with God will be required, and any who then fall short of perfect obedience will be cut off, being judged unworthy of life. The sin which brought death to the race through Adam was simply one disobedient act; but by that act he fell from

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his perfection. God had a right to demand perfect obedience of him, since he was created perfect; and he will demand the same of all men when the great work of restoring them is complete. None will be permitted to have everlasting life who then in the slightest degree fall short of perfection. To fall short of perfection, then, will be to sin wilfully against full light and perfect ability.

Any who sin wilfully, against full light and ability, will perish in the second death. And should any one, during that age of trial, under its full blaze of light, spurn the offered favors, and make no progress toward perfection for a hundred years, he will be reckoned unworthy of life and will be "cut off," though at a hundred years he would be in the period of comparative childhood. Thus it is written of that day: "As a lad shall one die a hundred years old; and as a sinner shall be accursed he who dieth at a hundred years old." (*Isa. 65:20--Leeser*) Thus all must have at least one hundred years of trial; and, if not so obstinate as to refuse to make progress, their trial will continue throughout the entire day of Christ, reaching a culmination only at its close.

The conclusion of the world's coming judgment is clearly shown in the parable of the sheep and the goats (*Matt. 25:31-46*), in *Rev. 20:15; 21:8* and in *1 Cor. 15:25*. These and other scriptures show that at its close the two classes will have been completely separated--the obedient and the disobedient; those in harmony with the letter and the spirit of God's law, and those out of harmony with it. They enter into everlasting life, and the others are remanded to death, extinction ("second death"), the same sentence as in the first judgment, from which they had been reckonedly released by Christ who secured the right to release them by the giving of their ransom--by his death. This will be their second death. No ransom will be given for them, and there will be no release or resurrection for them, their sin being a

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wilful, individual sin against full light and opportunity, under a most favorable, individual trial.

We do not wish to be understood as ignoring the present responsibility of the world, which every man has, according to the measure of light enjoyed, whether it be much or little, whether it be the light of nature or of revelation. "The eyes of the Lord are in every place, beholding the evil and the good," and "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." (*Prov. 15:3; Eccl. 12:14*) The good and the evil deeds of the present time will receive a *just* recompense of reward either now or hereafter. "Some men's sins are open beforehand, going before to judgment, and some they follow after." (*1 Tim. 5:24*) No others than the Lord's favored "little flock" have as yet sufficient light to incur the final penalty, the second death. We here merely broach the subject of the world's present accountability, leaving the particulars for subsequent consideration.

A period of about six thousand years intervenes between the world's first and second judgment days, and during this long period God has been selecting two special classes from among men, and specially trying, disciplining and training them to be his honored instruments during the period or day of the world's judgment.

These two classes are respectively designated by Paul (*Heb. 3:5,6*) as the house of sons and the house of servants, the former being composed of those overcomers tried and found faithful during the Christian dispensation, and the latter being composed of the faithful overcomers who preceded the Christian dispensation. These special selections

in no sense interfere with the judgment or trial promised to the world of mankind in the age to follow this Gospel Dispensation. Those who successfully pass the trial for either of these special classes will not come into judgment with the world, but will enter upon their reward when the world is

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coming into judgment. They will be God's agents in the blessing of the world--in giving to men the instruction and training necessary for their final testing and judgment. "Do ye not know that the saints shall judge the world?"

1 Cor. 6:2

These specially selected classes, like the rest of mankind, were once under the Adamic condemnation, but became sharers by faith in the benefits of Christ's death. After being first justified by faith in God's promises, and having then fulfilled the subsequent conditions of their respective callings, they are accounted worthy of high exaltation to stations of honor and authority.

The trial or judgment of both these classes has been much more severe than the trial of the world will be in its judgment day; because these have had to withstand Satan, the prince of this world, with all his wiles and ensnarements, while in the world's judgment day Christ will be reigning, and Satan will be bound, that he may not deceive the nations. (*Rev. 20:3*) These have suffered persecution for righteousness' sake, while then men will be rewarded for righteousness, and punished only for unrighteousness. These have had great stumbling blocks and snares in the way, which will be removed when the world is placed on trial. But though the trial of these two special companies has been much more severe than the trial of the world will be, the rewards are correspondingly greater.

Under the sophistries of the great deceiver, Satan, both the world and the Church nominal have been robbed of the blessed assurances of the coming time of righteous judgment. They know that the Bible tells of a coming judgment day, but they regard it with only fear and dread; and because of this fear, there is to them no more unwelcome tidings than that the day of the Lord is at hand. They put it far away from them, and do not wish to hear it even mentioned.

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They have no idea of the blessings in store for the world under that glorious reign of him whom God hath appointed

to judge the world in righteousness. Among the greatest of the blinding influences which Satan has devised to keep men in ignorance of the truth regarding the judgment day have been the errors which have crept into the creeds and hymn books of the various religious sects. Many have come to esteem these errors as of paramount importance to the Word of God.

How differently did the prophets and apostles regard that promised day of judgment! Note the exultant prophetic utterance of David (*1 Chron. 16:31-34*). He says:

"Let the heavens be glad,
And let the earth rejoice;
And let men say among the nations, Jehovah reigneth.
Let the sea roar, and the fulness thereof;
Let the fields rejoice, and all that are therein.
Then shall the trees of the wood sing aloud
At the presence of Jehovah,
BECAUSE HE COMETH
TO JUDGE THE EARTH.
O give thanks unto Jehovah, for he is good;
For his mercy endureth forever."

To the same day the Apostle also points, assuring us that it will be a glorious and desirable day, and that for it the whole creation is groaning and travailing in pain together --waiting for the great Judge to deliver and to bless the world, as well as to exalt and glorify the Church.

Rom. 8:21,22

In *John 5:28,29* a precious promise for the world of a coming *judgment-trial* for life everlasting is, by a mistranslation, turned into a fearful imprecation. According to the Greek, they that have done evil--that have failed of divine approval--will come forth unto resurrection [raising up to perfection] by judgments, "stripes," disciplines. See the Revised Version.

Afterward

"God's ways are equal: storm or calm,
 Seasons of peril and of rest,
 The hurting dart, the healing balm,
 Are all apportioned as is best.
 In judgments oft misunderstood,
 In ways mysterious and obscure,
 He brings from evil lasting good,
 And makes the final gladness sure.
 While Justice takes its course with strength,
 Love bids our faith and hope increase:
 He'll give the chastened world at length
 His afterward of peace.

"When the dread forces of the gale
 His sterner purposes perform,
 And human skill can naught avail
 Against the fury of the storm,
 Let loving hearts trust in him still,
 Through all the dark and devious way;
 For who would thwart his blessed will,
 Which leads through night to joyous day?
 Be still beneath his tender care;
 For he will make the tempest cease,
 And bring from out the anguish here
 An afterward of peace.

"Look up, O Earth; no storm can last
 Beyond the limits God hath set.
 When its appointed work is past,
 In joy thou shalt thy grief forget.
 Where sorrow's plowshare hath swept through,
 Thy fairest flowers of life shall spring,
 For God shall grant thee life anew,
 And all thy wastes shall laugh and sing.
 Hope thou in him; his plan for thee
 Shall end in triumph and release.
 Fear not, for thou shalt surely see
 His afterward of peace."

STUDY IX

RANSOM AND RESTITUTION

The Restitution Guaranteed by the Ransom--Not Everlasting Life, but a Trial for it, Secured by the Ransom--The Conditions and Advantages of the Trial--Christ's Sacrifice Necessary--How the Race Could be and was Redeemed by the Death of One--Faith and Works Still Necessary --The Wages of Wilful Sin Certain--Will there be Room on the Earth for the Resurrected Millions?--Restitution versus Evolution.

FROM the outline of God's revealed plan, as thus far sketched, it is evident that his design for mankind is a restitution or restoration to the perfection and glory lost in Eden. The strongest, and the conclusive, evidence on this subject is most clearly seen when the extent and nature of the ransom are fully appreciated. The restitution foretold by the apostles and prophets must follow the ransom as the just and logical sequence. According to God's arrangement in providing a ransom, all mankind, unless they wilfully resist the saving power of the Great Deliverer, must be delivered from the original penalty, "the bondage of corruption," death, else the ransom does not avail for all.

Paul's reasoning on the subject is most clear and emphatic. He says (*Rom. 14:9*), "For to this end Christ died and lived again, that he might be Lord [ruler, controller] of both the dead and the living." That is to say, the object of our Lord's death and resurrection was not merely to bless and rule over and restore the living of mankind, but to give him authority over, or full control of, the dead as well as the living, insuring the benefits of his ransom as much to the

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one as to the other.* He "gave himself a ransom [a corresponding price] for all," in order that he might bless all, and give to every man an individual trial for life. To claim that he gave "ransom for *all*," and yet to claim that only a mere handful of the ransomed ones will ever receive any benefit from it, is absurd; for it would imply either that God accepted the ransom-price and then unjustly refused to grant the release of the redeemed, or else that the Lord,

after redeeming all, was either unable or unwilling to carry out the original benevolent design. The unchangeableness of the divine plans, no less than the perfection of the divine justice and love, repels and contradicts such a thought, and gives us assurance that the original and benevolent plan, of which the "ransom for all" was the basis, will be fully carried out in God's "due time," and will bring to faithful believers the blessing of release from the Adamic condemnation and an opportunity to return to the rights and liberties of sons of God, as enjoyed before sin and the curse.

Let the actual benefits and results of the ransom be clearly seen, and all objections to its being of universal application must vanish. The "ransom for all" given by "the man Christ Jesus" does not give or guarantee everlasting life or blessing to any man; but it does guarantee to every man *another opportunity or trial for life everlasting*. The first trial of man, which resulted in the loss of the blessings at first conferred, is really turned into a blessing of experience to the loyal-hearted, by reason of the *ransom* which God has provided. But the fact that men are ransomed from the first

*We may properly recognize an additional and a still broader meaning in the Apostle's words; namely, that the entire human family was included in the expression "the dead." From God's standpoint the entire race, under sentence of death, is treated as though already dead (*Matt. 8:22*); hence the expression "the living" would apply beyond the human family to some whose lives had not been forfeited--the angels.

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penalty does not guarantee that they may not, when individually tried for everlasting life, fail to render the obedience without which none will be permitted to live everlastingly. Man, by reason of present experience with sin and its bitter penalty, will be fully forewarned; and when, as a result of the ransom, he is granted another, an individual trial, under the eye and control of him who so loved him as to give his life for him, and who would not that any should perish, but that all should turn to God and live, we may be sure that only the wilfully disobedient will receive the penalty of the second trial. That penalty will be the second death, from which there will be no ransom, no release, because there would be no object for another ransom or a further trial. All will have fully seen and tasted both good

and evil; all will have witnessed and experienced the goodness and love of God; all will have had a full, fair, individual trial for life, under most favorable conditions. More could not be asked, and more will not be given. That trial will decide forever who would be righteous and holy under a thousand trials; and it will determine also who would be unjust, and unholy and filthy still, under a thousand trials.

It would be useless to grant another trial for life under exactly the same circumstances; but though the circumstances of the tried ones will be different, more favorable, the terms or conditions of their individual trial for life will be the same as in the Adamic trial. The law of God will remain the same--it changes not. It will still say, "The soul that sinneth, it shall die"; and the condition of man will be no more favorable, so far as surroundings are concerned, than the conditions and surroundings in Eden; but the great difference will be the increased *knowledge*. The *experience* with evil, contrasted with the experience with good, which will accrue to each during the trial of the coming age, will constitute the advantage by reason of which the results of the second trial will differ so widely from the results

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of the first, and on account of which divine Wisdom and Love provided the "ransom for all," and thus guaranteed to all the blessing of a new trial. No more favorable trial, no more favorable law, no more favorable conditions or circumstances, can in any way be conceived of as reasons for another ransom or a further trial for any beyond the Millennial age.

The ransom given does not excuse sin in any; it does not propose to *count* sinners as saints, and usher them thus into everlasting bliss. It merely releases the accepting sinner from the first condemnation and its results, both direct and indirect, and places him again on trial for life, in which trial his own wilful obedience or wilful disobedience will decide whether he may or may not have life everlasting.

Nor should it be assumed, as so many seem disposed to assume, that all those who live in a state of civilization, and see or possess a Bible, have thus a full opportunity or trial for life. It must be remembered that the fall has not injured all of Adam's children alike. Some have come into the world so weak and depraved as to be easily blinded by the god of this world, Satan, and led captive by besetting and surrounding sin; and all are more or less under this influence, so that, even when they would do good, evil is present

and more powerful through surroundings, etc., and the good which they would do is almost impossible, while the evil which they would not do is almost unavoidable.

Small indeed is the number of those who in the present time truly and experimentally learn of the liberty wherewith Christ makes free those who accept of his ransom, and put themselves under his control for future guidance. Yet only these few, the Church, called out and tried beforehand for the special purpose of being co-workers with God in blessing the world--witnessing now, and ruling, blessing and judging the world in its age of trial--yet enjoy to any extent the benefits of the ransom, or are *now* on trial for life.

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These few have *reckoned* to them (and they receive *by faith*) all the blessings of restitution which will be provided for the world during the coming age. These, though not perfect, not restored to Adam's condition actually, are treated in such a manner as to compensate for the difference.

Through faith in Christ they are *reckoned* perfect, and hence are restored to perfection and to divine favor, as though no longer sinners. Their imperfections and unavoidable weaknesses, being offset by the ransom, are not imputed to them, but are covered by the Redeemer's perfection. Hence the Church's trial, because of her reckoned standing in Christ, is as fair as that which the world will have in its time of trial. The world will all be brought to a full knowledge of the truth, and each one, as he accepts of its provisions and conditions, will be treated no longer as a sinner, but as a son, for whom all the blessings of restitution are intended.

One difference between the experiences of the world under trial and the experiences of the Church during her trial will be that the obedient of the world will begin at once to receive the blessings of restitution by a gradual removal of their weaknesses--mental and physical; whereas the Gospel Church, consecrated to the Lord's service even unto death, goes down into death and gets her perfection instantaneously in the first resurrection. Another difference between the two trials is in the more favorable surroundings of the next age as compared with this, in that then society, government, etc., will be favorable to righteousness, rewarding faith and obedience, and punishing sin; whereas now, under the prince of this world, the Church's trial is under circumstances unfavorable to righteousness, faith, etc. But this, we have seen, is to be compensated for in the prize of the glory and honor of the divine nature offered to the

Church, in addition to the gift of everlasting life.

Adam's death was sure, though it was reached by nine hundred and thirty years of dying. Since he was himself

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dying, all his children were born in the same dying condition and without right to life; and, like their parents, they all die after a more or less lingering process. It should be remembered, however, that it is not the pain and suffering in dying, but death--the extinction of life--in which the dying culminates, that is the penalty of sin. The suffering is only incidental to it, and the penalty falls on many with but little or no suffering. It should further be remembered that when Adam forfeited life, he forfeited it forever; and not one of his posterity has ever been able to expiate his guilt or to regain the lost inheritance. All the race are either dead or dying. And if they could not expiate their guilt before death, they certainly could not do it when dead--when not in existence. The penalty of sin was not simply to die, with the privilege and right thereafter of returning to life. In the penalty pronounced there was no intimation of release. (*Gen. 2:17*) The restitution, therefore, is an act of free grace or favor on God's part. And as soon as the penalty had been incurred, even while it was being pronounced, the free favor of God was intimated, which, when realized, will so fully declare his love.

Had it not been for the gleam of hope, afforded by the statement that the seed of the woman should bruise the serpent's head, the race would have been in utter despair; but this promise indicated that God had some plan for their benefit. When to Abraham God swore that in his seed all the families of the earth should be blessed, it implied a resurrection or restitution of all; for many were then dead, and others have since died, unblessed. Nevertheless, the promise is still sure: all shall be blessed when the times of restitution or refreshing shall come. (*Acts 3:19*) Moreover, since blessing indicates favor, and since God's favor was withdrawn and his curse came instead because of sin, this

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promise of a future blessing implied the removal of the curse, and consequently a return of his favor. It also implied either that God would relent, change his decree and clear the guilty race, or else that he had some plan by which it could be *redeemed*, by having man's penalty paid by another.

God did not leave Abraham in doubt as to which was his plan, but showed, by various typical sacrifices which all who approached him had to bring, that he could not and did not relent, nor excuse the sin; and that the only way to blot it out and abolish its penalty would be by a sufficiency of sacrifice to meet that penalty. This was shown to Abraham in a very significant type: Abraham's son, in whom the promised blessing centered, had first to be a sacrifice before he could bless, and Abraham received him from the dead in a figure. (*Heb. 11:19*) In that figure Isaac typified the true seed, Christ Jesus, who died to redeem men, in order that the redeemed might all receive the promised blessing. Had Abraham thought that the Lord would excuse and clear the guilty, he would have felt that God was changeable, and therefore could not have had full confidence in the promise made to him. He might have reasoned, If God has changed his mind once, why may he not change it again? If he relents concerning the curse of death, may he not again relent concerning the promised favor and blessing? But God leaves us in no such uncertainty. He gives us ample assurance of both his justice and his unchangeableness. He could not clear the guilty, even though he loved them so much that "he spared not his own Son, but delivered him up [to death] for us all."

As the entire race was in Adam when he was condemned, and lost life through him, so when Jesus "gave himself a ransom for all" his death involved the possibility of an unborn race in his loins. A full satisfaction, or corresponding

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price, for all men was thus put into the hands of Justice--to be applied "in due time," and he who thus *bought all* has full authority to restore all who come unto God by him.

"As by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

(*Rom. 5:18,19*) The proposition is a plain one: As many as have shared death on account of Adam's sin will have life-privileges offered to them by our Lord Jesus, who died for them and sacrificially became *Adam's substitute* before the broken law, and thus "gave himself a ransom for all." He died, "the just for the unjust, that he might bring us to God." (*1 Peter 3:18*) It should never be overlooked, however, that all of God's provisions for our race recognize the

human will as a factor in the securing of the divine favors so abundantly provided. Some have overlooked this feature in examining the text just quoted--**Rom. 5:18,19**. The Apostle's statement, however, is that, as the sentence of condemnation extended to all the seed of Adam, even so, through the obedience of our Lord Jesus Christ to the Father's plan, by the sacrifice of himself on our behalf, a free gift is extended to all--a gift of forgiveness, which, if accepted, will constitute a justification or basis for life everlasting. And "as by one man's disobedience many *were* made sinners, so by the obedience of one many *shall be* [not *were*] made righteous." If the ransom alone, without our acceptance of it, made us righteous, then it would have read, by the obedience of one many *were* made righteous.

But though the ransom-price has been given by the Redeemer only a few during the Gospel age have been made righteous--justified--"through faith in his blood." But since Christ is the propitiation (satisfaction) for the sins

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of the whole world, all men may on this account be absolved and released from the penalty of Adam's sin by him--under the New Covenant.

There is no unrighteousness with God; hence "If we confess our sins, he is faithful and *just* to forgive us our sins and to cleanse us from all unrighteousness." (**1 John 1:9**) As he would have been unjust to have allowed us to escape the pronounced penalty before satisfaction was rendered, so also he here gives us to understand that it would be unjust were he to forbid our restitution, since by his own arrangement our penalty has been paid for us. The same unswerving justice that once condemned man to death now stands pledged for the release of all who, confessing their sins, apply for life through Christ. "It is God that justifieth--who is he that condemneth? It is Christ that died; yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." **Rom. 8:33,34**

The completeness of the ransom is the very strongest possible argument for the restitution of all mankind who will accept it on the proffered terms. (**Rev. 22:17**) The very character of God for justice and honor stands pledged to it; every promise which he has made implies it; and every typical sacrifice pointed to the great and sufficient sacrifice--"the Lamb of God, which taketh away the SIN OF THE WORLD"--who is "the propitiation [satisfaction] for our sins [the Church's], and not for ours only, but also for the sins

of the whole world." (*John 1:29; 1 John 2:2*) Since death is the penalty or wages of sin, when the sin is canceled the wages must in due time cease. Any other view would be both unreasonable and unjust. The fact that no recovery from the Adamic loss is yet accomplished, though nearly two thousand years have elapsed since our Lord died, is no more an argument against restitution than is the fact that four thousand years elapsed before his death a proof that

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God had not planned the redemption before the foundation of the world. Both the two thousand years since and the four thousand years before the death of Christ were appointed times for other parts of the work, preparatory to "the times of restitution of all things."

Let no one hastily suppose that there is in this view anything in conflict with the teaching of the Scriptures that faith toward God, repentance for sin and reformation of character are indispensable to salvation. This feature will be treated more at length hereafter, but we now suggest that only the few have ever had a sufficiency of light to produce full faith, repentance and reformation. Some have been blinded in part, and some completely, by the god of this world, and they must be recovered from blindness as well as from death, that they, *each for himself*, may have a *full* chance to prove, by obedience or disobedience, their worthiness or unworthiness of life everlasting. Then those who prove themselves unworthy of life will die again--the second death--from which there will be no redemption, and consequently no resurrection. The death which comes on account of Adam's sin, and all the imperfections which follow in its wake, will be removed because of the redemption which is in Christ Jesus; but the death which comes as a result of individual, wilful apostasy is final. This sin hath never forgiveness, and its penalty, the second death, will be *everlasting*--not everlasting dying, but everlasting death--a death unbroken by a resurrection.

The philosophy of the plan of redemption will be treated in a succeeding volume. Here we merely establish the fact that the redemption through Christ Jesus is to be as far-reaching in its blessed results and opportunities as was the sin of Adam in its blight and ruin--that all who were condemned and who suffered on account of the one may as surely, "in due time," be set free from all those ills on account of the other. However, none can appreciate this

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Scriptural argument who do not admit the Scriptural statement that death--extinction of being--is the wages of sin.

Those who think of death as life in torment not only disregard the meaning of the words *death* and *life*, which are opposites, but involve themselves in two absurdities. It is absurd to suppose that God would perpetuate Adam's existence forever in torment for any kind of a sin which he could commit, but especially for the comparatively small offence of eating forbidden fruit. Then, again, if our Lord Jesus redeemed mankind, died in our stead, became our ransom, went into death that we might be set free from it, is it not evident that the death which he suffered for the unjust was of exactly the same kind as that to which all mankind were condemned? Is he, then, suffering eternal torture for our sins? If not, then so surely as he *died* for our sins, the punishment for our sins was death, and not life in any sense or condition.

But, strange to say, finding that the theory of eternal torture is inconsistent with the statements that "the Lord hath laid upon him the iniquity of us all," and that Christ "died for our sins," and seeing that one or the other must be dropped as inconsistent, some are so wedded to the idea of eternal torture, and so prize it as a sweet morsel, that they hold to it regardless of the Scriptures, and deliberately deny that Jesus paid the world's ransom-price, though this truth is taught on every leaf of the Bible.

Is Restitution Practicable?

Some have supposed that if the billions of the dead were resurrected, there would not be room for them on the earth; and that if there should be room for them, the earth would not be capable of sustaining so large a population. It is even claimed by some that the earth is one vast graveyard, and that if all the dead were awakened they would trample one upon another for want of room.

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This is an important point. How strange it would be if we should find that while the Bible declares a resurrection for all men, yet, by actual measurement, they could not find a footing on the earth! Now let us see: figure it out and you will find this an unfounded fear. You will find that there is an abundance of room for the "restitution of all," as "God

hath spoken by the mouth of all his holy prophets."

Let us assume that it is six thousand years since the creation of man, and that there are fourteen hundred millions of people now living on the earth. Our race began with one pair, but let us make a very liberal estimate and suppose that there were as many at the beginning as there are now; and, further, that there never were fewer than that number at any time, though actually the flood reduced the population to eight persons. Again, let us be liberal, and estimate three generations to a century, or thirty-three years to a generation, though, according to *Gen. 5*, there were but eleven generations from Adam to the flood, a period of one thousand six hundred and fifty-six years, or about one hundred and fifty years to each generation. Now let us see: six thousand years are sixty centuries; three generations to each century would give us one hundred and eighty generations since Adam; and fourteen hundred millions to a generation would give two hundred and fifty-two billions (252,000,000,000) as the total number of our race from creation to the present time, according to this liberal estimate, which is probably more than twice the actual number.

Where shall we find room enough for this great multitude? Let us measure the land, and see. The State of Texas, United States, contains two hundred and thirty-seven thousand square miles. There are twenty-seven million eight hundred and seventy-eight thousand four hundred square feet in a mile, and, therefore, six trillion six hundred and seven billion one hundred and eighty million eight

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hundred thousand (6,607,180,800,000) square feet in Texas. Allowing ten square feet as the surface covered by each dead body, we find that Texas, as a cemetery, would at this rate hold six hundred and sixty billion seven hundred and eighteen million and eighty thousand (660,718,080,000) bodies, or nearly three times as many as our exaggerated estimate of the numbers of our race who have lived on the earth.

A person standing occupies about one and two-thirds square feet of space. At this rate the present population of the earth (one billion four hundred million persons) could stand on an area of eighty-six square miles--an area much less than that of the city of London or of Philadelphia. And the island of Ireland (area, thirty-two thousand square miles) would furnish standing room for more than twice the number of people who have ever lived on the earth, even at

our exaggerated estimate.

There is not much difficulty, then, in settling this objection. And when we call to mind the prophecy of *Isaiah (35:1-6)*, that the earth shall yield her increase; that the desert shall rejoice and blossom as the rose; that in the wilderness shall waters break out, and streams in the desert, we see that God indicates that he has foreseen all the necessities of his plan, and will make ample provision for the needs of his creatures in what will seem a very natural way.

Restitution Versus Evolution

It may be objected by some that the testimony of the Scriptures concerning human restitution to a former estate is out of harmony with the teachings of science and philosophy, which, with *apparent* reason, point us to the superior intelligence of this twentieth century, and claim this as conclusive evidence that primeval man must have been, in comparison, very lacking in intelligence, which they claim

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is the result of development. From this standpoint, a restitution to a former estate would be far from desirable, and certainly the reverse of a blessing.

At first sight such reasoning appears plausible, and many seem inclined to accept it as truth without careful examination, saying, with a celebrated Brooklyn preacher, If Adam fell at all his fall was upward, and the more and faster we fall from his original state the better for us and for all concerned.

Thus philosophy, even in the pulpit, would make the Word of God of no effect, and if possible convince us that the apostles were fools when they declared that death and every trouble came by the first man's disobedience, and that these could be removed and man restored to divine favor and life only by means of a ransom. (*Rom. 5:10,12,17-19,21; 8:19-22; Acts 3:19-21; Rev. 21:3-5*) But let us not hastily conclude that this philosophy is impregnable; for should we be obliged to discard the doctrines of the apostles relative to the origin of sin and death, and of restitution to an original perfection, we should, in honesty, be obliged to reject their testimony entirely and on every subject, as uninspired and consequently without special weight or authority. Let us, then, in the light of facts, briefly examine this growingly popular view and see how deep is

its philosophy.

Says an advocate and representative of this theory:
"Man was first in a stage of existence in which his animal nature predominated, and the almost purely physical ruled him; then he slowly grew from one state to another until now, when the average man has attained to a condition in which, it might be said, he is coming under the rule of the brain. Hence this age may be regarded and designated as the Brain Age. Brain pushes the great enterprises of the day. Brain takes the reins of government; and the elements of the earth, air and water are being brought under subjection.

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Man is putting his hand on all physical forces, and slowly but surely attaining such power over the domain of nature as gives evidence that ultimately he may exclaim, in the language of Alexander Selkirk, 'I am monarch of all I survey.'"

The fact that at first glance a theory appears reasonable should not lead us hastily to accept it, and to attempt to twist the Bible into harmony with it. In a thousand ways we have proved the Bible, and know beyond peradventure that it contains a superhuman wisdom which makes its statements unerring. We should remember, too, that while scientific research is to be commended, and its suggestions considered, yet its conclusions are by no means infallible. And what wonder that it has proven its own theories false a thousand times, when we remember that the true scientist is merely a student attempting, under many unfavorable circumstances, and struggling against almost insurmountable difficulties, to learn from the great Book of Nature the history and destiny of man and his home.

We would not, then, either oppose or hinder scientific investigation; but in hearing suggestions from students of the Book of Nature, let us carefully compare their deductions, which have so often proved in part or wholly erroneous, with the Book of Divine Revelation, and prove or disprove the teachings of scientists by "the law and the testimony. If they speak not according to this word, it is because there is no light in them." (*Isa. 8:20*) An accurate knowledge of both books will prove them to be harmonious; but until we have such knowledge, God's Revelation must take precedence, and must be the standard among the children of God, by which the supposed findings of fallible fellowmen shall be judged.

But while holding to this principle, let us see whether

there is not some other reasonable solution of the increased

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knowledge and skill and power of man than the theory of Evolution--that though originally developed from a very low order of being, man has now reached the superior or "Brain Age." Perhaps after all we shall find that the inventions and conveniences, the general education and wider diffusion and increase of knowledge, are not attributable to a greater brain capacity, but to more favorable circumstances for the use of brains. That the brain capacity today is greater than in by-gone ages, we deny; while we freely admit that, owing to advantageous circumstances, the use of what brain capacity men have today is more general than at any former period, and hence makes a much larger showing. In the study of painting and sculpture, do not the students of this "Brain Age" go back to the great masters of the past? Do they not by so doing acknowledge a brain power and originality of design as well as a skill of workmanship worthy of imitation? Does not the present "Brain Age" draw largely upon the original designs of the past ages for its architecture? Do not the orators and logicians of this "Brain Age" study and copy the methods and syllogisms of Plato, Aristotle, Demosthenes and others of the past? Might not many of the public speakers of today well covet the tongue of a Demosthenes or an Apollos, and much more the clear reasoning power of the Apostle Paul?

To go still further back: while we might well refer to the rhetorical powers of several of the prophets, and to the sublime poetic paintings interspersed throughout the Psalms, we refer these "Brain Age" philosophers to the wisdom and logic, no less than to the fine moral sensibilities, of Job and his comforters. And what shall we say of Moses, "learned in all the wisdom of the Egyptians"? The laws given through him have been the foundation for the laws of all civilized nations, and are still recognized as the embodiment of marvelous wisdom.

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The exhuming of ancient buried cities reveals a knowledge of the arts and sciences in ages past which is surprising some of the philosophers of this so-called "Brain Age." The ancient methods of embalming the dead, of tempering copper, of making elastic glass and Damascus steel, are among the achievements of the remote past which the brain of the

present age, with all its advantages, is unable either to comprehend or to duplicate.

Going back four thousand years to about Abraham's time, we find the Great Pyramid of Egypt--an object of wonder and amazement to the most learned scientists of today. Its construction is in exact accord with the most advanced attainments of this "Brain Age" in the sciences of Mathematics and Astronomy. It teaches, positively, truths which can today be only approximated by the use of modern instruments. So striking and clear are its teachings that some of the foremost astronomers of the world have unhesitatingly pronounced it to be of divine origin. And even if our "Brain Age" evolutionists should admit that it is of divine arrangement, and that its wisdom is superhuman, they must still admit that it is of human construction. And the fact that in that remote day any set of men had the mental capacity to work out such a divine arrangement as very few men today would be capable of doing with a model before them, and with all modern scientific appliances at hand, proves that our "Brain Age" develops more self-conceit than circumstances and facts warrant.

If, then, we have proven that the mental capacity of today is not greater than that of past ages, but probably less, how shall we account for the increase of general knowledge, modern inventions, etc.? We trust we shall be able to show this reasonably and in harmony with Scripture. The inventions and discoveries which are now proving so valuable, and which are considered proof that this is the "Brain

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Age," are really very modern--nearly all having come within the past century, and among the most important are those of the last threescore years; for instance, the application of steam and electricity--in telegraphy, railroading and steamboating, and to the machinery of the various mechanical industries. If, then, these be evidences of increased brain power, the "Brain Age" must be only beginning, and the logical deduction is that another century will witness every form of miracle as an everyday occurrence; and at the same ratio of increase, where would it eventuate?

But let us look again: Are all men inventors? How very few there are whose inventions are really useful and practical, compared with the number who appreciate and use an invention when put into their hand! Nor do we speak disparagingly of that very useful and highly-esteemed class of public servants when we say that the smaller number of

them are men of great brain-power. Some of the most brainy men in the world, and the deepest reasoners, are not mechanical inventors. And some inventors are intellectually so sluggish that all wonder how they ever stumbled into the discoveries they made. The great principles (electricity, steam power, etc.), which many men in many years work out, apply and improve upon, time and again, were generally discovered apparently by the merest accident, without the exercise of great brain power, and comparatively unsought.

From a human standpoint we can account for modern inventions thus: The invention of printing, in A.D. 1440, may be considered the starting point. With the printing of books came records of the thoughts and discoveries of thinkers and observers, which, without this invention, would never have been known to their successors. With books came a more general education and, finally, common schools. Schools and colleges do not increase human capacity,

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but they do make mental exercise more general, and hence help to develop the capacity already possessed. As knowledge becomes more general and books more common, the generations possessing these have a decided advantage over previous generations; not only in that there are now a thousand thinkers to one formerly, to sharpen and stimulate each other with suggestions, but also in that each of the later generations has, through books, the combined experience of the past in addition to its own. Education and the laudable ambition which accompanies it, enterprise, and a desire to achieve distinction and a competency, aided by the record and descriptions of inventions in the daily press, have stimulated and brightened man's perceptive powers, and put each upon the alert to discover or to invent, if possible, something for the good and convenience of society. Hence we suggest that modern invention, looked at from a purely human standpoint, teaches, not an increase of brain capacity, but a sharpened perception from natural causes.

And now we come to the Scriptures to see what they teach on the subject; for while we believe, as suggested above, that invention and the increase of knowledge, etc., among men are the results of *natural* causes, yet we believe that these natural causes were all planned and ordered by Jehovah God long ago, and that in due time they have come to pass--by his overruling providence, whereby he

"worketh all things after the counsel of his own will." (*Eph. 1:11*)
According to the plan revealed in his Word, God purposed to permit sin and misery to misrule and oppress the world for six thousand years, and then in the seventh millennium to restore all things, and to extirpate evil--destroying it and its consequences by Jesus Christ, whom he hath afore ordained to do this work. Hence, as the six thousand years of the reign of evil began to draw to a close, God permitted

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circumstances to favor discoveries, in the study of both his Book of Revelation and his Book of Nature, as well as in the preparation of mechanical and chemical appliances useful in the blessing and uplifting of mankind during the Millennial age, now about to be introduced. That this was God's plan is clearly indicated by the prophetic statement: "O Daniel, shut up the words, and seal the book, even to *the time of the end*; [then] many shall run to and fro, and KNOWLEDGE [not capacity] shall be increased," "and none of the wicked shall understand [God's plan and way], but the wise shall understand"; "and there shall be a time of trouble such as never was since there was a nation, even to that same time." *Dan. 12:1,4,10*

To some it may appear strange that God did not so arrange that the present inventions and blessings should sooner have come to man to alleviate the curse. It should be remembered, however, that God's plan has been to give mankind a full appreciation of the curse, in order that when the blessing comes upon all they may forever have decided upon the unprofitableness of sin. Furthermore, God foresaw and has foretold what the world does not yet realize, namely, that his choicest blessings would lead to and be productive of greater evils if bestowed upon those whose hearts are not in accord with the righteous laws of the universe. Ultimately it will be seen that God's present permission of increased blessings is a practical lesson on this subject, which may serve as an example of this principle to all eternity--to angels as well as to restored men. How this can be, we merely suggest:

First: So long as mankind is in the present fallen or depraved condition, without stringent laws and penalties and a government strong enough to enforce them, the selfish propensities will hold more or less sway over all. And with the unequal individual capacities of men considered, it

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cannot possibly happen otherwise than that the result of the invention of labor-saving machinery must, after the flurry and stimulus occasioned by the manufacture of machinery, tend to make the rich richer, and the poor poorer.

The manifest tendency is toward monopoly and self-aggrandizement, which places the advantage directly in the hands of those whose capacity and natural advantages are already the most favorable.

Secondly: If it were possible to legislate so as to divide the present wealth and its daily increase evenly among all classes, which is not possible, still, without human perfection or a supernatural government to regulate human affairs, the results would be even more injurious than the present condition. If the advantages of labor-saving machinery and all modern appliances were evenly divided, the result would, ere long, be a great decrease of hours of labor and a great increase of leisure. Idleness is a most injurious thing to fallen beings. Had it not been for the necessity of labor and sweat of face, the deterioration of our race would have been much more rapid than it has been. Idleness is the mother of vice; and mental, moral and physical degradation are sure to follow. Hence the wisdom and goodness of God in withholding these blessings until it was *due time* for their introduction as a preparation for the Millennial reign of blessing. Under the control of the supernatural government of the Kingdom of God, not only will all blessings be equitably divided among men, but the leisure will be so ordered and directed by the same supernatural government that its results will produce virtue and tend upward toward perfection, mental, moral and physical. The present multiplication of inventions and other blessings of increasing knowledge is permitted in this "day of preparation" to come about in so natural a way that men flatter themselves that it is because this is the "Brain Age"; but it will be permitted

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in great measure to work out in a manner very much to the disappointment, no doubt, of these wise philosophers. It is the very increase of these blessings that is already beginning to bring upon the world the time of trouble, which will be such as never has been since there was a nation.

The prophet Daniel, as quoted above, links together the increase of knowledge and the time of trouble. The knowledge

causes the trouble, because of the depravity of the race. The increase of knowledge has not only given the world wonderful labor-saving machinery and conveniences, but it has also led to an increase of medical skill whereby thousands of lives are prolonged, and it has so enlightened mankind that human butchery, war, is becoming less popular, and thus, too, other thousands are spared to multiply still further the race, which is increasing more rapidly today, perhaps, than at any other period of history.

Thus, while mankind is multiplying rapidly, the necessity for his labor is decreasing correspondingly; and the "Brain Age" philosophers have a problem before them to provide for the employment and sustenance of this large and rapidly increasing class whose services, for the most part supplanted by machinery, can be dispensed with, but whose necessities and wants know no bounds. The solution of this problem, these philosophers must ultimately admit, is beyond their brain capacity.

Selfishness will continue to control the wealthy, who hold the power and advantage, and will blind them to common sense as well as to justice; while a similar selfishness, combined with the instinct of *self-preservation* and an increased knowledge of their rights, will nerve some and inflame others of the poorer classes, and the result of these *blessings* will, for a time, prove terrible--a time of trouble, truly, such as was not since there was a nation--and this, because

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man in a depraved condition cannot properly use these blessings unguided and uncontrolled. Not until the Millennial reign shall have rewritten the law of God in the restored human heart will men be capable of using full liberty without injury or danger.

The day of trouble will end in due time, when he who spake to the raging Sea of Galilee will likewise, with authority, command the raging sea of human passion, saying, "Peace! Be still!" When the Prince of Peace shall "stand up" in authority, a great calm will be the result. Then the raging and clashing elements shall recognize the authority of "Jehovah's Anointed," "the glory of the Lord shall be revealed, and all flesh shall see it together"; and in the reign of the Christ thus begun "shall all the families of the earth be blessed."

Then men will see that what they attributed to evolution or natural development and the smartness of the "Brain Age" was, instead, the flashings of Jehovah's lightnings

(*Psa. 77:18*) in "the day of his preparation" for the blessing of mankind. But as yet only the saints can see, and only the wise in heavenly wisdom can understand this; for "The secret of the Lord is with them that fear him; and he will show them his covenant." (*Psa. 25:14*) Thanks be to God, that while general knowledge has been increased, he has also arranged that his children need "not be unfruitful in the knowledge of the Lord" and in the appreciation of his plans. And by this appreciation of his Word and plans we are enabled to discern and to withstand the vain philosophies and foolish traditions of men which contradict the Word of God.

The Bible account of man's creation is that God created him perfect and upright, an earthly image of himself; that man sought out various inventions and defiled himself (*Gen. 1:27; Rom. 5:12; Eccl. 7:29*); that, all being sinners,

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the race was unable to help itself, and none could by any means redeem his brother or give to God a ransom for him (*Psa. 49:7,15*); that God in compassion and love had made provision for this; that, accordingly, the Son of God became a man, and gave man's ransom-price; that, as a reward for this sacrifice, and in order to the completion of the great work of atonement, he was highly exalted, even to the divine nature; and that in due time he will bring to pass a restitution of the race to the original perfection and to every blessing then possessed. These things are clearly taught in the Scriptures, from beginning to end, and are in direct opposition to the Evolution theory; or, rather, such "babblings of science, falsely so called," are in violent and irreconcilable conflict with the Word of God.

"Still o'er earth's sky the clouds of anger roll,
And God's revenge hangs heavy on her soul;
Yet shall she rise--though first by God chastised--
In glory and in beauty then baptized.

"Yes, Earth, thou shalt arise; thy Father's aid
Shall heal the wound his chastening hand hath made;
Shall judge the proud oppressor's ruthless sway,
And burst his bonds, and cast his cords away.

"Then on your soil shall deathless verdure spring;
Break forth, ye mountains, and ye valleys, sing!

No more your thirsty rocks shall frown forlorn,
The unbeliever's jest, the heathen's scorn.

"The sultry sands shall tenfold harvests yield,
And a new Eden deck the thorny field.
E'en now we see, wide-waving o'er the land,
The mighty angel lifts his golden wand,

"Courts the bright vision of descending power,
Tells every gate and measures every tower;
And chides the tardy seals that yet detain
Thy Lion, Judah, from his destined reign."

--Heber

STUDY X

SPIRITUAL AND HUMAN NATURES

SEPARATE AND DISTINCT

Common Misapprehensions--Earthly or Human and Heavenly or Spiritual Natures--Earthly Glory and Heavenly Glory--Bible Testimony Regarding Spirit Beings--Mortality and Immortality--Can Mortal Beings Have Everlasting Life?--Justice in the Bestowment of Favors--A Supposed Principle Examined--Variety in Perfection--God's Sovereign Rights--God's Provisions for Man a Satisfying Portion--The Election of the Body of Christ--How their Change of Nature is Effected.

FAILING to see that the plan of God for mankind in general contemplates a restitution to their former estate--the human perfection lost in Eden--and that the Christian Church, as an exception to this general plan, is to have a change of nature from human to spiritual, Christian people generally have supposed that none will be saved except those who reach the spiritual nature. The Scriptures, however, while holding out promises of life and blessing and restitution to all the families of the earth, offer and promise the change to spiritual nature only to the Church selected during the Gospel age; and not a single passage can be found which sustains such hopes for any others.

If the masses of mankind are saved from all the degradation, weakness, pain, misery and death which result from sin, and are restored to the condition of human perfection enjoyed before the fall, they are as really and completely saved from that fall as those who, under the special "high-calling" of the Gospel age, become "partakers of the divine nature."

The failure to understand rightly what constitutes a perfect man, the misapprehension of the terms mortal and immortal, and wrong ideas of justice, have together tended to this error, and mystified many scriptures otherwise easily understood. It is a common view, though unsupported by a single text of Scripture, that a perfect man has never been on earth; that all that is seen of man on earth is only the partially developed man, and that to reach perfection he must become spiritual. This view makes confusion of the Scriptures instead of developing that harmony and beauty which result from "rightly dividing the word of truth."

The Scriptures teach that there have been two, and only two, perfect men--Adam and Jesus. Adam was created in the image of God: that is, with the similar mental powers of reason, memory, judgment and will, and the moral qualities of justice, benevolence, love etc. "Of the earth, earthy," he was an earthly image of a spiritual being, possessing qualities of the same kind, though differing widely in degree, range and scope. To such an extent is man an image of God that God can say even to the fallen man, "Come, let us reason together."

As Jehovah is ruler over all things, so man was made a ruler over all earthly things--After our likeness, let him have dominion over the beasts, fowl, fish, etc. (*Gen. 1:26*) Moses tells us (*Gen. 1:31*) that God recognized the man whom he *had made*--not merely commenced to make, but completed--and God considered his creature "*very good*," that is, perfect; for in God's sight nothing short of perfection is *very good*, in his intelligent creatures.

The perfection of man, as created, is expressed in *Psa. 8:5-8*: "Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea,

the beasts of the field, the fowl of the air and the fish of the sea." It has been suggested by some who would make the Bible conform to a theory of evolution, that the statement, "a little," in *Heb. 2:7*, might be understood to mean a little *while* lower, and not a little *degree* lower than the angels. There is, however, neither authority nor reason for such an interpretation. This is a quotation from *Psa. 8:5*, and a critical comparison of the Hebrew and Greek texts can leave no doubt as to the import. The idea, clearly expressed, is a little lower in degree than angels.

David, in the psalm, refers to man in his original estate, and prophetically intimates that God has not abandoned his original plan to have man in his own image and the king of earth, and that he will *remember* him, redeem him and restore him to the same again. The Apostle (*Heb. 2:7*) calls attention to the same fact--that God's original purpose has not been abandoned; that man, originally grand and perfect, the king of earth, is to be remembered, and visited, and restored. He then adds, We see not this promised restitution yet, but we do see the first step God is taking toward its accomplishment. We see Jesus crowned with this glory and honor of perfect manhood, that he, as a fitting ransom or substitute might by God's favor taste death for every man, and thus prepare the way for the restitution of man to all that was lost. Rotherham, one of the most scrupulous translators, renders this passage as follows:

"What is man, that thou rememberest him;
Or man's son, that thou visitest him?
Thou madest him *less some little* than messengers:
With glory and honor thou crownedst him,
And didst appoint him over the works of thy hands."

Nor should it be inferred that a little lower in degree means a little less perfect. A creature may be perfect, yet on a lower plane of being than another; thus, a perfect horse

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would be lower than a perfect man, etc. There are various natures, animate and inanimate. To illustrate, we arrange the following table:

Grades of Heavenly Spiritual Being	Grades of Earthly or Animal Being	Grades in the Vegetable Domain	Grades in the Mineral Domain
Divine	Human	Trees	Gold
-----	Brute	Shrubs	Silver
-----	Fowl	Grasses	Copper
Angelic	Fish	Mosses	Iron

Each of the minerals mentioned may be pure, yet gold ranks the highest. Though each of the orders of plants should be brought to perfection, they would still differ in nature and rank. Likewise with animals: if each species should be brought to perfection, there would still be variety; for perfecting a nature does not change a nature.* The grades of spiritual being, also, though perfect, stand related to each other as higher and lower in nature or kind. The divine nature is the highest and the superior of all spiritual natures. Christ at his resurrection was made "*so much better*" than perfect angels as the divine is superior to the angelic nature. **Heb. 1:3-5**

Note carefully that while the classes named in the above table are distinct and separate, yet a comparison between them may be instituted, thus: The highest grade of mineral is inferior to, or *a little lower* than, the lowest grade of vegetable,

*The word *nature* is sometimes used in an accommodated sense, as, for instance, when it is said that a dog has a *savage nature*, or that a horse has a *gentle nature*, or is *bad natured*. But in using the word thus it signifies merely the *disposition* of the one described as compared with others, and does not, strictly speaking, relate to nature.

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because in vegetation there is life. So the highest grade of vegetable is *a little lower* than the lowest grade of animal life, because animal life, even in its lowest forms, has intelligence enough to be conscious of existence. Likewise man, though the highest of animal or earthly beings, is "a little lower than the angels," because angels are spiritual or heavenly beings.

There is a wonderful contrast between man as we now see

him, degraded by sin, and the perfect man that God made in his image. Sin has gradually changed his features, as well as his character. Multiplied generations, by ignorance, licentiousness and general depravity, have so blurred and marred humanity that in the large majority of the race the likeness of God is almost obliterated. The moral and intellectual qualities are dwarfed; and the animal instincts, unduly developed, are no longer balanced by the higher. Man has lost physical strength to such an extent that, with all the aid of medical science, his average length of life is now about thirty years, whereas at first he survived nine hundred and thirty years under the same penalty. But though thus defiled and degraded by sin and its penalty, death, working in him, man is to be restored to his original perfection of mind and body, and to glory, honor and dominion, during and by the Millennial reign of Christ. The things to be restored by and through Christ are those things which were lost through Adam's transgression. (**Rom. 5:18,19**) Man did not lose a heavenly but an earthly paradise. Under the death penalty, he did not lose a spiritual but a human existence; and all that was lost was purchased back by his Redeemer, who declared that he came to seek and to save that which was lost. **Luke 19:10**

In addition to the above, we have proof that the perfect man is not a spiritual being. We are told that our Lord, before he left his glory to become a man, was "in a form of

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God"--a spiritual form, a spirit being; but since to be a ransom for mankind he had to be a man, of the same nature as the sinner whose substitute in death he was to become, it was necessary that his nature be changed. And Paul tells us that he took not the nature of angels, one step lower than his own, but that he came down two steps and took the nature of men--he became a man; he was "made flesh." **Heb. 2:16; Phil. 2:7,8; John 1:14**

Notice that this teaches not only that angelic nature is not the only order of spirit being, but that it is a lower nature than that of our Lord before he became a man; and he was not then so high as he is now, for "God hath highly exalted him," because of his obedience in becoming man's willing ransom. (**Phil. 2:8,9**) He is now of the highest order of spirit being, a partaker of the divine (Jehovah's) nature.

But not only do we thus find proof that the divine, angelic and human natures are separate and distinct, but this proves that to be a perfect man is not to be an angel, any

more than the perfection of angelic nature implies that angels are divine and equal with Jehovah; for Jesus took *not* the *nature of angels*, but a different nature--the *nature of men*; not the imperfect human nature as we now possess it, but the *perfect* human nature. He became *a man*; not a depraved and nearly dead being such as men are now, but a man in the full vigor of perfection.

Again, Jesus must have been a perfect man else he could not have kept a perfect law, which is the full measure of a *perfect man's ability*. And he must have been a perfect man else he could not have given a ransom (a corresponding price--*1 Tim. 2:6*) for the forfeited life of the perfect man Adam; "For since by *man* came death, by *man* came also the resurrection of the dead." (*1 Cor. 15:21*) Had he been in the least degree imperfect, it would have proved that he was under condemnation, and therefore he could not have been

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an acceptable sacrifice; neither could he have kept perfectly the law of God. A perfect man was tried, and failed, and was condemned; and only a perfect man could give the *corresponding price* as the Redeemer.

Now we have the question fairly before us in another form, viz.: If Jesus in the flesh was a perfect man, as the Scriptures thus show, does it not prove that a perfect man is a human, fleshly being--not an angel, but a little lower than the angels? The logical conclusion is unmistakable; and in addition we have the inspired statement of the Psalmist (*Psa. 8:5-8*) and Paul's reference to it in *Heb. 2:7-9*.

Neither was Jesus a combination of the two natures, human and spiritual. The blending of two natures produces neither the one nor the other, but an imperfect, hybrid thing, which is obnoxious to the divine arrangement. When Jesus was in the flesh he was a perfect human being; previous to that time he was a perfect spiritual being; and since his resurrection he is a perfect spiritual being of the highest or divine order. It was not until the time of his consecration even unto death, as typified in his baptism--at thirty years of age (manhood, according to the Law, and therefore the right time to consecrate himself as *a man*)--that he received the earnest of his inheritance of the divine nature. (*Matt. 3:16,17*) The human nature had to be *consecrated to death* before he could receive even the *pledge* of the divine nature. And not until that consecration was actually carried out and he had actually sacrificed the human nature, even unto

death, did our Lord Jesus become a full partaker of the divine nature. After becoming a man he became obedient unto death; *wherefore*, God hath highly exalted him to the divine nature. (*Phil. 2:8,9*) If this scripture is true, it follows that he was not exalted to the divine nature until the human nature was actually sacrificed--dead.

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Thus we see that in Jesus there was no mixture of natures, but that twice he experienced a change of nature; first, from spiritual to human; afterward, from human to the highest order of spiritual nature, the divine; and in each case the one was given up for the other.

In this grand example of perfect humanity, which stood unblemished before the world until sacrificed for the world's redemption, we see the perfection from which our race fell in Adam, and to which it is to be restored. In becoming man's ransom, our Lord Jesus gave the *equivalent* for that which man lost; and therefore all mankind may receive again, through faith in Christ, and obedience to his requirements, not a spiritual, but a glorious, perfect *human* nature--"that which was lost."

The perfect faculties and powers of the perfect human being may be exercised indefinitely, and upon new and varied objects of interest, and knowledge and skill may be vastly increased; but no such increase of knowledge or power will effect a change of nature, or make it more than perfect. It will be only the expanding and developing of the perfect human powers. Increase of knowledge and skill will doubtless be man's blessed privilege to all eternity; yet he will still be man, and will be merely learning to use more fully the powers of human nature already possessed. Beyond its wide limits he cannot hope, nor will he desire, to advance, his desires being limited to the scope of his powers.

While Jesus as a man was an illustration of perfect human nature, to which the mass of mankind will be restored, yet since his resurrection he is the illustration of the glorious divine nature which the overcoming Church will, at resurrection, share with him.

Because the present age is devoted mainly to the development of this class which is offered a *change* of nature, and because the apostolic epistles are devoted to the instruction

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of this "little flock," it should not be inferred that God's

plans end with the completion of this chosen company. Nor, on the other hand, should we go to the opposite extreme, and suppose that the special promises of the divine nature, spirit bodies, etc., made to these, are God's design for all mankind. To these are the "exceeding great and precious promises," over and above the other precious promises made to all mankind. To rightly divide the Word of truth, we should observe that the Scriptures recognize the perfection of the divine nature in the "little flock," and the perfection of the human nature in the restored world, as two separate things.

Let us now inquire more particularly, What are spirit beings? what powers are theirs? and by what laws are they governed? Many seem to think, because they do not understand the nature of a spirit being, that it must be a mere myth, and on this subject much superstition prevails. But Paul does not appear to have such an idea. Though he intimates that a human being is incapable of understanding the higher, spiritual nature (*1 Cor. 2:14*), yet he plainly states, as if to guard against any mythical or superstitious notions, that there is a spiritual body, as well as a natural (human) body, a celestial as well as a terrestrial, and a glory of the earthly as well as of the heavenly. The glory of the earthly, as we have seen, was lost by the first Adam's sin, and is to be restored to the race by the Lord Jesus and his Bride (the Christ, Head and body) during the Millennial reign. The glory of the heavenly is as yet unseen except as revealed to the eye of faith by the Spirit through the Word. These glories are distinct and separate. (*1 Cor. 15:38-49*) We know to some extent what the natural, earthly, terrestrial body is, for we now have such, though we can only approximately estimate the glory of its perfection. It is flesh, blood and bones; for "that which is born of the flesh is

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flesh." And since there are two distinct kinds of bodies, we know that the spiritual, whatever it may be, is not composed of flesh, blood and bones: it is heavenly, celestial, spiritual--"That which is born of the Spirit is spirit." But what a spirit body is, we know not, for "It doth not yet appear what we shall be; but...we shall be like him"--like our Lord Jesus. *John 3:6; 1 John 3:2*

We have no record of any being, either spiritual or human, ever having been changed from one nature to another, except the Son of God; and this was an exceptional case, for an exceptional purpose. When God made angels

he doubtless intended them to remain angels forever, and so with men, each being perfect on his own plane. At least the Scriptures give no intimation of any different purpose. As in the inanimate creation there is a pleasing and almost endless variety, so in the living and intelligent creation the same variety in perfection is possible. Every creature in its perfection is glorious; but, as Paul says, the glory of the celestial (heavenly) is one kind of glory, and the glory of the terrestrial (earthly) is another and a different glory.

By examining the facts recorded of our Lord Jesus after his resurrection, and of angels, who are also spirit beings, thus "comparing spiritual things with spiritual" (*1 Cor. 2:13*), we may gain some general information with regard to spirit beings. First, then, angels can be and frequently are present, yet invisible. "The angel of the Lord encampeth round about them that fear him"; and "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (*Psa. 34:7; Heb. 1:14*) Have they ministered visibly or invisibly? Undoubtedly the latter. Elisha was surrounded by a host of Assyrians; his servant was fearful; Elisha prayed to the Lord, and the young man's eyes were opened, and he saw the mountains round

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about them full of chariots of fire and horsemen of fire (or like fire). Again, while to Balaam the angel was invisible, the ass, his eyes being opened, saw him.

Secondly, angels can assume human bodies and appear *as* men. The Lord and two angels so appeared to Abraham, who had a supper prepared for them, of which they ate. At first Abraham supposed them to be three men, and it was not until they were about to go that he discovered one of them to be the Lord, and the other two, angels, who afterward went down to Sodom and delivered Lot. (*Gen. 18:1,2*) An angel appeared to Gideon as a man, but afterward made himself known. An angel appeared to the father and mother of Samson, and they thought him a man until he ascended up to heaven in the flame of the altar.

Judges 6:11-22; 13:20

Thirdly, spirit beings are glorious in their normal condition, and are frequently referred to as glorious and bright. The countenance of the angel who rolled away the stone from the door of the sepulchre was "as the lightning." Daniel caught a glimpse of a spiritual body, which he described, saying, His eyes were as lamps of fire, his countenance as the lightning, his arms and feet like in color to polished

brass, and his voice as the voice of a multitude. Before him Daniel fell as a dead man. (*Dan. 10:6,10,15,17*) Saul of Tarsus caught a similar glimpse of Christ's glorious body shining above the brightness of the sun at noonday. Saul lost his sight and fell to the ground.

Thus far we have found spirit beings truly glorious; yet, except by the opening of men's eyes to see them, or by their appearing *in flesh* as men, they are invisible to men. This conclusion is further confirmed when we examine the particular details of these manifestations. The Lord was seen of Saul alone, the men traveling with him hearing the voice,

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but seeing no one. (*Acts 9:7*) The men that were with Daniel did not see the glorious being he describes, but a great fear fell on them, and they ran and hid themselves. Again, this glorious being declared, "The prince of the kingdom of Persia withstood me one and twenty days." (*Dan. 10:13*) Did Daniel, the man greatly beloved of the Lord, fall as dead before this one whom Persia's prince withstood one and twenty days? How is this? Surely he did not appear in glory to the prince! No; either he was *invisibly* present with him, or else he appeared *as* a man.

Our Lord, since his resurrection, is a spirit being; consequently the same powers which we find illustrated in angels (spiritual beings) should also be possessed by him. And such is the case, as we shall see more fully in a succeeding chapter.

Thus we find that the Scriptures regard the spiritual and the human natures as separate and distinct, and furnish no evidence that the one will evolve or develop into the other; but, on the contrary, they do show that only a few will ever be changed from the human to the divine nature, to which Jesus, their head, has already been exalted. And this remarkable and special feature in Jehovah's plan is for the remarkable and special purpose of preparing these as God's agents for the great future work of restoring all things.

Let us now examine the terms

Mortality and Immortality.

We shall find their true significance in exact harmony with what we have learned from our comparison of Bible statements concerning human and spiritual beings, and

earthly and heavenly promises. These words are usually given very uncertain meanings, and wrong ideas of their meanings produce erroneous views of subjects with which

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they stand connected, in general and in Scripture usage.

"*Mortality*" signifies a state or condition of *liability to death*; not a condition of death, but a condition in which death is a *possibility*.

"*Immortality*" signifies a state or condition *not liable to death*; not merely a condition of freedom from death, but a condition in which death is an *impossibility*.

The common but erroneous idea of *mortality* is, a state or condition in which death is unavoidable, while the common idea of the significance of *immortality* is more nearly correct.

The word *immortal* signifies *not mortal*; hence the very construction of the words indicates their true definitions. It is because of the prevalence of a wrong idea of the word *mortal* that so many are confused when trying to determine whether Adam was mortal or immortal before his transgression. They reason that if he had been *immortal* God would not have said, "In the day that thou eatest thereof thou shalt surely die"; because it is impossible for an immortal being to die. This is a logical conclusion. On the other hand, say they, Had he been *mortal*, wherein could have consisted the threat or penalty of the statement, "Thou shalt surely die"; since if mortal (according to their erroneous definition) he could not have avoided death anyhow?

The difficulty, it will be perceived, is in the false meaning given to the word *mortality*. Apply the correct definition, and all is clear. Adam was mortal--that is, in a condition in which death was a possibility. He had life in full and perfect measure, yet *not inherent life*. His was a life *sustained* by "every tree of the garden" save the one tree forbidden; and so long as he continued in obedience to and in harmony with his Maker, his life was secure--the sustaining elements would not be denied. Thus seen, Adam had life; and death

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was entirely avoidable, yet he was in such a condition that death was possible--he was *mortal*.

The question arises, then, If Adam was mortal and on trial, was he on trial for immortality? The general answer

would be, Yes. We answer, No. His trial was to see whether he was worthy or unworthy of a continuance of the life and blessings already possessed. Since it was nowhere promised that if obedient he would become immortal, we are bound to leave all such speculations out of the question. He was promised a *continuance of the blessings then enjoyed* so long as obedient, and threatened with the loss of all--death--if disobedient. It is the false idea of the meaning of the word *mortal* that leads people in general to conclude that all beings who do not die are immortal. In this class they therefore include our heavenly Father, our Lord Jesus, the angels, and all mankind. This, however, is an error: the great mass of mankind saved from the fall, as well as the angels of heaven, will always be mortal; though in a condition of perfection and bliss, they will always be of that mortal nature which could suffer death, the wages of sin, if they would commit sin. The security of their existence will be conditioned, as it was with Adam, upon obedience to the all-wise God, whose justice, love and wisdom, and whose power to cause all things to work together for good to those who love and serve him, will have been fully demonstrated by his dealings with sin in the present time.

Nowhere in the Scriptures is it stated that angels are immortal, nor that mankind restored will be immortal. On the contrary, immortality is ascribed only to the divine nature --originally to Jehovah only; subsequently to our Lord Jesus in his present highly exalted condition; and finally by promise to the Church, the body of Christ, when glorified with him. *1 Tim. 6:16; John 5:26; 2 Pet. 1:4; 1 Cor. 15:53,54*

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Not only have we evidence that immortality pertains only to the divine nature, but we have proof that angels are mortal, in the fact that Satan, who was once a chief of their number, is to be destroyed. (*Heb. 2:14*) The fact that he can be destroyed proves that angels as a class are mortal.

Thus considered, we see that when incorrigible sinners are blotted out, both immortal and mortal beings will live forever in joy and happiness and love--the first class possessing a nature incapable of death, having inherent life--life in themselves (*John 5:26*); and the latter having a nature susceptible to death, yet, because of perfection of being and knowledge of the evil and sinfulness of sin, giving no cause for death. They, being approved of God's law, shall be everlastingly supplied with those elements necessary to

sustain them in perfection, and shall never die.

The proper recognition of the meaning of the terms *mortal* and *immortal*, and of their use in the Scriptures, destroys the very foundation of the doctrine of eternal torment. It is based upon the unscriptural theory that God created man immortal, that he cannot cease to exist, and that God cannot destroy him; hence the argument is that the incorrigible must *live on* somewhere and somehow, and the conclusion is that since they are out of harmony with God their eternity must be one of misery. But God's Word assures us that he has provided against such a perpetuation of sin and sinners: that man is mortal, and that the full penalty of wilful sin against full light and knowledge will not be a life in torment, but a second death. "The soul that sinneth, it shall die."

"Who Art Thou that Repliest Against God?"

Romans 9:20

It is the mistaken idea of some that justice requires that God should make no difference in the bestowment of his favors

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among his creatures; that if he exalts one to a high position, *in justice* he must do the same for all, unless it can be shown that some have forfeited their *rights*, in which case such might justly be assigned to a lower position.

If this principle be a correct one, it would show that God had no right to create Jesus higher than the angels, and then further to exalt him to the divine nature, unless he intended to do the same for all the angels and for all men.

And to carry the principle still further, if some men are to be highly exalted and made partakers of the divine nature, all men must eventually be elevated to the same position. And why not carry the principle to its extreme limit, and apply the same law of progression to the brute and insect creation, and say that since they are all God's creatures they must all eventually attain to the very highest plane of existence --the divine nature? This is a manifest absurdity, but as reasonable as any other deduction from this assumed principle.

Perhaps none would be inclined to carry the erroneous assumption so far. Yet if it were a principle founded in simple justice, where could it stop short and still be just? And if such were indeed the plan of God, where would be

the pleasing variety in all his works? But such is not God's plan. All nature, both animate and inanimate, exhibits the glory and diversity of divine power and wisdom. And as "the heavens declare the glory of God, and the firmament showeth his handiwork" in wonderful variety and beauty, much more shall his intelligent creation exhibit in variety the superior glory of his power. We so conclude--from the express teaching of the Word of God, from reason and from the analogies of nature.

It is very important that we have right ideas of justice. A *favor* should never be esteemed as a justly merited recompense. An act of simple justice is no occasion for special

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gratitude, nor is it any proof of love; but God commendeth his great love to his creatures, in an endless train of unmerited favors, which should call forth their love and praise in return.

God had a right, if he chose, to make us merely the creatures of a brief space of time, even if we had never sinned. Thus he has made some of his lower creatures. He might have permitted us to enjoy his blessings for a season, and then, without injustice, might have blotted us all out of existence. In fact, even so brief an existence would be a favor. It is only of his favor that we have an existence at all. How much greater favor is the redemption of the existence once forfeited by sin! And further, it is of God's favor that we are men and not beasts; it is purely of God's favor that angels are by nature a little higher than men; and it is also of God's favor that the Lord Jesus and his bride become partakers of the divine nature. It becomes all his intelligent creatures, therefore, to receive with gratitude whatever God bestows. Any other spirit justly merits condemnation, and, if indulged, will end in abasement and destruction. A man has no right to aspire to be an angel, never having been invited to that position; nor has an angel any right to aspire to the divine nature, that never having been offered to him.

It was the aspiration of Satan's pride which brought his abasement, and will end in his destruction. (*Isa. 14:14*) "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted" (*Luke 14:11*), but not necessarily to the highest position.

Partly from false ideas of justice, and partly from other causes, the subject of election as taught in the Scriptures has been the occasion of much dispute and misunderstanding. That the Scriptures teach election few would deny, but on

just what principle the election or selection is based is a matter of considerable difference of opinion, some claiming

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that it is an arbitrary, unconditional election, and others that it is conditional. There is a measure of truth, we believe, in both of these views. An election on God's part is the expression of his choice for a certain purpose, office or condition. God has elected or chosen that some of his creatures should be angels, that some should be men, that some should be beasts, birds, insects, etc., and that some should be of his own divine nature. And though God selects according to certain *conditions* all who will be admitted to the divine nature, yet it cannot be said that these more than others *merit* it; for it is purely of favor that any creature has existence on any plane.

"So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy"--kindness or favor.

(Rom. 9:16) It is not because the chosen ones were better than others, that God gave them the invitation to the divine nature, for he passed by the angels who had not sinned and called some of the redeemed sinners to divine honors. God has a right to do as he pleases with his own; and he chooses to exercise this right for the accomplishment of his plans. Since, then, all we have is of divine favor, "Who art thou, O man, that repliest against God? Shall the thing formed say unto him who formed it, Why hast thou made me thus? Hath not the potter power over the clay, to make one vessel unto honor and another unto dishonor"--or less honor? **(Rom. 9:20,21)** All were created by the same divine power--some to have higher nature and greater honor, and some to have lower nature and less honor.

"Thus saith the Lord, the Holy One of Israel, his [man's] maker: *Ask* me of things to come. Concerning my children, and concerning the work of my hands, *command* ye me? I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their hosts have I commanded." "Thus saith the Lord that created the

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heavens, God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord, and there is none else." **(Isa. 45:11,12,18)** None have a right to dictate to God. If he established the earth, and if he formed it not in vain, but

made it to be inhabited by restored, perfect men, who are we that we should reply against God, and say that it is unjust not to change their nature and make them all partakers of a spiritual nature either like unto the angels, or like unto his own divine nature? How much more becoming to come humbly to God's Word and to "Ask" concerning things to come, than to "command" or to assert that he must carry out our ideas? Lord, keep back thy servants from presumptuous sins: let them not have dominion over us. None of God's children, we believe, would knowingly dictate to the Lord; yet how easily and almost unconsciously many fall into this error.

The human race are God's children by creation--the work of his hands--and his plan with reference to them is clearly revealed in his Word. Paul says that the first man (who was a sample of what the race will be when perfect) was of the earth, earthy; and his posterity, with the exception of the Gospel Church, will in the resurrection still be earthy, human, adapted to the earth. (*1 Cor. 15:38,44*) David declares that man was made only a little lower than the angels, and crowned with glory, honor, dominion, etc. (*Psa. 8:4-8*) And Peter, our Lord, and all the prophets since the world began, declare that the human race is to be restored to that glorious perfection, and is again to have dominion over earth, as its representative, Adam, had. *Acts 3:19-21*

It is this portion that God has elected to give to the human race. And what a glorious portion! Close your eyes for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before

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your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. There sickness shall be no more; not an ache nor a pain, nor any evidence of decay--not even the fear of such things. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity and mental and moral perfection will stamp and glorify every radiant countenance. Such will earth's society be; and weeping bereaved ones will have their tears all wiped away, when thus they realize the resurrection work complete. *Rev. 21:4*

And this is the change in human society only. We call to mind also that the earth, which was "made to be inhabited" by such a race of beings, is to be a fit and pleasing abode for them, as represented in the Edenic paradise, in which the representative man was at first placed. Paradise shall be restored. The earth shall no more bring forth thorns and briers, and require the sweat of man's face to yield his bread, but "the earth shall [easily and naturally] yield her increase." "The desert shall blossom as the rose"; the lower animal creation will be perfect, willing and obedient servants; nature with all its pleasing variety, will call to man from every direction to seek and know the glory and power and love of God; and mind and heart will rejoice in him. The restless desire for something new, that now prevails, is not a natural but an abnormal condition, due to our imperfection, and to our present unsatisfactory surroundings. It is not God-like restlessly to crave something new. Most things are old to God; and he rejoices most

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in those things which are old and perfect. So will it be with man when restored to the image of God. The perfect man will not know or appreciate fully, and hence will not prefer, the glory of spiritual being, because of a different nature, just as fishes and birds, for the same reason, prefer and enjoy each their own nature and element most. Man will be so absorbed and enraptured with the glory that surrounds him on the human plane that he will have no aspiration to, nor preference for, another nature or other conditions than those possessed. A glance at the present experience of the Church will illustrate this. "How hardly," with what difficulty, shall those who are rich in this world's goods enter into the kingdom of God. The few good things possessed, even under the present reign of evil and death, so captivate the human nature that we need special help from God to keep our eye and purpose fixed on the spiritual promises.

That the Christian Church, the body of Christ, is an exception to God's general plan for mankind, is evident from the statement that its selection was determined in the divine plan before the foundation of the world (*Eph. 1:4,5*), at which time God not only foresaw the fall of the race into sin, but also predetermined the justification, the sanctification and the glorification of this class, which, during the Gospel age, he has been calling out of the world to be conformed to the image of his Son, to be partakers of the divine nature and to be fellow-heirs with Christ Jesus of the Millennial

Kingdom for the establishment of universal righteousness and peace. **Rom. 8:28-31**

This shows that the election or choice of the Church was a predetermined thing on God's part; but mark, it is not an unconditional election of the *individual members* of the Church. Before the foundation of the world God determined that such a company should be selected for such a

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purpose within a specific time--the Gospel age. While we cannot doubt that God could have foreseen the action of each individual member of the Church, and could have foreknown just who would be worthy and therefore constitute the members of that "little flock," yet this is not the way in which God's Word presents the doctrine of election. It was not the thought of an individual predestination which the apostles sought to inculcate, but that *a class* was predetermined in God's purpose to fill the honorable position, the selection of which would be upon conditions of severe trials of faith and obedience and the sacrifice of earthly privileges, etc., even unto death. Thus by an individual trial, and by individually "overcoming," the individual members of the *predetermined class* are being chosen or accepted into all the blessings and benefits predetermined of God for this class.

The word "glorified" in **Rom. 8:30**, from the Greek *doxazo*, signifies *honored*. The position to which the Church is elected is one of great honor. No man could think of aspiring to so great an honor. Even our Lord Jesus was first invited before he aspired to it, as we read: "So also Christ glorified [*doxazo*--honored] not himself to be made an High Priest, but he that said unto him, 'Thou art my Son, today have I begotten thee.'" The heavenly Father thus honored our Lord Jesus; and all of the elect body who are to be joint-heirs with him will be thus honored by Jehovah's favor.

The Church, like its Head, experiences a beginning of the "honor" when *begotten* of God to spiritual nature through the word of truth (**James 1:18**), and will be fully ushered into the honor when *born* of the Spirit, spiritual beings--in the image of the glorified Head. Those whom God would thus honor must be perfect and pure; and since we were by inheritance sinners, he not only called or invited us to the

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honor, but also provided *justification* from sin through the

death of his Son, to enable us to receive the honor to which he calls us.

In selecting the little flock, God makes a very general call--"many are called." All are not called. The call was confined at first, during our Lord's ministry, to Israel after the flesh; but now, as many as the servants of God meet (*Luke 14:23*) are to be urged or constrained (not compelled) to come to this special feast of favor. But even of those who hear and come, all are not worthy. Wedding garments (the imputed righteousness of Christ) are provided, but some will not wear them, and must be rejected; and of those who do put on the robes of justification, and who receive the honor of being begotten to a new nature, some fail to make their calling and election sure by faithfulness to their covenant. Of those worthy to appear with the Lamb in glory, it is declared, "They are *called* and *chosen* and *faithful*." *Rev. 14:1; 17:14*

The call is true; the determination of God to select and exalt a Church is unchangeable; but who will be of this chosen class is conditional. All who would share the predestined honors must fulfil the conditions of the call. "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." (*Heb. 4:1*) While the great favor is not *of* him that willeth, nor *of* him that runneth, it is *to* him that willeth and *to* him that runneth, when called.

Having thus, we trust, clearly vindicated God's *absolute right and purpose* to do what he will with his own, we call attention to the fact that the principle which characterizes the bestowment of all God's favors is the general good of all.

While, then, on the authority of the Scriptures, we reckon it an established fact that the human and spiritual natures

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are separate and distinct--that the blending of the two natures is no part of God's design, but would be an imperfection, and that the change from one nature to another is not the rule, but the exception, in the single instance of the Christ--it becomes a matter of deep interest to learn how the change is to be accomplished, upon what conditions it may be attained and in what manner it will be effected.

The conditions on which the Church may be exalted with her Lord to the divine nature (*2 Pet. 1:4*) are precisely the same as the conditions on which he received it; even by following in his footprints (*1 Pet. 2:21*), presenting herself a living sacrifice, as he did, and then faithfully carrying out

that consecration vow until the sacrifice terminates in death. This change of nature from human to divine is given as a reward to those who, within the Gospel age, sacrifice the *human nature*, as did our Lord, with all *its* interests, hopes and aims, present and future--even unto death. In the resurrection such will awake, not to share with the rest of mankind in the blessed restitution to human perfection and all its accompanying blessings, but to share the likeness and glory and joy of the Lord, as partakers with him of the divine nature. **Rom. 8:17; 2 Tim. 2:12**

The beginning and development of the new nature is likened to the beginning and development of human life. As in the one case there is a begetting and then a birth, so also in the other. The saints are said to be begotten of God through the Word of truth. (**1 Pet. 1:3; 1 John 5:18; James 1:18**) That is, they receive the first impulse in the divine life from God through his Word. When, having been justified freely by faith in the ransom, they hear the call, "Present your bodies a living sacrifice, holy, [ransomed, justified --and therefore] acceptable unto God, which is your reasonable service" (**Rom. 12:1**); and when, in obedience to

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that call, they fully consecrate their justified humanity to God, a living sacrifice, side by side with that of Jesus, it is accepted of God; and in that very act the spiritual life is begun. Such find themselves at once thinking and acting as the new [transformed] mind prompts, even to the crucifixion of the human desires. From the moment of consecration these are reckoned of God as "new creatures."

Thus to these *embryo* "new creatures" old things [human desires, hopes, plans, etc.] pass away, and all things become new. The embryo "new creature" continues to grow and develop, as the old human nature, with its hopes, aims, desires, etc., is crucified. These two processes progress simultaneously, from the time consecration begins until the death of the human and the birth of the spiritual result. As the Spirit of God continues to unfold, through his Word, more and more of his plans, he thus quickens even our mortal bodies (**Rom. 8:11**), enabling these mortal bodies to render him service; but in due time we will have new bodies--spiritual, heavenly, adapted in all respects to the new, divine mind.

The *birth* of the "new creature" is in the resurrection (**Col. 1:18**); and the resurrection of this class is designated the *first* (or choice) resurrection. (**Rev. 20:6**) It should be remembered

that we are not actually spirit beings until the resurrection, though from the time we receive the spirit of adoption we are reckoned as such. (**Rom. 8:23-25; Eph. 1:13,14; Rom. 6:10,11**) When we become spirit beings actually, that is, when we are born of the Spirit, we will no longer be fleshly beings; for "that which is born of the Spirit *is spirit*."

This birth to the spiritual nature in the resurrection must be preceded by a begetting of the Spirit at consecration, just as surely as the birth of the flesh is preceded by a begetting of the flesh. All that are born of the flesh in the likeness

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of the first Adam, the earthly, were first begotten of the flesh; and some have been begotten *again*, by the Spirit of God through the word of truth, that in due time they may be born of the Spirit into the heavenly likeness, in the first resurrection: "As we have borne the image of the earthly, *we* [the Church] shall also bear the image of the heavenly"--unless there be a falling away. **1 Cor. 15:49; Heb. 6:6**

Though the acceptance of the heavenly call and our consecration in obedience to it be decided at one particular moment, the bringing of every thought into harmony with the mind of God is a gradual work; it is a gradual bending heavenward of that which naturally bends earthward. The Apostle terms this process a transforming work, saying, "Be not conformed to this world; but be ye transformed [to the heavenly nature] by the *renewing of your minds*, that ye may prove what is that good and acceptable and perfect will of God." **Rom. 12:2**

It should be noticed that these words of the Apostle are not addressed to the unbelieving world, but to those whom he recognizes as brethren, as shown by the preceding verse--"I beseech you, therefore, *brethren*,...that ye present your bodies living sacrifices, holy and acceptable unto God."

It is commonly believed that when a man is converted or turned from sin to righteousness, and from unbelief and opposition to God to reliance upon him, that is the transforming which Paul meant. Truly that is a great change--*a* transformation, but not *the* transformation that Paul here refers to. That is a transformation of character; but Paul refers to a transformation of nature promised to believers during the Gospel age, on certain conditions, and he was urging *believers* to fulfil those conditions. Had not such a transformation of *character* already taken place in those

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whom he addressed, he could not have termed them brethren --brethren, too, who had something "holy and acceptable unto God" to offer in sacrifice; for only those who are justified by faith in the ransom are reckoned of God as holy and acceptable. Transformation of *nature* results to those who, during the Gospel age, present their justified humanity a living sacrifice, as Jesus presented his perfect humanity a sacrifice, laying down all right and claim to future *human* existence, as well as ignoring present human gratification, privileges, rights, etc. The first thing sacrificed is the human will; and thenceforth we may not be guided either by our own or by any other human will, but only by the divine will. The divine will becomes our will, and we reckon the human will as not ours, but as the will of another, to be ignored and sacrificed. The divine will having become our will, we begin to think, to reason and to judge from the divine standpoint: God's plan becomes our plan, and God's ways become our ways. None can fully understand this transformation who have not in good faith presented themselves as sacrifices, and in consequence come to experience it. Previously we might enjoy anything that was not actually sinful; for the world and all its good things were made for man's enjoyment, the only difficulty being to subdue the sinful propensities. But the consecrated, the transformed, in addition to the effort to subdue sin, must sacrifice the present good things and devote all their energies to the service of God. And those faithful in service and sacrifice will indeed realize daily that this world is not their resting place, and that here they have no continuing city. But their hearts and hopes will be turned to that "rest that remaineth for the people of God." And that blessed hope in turn will quicken and inspire to continued sacrifice.

Thus, through consecration, the mind is renewed or transformed, and the desires, hopes and aims begin to rise

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toward the spiritual and unseen things promised, while the human hopes, etc., die. Those thus transformed, or in process of change, are reckoned "new creatures," begotten of God, and partakers to that extent of the divine nature. Mark well the difference between these "new creatures" and those believers and "brethren" who are only justified. Those of the latter class are still of the earth, earthy, and,

aside from sinful desires, their hopes, ambitions, and aims are such as will be fully gratified in the promised restitution of all things. But those of the former class are not of this world, even as Christ is not of this world, and their hopes center in the things unseen, where Christ sitteth at the right hand of God. The prospect of earthly glory, so enchanting to the natural man, would no longer be a satisfying portion to those begotten of this heavenly hope, to those who see the glories of the heavenly promises, and who appreciate the part assigned them in the divine plan. This new, divine mind is the earnest of our inheritance of the complete divine nature--mind and body. Some may be a little startled by this expression, a divine body; but we are told that Jesus is now the express image of his Father's person, and that the overcomers will "be *like* him and see him as he *is*." (**1 John 3:2**) "There is a natural [human] body, and there is a spiritual body." (**1 Cor. 15:44**) We could not imagine either our divine Father or our Lord Jesus as merely great minds without bodies. Theirs are glorious spiritual bodies, though it doth not yet appear how great is the glory, and it shall not, until we also shall share the divine nature.

While this transforming of the *mind* from human to spiritual is a gradual work, the change from a human to a spiritual *body* will not be gradual, but instantaneous. (**1 Cor. 15:52**) Now, as Paul says, we have this treasure (the divine mind) in earthen vessels, but in due time the treasure will be

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in a glorious vessel appropriate to it--the spiritual body.

We have seen that the human nature is a likeness of the spiritual. (**Gen. 5:1**) For instance, God has a will, so have men and angels; God has reason and memory, so have his intelligent creatures--angels and men. The character of the mental operations of each is the same. With the same data for reasoning, and under similar conditions, these different natures are able to arrive at the same conclusions. Though the mental faculties of the divine, the angelic and the human natures are similar, yet we know that the spiritual natures have powers beyond and above the human--powers which result, we think, not from different faculties, but from the wider range of the same faculties and the different circumstances under which they operate. The human nature is a perfect earthly image of the spiritual nature, having the same faculties, but confined to the earthly sphere, and with ability and disposition to discern only so much beyond it as God sees fit to reveal for man's benefit

and happiness.

The divine is the highest order of the spiritual nature; and how immeasurable is the distance between God and his creatures! We are able to catch only glimpses of the glory of the divine wisdom, power and goodness as in panoramic view he causes some of his mighty works to pass before us. But we may measure and comprehend the glory of perfect humanity.

With these thoughts clearly in mind, we are able to appreciate how the change from the human to the spiritual nature is effected, viz., by carrying the same mental powers over to higher conditions. When clothed with the heavenly body, we shall have the heavenly powers which belong to that glorious body; and we shall have the range of thought and scope of power which belong to it.

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The change or transformation of mind, from earthly to heavenly, which the consecrated experience here, is the beginning of that change of nature. It is not a change of brain, nor a miracle in its changed operation, but it is the will and the bent of mind that are changed. Our will and sentiments represent our individuality; hence we are transformed, and reckoned as actually belonging to the heavenly nature, when our wills and sentiments are thus changed. True, this is but a very small beginning; but a begetting, as this is termed, is always but a small beginning; yet it is the earnest or assurance of the finished work. *Eph. 1:13,14*

Some have asked, How shall we know ourselves when changed? How shall we then know that we are the same beings that lived and suffered and sacrificed that we might be partakers of this glory? Will *we* be the same conscious beings? Most assuredly, yes. If *we* be dead with Christ, *we* shall also live with him. (*Rom. 6:8*) Changes which daily occur to our human bodies do not cause us to forget the past, or to lose our identity.*

These thoughts may help us to understand also how the Son, when changed from spiritual to human conditions--to human nature and earthly limitations--was a man; and though it was the same being in both cases, under the first conditions he was spiritual and under the second conditions he was human. Because the two natures are separate and

*Our human bodies are constantly changing. Science declares that each seven years witnesses a complete change in our component atoms. So the promised change from human to spiritual bodies will not destroy either

memory or identity, but will increase their power and range. The same divine mind that now is ours, with the same memory, the same reasoning powers, etc., will then find its powers expanded to immeasurable heights and depths, in harmony with its new spiritual body; and memory will trace all our career from earliest human infancy, and we will be able, by contrast, fully to realize the glorious reward of our sacrifice. But this could not be the case if the human were not an *image* of the spiritual.

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distinct, and yet the one a likeness of the other, therefore, the same mental faculties (memory, etc.) being common to both, Jesus could realize his former glory which he had before becoming a man, but which he had not when he had become a man, as his words prove--"Father, glorify thou me with thine own self, with the glory which I *had* with thee before the world was" (*John 17:5*)--the glory of the spiritual nature. And that prayer is more than answered in his present exaltation to the highest form of spirit being, the divine nature.

Referring again to Paul's words, we notice that he does not say, Do not conform yourselves to this world, but transform yourselves into the divine likeness; but he says, "*Be* not conformed,...but *be* ye transformed." This is well expressed; for we do not either conform or transform ourselves; but we do either submit ourselves to be conformed to the world by the worldly influences, the spirit of the world around us, or submit ourselves to the will of God, the holy will or Spirit, to be transformed by heavenly influences exercised through the Word of God. You that are consecrated, to which influences are you submitting? The transforming influences lead to present sacrifice and suffering, but the end is glorious. If you are developing under these transforming influences, you are proving daily what is that good and acceptable and perfect will of God.

Let such as have laid their all upon the altar of sacrifice continually bear in mind that, while the Word of God contains both earthly and heavenly promises, only the latter belong to us. Our treasure is in heaven: let our hearts continually be there. Our calling is not only to the spiritual nature, but to the highest order of the spiritual, the divine nature --"so much better than the angels." (*2 Pet. 1:4; Heb. 1:4*) This heavenly calling is confined to the Gospel age: it was never made before it, and it will cease with its close. An

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earthly calling was made, though imperfectly understood, before the heavenly calling, and we are told that it will be continued after the Gospel age. Life [for those restored as human beings] and immortality [the prize for which the body of Christ is running] have both been brought to light during this age. (*2 Tim. 1:10*) Both the human and spiritual natures will be glorious in their perfection, yet distinct and separate. No insignificant feature of the glory of God's finished work will be the beautiful variety, yet wonderful harmony, of all things, animate and inanimate--harmony with each other and harmony with God.

The Church of God

"Zion, arise, break forth in songs
Of everlasting joy;
To God eternal praise belongs,
Who doth thy foes destroy.
Thou Church of God, awake! awake!
For light beams from on high;
From earth and dust thy garments shake,
Thy glory's drawing nigh.

"To raise thee high above the earth,
God will his power employ;
He'll turn thy mourning into mirth,
Thy sorrow into joy.
In shining robes thyself array,
Put on thy garments pure;
Thy King shall lead thee in the way
That's holy, safe and sure."

STUDY XI

THE THREE WAYS--THE BROAD WAY, THE NARROW WAY, THE HIGHWAY

The Broad Road to Destruction--The Narrow Way to Life--What is Life?--The Divine Nature--The Relationship of the Divine and Human Natures--The Reward at the End of the Narrow Way--The High Calling Limited to the Gospel Age--Difficulties and Dangers of the Narrow Way--The Highway of Holiness.

"WIDE is the gate of destruction, and broad that way leading thither; and many are they who enter through it. How narrow is the gate of life! how difficult that way leading thither! and how few are they who find it!" *Matt. 7:13,14, Diaglott translation*

"And a highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, nor be found there; but they that walk there shall be delivered." *Isa. 35:8,9*

Three ways, the "broad road," the "narrow way" and the "highway," are thus brought to our attention in the Scriptures.

The Broad Road to Destruction

This road is thus named because it is most easy to the degenerate human race. Six thousand years ago, as a sinner condemned to destruction, Adam (and the race represented in him) started upon this road, and after nine hundred and thirty years he reached its end--destruction. As years and centuries have rolled on, the downward path has become more and more smoothly worn, and the race has sped more and more rapidly to destruction, the way becoming daily more glazed and slimed and slippery with sin. And not only

does the way grow more slippery, but mankind daily loses the power of resistance, so that now the average length of human life is about thirty-five years. Men now reach the end of the road--destruction--nine hundred years quicker than did the first man.

For six thousand years the race has steadily pursued the broad, downward way. Only a few, comparatively, have tried to change their course and retrace their steps. In fact, to retrace all the steps, and reach the original perfection, has been impossible, though the effort of some to do so has been commendable, and not without beneficial results. For six thousand years sin and death have reigned relentlessly over mankind, and driven them upon this broad road to destruction. And not until the Gospel age was a *way* of escape brought to light. Though in previous ages rays of hope were dimly seen in types and shadows, which were joyfully hailed and acted upon by a few, yet life and immortality were not brought to light until the appearing of our Lord and Savior, Jesus Christ, and the proclamation by the apostles of the good tidings of redemption and remission of sins and a consequent *resurrection from the destruction*. (2 *Tim. 1:10*) The teachings of Jesus and the apostles bring to light *life*--a restitution or restoration to life for all mankind, as based upon the merit and sacrifice of the Redeemer; and they show this to be the significance of many Old Testament types. They also bring to light *immortality*, the prize of the high calling of the Gospel Church.

Although a way of escape from the broad road to destruction has been brought to light through the gospel, the great mass of mankind heeds not the good tidings, because depraved by sin and blinded by the Adversary. Those who now gratefully accept the promise of life, restoration to human existence, through Christ, have pointed out to them a new way which has been opened up, by which consecrated

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believers may go beyond the human nature and be changed to a higher nature--the spiritual. This new way "consecrated for *us*"--the royal priesthood (*Heb. 10:20*)--our Lord called

"The Narrow Way to Life."

Our Master tells us that it is because of the narrowness of this way that the many prefer to remain on the broad road to destruction. "Strait [difficult] is the gate and narrow is the way that leadeth unto life, and few there be that find it."

Before considering this way and its dangers and difficulties, let us notice the end to which it leads--life. As already seen, life may be enjoyed on various planes of being, higher as well as lower than human. Life is a broad and comprehensive term, but here our Lord uses it in reference to that highest form of life, pertaining to the divine nature --immortality--the prize for which he invited us to run. What is life? We not only realize it in ourselves, but we see its operation in lower animals, and even in vegetation, and we are told of its existence in higher forms, angelic and divine. How shall we define a term so comprehensive?

While we may not be able to discover the secret springs of life in all, we may safely assume that the Divine Being, Jehovah, is the great fountain of all life, from which all these springs are supplied. All living things result from and depend on him for life. All life, whether in God or in his creatures, is the same: it is an energizing principle, not a substance. It is a principle which *inheres* in God, but which in his creatures *results* from certain causes which God has ordained, and of it he is therefore the cause, the author or fountain. Hence the creature is in no sense a part or an offspring of the Creator's essence or nature, as some imagine, but he is God's handiwork infused with life.

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Recognizing the fact that only in the divine nature is life independent, unlimited, exhaustless, ever continuous and neither produced nor controlled by circumstances, we see that of necessity Jehovah is superior to those physical laws and supplies which he ordained for the sustenance of his creatures. It is this quality, which pertains only to the divine

nature, that is described by the term *immortality*. As shown in the preceding chapter, *immortal* signifies death-proof, consequently disease and pain-proof. In fact, *immortality* may be used as a synonym for *divinity*. From the divine, immortal fountain proceed all life and blessing, every good and perfect gift, as from the sun the earth receives her light and vigor.

The sun is the great fountain of light to the earth, illuminating all things, producing many varieties of color and shades of light, according to the nature of the object upon which it shines. The same sunlight shining upon a diamond, upon a brick, and upon various kinds of glass, produces strikingly different effects. The light is the same, but the objects upon which it shines differ in their capacity to receive and to transmit it. So with life: it all flows from the one exhaustless fountain. The oyster has life, but its organism is such that it cannot make use of much life, just as the brick cannot reflect much of the light of the sun. So with each of the higher manifestations of life, in beast, fish and fowl. Like the various kinds of glass under sunlight, so these various creatures show forth differently the various organic powers they possess, when life animates their organisms.

The polished diamond is so adapted to the light that it appears as though it possessed it within itself, and were itself a miniature sun. So with man, one of the masterpieces of God's creation, made only "a little lower than the angels." He was so grandly formed as to be able to receive and

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retain life by the use of the means which God supplied, and never grow dim. Thus was Adam before he fell grander than any other earthly creature, not by reason of any difference in the *life principle* implanted, but because of a grander *organism*. Yet, let us remember that as the diamond can reflect no light except when shone upon by the sun, so man can possess and enjoy life only as the supply of life is continued. Man has not inherent life: he is no more a fountain of life than a diamond is a fountain of light. And one of the very strongest evidences that we have not an exhaustless supply of life in ourselves, or, in other words, that we are not immortal, is that since sin entered, death has passed upon all our race.

God had arranged that man in Eden should have access to life-sustaining trees, and the paradise in which he was placed was abundantly supplied with numbers of "every

[kind of] tree" good for food or for adornment. (*Gen. 2:9,16,17*) Among the trees of life good for food was one forbidden. While for a time forbidden to eat of the tree of knowledge, he was permitted to eat freely of trees which sustained life perfectly; and he was separated from them only after transgression, that thereby the death-penalty might go into effect. *Gen. 3:22*

Thus the glory and beauty of humanity are seen to be dependent on the continued supply of life, just as the beauty of the diamond is dependent on the continued supply of sunlight. When sin deprived humanity of the right to life, and the supply was withheld, immediately the jewel began to lose its brilliancy and beauty, and finally it is deprived of its last vestige in the tomb. His beauty consumes away like a moth. (*Psa. 39:11*) As the diamond loses its beauty and brilliancy when the light is withdrawn, so man loses life when God withholds the supplies from him. "Yea, man giveth up the ghost [life] and where is he?" (*Job 14:10*) "His sons

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come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." (*Verse 21*) "For there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." (*Eccl. 9:10*) But since a ransom has been found, since the death penalty has been provided by the Redeemer, the jewel is to have its beauty restored, and is again to reflect perfectly the Creator's image when the Sun of Righteousness shall arise with healing in his wings. (*Mal. 4:2*) It is because of the sin-offering, the sacrifice of Christ, that "All that are in their graves shall come forth." There shall be a restitution of all things; first an opportunity or offer of restitution to all, and ultimately the attainment of human perfection by all who will obey the Redeemer.

This, however, is not the reward to which Jesus refers as the end of the narrow way. From other scriptures we learn that the reward promised to those who walk the narrow way is the "divine nature"--life inherent, life in that superlative degree which only the divine nature can possess--immortality. What a hope! Dare we aspire to such a height of glory? Surely not without positive and explicit invitation could any rightfully thus aspire.

From *1 Tim. 6:14-16* we learn that the immortal or divine nature was originally the possession of divinity only. We read: "He [Jesus] in his time [the Millennial age] will show who is the blessed and only potentate--the King of

kings and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen nor can see." All other beings, angels, men, beasts, birds, fish, etc., are but vessels holding each its measure of life, and all differing in character, capacity, and quality according to the organism which it has pleased the Creator to provide for each.

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Further, we learn that Jehovah, who alone possessed immortality originally, has highly exalted his Son, our Lord Jesus, to the same divine, immortal nature; hence he is now the express image of the Father's person. (*Heb. 1:3*) So we read, "As the Father hath LIFE IN HIMSELF [God's definition of "immortality"--*life in himself*--not drawn from other sources, nor dependent on circumstances, but independent, inherent life], so hath he given to the Son to have LIFE IN HIMSELF." (*John 5:26*) Since the resurrection of the Lord Jesus, then, two beings are immortal; and, amazing grace! the same offer is made to the Bride of the Lamb, being selected during the Gospel age. Yet not all of the great company who are nominally of the Church will receive this great prize, but only that "little flock" of overcomers who so run as to obtain it; who follow closely in the Master's footsteps; who, like him, walk the narrow way of sacrifice, even unto death. These, when born from the dead in the resurrection, will have the divine nature and form. This immortality, the independent, self-existent, divine nature, is the life to which the narrow way leads.

This class is not to be raised from the tomb human beings; for we are assured by the Apostle that, though sown in the tomb natural bodies, they will be raised spiritual bodies. These all shall be "changed," and even as they once bore the image of the earthly, human nature, they shall bear the image of the heavenly. But "it doth not yet appear what we shall be"--what a spiritual body is; but "we know that when he shall appear, we shall be *like him*," and share in "the glory to be revealed." *1 John 3:2; Col. 1:27; 2 Cor. 4:17; John 17:22; 1 Pet. 5:10; 2 Thess. 2:14*

Not only is this high calling to a *change of nature* confined exclusively to the Gospel age, but it is the only offer of this age. Hence our Lord's words quoted at the beginning of

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this chapter include on the broad road to destruction all

who are not on the way to the only prize *now offered*. All others are still on the broad road--these only have as yet escaped the condemnation that is on the world. This, the only way of life now open, because of its difficulty, finds few who care to walk in it. The masses of mankind in their weakness prefer the broad, easy way of self-gratification.

The narrow way, while it ends in life, in immortality, might be called a way of death, since its prize is gained through the sacrifice of the human nature even unto death. It is the narrow way *of death to life*. Being reckoned free from the Adamic guilt and the death penalty, the consecrated voluntarily surrender or *sacrifice* those human rights, reckoned theirs, which in due time they, with the world in general, would have actually received. As "the man Christ Jesus" laid down or sacrificed his life for the world, so these become joint-sacrificers with him. Not that his sacrifice was insufficient and that others were *needed*; but while his is all-sufficient, these are permitted to serve and to suffer with him in order to become his bride and joint-heir. So, then, while the world is under condemnation to death, and is dying *with Adam*, this "little flock," through the process of faith reckonings and sacrifice, already described, are said to die *with Christ*. They sacrifice and die *with him* as human beings, in order to become partakers of the divine nature and glories *with him*; for we believe that if we be dead *with him*, we shall also live *with him*. If we suffer *with him*, we shall also be glorified *together*. **Rom. 8:17** and **2 Tim. 2:11,12**

In the beginning of the Millennial age, those who now walk the narrow way will have gained the great prize for which they ran, immortality; and being thus clothed with the divine nature and power, they will be prepared for the

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great work of restoring and blessing the world during that age. With the end of the Gospel age, the narrow way to immortality will close, because the select "little flock" that it was designed to test and prove will have been completed. "Now is the accepted [Greek, *dektos*, acceptable or receivable] time"--the time in which sacrificers, coming in the merit of Jesus and becoming dead with him, are *acceptable* to God--a sacrifice of sweet odor. Death, as the Adamic penalty, will not be permitted forever; it will be abolished during the Millennial age; as a *sacrifice* it will be acceptable and rewarded only during the Gospel age.

It is only as "*new creatures*" that the saints of this age are

on the way to life; and only as human beings are we consecrated to destruction, as sacrifices. If, as human creatures, we be dead with Christ, as new, spiritual beings, we shall live with him. (**Rom. 6:8**) The mind of God in us, the transformed mind, is the germ of the new nature.

The new life would be easily choked; and Paul assures us that when begotten of the spirit through the truth, if we live after the flesh, we shall die (lose our life), but if we, through the spirit, do mortify (put to death) the deeds of the body (the disposition of the human nature), we (as new creatures) shall live; for the sons of God are those led by the spirit of God. (**Rom. 8:13,14**) This is a thought of utmost importance to all the consecrated; for if we have covenanted with God to sacrifice the human nature, and if that sacrifice was accepted by him, it is useless to attempt to take it back. The human is reckoned of God as dead now, and must actually die, never again to be restored. All that can be gained, then, by turning back to live after the flesh, is a little human gratification at the expense of the new spiritual nature.

There are, however, many consecrated ones desirous of

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the *prize*, and who have been begotten of the spirit, who are partially overcome by the allurements of the world, the desires of the flesh, or the arts of the devil. They partially lose sight of the prize set before us, and try to walk upon a middle road--to keep the favor of God and the favor of the world, forgetting that "the friendship of the world is enmity with God" (**James 4:4**), and that the instructions to those running the race for the prize are, Love not the world, and, Seek not honor one of another, but that honor which cometh from God only. **1 John 2:15; John 5:44**

These, who love the present world, but who have not wholly forsaken the Lord and despised their covenant, receive a scourging and purifying by the fire of affliction. As the Apostle expresses it, they are delivered over to Satan for the destruction of the flesh, that the spirit (the newly begotten nature) may be saved in the day of the Lord Jesus. (**1 Cor. 5:5**) And if rightly exercised by the discipline, they will finally be received into the spiritual condition. They will have everlasting, spirit life as angels have it, but will lose the prize of immortality. They will serve God in his temple, and stand *before* the throne, having palms in their hands (**Rev. 7:9-17**); but though that will be glorious, it will not be so glorious as the position of the "little flock" of overcomers,

who will be kings and priests unto God, seated with Jesus *in the throne* as his bride and joint-heir, and with him crowned with immortality.

Ours is a rugged, steep, narrow way, and were it not that strength is furnished for each successive step of the journey, we could never reach the goal. But our Captain's word is encouraging: Be of good cheer; I have overcome; my grace is sufficient for thee, for my strength is made perfect in weakness. (*John 16:33; 2 Cor. 12:9*) The difficulties of this way are to act as a separating principle to sanctify and refine a "peculiar people" to be "heirs of God and joint-heirs

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with Jesus Christ." In view of these things, let us come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need, while we fight the good fight of faith and lay hold on "the crown of glory"--immortality, the divine nature. *2 Tim. 4:8; 1 Peter 5:4*

The Highway of Holiness

While the special hope of the Gospel age is so surpassingly glorious, and the way to it is correspondingly difficult --narrow, hedged in by hardships and dangers at every step--so that few find it, and obtain the great prize at its end, the new order of things in the age to come is to be entirely different. As a different hope is held out, so also a different way leads to it. The way to immortality has been a way which required the sacrifice of the otherwise lawful and proper hopes, ambitions and desires--the sacrifice forever of the human nature. But the way to human perfection, to restitution, the hope of the world, requires only the putting away of sin: not the sacrifice of human rights and privileges, but their proper enjoyment. It will lead to personal purification and restoration to the image of God as enjoyed by Adam before sin entered the world.

The way back to actual human perfection is to be made very plain and easy; so plain that none may mistake the way; so plain that "the wayfaring man, and those unacquainted therewith, shall not go astray" (*Isa. 35:8--Leeser*); so plain that none will need to teach his neighbor, saying, Know the Lord, for all shall know the Lord from the least unto the greatest. (*Jer. 31:34*) Instead of being a narrow

way that few can find, it is termed "a highway," a public roadway--not a narrow, steep, rugged, difficult, hedged byway, but a way specially prepared for *easy* travel--specially arranged for the convenience and comfort of the travelers. **Verses 8 and 9** show that it is a public road, open to all the

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redeemed--every man. Every man for whom Christ died, who will recognize and avail himself of the opportunities and blessings purchased by the precious blood, may go up on this Highway of Holiness to the grand goal of perfect restitution to human perfection and everlasting life.

Nor will these be *reckoned* justified and granted a reckoned standing of holiness and perfection in the sight of God; when started upon this highway of holiness they may go up thereon to *actual* perfection, as a result of endeavor and obedience, to which all things will be made favorable by their Redeemer, then reigning in power. Each individual will, according to his necessities, be aided by the wise and perfect administration of the new kingdom. This, as will occur to some, is the legitimate result of the ransom. Since our Lord, the man Christ Jesus, gave himself a ransom for all, and desires all to come to a knowledge of the truth, and thereby to actual perfection, why does he not at once make a good and broad highway for all? Why does he not remove the obstructions, the stumbling-stones, the pitfalls and snares? Why not help the sinner back to full harmony with God, instead of making the way narrow, rugged, thorny, hard to find, and still harder to walk in? A failure rightly to divide the Word of truth, and to see that the present narrow way leads to the special prize, and is for the trial and selection of a little flock of joint-heirs, the body of Christ, which, when selected and exalted with their Head, shall bless all nations, has led some to very confused ideas on the subject. Failing to see God's plan, many try to preach a highway of holiness, an easy way to life, in the present age, when no such way exists, and they confuse and compromise the matter to fit the facts and the Scriptures with their mistaken theories. On the highway soon to be opened, only sinful things will be prohibited, while those who travel the narrow way must

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deny themselves and sacrifice many things not sinful, as well as war continually against besetting sins. This is a pathway of sacrifice, as that of the coming age is to be a

highway of righteousness.

Of that highway it is significantly stated in symbolic language that "No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there." (*Isa. 35:9*) How many frightful lions are now in the way of those who would be glad to forsake sinful ways, and to pursue righteousness! There is the lion of a degenerate public sentiment, which deters many from venturing to obey the dictates of conscience in matters of everyday life--dress, home, and business arrangements, etc. The lion of temptation to strong drink hinders thousands who would be glad to see it removed. Prohibitionists and temperance workers now find a herculean task on their hands, which only the authority and power of the next age can remove; and the same may be said of other worthy efforts at moral reform. "Nor shall any ravenous beast go up thereon." No giant corporations, organized to advance selfish, individual interests at the expense of the general good, will be tolerated. "They shall not hurt nor destroy in all my holy mountain" (kingdom) saith the Lord. (*Isa. 11:9*) Though there will be difficulties to labor against in overcoming propensities to evil, etc., yet, in comparison with the narrow way of this age, that will be an easy way. The stones (stumbling-stones) shall all be gathered out, and the standard of truth shall be lifted up for the people. (*Isa. 62:10*) Ignorance and superstition will be things of the past, and righteousness will receive its due reward, while to evil will be meted out its just deserts. (*Mal. 3:15,18*) By wholesome chastisements, fitting encouragements and plain instructions, as returned prodigals, mankind will be trained and disciplined up to the grand

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perfection from which father Adam fell. Thus "the ransomed of the Lord *shall return* [from destruction, by the grand highway of holiness]...with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." (*Isa. 35:10*) Our Lord referred to but two of these ways, because the third was not yet due to be opened up--just as when announcing the good tidings, he said, "This scripture is fulfilled in your ears," but omitted mentioning the "day of vengeance," because it was not then due. (Compare *Luke 4:19* and *Isa. 61:2*.) Now, however, as the narrow way draws to a close, the grand highway of righteousness begins to be seen more and more distinctly, in the light of the dawning day.

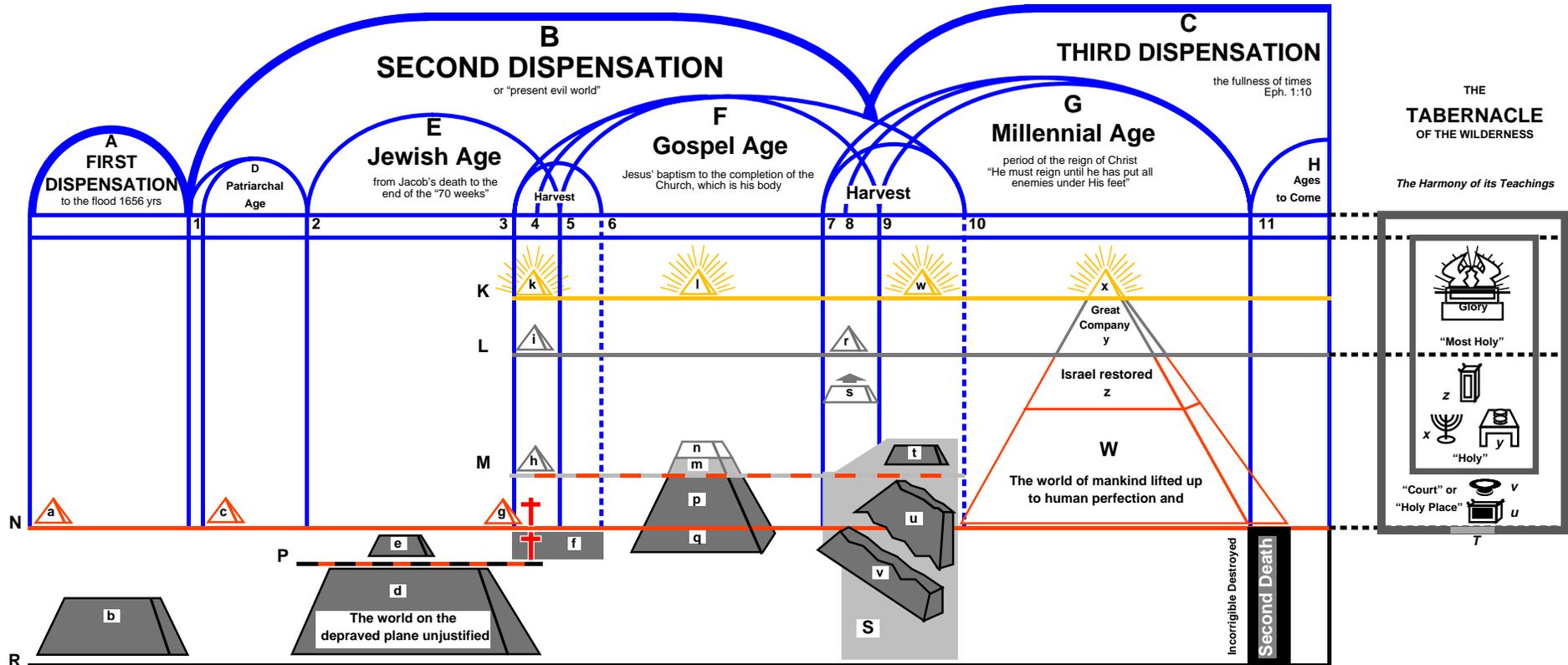
Thus we have found a "Broad Road," on which at present

the masses of mankind travel, deluded by the "prince of this world," and led by perverted tastes. We have found that it was opened up and that our race was started in its headlong course upon it by "*one man's* disobedience." We have found that the "Highway of Holiness" is to be opened up by our Lord, who gave himself a ransom for all and redeems *all* from the destruction to which the "Broad Road" leads, and that it will, in due time, be accessible and easy for all the redeemed ones whom he bought with his own precious blood. We have found, furthermore, that the present "Narrow Way," opened up by the merit of the same precious blood, is a special way leading to a special prize, and is made specially narrow and difficult as a *test* and discipline for those now being selected to be made partakers of the *divine* nature and joint-heirs with our Lord Jesus in the Kingdom of glory soon to be revealed for the blessing of all. Such as have *this hope*--who see this prize--may count all other hopes as but loss and dross in comparison. ***Phil. 3:8-15***

CHART OF THE AGES

Illustrating the plan of God for bringing many sons to glory, and his purpose —

“...In regard to the administration of the fullness of the appointed times, to re-unite all things under one head, even under the anointed one: the things in heaven and the things on earth — under Him.” Eph. 1:10 (Diaglott)



"Write Down the Vision and Make it Plain Upon Tables, That Everyone May Read it Fluently." — HABAKKUK 2:2

STUDY XII

EXPLANATION OF CHART

REPRESENTING THE PLAN OF THE AGES

The Ages--The Harvests--Planes of Actual and Reckoned Standing--The Course of our Lord Jesus--The Course of His Followers--Three Classes in the Nominal Church--Separation in the Harvest--The Anointed Class Glorified--The Great Tribulation Class--The Tares Burned--The World Blessed--The Outcome Glorious.

IN THE back of this volume is attached a chart representing the plan of God for the world's salvation. By it we have sought to aid the mind, through the eye, in understanding something of the progressive character of God's plan, and the progressive steps which must be taken by all who ever attain the complete "change" from the human to the divine nature.

First, we have an outline of the three great dispensations, *A*, *B*, *C*--the first of these, *A*, lasting from man's creation to the flood; the second, *B*, from the flood to the commencement of the Millennial reign of Christ, at his second advent; and the third, or "Dispensation of the Fulness of Times," *C*, lasting from the beginning of Christ's reign for "ages to come." (*Eph. 1:10; 2:7*) These three great dispensations are frequently referred to in the Scriptures: *A* is called "the world that was"; *B* by our Lord Jesus is called "this world," by Paul "the present evil world," by Peter "the world that now is." *C* is called "the world to come, wherein dwelleth righteousness," in contrast with the present evil world. Now evil rules and the righteous suffer, while in the world to come this order is to be reversed: righteousness will rule and evil-doers will suffer, and finally all evil will be destroyed.

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In each of these three great dispensations, epochs or "worlds" God's plan with reference to men has a distinct and separate outline; yet each is but a part of the one great plan which, when complete, will exhibit the divine wisdom --though these parts considered separately fail to show their deep design. Since the first "world" ("heavens and earth," or that order of things) passed away at the time of the flood, it follows that it must have been a different order from "this present evil world," of which our Lord said Satan is the prince; hence the prince of this present evil world was not the prince of the world that was before the flood, although he was not without influence then. Several scriptures throw light on God's dealings during that time, and thus give a clear insight into his plan as a whole. The thought suggested by these is that the first "world," or the dispensation before the flood, was under the supervision and special ministration of angels, who were permitted to try what they could do to recover the fallen and degenerate race. Doubtless, with God's permission, they were anxious to try it; for their interest was manifested in the singing and shouting for joy over the works of creation. (*Job 38:7*) That angels were the permitted, though unsuccessful rulers of that first epoch is not only indicated by all references to that period, but it may reasonably be inferred from the Apostle's remark when, contrasting the present dispensation with the past and the future, he says (*Heb. 2:5*), "Unto the angels hath he not put in subjection the world to come." No; that world is to be under the control of the Lord Jesus and his joint-heirs; and hence it will not only be a more righteous administration than that of "the present evil world," but it will also be more successful than that of the first world or dispensation under the "ministration of angels," whose inability to reclaim the race is manifest from

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the fact that man's wickedness became so great that God in his wrath and righteous indignation destroyed with a flood the whole of the race then living with the exception of eight persons. *Gen. 7:13*

During the "present evil world," man is permitted to try governing himself; but by reason of the fall he is under the control of Satan, the "prince of this world," against whose secret machinations and intrigues he has vainly striven in his efforts at self-government during the long period from

the flood to the present time. This attempted reign of man under Satan is to end in the greatest time of trouble the world has ever known. And thus will have been proven the futility, not only of angelic power to save the race, but also of man's own efforts to reach satisfactory conditions.

The second of these great dispensations, *B*, is composed of three distinct ages, each of which, as a progressive step, leads upward and onward in God's plan.

Age *D* was the one during which God's special dealings were with such patriarchs as Abraham, Isaac and Jacob.

Age *E* is the Jewish Age, or the period following the death of Jacob, during which all of his posterity were treated by God as his special charge--"his people." To these he showed special favors, and declared, "*You only* have I known (recognized with favor) of all the families of the earth." (*Amos 3:2*) These, as a nation, were typical of the Christian Church, the "holy nation, the peculiar people." The promises made to them were typical of the "better promises" made to us. Their journey through the wilderness to the land of promise was typical of our journey through the wilderness of sin to the heavenly Canaan. Their sacrifices justified them typically, not really; for the blood of bulls and goats can never take away sin. (*Heb. 10:4*) But in the Gospel Age, *F*, we have the "better sacrifices,"

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which do make atonement for the sins of the whole world. We have the "royal priesthood," composed of all those who offer themselves to God "living sacrifices," holy and acceptable, through Jesus Christ, who is the Chief or "High Priest of our profession." (*Heb. 3:1*) In the Gospel age we find the realities of which the Jewish age and its services and ordinances were shadows. *Heb. 10:1*

The Gospel age, *F*, is the period during which the body of Christ is called out of the world, and shown by faith the crown of life, and the exceeding great and precious promises whereby (by obedience to the call and its requirements) they may become partakers of the divine nature. (*2 Pet. 1:4*) Evil is still permitted to reign over or rule the world, in order that by contact with it these may be tried to see whether they are willing to give up the human nature with its privileges and blessings, a living sacrifice, being made conformable to Jesus' death, that they may be accounted worthy to be in his likeness in the resurrection. *Psa. 17:15*

The third great dispensation, *C*, is to be composed of many ages--"The Ages to Come." The first of these, the

Millennial age, *G*, is the only one concerning which we have any definite information. It is the thousand years during which Christ will reign over and thereby bless all the families of the earth, accomplishing the "restitution of all things spoken by the mouth of all the holy prophets." (*Acts 3:19-21*) During that age, sin and death shall be forever blotted out; for "Christ must reign till he hath put all enemies under his feet....The last enemy that shall be destroyed is death"--Adamic death. (*1 Cor. 15:25,26*) That will be the great reconstruction period. Associated with Christ Jesus in that reign will be the Church, his bride, his body, even as he promised, saying, "To him that overcometh will I grant to sit with me in my throne, even as I

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also overcame, and am set down with my Father in his throne." *Rev. 3:21*

The "Ages to Come," *H*, following the great reconstruction period, are to be ages of perfection, blessedness and happiness, regarding the work of which, the Scriptures are silent. It is enough to know, at this distance, that they will be ages of glory and blessing under divine favor.

Each of these dispensations has its distinct seasons for the beginning and development of its work, and each ends with a harvest manifesting its fruits. The harvest at the close of the Jewish age was a period of forty years, lasting from the beginning of Jesus' ministry, when he was *anointed* of God by the Spirit (*Acts 10:37,38*), A.D. 29, until the destruction of Jerusalem, A.D. 70. In this harvest the Jewish age ended and the Gospel age began. There was a lapping of these dispensations, as represented in the diagram.

The Jewish age ended in a measure when, at the end of his three and one-half years' ministry, the Lord rejected that nation, saying, "Your house is left unto you desolate." (*Matt. 23:38*) Yet there was favor shown them for three and one-half years after this, by the confining to them of the Gospel call, in harmony with the prophet's declaration (*Dan. 9:24-27*) regarding seventy weeks (of years) of favor toward them, in the midst of the last of which, Messiah should be cut off (die), but not for himself. "Christ died [not for himself, but] for our sins," and thus caused the sacrifice and the oblation to cease, in the midst of the week--three and one-half years before the expiration of the seventy covenant weeks of Jewish favor. When the true sacrifice had been made, of course the typical ones could no longer be recognized by Jehovah.

There was, then, a fuller sense in which that Jewish age closed with the end of the seventieth week, or three and one-half

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years after the cross--after which the Gospel was preached to the Gentiles also, beginning with Cornelius. (*Acts 10:45*) This ended their age so far as God's favor toward and recognition of the Jewish church was concerned; their national existence terminated in the great time of trouble which followed.

In that period of the Jewish harvest the Gospel age had its beginning. The design of this age is the call, development and trial of "the Christ of God"--Head and body. This is the Spirit dispensation; hence, it is proper to say that the Gospel age began with the anointing of Jesus "with the Holy Spirit and with power" (*Acts 10:38; Luke 3:22; 4:1,18*) at the time of his baptism. In relation to the Church, his body, it commenced three and a half years later.

A "harvest" constitutes the closing period of the Gospel age also, during which there is again a lapping of two ages--the Gospel age ending, and the Restitution or Millennial age beginning. The Gospel age closes by stages, as did its pattern or "shadow," the Jewish age. As there the first seven years of the harvest were devoted in a special sense to a work in and for Israel after the flesh, and were years of favor, so here we find a similar seven years indicated as having the same bearing upon the Gospel Church, to be followed by a period of trouble ("fire") upon the world, as a punishment for wickedness, and as a preparation for the reign of righteousness--of which more again.

The Path to Glory

K, L, M, N, P, R, each represents a different plane. *N* is the plane of *perfect human* nature. Adam was on this plane before he sinned; but from the moment of disobedience he fell to the depraved or sinful plane, *R*, on which all his posterity are born. This corresponds to the "Broad Way" which leads

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to destruction. *P* represents the plane of typical justification, reckoned as effected by the sacrifices of the Law. It was not actual perfection, for "the Law made nothing perfect."

--**Heb. 7:19**

N represents not only the plane of human perfection, as once occupied by the perfect man, Adam, but also the standing of all justified persons. "Christ died for our sins, according to the Scriptures," and in consequence all believers in Christ--all who accept of his perfect and finished work as their justifier--are, through faith, reckoned of God as justified, as though perfect men, as though they had never been sinners. In God's sight, then, all who accept of Christ as their Redeemer are reckonedly on the plane of human perfection, *N*. This is the only standpoint from which man may approach God, or have any communion with him. All on this plane God calls sons--human sons. Adam was thus a son (**Luke 3:38**), and had communion before he became disobedient. All who accept of our Lord Jesus' finished ransom work are counted or *reckoned* as restored to primitive purity; and in consequence they have fellowship or communion with God.

During the Gospel age God has made a special offer to justified human beings, telling them that on certain conditions they may experience a change of nature, that they may cease to be earthly, human beings, and become heavenly, spiritual beings, like Christ, their Redeemer. Some believers--justified persons--are satisfied with what joy and peace they have through believing in the forgiveness of their sins, and so do not heed the voice which calls them to come up higher. Others, moved by the love of God as shown in their ransom from sin, and feeling that they are not their own, having been bought with a price, say, "Lord, what wilt thou have me to do?" Such have the Lord's answer through Paul, who says, "I beseech you, *brethren*, by the mercies

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of God, that ye present your bodies a living *sacrifice*, holy, acceptable to God, your reasonable service." (**Rom. 12:1**) What does the Apostle mean by thus urging the presentation of ourselves as living sacrifices? He means that we should consecrate to God's service every power and talent we possess, that henceforth we may live not for self, nor for friends, nor for family, nor for the world, nor for anything else but for, and in the obedient service of, him who bought us with his own precious blood.

But since God would not accept of blemished or imperfect typical sacrifices, and since we all became sinners through Adam, can we be acceptable sacrifices? Paul shows that it is only because we are holy that we are acceptable

sacrifices. We are not holy like Jesus, who knew no sin, for we are of the condemned race; nor yet because we have entirely succeeded in reaching perfection of conduct, for we reckon not to have attained that perfection to which we are called; but we have this treasure in (fragile and leaky) earthen vessels, that the glory of our ultimate perfection may be seen to be of God's favor, and not of our own ability. But our holiness, and our acceptableness to God as sacrifices, come from the fact that God has justified us freely from all sin, through our faith in Christ's sacrifice on our behalf.

As many as appreciate and obey this call rejoice to be accounted worthy to suffer reproach for the name of Christ, and look not at the things that are seen, but at the things that are not seen--at the "crown of life"--"the prize of our high-calling in Christ Jesus" and "the glory that shall be revealed in us." These, from the moment of consecration to God, are no longer reckoned as men, but as having been begotten of God through the word of truth--no longer human, but thenceforth spiritual children. They are now one step nearer the prize than when they first believed. But their spiritual being is yet imperfect: they are only *begotten*, not

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yet *born* of the Spirit. They are embryo spiritual children, on plane *M*--the plane of spirit begetting. Because begotten of the Spirit, they are no longer reckoned as human, but as spiritual; for the human nature, once theirs, once justified, they have now given up or reckoned dead--a living sacrifice, holy, acceptable to and accepted of God. They are now new creatures in Christ Jesus: old things (human hopes, will and ambitions) have passed away, and all things have become new; for "ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you." (**2 Cor. 5:17; Rom. 8:9**) If you have been begotten of the Spirit, "ye (as human beings) are dead, and your life is hid with Christ in God."

Plane *L* represents the condition of *perfect spiritual* being; but before plane *L* can be reached, the conditions of our covenant must be carried out. It is one thing to covenant with God that we will be dead to all human things, and a further thing to perform that covenant throughout our earthly career--keeping the "body under" (dead), keeping our own will out of sight, and performing only the Lord's will. The entrance upon plane *L* is called birth, or the full entrance into life as a spirit being. The entire Church will

enter on this plane when gathered out (selected) from the world in the "harvest" or end of the Gospel age. The "dead in Christ shall rise first." Then we, who are alive and remain, shall be changed in a moment--made perfect spiritual beings with bodies like unto Christ's glorious body (for "this mortal must put on immortality"). Then, that which is perfect having come, that which is in part (the begotten condition with the various hindrances of the flesh to which we are now subject) shall be done away.

But there is a still further step to be taken beyond a perfection of spiritual being, viz., to "the glory that shall follow"--plane *K*. We do not here refer to a glory of person, but to a glory of power or office. The reaching of plane *L*

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brings full personal glory; i.e., glorious being, like unto Christ. But after we are thus perfected, and made entirely like our Lord and Head, we are to be associated with him in the "glory" of power and office--to sit with him in his throne, even as he, after being perfected at his resurrection, was exalted to the right hand of the Majesty on high. Thus shall we enter everlasting glory, plane *K*.

Let us now carefully study the chart and note its illustrations of the various features of the plan of God. In these illustrations we use the pyramid figure to represent perfection, because of its fitness and because of evident reference to it in the Scriptures.

Adam was a perfect being, pyramid *a*. Notice its position --on plane *N*, which represents human perfection. On plane *R*, the plane of sin and imperfection or the depraved plane, the topless pyramid, *b*, an imperfect figure, represents fallen Adam and his posterity--depraved, sinful and condemned.

Abraham and others of that day, justified to fellowship with God on account of faith, are represented by a pyramid (*c*) on plane *N*. Abraham was a member of the depraved human family and by nature belonged with the rest on plane *R*; but Paul tells us that Abraham was justified by faith; that is, he was reckoned of God a sinless and perfect man because of his faith. This, in God's estimation, lifted him up above the world of depraved sinful men to plane *N*; and though actually still imperfect, he was received into the favor that Adam had lost, viz., communion with God as a "friend." (**James 2:23**) All on the perfect (sinless) plane *N* are friends of God, and he is a friend of theirs; but sinners (on plane *R*) are at enmity against God--"enemies through

wicked works."

The world of mankind after the flood, represented by figure *d*, was still on plane *R*--still at enmity, where it continues

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until the Gospel Church is selected and the Millennial age begins.

"Israel after the flesh," during the Jewish age, when the typical sacrifices of bulls and goats cleansed them (not really, but typically, "for the Law made nothing perfect"-- **Heb. 7:19**), were typically justified, hence they are (*e*) on plane *P*, the plane of typical justification, which lasted from the giving of the Law at Mount Sinai until Jesus made an end of the Law, nailing it to his cross. There the typical justification ended by the institution of the "better sacrifices" than the Jewish types, those which actually "take away the sin of the world" and "make the comers thereunto [actually] perfect." **Heb. 10:1**

The fire of trial and trouble through which fleshly Israel passed, when Jesus was present, sifting them and taking out of their nominal church the wheat, the "Israelites indeed," and especially when, after the separation of the wheat, he "burned up the chaff [the refuse part of that *system*] with unquenchable fire," is illustrated by figure *f*. It was a time of trouble which they were powerless to avert. See **Luke 3:17,21,22; 1 Thess. 2:16**.

Jesus, at the age of thirty years, was a perfect, mature man (*g*), having left the glory of the spiritual condition and become a *man* in order that he (by the grace of God) should taste death for every man. The justice of God's law is absolute: an eye for an eye, a tooth for a tooth and a life for a life. It was necessary that a perfect *man* should die for mankind, because the claims of justice could be met in no other way. The death of an angel could no more pay the penalty and release man than could the death of "bulls and of goats, which can never take away sin." Therefore, he who is termed "the Beginning of the creation of God" became a *man*, was "made flesh," that he might give that ransom (corresponding price) which would redeem mankind. He must

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have been a perfect man else he could have done no more than any member of the fallen race to pay the price. He was "holy, harmless, undefiled, and separate from sinners." He took the same form or likeness which sinners have--

"the likeness of sinful flesh"--the human likeness. But he took that likeness in its perfection: he did not partake of its sin nor did he share its imperfection, except as he voluntarily shared the sorrows and pains of some during his ministry, taking their pains and infirmities as he imparted to them his vitality and health and strength. It is written that "Himself *took* our infirmities and bare our sicknesses" (*Isa. 53:4*), and "virtue [life, vitality, vigor] went out of him and healed them all." *Mark 5:30; Luke 6:19; Matt. 8:16,17*

Being found in fashion as a (perfect) man, he humbled himself and became obedient unto death. He presented himself to God, saying, "Lo, I come (in the volume of the book it is written of me) to do thy will, O God"--and symbolized this consecration by a baptism in water. When he thus presented himself, consecrated his being, his offering was holy (pure) and acceptable to God, who showed his acceptance by filling him with his Spirit and power--when the holy Spirit came upon him, thus anointing him.

This filling with the Spirit was the begetting to a new nature--the divine--which should be fully developed or born when he had fully accomplished the offering--the sacrifice of the human nature. This begetting was a step up from human conditions, and is shown by pyramid *h*, on plane *M*, the plane of spirit begetting. On this plane Jesus spent three and one-half years of his life--until his human existence ended on the cross. Then, after being dead three days, he was raised to life--to the perfection of spirit being (*i*, plane *L*), born of the Spirit--"the first born from the dead." "That which is *born* of the Spirit is *spirit*." Jesus, therefore, at and

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after his resurrection, was a spirit--a spirit being, and no longer a human being in any sense.

True, after his resurrection he had power to appear, and did appear, as a man, in order that he might teach his disciples and prove to them that he was no longer dead; but he was not a man, and was no longer controlled by human conditions, but could go and come as the wind (even when the doors were shut), and none could tell whence he came or whither he went. "So is every one that is *born* of the Spirit." (*John 3:8*) *Compare 20:19,26.*

From the moment of his consecration to sacrifice, at the time of his baptism, the human had been reckoned dead--and there the new nature was reckoned begun, which was completed at the resurrection, when he reached the perfect

spirit plane, *L*--was raised a spiritual body.

Forty days after his resurrection, Jesus ascended to the majesty on high--the plane of divine glory, *K* (pyramid *k*). During the Gospel age he has been in glory (*I*), "set down with the Father on his throne," and Head over his Church on earth--her director and guide. During this entire Gospel age the Church has been in process of development, discipline and trial, to the intent that in the end or harvest of the age she may become his bride and joint-heir. Hence she has fellowship in his sufferings, that she may be also glorified together with him (plane *K*), when the proper time comes.

The steps of the Church to glory are the same as those of her Leader and Lord, who "hath set us an example that we should walk in his footsteps"--except that the Church starts from a lower plane. Our Lord, as we have seen, came into the world on the plane of human *perfection*, *N*, while all we of the Adamic race are on a lower plane, *R*--the plane of sin, imperfection and enmity against God. The first thing necessary for us, then, is to be *justified*, and thus to reach plane

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N. How is this accomplished? Is it by good works? No; sinners can do no good works. We could not commend ourselves to God, so "God commended his love toward us, in that, while we were yet sinners, Christ died for us." (**Rom. 5:8**) Then the condition upon which we come to the justified or perfect human plane is that Christ died for our sins, redeemed us and lifted us up, "through faith in his blood," to the perfect plane, from which, in Adam, we fell. "We are justified [lifted to plane *N*] by faith." And "*being justified by faith, we have peace with God*" (**Rom. 5:1**), and are no longer esteemed by God as enemies, but as justified human sons, on the same plane as Adam and our Lord Jesus, except that they were actually perfect, while we are merely reckoned so by God. This reckoned justification we realize through faith in God's Word, which says, Ye are "bought," "redeemed," "justified freely from all things." We stand in God's sight blameless, spotless and holy in the robes of Christ's righteousness imputed to us by faith. Our sins he consented to have *imputed* to him, that he might bear our penalty for us; and he died on our behalf, as though he were the sinner. His righteousness is consequently *imputed* to all who accept of his redemption, and brings with it all the rights and blessings originally possessed before sin entered. It restores us to life and to fellowship with God. This fellowship

we may have at once by the exercise of faith, and the life and fuller fellowship and joy are assured--in God's "due time."

But remember that while justification is a blessed thing, it does not change our nature:* we are still human beings.

*The word *nature* is used in an accommodated sense when it is said of a man that he is *ill-natured*. Strictly speaking, no man is evil by nature. Human nature is "very good," an *earthly image* of the divine nature. So every

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We are saved from the wretched state of sin and alienation from God, and instead of being human sinners we are human sons; and now, because we are sons, God speaks to us as such. During the Gospel age he has been calling for the "little flock" of "joint-heirs," saying, "My son, give me thine heart"--that is, give yourself, all your earthly powers, your will, your talents, your all, to me, even as Jesus hath set you an example; and I will make you a son on a higher plane than the human. I will make you a spiritual son, with a spirit body like the risen Jesus--"the express image of the Father's person." If you will give up all of the earthly hopes, ambitions, aims, etc., consecrate the human nature entirely, and use it up in my service, I will give you a higher nature than the rest of your race; I will make you a "partaker of the divine nature"--an "heir of God and a joint-heir with Jesus Christ, *if so be that you suffer with him*, that you may be also *glorified* together."

Those who rightly value this prize set before them in the gospel gladly lay aside every weight and run with patience the appointed race, that they may win it. Our works were not called for to secure our justification: our Lord Jesus did all the work that could be done to that end, and when, by faith, we accepted of his finished work, we were justified, lifted to plane *N*. But now, if we would go further, we cannot go without works. True, we must not lose our faith, else we will thereby lose our justification; but being justified, and continuing in faith, we are able (through the grace given unto us by our begetting of the Spirit) to do works, to bring forth fruit acceptable to God. And God requires this;

man is of a good nature, the difficulty being that this good nature has become depraved. It is then unnatural for a man to be evil, brutal, etc., and natural for him to be God-like. It is in this, its primary sense, that we use the word *nature*, above. We are justified by Christ to a full return to all

the privileges and blessings of our human nature--the *earthly* image of God.

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for it is the sacrifice we covenanted to make. God requires that we show our appreciation of the great prize by giving all that we have and are for it; not to men, but to God--a sacrifice holy and, through Christ, acceptable to him--our reasonable service.

When we present all these things, we say: Lord, how wouldst thou have me deliver this, my sacrifice, my time, talent, influence, etc., to thee? Then, examining God's Word for an answer, we hear his voice instructing us to deliver our *all* to him as our Lord Jesus did, by doing good unto all men as we have opportunity, especially to the household of faith--serving them with spiritual or with natural food, clothing them in Christ's righteousness or with the earthly raiment, as we may have ability, or as they may need. Having consecrated *all*, we are begotten of the Spirit, we have reached plane *M*; and now, through the power given unto us, if we use it, we will be able to perform all of our covenant, and to come off conquerors, and more than conquerors, through (the power or Spirit of) him who loved us and bought us with his own precious blood. But, thus walking in the footsteps of Jesus,

"Ne'er think the victory won,
Nor once at ease sit down.
Thine arduous work will not be done
Till thou hast gained thy crown."

The crown will be won when we, like our faithful Brother Paul, have fought a good fight and finished the course, but not sooner. Until then, the flame and incense of our sacrifice of labor and service must ascend daily--a sacrifice of sweet odor unto God, acceptable through Jesus Christ, our Lord.

Those of this overcoming class who "sleep" will be raised spirit beings, plane *L*, and those of the same class who are alive and remain unto the coming of the Lord will be

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"changed" to the same plane of spirit being, and will not "sleep" for a moment, though the "change" will necessitate the dissolution of the earthen vessel. No longer weak, earthly, mortal, corruptible beings, these will then be fully

born of the Spirit--heavenly, spiritual, incorruptible, immortal beings. *1 Cor. 15:44,52*

We know not how long it will be after their "change," or perfecting as spirit beings (plane *L*), before they, as a full and complete company, will be glorified (plane *K*) with the Lord, united with him in power and great glory. This unifying and full glorification of the entire body of Christ with the Head we understand to be the "marriage of the Lamb" to his Bride, when she shall fully enter into the joys of her Lord.

Look again at the chart--*n, m, p, q* are four distinct classes which unitedly represent the nominal Gospel Church as a whole, claiming to be the body of Christ. Both the *n* and *m* classes are on the spirit-begotten plane, *M*. These two classes have existed together throughout the Gospel age; both covenanted with God to become living sacrifices; both were "accepted in the beloved" and begotten by the Spirit as "*new creatures*." The difference between them is this: *n* represents those who are fulfilling their covenant and are dead with Christ to earthly will, aims and ambitions, while *m* represents the larger company of the spirit-begotten children who have covenanted, but who, alas! shrink back from the performance of their covenant. The *n* class consists of the overcomers who will be the Bride of Christ, who will sit with the Lord in his throne in glory--plane *K*. This is the "little flock" to whom it is the Father's good pleasure to give the Kingdom. (*Luke 12:32*) Those of the *m* class shrink from the death of the human will, but God still loves them, and therefore will bring them by the way of adversity and trouble to plane *L*, the perfect spiritual plane. But they will

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have lost the right to plane *K*, the throne of glory, because they were not overcomers. If we prize our Father's love, if we desire our Lord's approval, if we aspire to be members of his body, his Bride, and to sit in his throne, we must fulfil our covenant of sacrifice faithfully and willingly.

The majority of the *nominal* Church is represented by section *p*. Notice that they are not on plane *M*, but on plane *N*. They are justified but not sanctified. They are not fully consecrated to God, and not begotten, therefore, as spirit beings. They are higher than the world, however, because they accept of Jesus as their ransom from sin; but they have not accepted the high-calling of this age to become part of the spiritual family of God. If they continue in faith and fully submit to the righteous laws of Christ's Kingdom, in

the Times of Restitution, they will finally attain the likeness of the perfect earthly man, Adam. They will completely recover all that was lost through him. They will attain the same human perfection, mental, moral and physical, and will again be in the image of God, as Adam was; for to all this they were redeemed. And their position of justification, plane *N*, as those who have heard and believed in the salvation through Christ, is a special blessing which they by faith enjoy sooner than the general world (for all shall be brought to an accurate knowledge of the Truth, in the Millennial age). These, however, will have had the advantage of an earlier start and some progress in the right direction. But class *p* fails to improve the real benefit of this faith justification in the present time. It is granted now for the special purpose of enabling some to make the acceptable sacrifice, and to become the *n* class as members of "the body of Christ." Those of class *p* receive the favor of God [justification] "in vain" (2 *Cor. 6:1*): they fail to use it to go on and present themselves acceptable sacrifices, during this time in

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which sacrifices are acceptable to God. Those of this class, though not "saints," not members of the consecrated "body," are called "brethren" by the Apostle. (*Rom. 12:1*) In the same sense the entire race, when restored, will forever be brethren of the Christ, and the children of God, though of a different nature. God is the Father of *all* in harmony with him, on every plane and of every nature.

Another class connected with the nominal Church, which never did believe in Jesus as the sacrifice for its sins, and which consequently is not justified--not on plane *N*--is represented below plane *N*, by section *q*. These are "wolves in sheep's clothing"; yet they call themselves Christians, and are recognized as members of the nominal Church. They are not truly believers in Christ as their Redeemer; they belong to plane *R*; they are part of the world, and are out of place in the Church and a great injury to it. In this mixed condition, with these various classes, *n*, *m*, *p*, and *q*, mingling together and all calling themselves Christians, the Church has existed throughout the Gospel age. As our Lord foretold, the nominal kingdom of heaven (the nominal Church) is like a field sown with wheat and tares. And he said he would "let both grow together until the harvest" in the end of the age. In the time of harvest he will say unto the reapers ("the angels"--messengers), Gather together the tares and bind them in bundles to burn them, but gather

the wheat into my barn. *Matt. 13:38,41,49*

These words of our Lord show us that while he purposed that both should grow together during the age, and be recognized as members of the nominal Church, he also purposed that there should come a time of separation between these different elements, when those who are truly the Church, his saints (*n*) approved and owned of God, should be made manifest. *Matt. 13:39*

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During the Gospel age the good seed has been growing, and tares or counterfeits also. "The good seed are the children of the kingdom," the spiritual children, classes *n* and *m*, while "the tares are the children of the wicked one." All of class *q*, and many of class *p*, are therefore "tares"; for "no man can serve two masters," and "his servants you are to whom you render service." As those in class *p* do not consecrate their service and talents to the Lord that bought them--a reasonable service--doubtless they give much of their time and talent really in opposition to God, and hence in the service of the enemy.

Now notice on the chart the harvest or end of the Gospel age; notice the two parts into which it is divided--seven years and thirty-three years, the exact parallel of the harvest of the Jewish age. This harvest, like the Jewish one, is to be first a time of trial and sifting upon the Church, and afterward a time of wrath or pouring out of the "seven last plagues" upon the world, including the nominal Church. The Jewish Church was the "shadow" or pattern on the fleshly plane of all that the Gospel Church enjoys on the spiritual plane. That which tried fleshly Israel in the harvest of their age was THE TRUTH then presented to them. The truth then due was the sickle, and it separated the "Israelites indeed" from the nominal Jewish Church; and of the true wheat there was but a fragment compared to the professors. So also is the harvest of this age. The harvest of the Gospel age, like that of the Jewish age, is under the supervision of the chief reaper, our Lord Jesus, who must then be present. (*Rev. 14:14*) The first work of our Lord in the harvest of this age will be to separate the true from the false. The nominal Church, because of her mixed condition, the

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Lord calls "Babylon"--confusion; and the harvest is the time for separating the different classes in the nominal

Church, and for ripening and perfecting the *n* class. Wheat will be separated from tares, ripe wheat from unripe, etc. Those in class *n* are a "first fruits" of the wheat, and after being separated they will, in due time, become Christ's Bride, and be forever with and like her Lord.

The separation of this little flock from Babylon is shown by figure *s*. She is on the way to become *one* with the Lord, and to bear his name and share his glory. The glorified Christ, Head and body, is shown by figure *w*. Figures *t*, *u*, and *v* represent Babylon--the nominal Church--falling, going to pieces during "the time of trouble" in the "day of our Lord." Though this may seem to be a dreadful thing, yet it will actually be of great advantage to all the true wheat. Babylon falls because she is not what she claims to be. The Church nominal contains many hypocrites, who have associated themselves with her because of her honorable standing in the eyes of the world, and who, by their conduct are making Babylon a stench in the nostrils of the world. The Lord always knew their real character, but, according to his purpose he lets them alone until the harvest, when he will "gather out of [or from] his kingdom [true Church, and bind in bundles] all things that offend, and them which do iniquity, and cast them into a furnace of fire [trouble, *destructive* to their nominal system and false profession].... Then shall the righteous [the *n* class] shine forth as the sun in the kingdom of their Father." (*Matt. 13:41-43*) The trouble coming upon the Church will be occasioned in great measure by the growth of Infidelity and Spiritism, of various kinds, which will be severe trials because Babylon holds so many doctrines contrary to God's Word. As in the harvest of the Jewish age the *cross* of Christ was to the Jew, expecting glory and power, a stumbling block, and to the worldly-wise Greek, foolishness, so in the harvest

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of the Gospel age it will again be the stone of stumbling and rock of offense.

Every one who has built upon Christ anything else than the gold, silver and precious stones of truth, and a character consistent therewith, will find himself sorely beset during the time of wrath ("fire"); for all the wood, hay and stubble of doctrine and practice will be consumed. Those who have built properly, and who consequently possess the approved character, are represented by figure *s*, while *t* represents the "great company," begotten of the Spirit, but who have built with wood, hay and stubble--wheat, but

not fully ripened at the time of the gathering of the first fruits (*s*). They (*t*) lose the prize of the throne and the divine nature, but will finally reach birth as spirit beings of an order lower than the divine nature. Though these are truly consecrated, they are overcome by the worldly spirit to such an extent that they fail to render their lives in sacrifice. Even in "the harvest," while the living members of the Bride are being separated from others by the *truth*, the ears of others, including class *t*, will be dull of hearing. They will be slow to believe and slow to act in that time of separation. They will, no doubt, be greatly dismayed when they afterward realize that the Bride has been completed and united to the Lord, and that they, because so listless and overcharged, have lost that great prize; but the beauty of God's plan, which they will then begin to discern as one of love, both for them and for all the world of mankind, will quite overcome their grief, and they will shout "Alleluia! for the Lord God omnipotent reigneth. Let us be glad, and rejoice, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready." (**Rev. 19:6,7**) Notice, too, the abundant provision of the Lord: the message is sent to them-- Though you are not the Bride of the Lamb, you may be present at the marriage supper--"Blessed are they which

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are called unto the marriage supper of the Lamb." (**Verse 9**) This company will, in due time, through the Lord's chastisements, come fully into harmony with him and his plan, and will wash their robes, that they may ultimately reach a position next to the Bride--y, on the spiritual plane, *L*.

Rev. 7:14,15

The time of trouble, as it will affect the world, will be after Babylon has begun to fall and disintegrate. It will be an overturning of all human society and governments, preparing the world for the reign of righteousness. During the time of trouble, fleshly Israel (*e*), which was cast off until the fulness of the Gentiles be come in, will be restored to God's favor, and the Gospel Church, or spiritual Israel, will be completed and glorified. During the Millennial age Israel will be the chief nation of earth, at the head of all on the earthly plane of being, into oneness and harmony with which all the obedient will be gradually drawn.

Their restoration to perfect human nature, as well as that of the world in general, will be a gradual work, requiring all of the Millennial age for its full accomplishment. During

that thousand years' reign of Christ, the results of Adamic death will be gradually swallowed up or destroyed. Its various stages--sickness, pain and weakness, as well as the tomb--will yield obedience to the Great Restorer's power, until at the end of that age the great pyramid of our chart will be complete. The Christ (x) will be the head of all things--of the great company, of angels, and of men--next to the Father; next in order or rank will be the great company, spirit beings (y), and next, angels; then Israel after the flesh (z), including only Israelites indeed, at the head of earthly nations; then the world of men (W), restored to perfection of being, like the head of the human race, Adam, before he sinned. This restoration will be accomplished gradually during the Millennial age--the "times of restitution." (*Acts 3:21*) Some, however, will be destroyed from

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among the people: first, all who, under full light and opportunity, for one hundred years refuse to make progress toward righteousness and perfection (*Isa. 65:20*); and second, those who, having progressed to perfection, in a final testing at the close of the Millennium prove unfaithful. (*Rev. 20:9*) Such die the second death, from which there is no resurrection or restitution promised. But one full individual trial is provided. But one ransom will ever be given. Christ dieth no more.

When we look at our Father's great plan for the exaltation of the Church and the blessing through it of Israel and all the families of the earth by a restitution of all things, it reminds us of the song of the angels: "Glory to God in the highest; on earth, peace, good will toward men!" That will be the consummation of God's plan--"the gathering together of all things in Christ." Who will then say that God's plan has been a failure? Who will then say that he has not overruled evil for good, and made the wrath of both men and devils to praise him?

The figure of a pyramid not only serves well the purpose of illustrating perfect beings, but it continues to answer the purpose of illustration in representing the oneness of the whole creation, as in the fulfilment of God's plan it will be *one* when the harmony and perfection of all things will be attained under the headship of Christ, the Head, not only of the Church which is his body, but also of all things in heaven and in earth. *Eph. 1:10*

Christ Jesus was the "beginning," "the head," "the topstone," the "chief (upper) corner-stone" of this grand structure,

which as yet is only commenced; and into harmony with the lines and angles of the top-stone must every understone be built. No matter how many kinds of stones may be in this structure, no matter how many distinct natures there may be among God's sons, earthly and heavenly, they all,

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to be everlastingly acceptable to him, must be conformed to the image of his Son. All who will be of this building must partake of the spirit of obedience to God, and of love toward him and all his creatures (so amply illustrated in Jesus), the fulfilment of the law--Thou shalt love the Lord with all thy heart, mind, soul and strength, and thy neighbor as thyself.

In the process (as God's Word outlines this gathering together in one of all things, both heavenly and earthly, under one head), Christ Jesus, the Head, was first selected; secondly, the Church, which is his body. Angels and other spirit classes will rank next; then the worthies of Israel and the world. Beginning with the highest, the ordering shall proceed until all who *will* shall have been brought into harmony and oneness.

One peculiarity is that this tried, chief, corner top-stone is laid first and called a *foundation* stone. Thus is illustrated the fact that the foundation of all hope toward God and righteousness is laid, not on the earth, but in the heavens. And those built under it and united to this heavenly foundation are held to it by heavenly attractions and laws. And though this order is the very opposite of an earthly building, how appropriate that the stone in whose likeness the entire structure is to be found should be laid first. And how appropriate also to find that our foundation is laid *upward*, not *downward*; and that we, as living stones, are "*built up* into him in all things." Thus the work will progress during the Millennial age, until every creature, of every nature, in heaven and in earth, will be praising and serving God in conformity with the lines of perfect obedience. The universe will then be clean; for in that day "It shall come to pass that the soul that will not hear that Prophet shall be cut off from among the people"--in the second death.

Acts 3:22,23

The Tabernacle of the Wilderness

The same lesson shown in the Chart of the Ages is here taught in this divinely arranged type, the lessons of which will be more fully examined subsequently. We place it alongside, that the different planes or steps to the Holy of Holies may be duly noted or appreciated, as teaching the same steps already examined in detail. Outside the court of the tabernacle lies the whole world in sin, on the depraved plane, *R*. Entering through the "gate" into the "court," we become believers or *justified* persons, on plane *N*. Those who go forward in consecration press to the door of the Tabernacle, and, entering in (plane *M*), become priests. They are strengthened by the "shew bread," enlightened by the "candlestick" and enabled to offer acceptable incense to God by Jesus Christ at the "Golden Altar." Finally, in the first resurrection, they enter the perfect spiritual condition, or "Most Holy" (plane *L*), and are then associated with Jesus in the glory of the Kingdom, plane *K*.

The Blessed Hope

"A little while, earth's fightings will be over;
 A little while, her tears, be wiped away;
 A little while, the power of Jehovah
 Shall turn this darkness to Millennial Day.

"A little while, the ills that now o'erwhelm men
 Shall to the memories of the past belong;
 A little while, the love that once redeemed them
 Shall change their weeping into grateful song.

"A little while! 'Tis ever drawing nearer--
 The brighter dawning of that glorious day.
 Praise God, the light is hourly growing clearer,
 Shining more and more unto the perfect day."

STUDY XIII

THE KINGDOMS OF THIS WORLD

The First Dominion--Its Forfeiture--Its Redemption and Restoration--
 The Typical Kingdom of God--The Usurper--Two Phases of the Present
 Dominion--The Powers that be, Ordained of God--Nebuchadnezzar's
 View of Them--Daniel's View and Interpretation--The Kingdoms
 of this World viewed from another Standpoint--The Proper Relationship
 of the Church to Present Governments--The Divine Right of
 Kings Briefly Examined--Claims of Christendom False--A Better Hope
 in the Fifth Universal Empire.

IN THE first chapter of the Divine Revelation, God declares his purpose concerning his earthly creation and its government: "And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image; in the image of God created he him: male and female created he them. And God blessed them. And God said to them, Be fruitful and multiply, and fill the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

Thus the dominion of earth was placed in the hands of the human race as represented in the first man Adam, who was perfect, and therefore fully qualified to be the lord, ruler or king of earth. This commission to multiply, and fill, and subdue, and have dominion over the earth was not to Adam alone, but to all mankind: "Let *them* have dominion,"

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etc. Had the human race remained perfect and sinless, this dominion would never have passed out of its hands.

It will be noticed that in this commission no man is given dominion or authority over fellowmen, but the whole race is given dominion over the earth, to cultivate and to make use of its products for the common good. Not only its vegetable and mineral wealth is thus placed at man's command,

but also all its varieties of animal life are at his disposal and for his service. Had the race remained perfect and carried out this original design of the Creator, as it grew in numbers it would have been necessary for men to consult together, and to systematize their efforts, and to devise ways and means for the just and wise distribution of the common blessings. And as, in the course of time, it would have been impossible, because of their vast numbers, to meet and consult together, it would have been necessary for various classes of men to elect certain of their number to represent them, to voice their common sentiments, and to act for them. And if all men were perfect, mentally, physically and morally; if every man loved God and his regulations supremely, and his neighbor as himself, there would have been no friction in such an arrangement.

Thus seen, the original design of the Creator for earth's government was a Republic in form, a government in which each individual would share; in which every man would be a sovereign, amply qualified in every particular to exercise the duties of his office for both his own and the general good.

This dominion of earth conferred upon man had but one contingency upon which its everlasting continuance depended; and that was that this divinely-conferred rulership be always exercised in harmony with the Supreme Ruler of the universe, whose one law, briefly stated, is Love. "Love is the fulfilling of the law." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all

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thy mind;...and thou shalt love thy neighbor as thyself."

Rom. 13:10; Matt. 22:37-40

Concerning this great favor conferred upon man, David, praising God, says: "Thou madest him a little lower than the angels; thou crownedst him with glory and honor; thou madest him to have dominion over the works of thy hands." (***Psa. 8:5,6***) This dominion given to mankind in the person of Adam was the first establishment of the Kingdom of God on the earth. Man thus exercised dominion as God's representative. But man's disobedience to the Supreme Ruler forfeited not only his life, but also all his rights and privileges as God's representative ruler of earth. He was thenceforth a rebel, dethroned and condemned to death. Then speedily the kingdom of God on earth ceased, and has not since been established, except for a short time, in a typical manner, in Israel. Although in Eden man lost his right

to life and dominion, neither was taken from him suddenly; and while the condemned life lasts man is permitted to exercise the dominion of earth according to his own ideas and ability, until God's due time for him whose right it is to take the dominion which he purchased.

Our Lord's death redeemed or purchased not only man, but also all his original inheritance, including the dominion of earth. Having purchased it, the title is now in him: he is now the rightful heir, and in due time, and shortly, he will take possession of his purchase. (*Eph. 1:14*) But as he bought man not for the sake of holding him as his slave, but that he might restore him to his former estate, so with the dominion of earth: he purchased it and all of man's original blessings for the purpose of restoring them when man is again made capable of exercising them in harmony with the will of God. Hence the reign of Messiah on earth will not be everlasting. It will continue only until, by his strong iron rule, he will have put down all rebellion and insubordination, and restored the fallen race to the original

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perfection, when they will be fully capable of rightly exercising the dominion of earth as originally designed. When thus restored, it will again be the Kingdom of God on earth, under man, God's appointed representative.

During the Jewish age God organized the people of Israel as his kingdom, under Moses and the Judges--a sort of Republic --but it was typical only. And the more despotic rule afterward established, especially under David and Solomon, was in some respects typical of the kingdom promised, when Messiah should reign. Unlike the surrounding nations, Israel had Jehovah for their King, and their rulers nominally served under him, as we learn from *Psa. 78:70,71*. This is quite definitely stated in *2 Chron. 13:8* and *1 Chron. 29:23*, where Israel is called "the Kingdom of the Lord," and where it is said that Solomon "sat on the THRONE OF THE LORD, instead of David his father," who sat upon or exercised the rule of the same throne for the forty years previous, following Saul, the first king.

When the people of Israel transgressed against the Lord, he chastised them repeatedly, until finally he took away their kingdom entirely. In the days of Zedekiah, the last who reigned of the line of David, the scepter of royal power was removed. There the typical kingdom of God was overthrown.

God's decision relative to the matter is expressed in the

words, "Thou profane, wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God: Remove the diadem, and take off the crown: this shall not be the same....I will overturn, overturn, overturn it; and it shall be NO MORE, *until* he come, whose right it is; and I will give it him." (*Ezek. 21:25-27*) In fulfilment of this prophecy the king of Babylon came against Israel, took the people captive and removed their king. Though afterward restored to national existence by Cyrus the Persian, they

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were subjects and tribute payers to the successive empires of Medo-Persia, Greece, and Rome, down to the final destruction of their nationality, A.D. 70, since which time they have been scattered among all nations.

The kingdom of Israel is the only one, since the fall, which God ever recognized as in any way representing his government, laws, etc. There had been many nations before theirs, but no other could rightfully claim God as its founder, or that its rulers were God's representatives. When the diadem was taken from Zedekiah and the kingdom of Israel was overturned, it was decreed that it should remain overturned until Christ, the rightful heir of the world, should come to claim it. Thus, inferentially, all other kingdoms in power until the re-establishment of God's kingdom are branded "kingdoms of this world," under the "prince of this world"; and hence any claims put forth by any of them to being kingdoms of God are spurious. Nor was this Kingdom of God "SET UP" at the first advent of Christ. (*Luke 19:12*) Then and since then God has been selecting from the world those who shall be accounted worthy to reign with Christ as joint-heirs of that throne. Not until his second advent will Christ take the kingdom, the power and the glory, and reign Lord of all.

All other kingdoms than that of Israel are Scripturally called heathen or Gentile kingdoms--"the kingdoms of this world," under the "prince of this world"--Satan. The removal of God's kingdom in the days of Zedekiah left the world without any government of which God could approve, or whose laws or affairs he specially supervised. The Gentile governments God recognized indirectly, in that he publicly declares his decree (*Luke 21:24*) that during the interregnum the control of Jerusalem and the world should be exercised by Gentile governments.

This interregnum, or intervening period of time between

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the removal of God's scepter and government and the restoration of the same in greater power and glory in Christ, is Scripturally termed "The Times of the Gentiles." And these "times" or years, during which the "kingdoms of this world" are permitted to rule, are fixed and limited, and the time for the re-establishment of God's Kingdom under Messiah is equally fixed and marked in Scripture.

Evil as these Gentile governments have been, they were permitted or "ordained of God" for a wise purpose. (*Rom. 13:1*) Their imperfection and misrule form a part of the general lesson on the exceeding sinfulness of sin, and prove the inability of fallen man to govern himself, even to his own satisfaction. God permits them, in the main, to carry out their own purposes as they may be able, overruling them only when they would interfere with his plans. He designs that eventually all shall work for good, and that finally even the "wrath of man shall praise him." The remainder, that would work no good, serve no purpose or teach no lesson, he restrains. *Psa. 76:10*

Man's inability to establish a perfect government is attributable to his own weaknesses in his fallen, depraved condition. These weaknesses, which of themselves would thwart human efforts to produce a perfect government, have also been taken advantage of by Satan, who first tempted man to disloyalty to the Supreme Ruler. Satan has continually taken advantage of man's weaknesses, made good to appear evil, and evil to appear good; and he has misrepresented God's character and plans and blinded men to the truth. Thus working in the hearts of the children of disobedience (*Eph. 2:2*), he has led them captive at his will and made himself what our Lord and the apostles call him--the prince or ruler of this world. (*John 14:30; 12:31*) He is not the prince of this world by right, but by usurpation; through fraud and deception and control of fallen

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men. It is because he is a usurper that he will be summarily deposed. Had he a real title as prince of this world, he would not thus be dealt with.

Thus it will be seen that the dominion of earth, as at present exercised, has both an invisible and a visible phase. The former is the spiritual, the latter the human phase--the visible earthly kingdoms measurably under the control of a spiritual prince, Satan. It was because Satan possessed such

control that he could offer to make our Lord the supreme visible sovereign of the earth under his direction. (**Matt. 4:9**) When the Times of the Gentiles expire, both phases of the present dominion will terminate: Satan will be bound and the kingdoms of this world will be overthrown.

The fallen, blinded, groaning creation has for centuries plodded along its weary way, defeated at every step, even its best endeavors proving fruitless, yet ever hoping that the golden age dreamed of by its philosophers was at hand. It knows not that a still greater deliverance than that for which it hopes and groans is to come through the despised Nazarene and his followers, who as the Sons of God will shortly be manifested in kingdom power for its deliverance.

Rom. 8:22,19

In order that his children should not be in darkness relative to his permission of present evil governments and concerning his ultimate design to bring in a better government when these kingdoms, under his overruling providence, shall have served the purpose for which they were permitted, God has given us, through his prophets, several grand panoramic views of the "kingdoms of this world," each time showing, for our encouragement, their overthrow by the establishment of his own righteous and everlasting kingdom under the Messiah, the Prince of Peace.

That man's present effort to exercise dominion is not in successful defiance of Jehovah's will and power, but by his

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permission, is shown by God's message to Nebuchadnezzar, wherein God gives *permission* to rule, until the time for the setting up of Christ's kingdom, to the four great empires, Babylon, Medo-Persia, Greece and Rome. (**Dan. 2:37-43**) This shows where this lease of the dominion will end.

As we now glance at these prophetic views, let us remember that they begin with Babylon at the time of the overthrow of the kingdom of Israel, the typical kingdom of the Lord.

Nebuchadnezzar's Vision of Earth's Governments

Among those things "written aforetime for our edification," that we, who are commanded to be subject to the powers that be, might through patience and comfort of the Scriptures have hope (**Rom. 15:4; 13:1**), is the dream of Nebuchadnezzar and its divine interpretation through the

Prophet. *Dan. 2:31-45*

Daniel explained the dream, saying: "Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

"Then was the iron, the clay, the brass, the silver and the gold broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth.

"This is the dream, and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings:

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for *the God of heaven hath given thee a kingdom, power, and strength, and glory.* [There the Gentile kingdoms, or powers that be, were ordained of God.] And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

"And after thee shall arise another kingdom inferior to thee [silver], and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter's clay and part of iron, the kingdom shall be mixed; but there shall be in it of the strength of the iron: forasmuch as thou sawest the iron mixed with the miry clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly brittle."

The student of history can readily trace, among the many smaller empires of earth which have arisen, the four above described by Daniel. These are termed UNIVERSAL EMPIRES--Babylon, first, the head of gold (*verse 38*); Medo-Persia, conqueror of Babylon, second, the breast of silver; Greece, conqueror of Medo-Persia, third, the belly of brass; and Rome, fourth, the strong kingdom, the iron legs and clay-mixed feet. Three of these empires had passed away,

and the fourth, the Roman, held universal sway, at the time of our Lord's birth, as we read, "There went out a decree from Caesar Augustus that *all the world* should be taxed."

Luke 2:1

The iron empire, Rome, was by far the strongest, and endured longer than its predecessors. In fact, the Roman Empire still continues, as represented in the nations of Europe. This division is represented in the ten toes of the image. The

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clay element blended with the iron in the feet represents the mixture of church and state. This mixture is in the Scriptures termed "Babylon"--confusion. As we shall presently see, *stone* is the symbol of the true Kingdom of God, and Babylon substituted an imitation of stone--clay--which it has united with the fragmentary remains of the [iron] Roman Empire. And this mixed system--church and state--the Church nominal wedded to the kingdoms of this world, which the Lord calls Babylon, confusion, presumes to call itself Christendom--Christ's Kingdom. Daniel explains: "Whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men [church and world blend--Babylon], but they shall not cleave one to another, even as iron is not mixed with clay." They cannot thoroughly amalgamate. "And in the days of these kings [the kingdoms represented by the toes, the so-called "Christian kingdoms" or "Christendom"] shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms; and it shall stand forever." **Dan. 2:43,44**

Daniel does not here state the time for the end of these Gentile governments: that we find elsewhere; but every foretold circumstance indicates that today the end is nigh, even at the doors. The Papal system has long claimed that it is the kingdom which the God of heaven here promised to set up, and that, in fulfilment of this prophecy, it did break in pieces and consume all other kingdoms. The truth, however, is that the nominal Church merely united with earthly empires as the clay with the iron, and that Papacy never was the true Kingdom of God, but merely a counterfeit of it. One of the best evidences that Papacy did not destroy and consume these earthly kingdoms is that they still exist. And now that the miry clay has become dry and

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"brittle," it is losing its adhesive power, and the iron and clay show signs of dissolution, and will quickly crumble when smitten by the "stone," the true Kingdom.

Continuing his interpretation, Daniel states: "Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver and the gold, the great God hath made known to the king what shall come to pass hereafter; and the dream is certain and the interpretation thereof sure." *Verse 45*

The stone cut out of the mountain without hands, which smites and scatters the Gentile powers, represents the true Church, the Kingdom of God. During the Gospel age this "stone" kingdom is being formed, "cut out," carved and shaped for its future position and greatness--not by human hands, but by the power or spirit of the truth, the invisible power of Jehovah. When complete, when entirely cut out, it will smite and destroy the kingdoms of this world. Not the people, but the governments, are symbolized by the image, and these are to be destroyed that the people may be delivered. Our Lord Jesus came not to destroy men's lives, but to save them. *John 3:17*

The stone, during its preparation, while being cut out, might be called an embryo mountain, in view of its future destiny; so, too, the Church could be, and sometimes is, called the Kingdom of God. In fact, however, the stone does not become the mountain until it has smitten the image; and so the Church, in the full sense, will become the Kingdom to fill the whole earth when "the day of the Lord," the "day of wrath upon the nations" or "time of trouble," will be over, and when it will be established and all other dominions have become subservient to it.

Call to mind now the promise made by our Lord to the overcomers of the Christian Church: "To him that overcometh

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will I grant to sit with me in my throne"--"and he that overcometh and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall *they* be broken to shivers, even as I received of my Father." (*Rev. 3:21; 2:26,27; Psa. 2:8-12*) When the iron rod has accomplished the work of destruction, then will the hand that smote be turned to heal, and *the people* will return to the

Lord, and he shall heal them (*Isa. 19:22; Jer. 3:22,23; Hos. 6:1; 14:4; Isa. 2:3*), giving them beauty for ashes, the oil of joy for mourning and the garment of praise for the spirit of heaviness.

Daniel's Vision of Earthly Governments

In Nebuchadnezzar's vision we see the empires of earth, as viewed from the world's standpoint, to be an exhibition of human glory, grandeur, and power; though in it we also see an intimation of their decay and final destruction, as expressed in the deterioration from gold to iron and clay.

The stone class, the true Church, during its selection or taking out of the mountain, has been esteemed by the world as of no value. It has been despised and rejected of men. They see no beauty in it that they should desire it. The world loves, admires, praises and defends the rulers and governments represented in this great image, though it has been continually disappointed, deceived, wounded and oppressed by them. The world extols, in prose and verse, the great and successful agents of this image, its Alexanders, Caesars, Bonapartes and others, whose greatness showed itself in the slaughter of their fellowmen, and who, in their lust for power, made millions of widows and orphans. And such is still the spirit which exists in the "ten toes" of the image, as we see it exhibited today in their marshaled hosts of more than twelve millions of men armed with every

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fiendish device of modern ingenuity, to slaughter one another at the command of "the powers that be."

The proud are now called happy; yea, they that work wickedness are set up in power. (*Mal. 3:15*) Can we not see, then, that the destruction of this great image by the smiting of the stone, and the establishment of God's kingdom, mean the liberating of the oppressed and the blessing of all? Though for a time the change will cause disaster and trouble, it will finally yield the peaceable fruits of righteousness.

But now, calling to mind the difference of standpoint, let us look at the same four universal empires of earth from the standpoint of God and those in harmony with him, as portrayed in vision to the beloved prophet Daniel. As to us these kingdoms appear inglorious and beastly, so to him these four universal empires were shown as four great and

ravenous wild beasts. And to his view the coming Kingdom of God (the stone) was proportionally grander than as seen by Nebuchadnezzar. Daniel says: "I saw in my vision by night, and behold the four winds of heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another. The first was like a lion and had eagle's wings;...and behold another beast, a second, like a bear;...and lo another, like a leopard....After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth. It devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it, and it had ten horns." *Dan. 7:2-7*

The details relative to the first three beasts (Babylon the lion, Medo-Persia the bear, and Greece the leopard), with their heads, feet, wings, etc., all of which are symbolic, we pass by, as of less importance in our present examination than the details of the fourth beast, Rome.

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Of the fourth beast, Rome, Daniel says: "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly;...and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes, like the eyes of man, and a mouth speaking great things." *Dan. 7:7,8*

Here the Roman Empire is shown; and the divisions of its power are shown in the ten horns, a horn being a symbol of power. The little horn which arose among these, and which appropriated the power of three of them to itself, and ruled among the others, represents the small beginning and gradual rise to power of the Church of Rome, the Papal power or horn. As it rose in influence, three of the divisions, horns or powers of the Roman Empire (the Heruli, the Eastern Exarchate and the Ostrogoths) were plucked out of the way to make room for its establishment as a civil power or horn. This last specially notable horn, Papacy, is remarkable for its eyes, representing intelligence, and for its mouth--its utterances, its claims, etc.

To this fourth beast, representing Rome, Daniel gives no descriptive name. While the others are described as lion-like, bear-like and leopard-like, the fourth was so ferocious and hideous that none of the beasts of earth could be compared with it. John the Revelator, seeing in vision the same

symbolic beast (government), was also at a loss for a name by which to describe it, and finally gives it several. Among others, he called it "the Devil." (*Rev. 12:9*) He certainly chose an appropriate name; for Rome, when viewed in the light of its bloody persecutions, certainly has been the most devilish of all earthly governments. Even in its change from Rome Pagan to Rome Papal it illustrated one of Satan's chief characteristics; for he also transforms himself to appear

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as an angel of light (*2 Cor. 11:14*), as Rome transformed itself from heathenism and claimed to be Christian --the Kingdom of Christ.*

After giving some details regarding this last or Roman beast, and especially of its peculiar or Papal horn, the Prophet states that judgment against this horn would be rendered, and it would begin to lose its dominion, which would be *consumed* by gradual process until the *beast* should be destroyed.

This beast or Roman Empire in its horns or divisions still exists, and will be slain by the rising of the masses of the people, and the overthrow of governments, in the "Day of the Lord," preparatory to the recognition of the heavenly rulership. This is clearly shown from other scriptures yet to be examined. However, the *consuming* of the Papal horn comes first. Its power and influence began to consume when Napoleon took the Pope prisoner to France. Then, when neither the curses of the Popes nor their prayers delivered them from Bonaparte's power, it became evident to the nations that the divine authority and power claimed by the Papacy were without foundation. After that, the temporal power of the Papacy waned rapidly until, in September, 1870, it lost the last vestige of its temporal power at the hands of Victor Emmanuel.

Nevertheless, during all that time in which it was being "consumed," it kept uttering its great swelling words of blasphemy, its last great utterance being in 1870, when, but a few months before its overthrow, it made the declaration of the *infallibility* of the Popes. All this is noted in the

*The fact that Rome is called "the Devil" by no means disproves a *personal* devil: rather the reverse. It is because there are such beasts as lions, bears and leopards, with known characteristics, that governments were likened to them: and so, it is because there is a Devil, with known characteristics, that the fourth empire is likened to him.

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prophecy: "I beheld *then* [*i.e., after* the decree against this 'horn,' after its consumption had begun] because of the voice of the GREAT WORDS which the horn spake." **Dan. 7:11**

Thus we are brought down in history to our own day, and made to see that the thing to be expected, so far as the empires of the earth are concerned, is their utter destruction. The next thing in order is described by the words, "I beheld even till the beast was slain and his body destroyed and given to the burning flame." The slaying and burning are symbols, as well as the beast itself, and signify the utter and hopeless destruction of present organized government. In verse 12 the prophet notes a difference between the end of this fourth beast and its predecessors. They three successively (Babylon, Persia and Greece) had their *dominion* taken from them; they ceased to hold the ruling power of earth; but their lives as nations did not cease immediately. Greece and Persia still have some life, though it is long centuries since universal dominion passed from their grasp. Not so, however, with the Roman Empire, the fourth and last of these beasts. It will lose dominion and life at once, and go into utter destruction; and with it the others will pass away also. **Daniel 2:35**

No matter what may be the means or instrumentality used, the *cause* of this fall will be the establishment of the Fifth Universal Empire of earth, the Kingdom of God, under Christ, whose right it is to take the dominion. The transfer of the kingdom from the fourth beast, which for its appointed time was "ordained of God," to the fifth kingdom, under the Messiah, when its appointed season has come, is described by the Prophet in these words: "And behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given unto him [the Christ--head and body complete] dominion, and glory,

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and a kingdom, that all people, nations and languages should serve him. His dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." This the angel interpreted to mean that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom; and all dominions shall serve and

obey him." *Dan. 7:13,27*

Thus seen, the dominion of earth is to be placed in the hands of Christ by Jehovah ("the Ancient of days"), who shall "put all things under his feet." (*1 Cor. 15:27*) Thus enthroned over God's kingdom, he must reign until he shall have put down all authority and power in conflict with the will and law of Jehovah. To the accomplishment of this great mission, the overthrow of these Gentile governments is first necessary; for the "kingdoms of this world," like the "prince of this world," will not surrender peaceably, but must be bound and restrained by force. And thus it is written, "To bind their kings with chains and their nobles with fetters of iron; to execute upon them the judgment written; this honor have all his saints." *Psa. 149:8,9*

As we thus view present governments from the standpoint of our Lord and of the Prophet Daniel, and realize their ferocious, destructive, beastly and selfish character, our hearts long for the end of Gentile governments and joyfully look forward to that blessed time when the overcomers of the present age will be enthroned with their Head, to rule, bless and restore the groaning creation. Surely all of God's children can heartily pray with their Lord--"THY KINGDOM COME, thy will be done on earth as it is in heaven."

Each of these governments represented in the image and by the beasts existed before it came into power as the universal empire. So, too, with the true Kingdom of God: it has

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long existed separate from the world, not attempting rulership, but awaiting its time--the time appointed by the Ancient of days. And, like the others, it must receive its appointment and must come into authority or be "set up" *before* it can exercise its power in the smiting and slaying of the beast or kingdom preceding it. Hence the appropriateness of the statement, "In the days of these kings [while they still have power] shall the God of heaven set up [establish in power and authority] a kingdom." And after it is set up, "it shall break in pieces and consume all these kingdoms, and it shall stand forever." (*Dan. 2:44*) Hence, however we may look for it, we must expect God's Kingdom to be inaugurated *before* the fall of the kingdoms of this world, and that its power and smiting will bring their overthrow.

Present Governments from Another Standpoint

Supreme right and authority to rule the world are and ever will be vested in the Creator, Jehovah, no matter whom he may permit or authorize to have subordinate control. Under the imperfections and weaknesses resulting from his disloyalty to the King of kings, Adam soon grew weak and helpless. As a monarch he began to lose the power by which, at first, he commanded and held the obedience of the lower animals by the strength of his will. He lost control of himself also, so that when he would do good his weaknesses interfered and evil was present with him; and the good he even would do he did not do, and the evil which he would not, he did.

Hence, while making no attempt to excuse our rebel race, we can sympathize with its vain efforts to govern itself and to arrange for its own well-being. And something can be said of the success of the world in this direction; for, while recognizing the real character of these beastly governments, corrupt though they have been, they have been vastly superior

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to none--much better than lawlessness and anarchy. Though anarchy would probably have been quite acceptable to the "prince of this world," it was not so to his subjects, and his power is not absolute: it is limited to the extent of his ability to operate through mankind; and his policy must conform in great measure to the ideas, passions, and prejudices of men. Man's idea was self-government independent of God; and when God permitted him to try the experiment, Satan embraced the opportunity to extend his influence and dominion. Thus it was by wishing to forget God (**Rom. 1:28**) that man exposed himself to the influence of this wily and powerful though unseen foe; and therefore he has ever since been obliged to work against Satan's machinations, as well as his own personal weaknesses.

This being the case, let us again glance at the kingdoms of this world, viewing them now as the effort of fallen humanity to govern itself independent of God. Though individual corruption and selfishness have turned aside the course of justice, so that full justice has seldom been meted out to any under the kingdoms of this world, yet the ostensible object of all governments ever organized among men has been to promote justice and the well-being of all the people.

To what extent that object has been attained is another question; but such has been the claim of all governments, and such the object of the people governed in submitting to and supporting them. And where the ends of justice have been greatly ignored, either the masses have been blinded and deceived with reference to them, or wars, commotions and revolutions have been the result.

The dark deeds of base tyrants, who gained positions of power in the governments of the world, did not represent the laws and institutions of those governments, but in usurping authority and turning it to base ends they gave to

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those governments their beastly character. Every government has had a majority of wise, just and good laws--laws for the protection of life and property, for the protection of domestic and commercial interests, for the punishment of crime, etc. They have also had courts of appeal in matters of dispute, where justice is meted out to some extent, at least; and however imperfect those in office may be, the advantage and necessity for such institutions is apparent.

Poor as these governments have been, without them the baser element of society would, by force of numbers, have overcome the juster, better element.

While, therefore, we recognize the beastly character of these governments, as rendered so by the exaltation to power of a majority of unrighteous rulers, through the intrigues and deceptions of Satan, operating through man's weaknesses and depraved tastes and ideas, yet we recognize them as the best efforts of poor, fallen humanity at governing itself. Century after century God has allowed them to make the effort, and to see the results. But after centuries of experiment, the results are as far from satisfactory today as at any period of the world's history. In fact, the dissatisfaction is more general and widespread than ever before; not because there is more oppression and injustice than ever, but because, under God's arrangement, men's eyes are being opened by the increase of knowledge.

The various governments which have been established from time to time have exhibited the *average ability* of the people represented by them to govern themselves. Even where despotic governments have existed, the fact that they have been tolerated by the masses proved that as a people they were not capable of establishing and supporting a better government, though many individuals were always, doubtless, far in advance of the average standing.

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As we compare the condition of the world today with its condition at any former period, we find a marked difference in the sentiments of the masses. The spirit of independence is now abroad, and men are not so easily blindfolded, deceived and led by rulers and politicians, and therefore they will not submit to the yokes of former days. This change of public sentiment has not been a gradual one from the very beginning of man's effort to govern himself, but clearly marked only as far back as the sixteenth century; and its progress has been most rapid within the last fifty years. This change, therefore, is not the result of the experience of past ages, but is the natural result of the recent increase and general diffusion of knowledge among the masses of mankind. The preparation for this general diffusion of knowledge began with the invention of printing, about 1440 A.D., and the consequent multiplication of books and news periodicals. The influence of this invention in the general public enlightenment began to be felt about the sixteenth century; and the progressive steps since that time all are acquainted with. The general education of the masses has become popular, and inventions and discoveries are becoming everyday occurrences. This increase of knowledge among men, which is of God's appointment, and comes to pass in his own due time, is one of the mighty influences which are now at work binding Satan--curtailing his influence and circumscribing his power in this "Day of *Preparation*" for the setting up of God's kingdom in the earth.

The increase of knowledge in every direction awakens a feeling of self-respect among men, and a realization of their natural and inalienable rights, which they will not long permit to be ignored or despised; rather, they will go to an opposite extreme. Glance back along the centuries and see

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how the nations have written the history of their discontent in blood. And the prophets declare that because of the increase of knowledge a still more general and widespread dissatisfaction will finally express itself in a world-wide revolution, in the overthrow of all law and order; that anarchy and distress upon all classes will be the result; but that in the midst of this confusion the God of heaven will SET UP his Kingdom, which will satisfy the desires of all nations. Wearied

and disheartened with their own failures, and finding their last and greatest efforts resulting in anarchy, men will gladly welcome and bow before the heavenly authority, and recognize its strong and just government. Thus man's extremity will become God's opportunity, and "the desire of all nations shall come"--the Kingdom of God, in power and great glory. *Hag. 2:7*

Knowing this to be the purpose of God, neither Jesus nor the apostles interfered with earthly rulers in any way. On the contrary, they taught the Church to submit to these powers, even though they often suffered under their abuse of power. They taught the Church to obey the laws, and to respect those in authority because of their office, even if they were not personally worthy of esteem; to pay their appointed taxes, and, except where they conflicted with God's laws (*Acts 4:19; 5:29*), to offer no resistance to any established law. (*Rom. 13:1-7; Matt. 22:21*) The Lord Jesus and the apostles and the early Church were all law-abiding, though they were separate from, and took no share in, the governments of this world.

Though the powers that be, the governments of this world, were ordained or arranged for by God, that mankind might gain a needed experience under them, yet the Church, the consecrated ones who aspire to office in the coming Kingdom of God, should neither covet the honors and the emoluments of office in the kingdoms of this world,

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nor should they oppose these powers. They are fellow citizens and heirs of the heavenly kingdom (*Eph. 2:19*), and as such should claim only such rights and privileges under the kingdoms of this world as are accorded to *aliens*. Their mission is not to help the world to improve its present condition, nor to have anything to do with its affairs at present. To attempt to do so would be but a waste of effort; for the world's course and its termination are both clearly defined in the Scriptures and are fully under the control of him who in his own time will *give us* the kingdom. The influence of the *true* Church is now and always has been small--so small as to count practically nothing politically; but however great it might appear, we should follow the example and teaching of our Lord and the apostles. Knowing that the purpose of God is to let the world fully test its own ability to govern itself, the true Church should not, while in it, be *of* the world. The saints may influence the world only by their separateness from it, by letting *their light* shine; and

thus through their lives the spirit of truth REPROVES the world. Thus--as peaceable, orderly obeyers and commenders of every righteous law, reprovers of lawlessness and sin, and pointers forward to the promised Kingdom of God and the blessings to be expected under it, and not by the method commonly adopted of mingling in politics and scheming with the world for power, and thus being drawn into wars and sins and the general degradation --in glorious chastity should the prospective Bride of the Prince of Peace be a power for good, as her Lord's representative in the world.

The Church of God should give its *entire attention* and effort to preaching the Kingdom of God, and to the advancement of the interests of that Kingdom according to the plan laid down in the Scriptures. If this is faithfully done, there will be no time nor disposition to dabble in the

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politics of present governments. The Lord had no time for it; the apostles had no time for it; nor have any of the saints who are following their example.

The early Church, shortly after the death of the apostles, fell a prey to this very temptation. The preaching of the coming Kingdom of God, which would displace all earthly kingdoms, and of the crucified Christ as the heir of that Kingdom, was unpopular, and brought with it persecution, scorn and contempt. But some thought to improve on God's plan, and, instead of suffering, to get the Church into a position of favor with the world. By a combination with earthly powers they succeeded. As a result Papacy was developed, and in time became the mistress and queen of nations.

Rev. 17:3-5; 18:7

By this policy everything was changed: instead of suffering, came honor; instead of humility, came pride; instead of truth, came error; and instead of being persecuted, she became the persecutor of all who condemned her new and illegal honors. Soon she began to invent new theories and sophistries to justify her course, first deceiving herself, and then the nations, into the belief that the promised millennial reign of Christ HAD COME, and that Christ the King was represented by her popes, who reigned over the kings of the earth as his vicegerents. Her claims were successful in deceiving the whole world. "She made all nations *drunk*" with her erroneous doctrines (***Rev. 17:2***), intimidating them by teaching that eternal torment awaited all who resisted her claims. Soon the kings of Europe were crowned or

deposed by her edict, and under her supposed authority.

Thus it comes that the kingdoms of Europe today claim to be Christian kingdoms, and announce that sovereigns reign "by the grace of God," i.e., through appointment of either Papacy or some of the Protestant sects. For though the Reformers abandoned many of Papacy's claims to ecclesiastical

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jurisdiction, etc., they held to this honor which the kings of earth had come to attach to Christianity. And thus the Reformers fell into the same error, and exercised the authority of monarchs in appointing and sanctioning governments and kings, and denominating such "Christian kingdoms," or kingdoms of Christ. So we hear much today of that strange enigma, "*The Christian World*"--an enigma indeed, when viewed in the light of the true principles of the Gospel. Our Lord said of his disciples, "They are not of the world, even as I am not of the world." And Paul exhorts us, saying, "Be not conformed to this world." ***John 17:16;***

Rom. 12:2

God never approved of calling these kingdoms by the name of Christ. Deceived by the Church nominal, these nations are sailing under false colors, claiming to be what they are not. Their only title, aside from the vote of the people, is in God's *limited* grant, spoken to Nebuchadnezzar--until he come whose right the dominion is.

The claim that these imperfect kingdoms, with their imperfect laws and often selfish and vicious rulers, are the "kingdoms of our Lord and his Anointed" is a gross libel upon the true Kingdom of Christ, before which they must shortly fall, and upon its "Prince of Peace" and righteous rulers. ***Isa. 32:1***

Another serious injury resulting from that error is that the attention of the children of God has thereby been attracted away from the promised heavenly kingdom; and they have been led to an improper recognition of and intimacy with earthly kingdoms, and to almost fruitless attempts to engraft upon these wild, worldly stocks the graces and morals of Christianity, to the neglect of the gospel concerning the true Kingdom and the hopes centering in it. Under this deception, some are at present very solicitous that the name of God should be incorporated into the Constitution

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of the United States, that *thereby* this may become a Christian nation. The Reformed Presbyterians have for years refused to vote or hold office under this government, *because* it is not Christ's Kingdom. Thus they recognize the impropriety of Christians sharing in any other. We have great sympathy with this sentiment, but not with the conclusion, that if God's *name* were mentioned in the Constitution, that fact would transform this government from a kingdom of this world to a kingdom of Christ, and give them liberty to vote and to hold office under it. O, how foolish! How great the deception by which the "Mother of harlots" has made all nations drunk (**Rev. 17:2**); for in a similar manner it is claimed that the kingdoms of Europe were transferred from Satan to Christ, and became "Christian nations."

Let it be seen that the best and the worst of earth's nations are but "kingdoms of this world," whose lease of power from God is now about expired, that they may give place to their ordained successor, the Kingdom of Messiah, the Fifth Universal Empire of earth (**Dan. 2:44; 7:14,17,27**) --this view will do much to establish truth and to overthrow error.

But as it is, the actions of Papacy in this regard, sanctioned by the Protestant Reformers, go unquestioned among Christian people. And since they should uphold the Kingdom of Christ, they feel themselves bound to champion the present falling kingdoms of so-called Christendom, whose time is fast expiring; and thus their sympathies are often forced to the side of oppression, rather than to the side of right and freedom--to the side of the kingdoms of this world, and the prince of this world, rather than to the side of the coming true Kingdom of Christ.

Rev. 17:14; 19:11-19

The world is fast coming to realize that the "kingdoms

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of this world" are not Christlike, and that their claim to be of Christ's appointment is not unquestionable. Men are beginning to use their reasoning powers on this and similar questions; and they will act out their convictions so much more violently, as they come to realize that a deception has been practiced upon them in the name of the God of Justice and the Prince of Peace. In fact, the tendency with many is to conclude that Christianity itself is an imposition without

foundation, and that, leagued with civil rulers, its aim is merely to hold in check the liberties of the masses.

O that men were wise, that they would apply their hearts to understand the work and plan of the Lord! Then would the present kingdoms melt down gradually--reform would swiftly follow reform, and liberty follow liberty, and justice and truth would prevail until righteousness would be established in the earth. But they will not do this, nor can they in their present fallen state; and so, armed with selfishness, each will strive for mastery, and the kingdoms of this world will pass away with a great time of trouble, such as was not since there was a nation. Of those who will be vainly trying to hold to a dominion which has passed away, when the dominion is given to him whose right it is, the Lord speaks, urging that they are fighting against him--a conflict in which they are sure to fail. He says:

"Why do the nations tumultuously assemble, and the people meditate a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure [saying], *I have anointed my king* upon my holy hill of Zion....Be wise now, therefore, O ye kings: be instructed, ye judges of the earth. Serve the

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Lord with fear and rejoice with trembling. Kiss [make friends with] the Son [God's Anointed] lest he be angry, and ye perish in the way; for his wrath may soon be kindled. Blessed are all they that take refuge in him."

Psa. 2:1-6,10-12

The Kingdom Near

"Watchman, tell us of the night--
What its signs of promise are.
Traveler, o'er yon mountain's height,
See that glory-beaming star!
Watchman, does its beauteous ray
Aught of hope or joy foretell?
Traveler, yes, it brings the day--
Promised day of Israel.

"Watchman, tell us of the night--
Higher yet that star ascends.
Traveler, blessedness and light,
Peace and truth its course portends.
Watchman, will its beams alone
Gild the spot that gave them birth?
Traveler, ages are its own;
See, its glory fills the earth.

"Watchman, tell us, does the morning
Of fair Zion's glory dawn?
Have the signs that mark its coming
Yet upon thy pathway shone?
Traveler, yes: arise! look round thee!
Light is breaking in the skies!
Gird thy bridal robes around thee!
Morning dawns! arise! arise!"

STUDY XIV

THE KINGDOM OF GOD

Prominence of the Subject--The Character of the Kingdom--The Kingdom During the Gospel Age--False Views Corrected by Paul--Results of False Ideas of the Kingdom--Two Phases of the Kingdom of God--The Spiritual Phase and its Work--The Earthly Phase and its Work--Their Harmonious Operation--The Glory of the Earthly Phase--The Glory of the Heavenly Phase--The Covenant Root from which These Branches Grow--The Earthly Phase of the Kingdom, Israelitish--The Lost Tribes--The Heavenly Jerusalem--Israel a Typical People--Israel's Loss and Recovery--The Elect Classes--The Heirs of the Kingdom --The Iron Rule--An Illustration of the Object of the Millennial Reign--The Kingdom Delivered to the Father--God's Original Design Fully Accomplished.

ANY who have not carefully examined this subject, with concordance and Bible in hand, will be surprised, on doing so, to find its prominence in the Scriptures. The Old Testament abounds with promises and prophecies in which the Kingdom of God and its King, Messiah, figure as the very center. It was the hope of every Israelite (*Luke 3:15*) that as a people God would exalt their nation under Messiah; and when the Lord came to them, it was as their King, to establish the long promised Kingdom of God upon the earth.

John, the forerunner and herald of our Lord Jesus, opened his mission with the announcement, "Repent ye; for the Kingdom of Heaven is at hand." (*Matt. 3:2*) The Lord commenced his ministry with the same announcement exactly (*Matt. 4:17*); and the apostles were sent forth to preach the same message. (*Matt. 10:7; Luke 9:2*) Not only was the kingdom the topic with which the Lord began his public ministry, but it was really the main topic of all

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his preaching (*Luke 8:1; 4:43; 19:11*), other subjects being mentioned merely in connection with or in explanation of this one subject. The majority of his parables were either illustrations of the kingdom from various standpoints, and in different features, or else served to point out entire consecration

to God as essential to a share in the kingdom, and to correct the Jewish misapprehension that they were sure of the kingdom because natural children of Abraham, and hence natural heirs to the promises.

Our Lord Jesus in his talks with his followers strengthened and encouraged their expectations of a coming kingdom, saying to them, "I appoint unto you a kingdom as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones, judging [ruling] the twelve tribes of Israel." (*Luke 22:29,30*) And, again, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." (*Luke 12:32*) And when, instead of being crowned and enthroned, their recognized king was crucified, his disciples were sorely disappointed. As two of them expressed it to the supposed stranger on their way to Emmaus after his resurrection, they *had "trusted* that it had been he which should have redeemed Israel"--delivering them from the Roman yoke, and making of Israel the Kingdom of God in power and glory. But they were sadly disappointed by the changes of the few days previous. Then Jesus opened their understanding by showing them from the Scriptures that his *sacrifice* was needful first of all before the kingdom could be established.

Luke 24:21,25-27

God could have given to Jesus the dominion of earth without redeeming man; for "The Most High ruleth over the kingdom of men, and giveth it to whomsoever he pleaseth." (*Dan. 4:32*) But God had a grander design than could have been accomplished by such a plan. Such a kingdom

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could have brought blessings which, however good, could have been of only a temporary character, since all of mankind were under condemnation to death. To make the blessings of his kingdom everlasting and complete, the race had first to be ransomed from death and thus legally released from the condemnation which passed upon all in Adam.

That in explaining the prophecies Jesus revived the disciples' hope of a coming kingdom is evident from the fact that afterward, as he was leaving them, they inquired, "Lord, wilt thou at *this time* restore the kingdom to Israel?" His answer, though not explicit, did not contradict their hopes. He said, "It is not for *you* to know the *times and seasons* which the Father hath put in his own power." *Acts 1:6,7*

True, the disciples at first, in common with the entire

Jewish nation, had an imperfect conception of the Kingdom of God in supposing it to be exclusively an earthly kingdom, even as many today err in an opposite direction in supposing it to be exclusively a heavenly kingdom. And many of the parables and dark sayings of our Lord Jesus were intended in due time to correct these misconceptions. But he always held forth the idea of a kingdom, a government, to be established *in the earth* and to rule among men. And he not only inspired in them a hope for a share in the kingdom, but he also taught them to pray for its establishment --"Thy kingdom *come*; thy will be done ON EARTH as it is in heaven."

To the worldly-wise among the Jews, our Lord seemed an impostor and fanatic; and they considered his disciples mere dupes. His wisdom and tact, and his miracles, they could not well gainsay, nor reasonably account for; yet, from their standpoint of unbelief, his claim that he was the heir of the world, and would establish the promised kingdom which should rule the world, and that his followers, all

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of them from the humbler walks of life, would be joint-rulers with him in that kingdom, seemed too absurd for consideration. Rome, with its disciplined warriors, its able generals and immense wealth, was the master of the world, and was daily growing more powerful. Who, then, was this Nazarene? and who were these fishermen, without money or influence, and with but a meager following among the common people? Who were these that they should talk about establishing the kingdom long promised to be the grandest and mightiest earth had ever known?

The Pharisees, hoping to expose the supposed weakness of our Lord's claims, and thereby to undeceive his followers, demanded of him--When will this kingdom which you preach begin to make its *appearance*?--when will your soldiers arrive?--when will this Kingdom of God appear? (**Luke 17:20-30**) Our Lord's answer would have given them a new thought had they not been prejudiced against him and blinded by their own supposed wisdom. He answered that his kingdom would never appear in the manner in which they expected it. The kingdom which he preached, and in which he invited his followers to joint-heirship, was an invisible kingdom, and they must not expect to see it. "He answered them, and said, The Kingdom of God cometh not with *observation* [outward manifestation]; neither shall they say, Lo here! or, lo there! for the Kingdom of

God is [to be] in your midst."* In a word, he showed that when his kingdom should come, it would be everywhere present and everywhere powerful, yet nowhere visible.

*The Diaglott and Rotherham's translation render this "among you," which is synonymous with "in your midst." It certainly would agree with no theory to insist that the kingdom which Jesus claimed to be about to establish would be within the hearts of the Pharisees, whom he styled hypocrites and whited sepulchres. But this kingdom, when established, will be "in the midst of" or "among" all classes, ruling and judging all.

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Thus he gave them an idea of the spiritual kingdom which he preached; but they were unprepared and received it not. There was a measure of truth in the Jewish expectation concerning the promised kingdom, which will in due time be realized, as will be shown; but our Lord's reference here is to that spiritual phase of the kingdom, which will be invisible. And as this phase of the kingdom will be *first* set up, its presence will be unseen, and for a time unrecognized. The privilege of heirship in this spiritual phase of the Kingdom of God was the only offer then being made, and has been the one hope of our calling during the entire Gospel age, which then began. Hence Jesus referred to it exclusively. (**Luke 16:16**) This will be more clearly seen as we proceed.

It was probably because of this adverse public sentiment, especially among the Pharisees, that Nicodemus came to Jesus by night, being anxious to solve the mystery, yet apparently ashamed to acknowledge publicly that such claims had any weight upon his mind. The conversation between the Lord and Nicodemus (**John 3**), though but partially recorded, gives a somewhat further insight into the character of the Kingdom of God. Evidently the main points of the conversation are mentioned that from these we may readily gather the drift of the whole, which we may reasonably paraphrase as follows:

Nicodemus--"Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." Yet some of your statements seem very inconsistent to me, and I come to ask an explanation. For instance, you and your disciples go about proclaiming, "The kingdom of heaven is at hand"; but you have neither an army, nor wealth, nor influence, and to all appearance this claim is untrue; and in this you seem to be deceiving the people. The Pharisees generally regard you as

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an impostor, but I am sure there must be some truth in your teachings, "for no man can do these miracles that thou doest, except God be with him." The object of my visit is to inquire of what sort, when and whence is this kingdom you proclaim? and when and how is it to be established?

Jesus--Your request to have a full understanding concerning the kingdom of heaven cannot now be answered to your satisfaction; not that I do not know about it fully, but that in your present condition you could not understand or appreciate it, if I would fully explain. "Except a man be *begotten** from above, he cannot *see* [Greek, *eidon*,+ know, or be acquainted with] the kingdom of God."

Even my disciples have as yet very indistinct ideas of the character of the kingdom they are proclaiming. I cannot tell them, for the same reason that I cannot tell you; and

*The Greek word *gennao* and its derivatives, sometimes translated *begotten* and sometimes *born*, really contains both ideas, and should be translated by either one of these two English words, according to the sense of the passage in which it occurs. The two ideas, begetting and birth, are always in the word, so that if the one is stated, the other is always implied, as birth is the natural consequence of begetting, and begetting the natural antecedent to birth. When the active agent with which *gennao* is associated is a male, it should be translated *begotten*; when a female, *born*. Thus in **1 John 2:29; 3:9; 4:7; 5:1,18**, *gennao* should be *begotten*, because God (masculine) is the active agent.

Sometimes, however, the translation is dependent on the nature of the act, whether masculine or feminine. Thus used in conjunction with *ek*, signifying *from* or *out of*, it should be translated *born*. So in **John 3:5,6**, *gennao* should be translated *born*, as indicated by the word *ek*--"out of water," "out of flesh," "out of spirit."

+This same Greek word is translated *consider* in **Acts 15:6**. "The apostles and elders came together for to *consider* [know or understand] this matter." The same word is rendered *behold* in **Rom. 11:22**. "*Behold* [consider, understand] therefore, the goodness and severity of God"; also in **1 John 3:1**--"*Behold* [consider, know, understand] what manner of love the Father hath bestowed upon us."

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they could not understand, for the same reason. But, Nicodemus, one peculiarity of God's dealings is that he requires obedience to the light already possessed before more light is

given; and in the selection of those who shall be accounted worthy to share the kingdom, a manifestation of faith is required. They must be such as are willing to follow God's leading, step by step, often seeing only the one advance step clearly. They walk by faith and not by sight.

Nicodemus--But I do not understand you. What do you mean? "How can a man be begotten when he is old? can he enter a second time into his mother's womb, and be born?" Or do you mean that the repentance preached by "John the Immerser," and signified by baptism in water, is somehow a symbolic *birth*? I notice that your disciples preach and baptize similarly. Is this the new birth necessary to those who would see or enter your kingdom?

Jesus--Our nation is a consecrated nation, a covenant people. They were all baptized into Moses in the sea and in the cloud when they left Egypt. God accepted them in Moses, the mediator of their covenant, at Sinai; but they have forgotten their covenant, some are openly living as publicans and sinners, and many others are self-righteous hypocrites; hence John's preaching and that of my disciples is *repentance*--a return to God and to a recognition of the covenant made; and the baptism of John signifies this repentance and reformation of heart and life, and *not the new birth*. But unless you have more than this you will never see the Kingdom. Except in addition to the reformation symbolized by John's baptism you receive a begetting and birth of the spirit, you cannot see my Kingdom. Repentance will bring you back to a justified condition; in that condition you will be able readily to recognize me as Messiah, the antitype of Moses; and thus consecrating to me you will be *begotten*

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of the Father to a new life and the divine nature, which, if it develop and become quickened, will insure your being *born* a new creature, a spirit being, in the first resurrection; and as such you shall not only see but share the Kingdom.

The change to be wrought by this new birth of the Spirit is truly great, Nicodemus; for that which is born of the flesh is flesh, but that which is born of the Spirit is spirit. Wonder not, then, at my first statement, that you must be *begotten* from above ere you can understand, know and appreciate the things of which you inquire. "Marvel not that I said unto thee, Ye must be born again." The difference between your present condition, born of the flesh, and the condition of those born of the Spirit, who shall enter into or constitute

the kingdom I am preaching, is very great. Let me give you an illustration by which you will gain some idea of the beings who, when born of the Spirit, will constitute this kingdom: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth--so is every one that is born of the Spirit." As the wind blows here and there, you cannot see it, though it exerts an influence all about you. You know not whence it comes nor where it goes. This is as good an illustration as I can give you of those born of the Spirit in the resurrection, those who will "enter into" or constitute the Kingdom which I am now preaching. They will all be as invisible as the wind, and men, not born of the Spirit, will neither know whence they came nor whither they go.

Nicodemus--How can this be?--invisible beings!

Jesus--"Art thou a master in Israel, and knowest not these things?"--that spirit beings can be present, yet invisible? Have you, who attempt to teach others, never read about Elisha and his servant, or about Balaam's ass? and

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the many instances in the Scriptures which illustrate this principle, that spirit beings can be present among men, yet invisible? Furthermore, you are of the Pharisees, who professedly believe in angels as spirit beings. But this illustrates what I told you at first: Except a man be begotten from above, he cannot see [know, become acquainted with, or understand as reasonable] the Kingdom of God and the various things connected with it.

If you would enter into and become a joint-heir with me of that kingdom which I am announcing, you must follow the light, step by step. As you do so, more light will come, and this as rapidly as you will be prepared for it. I have been preaching these things now due which you can understand, and performing miracles, and you acknowledge me to be a teacher come from God, but you have not acted out your faith and openly become my disciple and follower. You must not expect to see more, until you live up to all you do see; then God will give you more light and evidence for the next step. "Verily, verily, I say unto thee, we speak that *we do know*, and testify that we have seen, and ye [Pharisees] receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" It would be useless for me to attempt to tell you of heavenly things, for you would not be convinced and my preaching would seem the more foolish to you. If what I

have taught, which has been of an earthly character, or illustrated by earthly things, which you could and do understand, has not brought conviction enough to your mind to lead you openly to become my disciple and follower, it would be no more convincing to you if I were to tell you of heavenly things, of which you know nothing; for no man has ever ascended into heaven, hence none could corroborate my testimony. I, who descended from heaven, alone

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understand heavenly things. "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man."* A knowledge of the heavenly things can be received only after the begetting of the Spirit; and the heavenly things themselves, when born of the spirit, spirit beings.

Thus it required patience on the Lord's part, in declaring the nature of the kingdom to those whose prejudices and education hindered their seeing anything except distorted views of the earthly phase of it. Nevertheless the selection of a proper class to share Messiah's kingdom proceeded, though but a few were selected from Israel, to whom exclusively it was offered for seven years. As God had foreseen, through their unreadiness for it, and their failure to grasp and comply with the conditions presented, the privilege of sharing in Messiah's kingdom passed from them as a people, only a remnant of whom received it, and came to the Gentiles to take out of them also "a people for his name." And among these also only a remnant, a "little flock," appreciate the privilege and are counted worthy of joint-heirship in his kingdom and glory.

Serious has been the error introduced into the nominal Christian Church, which misinterprets this promised kingdom to mean merely the Church nominal in its present condition, and its work merely a work of grace in the hearts of believers; and to such an extreme has this error been carried that the present unholy alliance and reign of the Church nominal with the world is believed by many to be the reign of the Kingdom of God on the earth. True, there is a sense in which the Church is now the Kingdom of God, and a work of grace is now going on in the hearts of believers; but to consider this all, and to deny a veritable future Kingdom

*The words "*which is in heaven*" (**verse 13**) are not found in the most ancient and reliable MSS.

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of God yet to be established under the whole heavens, in which the will of God will be done as it is in heaven, is to make void and meaningless the strongest and most pointed promises recorded by our Lord and the apostles and prophets, for our encouragement and help in overcoming the world.

In the parables of our Lord, the Church is frequently called the kingdom; and the Apostle speaks of it as the kingdom over which Christ now reigns, saying that God hath translated us out of the kingdom of darkness into the kingdom of his dear Son. We who accept of Christ now recognize his purchased right of dominion, and render him grateful and voluntary obedience before he forcibly establishes it in the world. We recognize the difference between the laws of righteousness, which he will enforce, and the kingdom of darkness supported by the usurper, at present the prince of this world. Faith in God's promises thus changes our allegiance, and we reckon ourselves subjects of the new prince, and, by his favor, joint-heirs with him in that kingdom yet to be set up in power and great glory.

But this fact by no means disannuls the promises that ultimately Christ's kingdom shall be "from sea to sea, and from the river to the ends of the earth" (*Psa. 72:8*); that all nations shall serve and obey him; and that unto him every knee shall bow, of things both in heaven and on earth. (*Dan. 7:27; Phil. 2:10*) Rather, on the contrary, the selection now of the "little flock" confirms those promises.

When the parables of our Lord are carefully examined, it will be found that they clearly teach that the coming or setting up of the Kingdom of God in power is future; and, as a matter of course, not until the King comes. Thus the parable of the young nobleman going into a far country to receive a kingdom and to return, etc. (*Luke 19:11-15*), clearly locates the establishment of the Kingdom at the return of

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Christ. And the message sent by the Lord to the Church long years afterward was, "Be thou faithful unto death, and I will give thee a crown of life." (*Rev. 2:10*) From this it is evident that the kings who will reign with him will not be crowned nor reign as kings in *this* life.

The Church at present, therefore, is not the Kingdom of God set up in power and glory, but in its incipient, embryo condition. And so, indeed, all the expressions of the New

Testament with reference to it teach. The kingdom of heaven now suffers violence at the hands of the world; the King was maltreated and crucified; and whosoever will follow in his footsteps shall suffer persecution and violence in some form. This, it will be observed, is true only of the *real* Church, and not of the nominal one. But the promise is held out that if now we (the Church, the embryo kingdom) suffer with Christ, we also, in due time, when he takes to himself his great power and reigns, shall be glorified and shall reign with him.

James (2:5), in harmony with our Lord's teaching, tells us that God has chosen the poor and despised according to this world's standards, not to reign now, but as "*heirs* of the kingdom which he hath *promised*." The Lord says, "How hardly shall they that have riches enter into the Kingdom of God." (**Mark 10:23**) It is evident that he does not mean the nominal Church, which is now reigning with the world; for the rich are pressed into it. Peter exhorts the heirs of the kingdom to patience, perseverance, virtue and faith, saying: "Brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior, Jesus Christ."

2 Peter 1:10,11

Paul's statement in **Romans 14:17** is supposed by some to refer to a *figurative* kingdom; but when examined in the light of the context, it is evident that the passage means

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simply this: We, brethren, translated now into the kingdom of God's dear Son, have certain liberties as to our food, etc., which we had not as Jews under the law (**verse 14**); yet let us rather not use this liberty if it cause brethren who do not yet realize it to stumble and violate their consciences. Let us not, by our liberty as to our food, ruin our brother for whom Christ died; but let us remember that the privileges of the kingdom, both now and in the future, consist of much greater blessings than liberty as to food; namely, in our liberty as to right-doing, our peace toward God through Christ, and our joy in participating in the holy Spirit of God. These liberties of the kingdom (now and ever) are so great that the minor liberty as to food may well be sacrificed, for the present, for our brother's good.

Thus, no matter from what scripture standpoint we look, the idea that the kingdom promises are mythical deceptions,

or that our present conditions fulfil these promises, is contradicted.

With the early Church, the promises of kingdom honor and joint-heirship with the Master were strong incentives to faithfulness under present trials and persecutions, which they had been forewarned to expect; and in all the words of comfort and encouragement in the Apocalypse, given to the seven churches, none shine out more clearly and forcibly than those which declare, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne"; and, "To him that overcometh will I give power over the nations."

These are promises which could not reasonably be misconstrued to apply to a present work of grace in the heart, nor yet to a reign over the nations in the present life; since they who would overcome must do so by *death* in the service, and thus gain the kingdom honors. **Rev. 20:6**

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But human nature seeks to avoid suffering and is ever ready to grasp honor and power; hence we find that even in the apostles' day some in the Church were disposed to appropriate the promises of future honor and power to the present life, and were beginning to act as though they thought the time had already come for the world to honor and even to obey the Church. The Apostle Paul writes, correcting this error, knowing that such ideas would have an injurious effect upon the Church by cultivating pride and leading away from sacrifice. He says to them, ironically, "Now ye are full, now ye are rich; ye have reigned as kings without us." And then he adds, earnestly, "I would to God ye did reign, that we [persecuted apostles] also might reign with you." (**1 Cor. 4:8**) They were enjoying their Christianity by trying to get out of it and with it as much honor as possible; and the Apostle well knew that if they were *faithful* as followers of the Lord they would be in no such condition. Hence he reminds them that if indeed the long-looked-for reign had begun, *he* also would be reigning no less than they, and of the fact that he by faithfulness was a sufferer for the truth's sake, which was a proof that *their reign* was premature, and a snare rather than a glory. Then, with a touch of irony, he adds, "We [apostles and faithful servants] are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised." I do not write these things merely to shame you:

I have a better and a nobler object--TO WARN YOU; for the path of present honor leads not to the glory and honor *to be* revealed; but present suffering and self-denial are the narrow path to glory, honor, immortality and joint-heirship in the kingdom. Wherefore, I beseech you, be ye *followers of me*. Suffer and be reviled and persecuted now, that you may share with me the crown of life, which the Lord, the righteous judge, will give me at *that day*; and not to me only,

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but unto all those that love his appearing. *1 Cor. 4:10-17*;
2 Tim. 4:8

But, after a great deal of persecution had been faithfully endured by the early Church, theories began to spread to the effect that the mission of the Church was to conquer the world, establish the kingdom of heaven on earth and reign over the nations *before* the Lord's second advent. This laid the foundation for worldly intrigue, pomp and pride, ostentatious show and ceremony in the Church, which was designed to impress, captivate and overawe the world, and which led step by step to the great claims of Papacy that as God's kingdom on earth it had a right to command the respect and obedience to its laws and officers of every kindred, nation, and people. Under this false claim (and they seemingly deceived themselves as well as others) Papacy for a time crowned and uncrowned the kings of Europe, and still claims the authority which it is now unable to enforce.

The same idea through Papacy has come down to Protestantism, which also claims, though more vaguely, that somehow the *reign* of the Church is in progress; and like the Corinthians its adherents are "full" and "rich," and reign "as kings," as graphically described by our Lord. (*Rev. 3:17,18*) Thus it has come to pass that the merely nominal members of the Church--those not really converted, not really wheat, but tares, mere imitations of the wheat--far outnumber the true disciples of Christ. And these are much opposed to every real sacrifice and self-denial, do not suffer persecution for righteousness' [truth's] sake, and at most hold to only a form of fastings, etc., instead. They are really reigning with the world and are not in the line of preparation for sharing in the real kingdom which is to be set up by our Lord at his second presence.

To any careful observer, there is a manifest incongruity between this view and the teaching of Jesus and the

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apostles. They taught that there can be no kingdom until the King comes. (*Rev. 20:6; 3:21; 2 Tim. 2:12*) Consequently the kingdom of heaven must suffer violence *until* that time, when it shall be set up in glory and power.

Two Phases of the Kingdom of God

While it is true, as stated by our Lord, that the Kingdom of God *cometh not*--does not make its first appearance--with outward show, in due time it is to be made manifest to all by outward, visible and unmistakable signs. When fully set up, the Kingdom of God will be of two parts, a spiritual or heavenly phase and an earthly or human phase. The spiritual will always be invisible to men, as those composing it will be of the divine, spiritual nature, which no man hath seen nor can see (*1 Tim. 6:16; John 1:18*); yet its presence and power will be mightily manifested, chiefly through its human representatives, who will constitute the earthly phase of the Kingdom of God.

Those who will constitute the spiritual phase of the kingdom are the overcoming saints of the Gospel age--the Christ, head and body--glorified. Their resurrection and exaltation to power precedes that of all others, because through this class all others are to be blessed. (*Heb. 11:39,40*) Theirs is the *first resurrection*. (*Rev. 20:5**) The great work before this glorious anointed company--the Christ--

*In this verse the words "*But the rest of the dead lived not again until the thousand years were finished*" are spurious. They are not found in the oldest and most reliable Greek MSS, the Sinaitic, Vatican Nos. 1209 and 1160, nor the Syriac MS. We must remember that many passages found in the modern copies are *additions* which do not properly belong to the Bible. Since commanded not to add to the Word of God, it is our duty to repudiate such additions as soon as their spurious character is established. The words indicated probably crept into the text by accident, in the fifth century; for no MS of earlier date (either Greek or Syriac) contains this clause. It was probably at first merely a *marginal comment* made by a reader, expressive

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necessitates their exaltation to the divine nature: no other than divine power could accomplish it. Theirs is a work pertaining not only to this world, but to all things *in*

heaven and in earth--among spiritual as well as among human beings. *Matt. 28:18; Col. 1:20; Eph. 1:10; Phil. 2:10; 1 Cor. 6:3*

The work of the earthly phase of the Kingdom of God will be confined to this world and to humanity. And those so highly honored as to have a share in it will be the most exalted and honored of God among men. These are the class referred to in Chapter VIII (A145), whose judgment

of his thought upon the text, and copied into the body of the text by some subsequent transcriber who failed to distinguish between the text and the comment.

However, the repudiation of this clause is not essential to the "Plan" as herein set forth; for the rest of the dead--the world at large--will not *live* again in the full sense, in the perfect sense that Adam *lived* before he sinned and came under the sentence "*dying* thou shalt die." Perfect life without weakness or dying is the only sense in which God recognizes the word *life*. From his standpoint all the world has already lost life, is dying, and might now be more properly described as *dead* than as *alive*. *2 Cor. 5:14; Matt. 8:22*

The word *resurrection* (Greek, *anastasis*) signifies *raising up*. As related to man, it signifies *raising up* man to that condition from which he fell, to full perfection of manhood--the thing lost through Adam. The perfection *from which* our race fell is the perfection *to which* they will gradually rise, during the Millennial age of restitution or resurrection (raising up). The Millennial age is not only the age of trial, but also the age of blessing, and through resurrection or restitution to *life* all that *was lost* is to be restored to all who, when they know and have opportunity, gladly obey. The process of resurrection will be a gradual one, requiring the entire age for its full accomplishment; though the mere awakening to a measure of life and consciousness, as at present enjoyed, will of course be a momentary work. Consequently it will not be until the thousand years are finished that the race will have fully attained the complete measure of life lost in Adam. And since anything short of perfect life is a condition of partial death, it follows that, although the above words are no part of the inspired record, it would be strictly true to say that the rest of *the dead* *will not live* again (will not regain the fulness of life lost) until the thousand years of restitution and blessing are complete.

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day was previous to the Gospel age. Having been tried and found faithful, in the awakening they will not be brought forth to judgment again, but will at once receive the reward of their faithfulness--an instantaneous resurrection to perfection as *men*. (Others than these and the spiritual class will be *gradually* raised to perfection during that

Millennial age.) Thus this class will be ready at once for the great work before it as the human agents of the Christ in restoring and blessing the remainder of mankind. As the spiritual nature is necessary to the accomplishment of the work of Christ, so perfect human nature is appropriate for the future accomplishment of the work to be done among men. These will minister among and be seen of men, while the glory of their perfection will be a constant example and an incentive to other men to strive to attain the same perfection. And that these ancient worthies will be in the human phase of the kingdom and seen of mankind is fully attested by Jesus' words to the unbelieving Jews who were rejecting him. He said, "Ye shall see Abraham, Isaac, and Jacob, and all the prophets, in the Kingdom of God." It should be noticed also, that the Master does not mention that he or the apostles will be visible with Abraham. As a matter of fact, men will see and mingle with the earthly phase of the kingdom, but not with the spiritual; and some will, no doubt, be sorely vexed to find that they rejected so great an honor.

We are not given explicit information as to the exact manner in which these two phases of the heavenly kingdom will harmoniously operate; but we have an illustration of the manner in which they *may* operate, in God's dealings with Israel through their representatives, Moses, Aaron, Joshua, the prophets, etc.--though the coming manifestations of divine power will far exceed those of that typical

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age; for the work of the coming age comprises the awakening of all the dead and the restoration of *the obedient* to perfection. This work will necessitate the establishment of a perfect government among men, with perfect men in positions of control, that they may rightly order the affairs of state. It will necessitate the appointment of proper educational facilities of every character, as well as philanthropic measures of various kinds. And this noble work of thus elevating the race by sure and steady steps (under the direction of the unseen spiritual members of the same kingdom) is the high honor to which the ancient worthies are appointed, and for which they will come forth prepared soon after the final wreck of the kingdoms of this world and the binding of Satan, their prince. And as the divinely honored representatives of the heavenly kingdom, they will soon receive the honor and cooperation of all men.

To gain a place in the earthly phase of the kingdom of

God will be to find the gratification of every desire and ambition of the perfect human heart. It will be a glorious and satisfying portion from the first entrance into it, and yet the glory will accumulate as time advances and the blessed work progresses. And when, at the end of a thousand years, the great work of restitution is accomplished by the Christ (in great measure through the agency of these noble human co-workers); when the whole human race (except the incorrigible --**Matt. 25:46; Rev. 20:9**) stands approved, without spot, or wrinkle, or any such thing, in the presence of Jehovah, these who were instrumental in the work will shine among their fellowmen and before God and Christ and the angels, as "the stars forever and ever." (**Dan. 12:3**) Their work and labor of love will never be forgotten by their grateful fellowmen. They will be held in everlasting remembrance. **Psa. 112:6**

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But great as will be the accumulating glory of those perfect men who will constitute the earthly phase of the kingdom, the glory of the heavenly will be the glory that excelleth. While the former will shine as the stars forever, the latter will shine as the brightness of the firmament--as the sun. (**Dan. 12:3**) The honors of heaven as well as of earth shall be laid at the feet of the Christ. The human mind can approximate, but cannot clearly conceive, the glory to be revealed in the Christ through the countless ages of eternity. **Rom. 8:18; Eph. 2:7-12**

It is through these two phases of the kingdom that the promise to Abraham is to be verified--"In thee and in thy seed shall all the families of the earth be blessed." "Thy seed shall be as the sand of the sea, *and* as the stars of heaven"--an earthly and a heavenly seed, both God's instruments of blessing to the world. Both phases of the promises were clearly seen and intended by God from the beginning, but only the earthly was seen by Abraham. And though God selected from the natural seed the chief of the spiritual class (the apostles and others), and proffered the chief blessing, the spiritual, to all of that nation living in the due time for that heavenly call, this was just so much beyond what Abraham ever saw in the covenant--favor upon favor.

Paul (**Rom. 11:17**) speaks of the Abrahamic covenant as a root out of which fleshly Israel grew *naturally*, but into which the Gentile believers were *grafted* when the natural branches were cut off because of unbelief. This proves the double fulfilment of the promise in the development of the

two seeds, earthly (human) and heavenly (spiritual), which will constitute the two phases of the kingdom. This root-covenant bears these two distinct kinds of branches, each of which in the resurrection will bear its own distinct kind of perfect fruitage--the human and spiritual classes in kingdom power. In order of development it was first the natural

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(earthly), afterward the heavenly rulers; but in order of grandeur of position and time of instalment, it will be first the spiritual, afterward the natural; and so there are last which shall be first, and first which shall be last. ***Matt. 19:30; Luke 16:16***

The promise made to Abraham, to which Stephen refers (***Acts 7:5***), and in which Israel trusted, was earthly: it related to the *land*. God "promised that he would give it to him for a possession," said Stephen. And God said to Abraham, "Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward; for all the *land* which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed be numbered. Arise, walk through the land, in the length of it and in the breadth of it; for I will give it unto thee." (***Gen. 13:14-17***) Stephen shows that this promise *must yet* be fulfilled; for he declares that God gave Abraham "none inheritance in it [in the land], no, not so much as to set his foot on."

The Apostle, writing of this same class of ancient worthies --Abraham among others--agrees with Stephen's statement that the promise to Abraham has not yet been fulfilled; and he goes further and shows that those earthly promises cannot and will not be fulfilled until the still higher heavenly promises concerning the Christ (Head and body) are fulfilled. He says of them: These all died in faith, not [i.e., without] having received [the fulfilment of] the promise, God having provided some better thing for us [the Christ], that *they* without *us* should not be made perfect. (***Heb. 11:13,39,40***) Thus is shown again that the Redeemer and Restorer is spiritual, having given up the human a sacrifice for all, and that from this spiritual class when highly exalted all blessings must proceed, whoever

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may be honored as its instruments or agents. ***Rom. 12:1;***

Gal. 3:29

The earthly phase of the kingdom is thus seen to be Israelitish; and around this fact cluster those many prophecies which relate to the prominence of that nation in God's plan for the future blessing of the world, when their tabernacle, fallen in the dust, shall be restored, and Jerusalem shall be a praise in the whole earth. We find statements by both prophets and apostles which clearly indicate that in the times of restitution Israel as a nation will be the first among the nations to come into harmony with the new order of things; that the earthly Jerusalem will be rebuilt upon her old heaps; and that their polity will be restored as in the beginning under princes or judges. (*Isa. 1:26; Psa. 45:16; Jer. 30:18*) And what could be more reasonably expected than that Israel should first of all rejoice to recognize the prophets and patriarchs? and that their acquaintance with and long discipline under the law should have prepared them for tractability and obedience under the authority of the kingdom? And while Israel will be the first of the nations to be recognized and blessed, it is written also of Israel that "The Lord shall save the tents of Judah first."

We do not deem it of importance to enter into a discussion as to where the "lost tribes" of Israel are to be sought. It may or may not be true, as some claim, that those "lost tribes" are traceable to certain civilized nations of the present day. But though some of the suggested proofs are not unreasonable, yet, as a whole, it is largely inference and guess-work. But should it yet be clearly demonstrated that some of the civilized nations are descendants of the lost tribes, it would prove *no advantage* to them under the "heavenly" "high calling," which, since their national rejection, knows no difference between Jew and Greek, bond and free. Should such evidence ever become

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clear (which as yet it is not), it would be in perfect harmony with the prophecies and promises relating to that nation yet awaiting fulfilment in and under the earthly phase of the kingdom.

Natural attachment, as well as a still surviving measure of trust in the long unfulfilled promises, and all their natural prejudices, will be favorable to Israel's general and speedy acceptance of the new rulers; while their habits of measurable obedience to the law will also be favorable to their speedy harmony with the principles of the new government.

As Jerusalem was the seat of empire under the typical Kingdom of God, it will again occupy the same position, and be "the city of the Great King." (*Psa. 48:2; Matt. 5:35*) A city is a symbol of a kingdom or dominion, and so God's Kingdom is symbolized by the New Jerusalem, the new dominion coming from heaven to earth. At first it will consist of only the spiritual class, the Bride of Christ, which, as seen by John, will gradually come down to earth; that is, it will gradually come into power as the present empires break in pieces, during the Day of the Lord. In due time, however, the earthly phase of this city or government will be established, parts or members of which will be the ancient worthies. There will not be two cities (governments), but one city, one heavenly government, the one for which Abraham looked, "a city which hath foundations"--a government established in righteousness, being founded upon the sure rock foundation of the righteousness of Christ the Redeemer, the value of man's ransom which he gave, and the firmness of divine justice, which can no more condemn the redeemed than it could previously excuse the guilty.

Rom. 8:31-34; 1 Cor. 3:11

Glorious City of Peace! whose walls signify salvation, protection and blessing to all who enter it, whose foundations

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laid in justice can never be moved, and whose builder and designer is God! It is in the light which will shine from this glorious city (kingdom) of God that the nations (people) will walk on the highway of holiness, up to perfection and to full harmony with God. ***Rev. 21:24****

When mankind reaches perfection at the close of the Millennial age, as already shown, they will be admitted into membership in the Kingdom of God and given the entire control of earth as at first designed--each man a sovereign, a king. This is clearly shown in the symbolic prophecy of John (***Rev. 21:24-26***); for in vision he not only saw the people walk in the light of it, but he saw the *kings* enter it in glory; yet none could enter who would defile it. None can become identified with that city (kingdom) who has not first been thoroughly tested; none who would work, or love to work, deceit and unrighteousness; only those whom the Lamb will write as worthy of life everlasting, and to whom he will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you."

It should be remembered, then, that though undoubtedly the literal city of Jerusalem will be rebuilt, and though

probably it will become the capital of the world, yet many prophecies which mention Jerusalem and its future glories refer, under that as a symbol, to the Kingdom of God to be established in great splendor.

Concerning the future glory of the earthly phase of the kingdom as represented in Jerusalem, the prophets speak in glowing terms, saying: "Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted

*The following words are omitted from this verse by the most authentic ancient manuscripts, viz., "*of them which are saved,*" also "*and honor.*" The latter words are also lacking from **verse 26**.

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his people, he hath redeemed Jerusalem." "Behold, I create Jerusalem a rejoicing, and her people a joy." "Rejoice ye with Jerusalem and be glad with her,...that ye may be delighted with the abundance of her glory; for saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream." "At that time they shall call Jerusalem the throne of the Lord, and all nations shall be gathered unto it." "And many people shall go and say, Come ye, and let us go up to the mountain [kingdom] of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion [the spiritual phase] shall go forth the law, and the word of the Lord from Jerusalem"--the earthly phase.

Isa. 52:9; 65:18; 66:10-12; Jer. 3:17; Isa. 2:3

When considering the many precious promises of future blessing made to Israel, and expecting an accurate fulfilment of them to that people, it is proper that we should remember that as a people they are typical, as well as actual.

In one aspect they are typical of the whole world of mankind; and their Law Covenant, of obedience and life, was typical of the New Covenant to be established with the world during the Millennial and future ages.

The blood of atonement under their typical covenant, and the priesthood which applied it to that nation, typified the blood of the New Covenant and the Royal Priesthood which will, during the Millennium, apply its cleansings and blessings to the whole world. Thus their priesthood typified the Christ, and that nation typified all for whom the real sacrifice was made, and to whom the real blessings will come--"every man," "the whole world."

Then let us remember that though the future blessings, like the past, will be to the Jew first, and also to the Gentile,

it will be in the matter of time only that the Jews will have the precedence to divine favor; and this we have shown would be a natural consequence of their training under the

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Law, which in due time will serve its purpose to bring them to Christ. Though it brought only a remnant of them at the first advent, it will bring them as a people at the second advent, and as a people they will be a first-fruit among the nations. Ultimately every blessing promised to Israel, except those pertaining to the elected classes, will have, not only its actual fulfilment in that people, but also its antitypical fulfilment in all the families of the earth. Under that government "God will render to every man according to his deeds--glory, honor, and peace to every man that worketh good, to the Jew first, and also to the Gentile; for there is no respect of persons with God." **Rom. 2:6,10,11**

The Apostle Paul calls our attention specially to the sureness of God's promises to Israel in the future, and shows what favors they lost by unbelief, and what favors are still sure. He says that it was because of pride, hardness of heart and unbelief that Israel as a people had *not obtained* that for which they sought--the chief place in divine favor and service. Paul's reference here is not to all the generations of Israel, from Abraham down, but to those generations living at the time of the first advent; and his words would apply to all their generations which have lived during the Gospel age, the age wherein the chief favor has been offered--the high calling to the divine nature and joint-heirship with Jesus. This favor Israel as a people has failed to recognize and lay hold of. And though God visited the Gentiles and called many of them through the gospel, they, like fleshly Israel, will fail to obtain the heavenly prize. Nevertheless, a class, a remnant, a little flock from among all the called ones, heeds the call, and, by obedience and self-sacrifice, makes its calling and election sure. Thus what Israel as a people failed to obtain, and what the nominal Christian Church also fails to obtain, is given to the elect or selected class, the faithful--"body of Christ"--elect or chosen (according

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to the foreknowledge of God) through sanctification of the spirit and belief of the truth. **2 Thess. 2:13;**
1 Pet. 1:2

But though, through the rejection of Messiah, Israel did

lose all this special favor, yet Paul shows that this did not prove them entirely cut off from favor; for they still had the same privilege of being grafted into Christ and the spiritual favors which the rest of mankind enjoyed, if, during the time that call was being made, they accepted in faith; for, argues Paul, God is as able to graft them in again as to graft in wild branches, and as willing, if they continue not in unbelief.

Rom. 11:23,24

Moreover, Paul argues that though Israel lost the chief blessing, "which he seeketh for," the chief place in God's kingdom, yet it remains that great promises are still due to be fulfilled toward that people; for, he reasons, God's gifts, callings, covenants and promises are not to be turned aside unfulfilled. God knew the end from the beginning; he knew that Israel would reject Messiah; and his unequivocal promises to them in view of this knowledge give us assurance that Israel is yet to be used of the Lord in service, as his agency in blessing the world, though "Israel hath not obtained that which he seeketh for"--the chief favor. Paul then proceeds to show that God's covenant promises to Israel were of such a nature as to leave it open and indefinite whether as a people they would be the heavenly or the earthly seed--whether they would inherit and fulfil the higher or the lower service mentioned in the promises. God kept secret the higher spiritual favor until due time, and the promises made to them mentioned the earthly favor only, though He favored them by the first offer of the spiritual favors also, and so offered them more than he had ever promised. In a word, the heavenly promises were hidden in the earthly. These promises, says Paul, cannot fail, and the

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offering of the hidden favor first, and Israel's blind rejection of it, in no way invalidates or disannuls the other feature of the promise. Hence he declares that though Israel as a nation is cast off from favor during the time the Bride of Christ is being selected from both Jews and Gentiles, yet the time will come when, the Deliverer (Christ, Head and body) being complete, divine favor will return to fleshly Israel, and the glorious Deliverer will turn away ungodliness from Jacob,* and so all Israel will be saved [recovered to favor], as it is written by the prophet. The Apostle's words are:

"Brethren, that you may not be conceited with yourselves, I wish you not to be ignorant of this secret, that hardness in some measure has happened to Israel *until* the fulness

of the Gentiles may come in [until the full number selected from the Gentiles has been completed]. And then all Israel will be saved, as it has been written, 'The Deliverer [Christ, Head and body] shall come out of Zion and shall turn away ungodliness from Jacob.' And 'This is the covenant with them from me, when I shall take away their sins.' In relation to the GLAD TIDINGS, indeed, they are enemies on your account; but in regard to the election they are [still] beloved on account of the fathers, because the gracious gifts and calling of God are not things to be repented of. Besides, as you [Gentiles] were once disobedient to God, but have now obtained mercy by their disobedience; so also, now, these have disobeyed so that they may obtain mercy through *your* mercy [at the hands of the glorified Church]. For God shut up together all, for disobedience, that he might have mercy on all. [Compare **Rom. 5:17-19**.] O the depth of the riches and wisdom and knowledge of God."

Rom. 11:25-33

*Spiritual Israel is never called "Jacob."

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Heirs of the Kingdom

"Who shall ascend into the hill [literally *mountain*, symbol of kingdom] of Jehovah? or who shall stand in his holy place [temple]? He that hath clean hands and a pure heart."

Psa. 24:3,4

The city of Jerusalem was built upon a mountain top--a double top; for it was separated by the valley Tyropoeon into two parts. Still it was one city, surrounded by one wall, with bridges connecting the two divisions. On one of these mountain tops the Temple was built. This might be understood to symbolize the union of the kingly and the priestly qualities in the glorified Church; or, the one Kingdom of God with its two phases--the spiritual temple, not of earthly origin, but of a new, heavenly or spiritual nature (**Heb. 9:11**), separate from, yet united with, the earthly phase.

David appears to refer to the two places. It was an honor to be of the city at all, and a still greater honor to ascend into the holy temple, into the sacred precincts of which only the priests were permitted to enter. And David shows that purity of life and honesty of heart are necessary to any who would attain either honor. They that would be of the Royal

Priesthood are exhorted to purity, even as the high priest of our profession is pure, if they would be accounted worthy of joint-heirship with him. And he that hath this hope in him purifieth himself, even as he is pure. This, as already shown, is a purity of *intent*, reckoned to us as absolute or actual purity, Christ's imputed purity supplying our unavoidable deficiency, and compensating for our unavoidable weaknesses, while we walk *after* the spirit and not *after* the flesh.

But let it not be forgotten that purity, sincerity, and entire consecration to God are essential to all those who would enter the Kingdom of God in either phase. It was thus with those ancient worthies who will inherit the earthly phase of

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the kingdom under Christ. They loved righteousness and hated iniquity, and were deeply grieved and penitent when overtaken by a fault, or stumbled by a weakness or besetment. So, too, it has been with the faithful of the Gospel age; and so it will be with all in the Millennial age, when the spirit of God, the spirit of truth, is poured upon all flesh. The overcomers of that age will also need to strive for purity of heart and life, if they would have a right under God's arrangement to enter into the city--the kingdom prepared for them from the foundation of the world--the original dominion restored.

The Iron Rule

Many erroneously suppose that when Christ's Millennial Kingdom is inaugurated every one will be pleased with its ruling. But not so. Its regulations will be far more exacting than those of any previous government, and the liberties of the people will be restricted to a degree that will be galling indeed to many now clamoring for an increase of liberty. Liberty to deceive, to misrepresent, to overreach and to defraud others, will be entirely cut off. Liberty to abuse themselves or others in food or in drink, or in any way to corrupt good manners, will be totally denied to all. Liberty or license to do wrong of any sort will not be granted to any. The only liberty that will be granted to any will be the true and glorious liberty of the sons of God--liberty to do good to themselves and others in any and in every way; but nothing will be allowed to injure or destroy in all that Holy Kingdom. (*Isa. 11:9; Rom. 8:21*) That rule will consequently be felt by many to be a severe one, breaking up

all their former habits and customs, as well as breaking up present institutions founded upon these false habits and false ideas of liberty. Because of its firmness and vigor, it is symbolically called an iron rule--"He shall rule them with

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a rod of iron." (Compare *Rev. 2:26,27; Psa. 2:8-12 and 49:14.*) Thus will be fulfilled the statement, "Judgment will I lay to the line and righteousness to the plummet. And the hail [righteous judgment] shall sweep away the refuge of lies, and the waters [truth] shall overflow the hiding place," and every hidden thing shall be revealed. *Isa. 28:17; Matt. 10:26*

Many will feel rebellious against that perfect and equitable rule because accustomed in the past, under the rule of the present prince, to lord it over their fellow mortals, and to live wholly at the expense of others without rendering compensating service. And many and severe will be the stripes which a present life of self-indulgence and gratification will *naturally* demand and receive under that reign, before such will learn the lessons of that kingdom--equity, justice, righteousness. (*Psa. 89:32; Luke 12:47,48*) The lesson on this subject comes first to the living generation, and is near at hand. *James 5*

But, blessed thought! when the Prince of Life has put in force the laws of righteousness and equity with an iron rule, the masses of mankind will learn that "Righteousness exalteth a nation, but sin is a reproach to any people." They will learn that God's plan and laws are best in the end for all concerned, and ultimately they will learn to *love* righteousness and hate iniquity. (*Psa. 45:7; Heb. 1:9*) All who under that reign have not learned to love the right will be counted unworthy of lasting life and will be cut off from among the people. *Acts 3:23; Rev. 20:9; Psa. 11:5-7*

The Kingdom Everlasting

"Jehovah shall be King over all the earth in that day." (*Zech. 14:9*) The kingdom which Jehovah will establish in the hands of Christ during the Millennium will be Jehovah's kingdom, but it will be under the direct control of

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Christ, as his vicegerent, in much the same manner as the Southern States were dealt with after the Rebellion by the

United States government. The Southern States for a while were not permitted to govern themselves by electing their own officers, lest they should not conform to the Constitutional laws of the Union; but governors, with full power to act, were placed in control for the purpose of reconstructing those state governments and bringing them back into full harmony with the central government. Thus the special reign of Christ over the affairs of earth is for a limited time and for a particular purpose, and it will terminate with the accomplishment of that purpose. Man, through rebellion, forfeited his God-given rights--among others, self-government in harmony with Jehovah's laws. God, through Christ, redeems all those rights, and secures the right for man not only to return personally to his former estate, but also to return to his former office as king of earth. But to bring man back, as God designs, in the way best suited to impress the lesson of present experience--namely, by requiring him to put forth effort toward his own recovery --will require a strong, a perfect government. And this honor of completing man's recovery, the right to which he died to secure, is conferred upon Christ; and "he must reign *until* he hath put all enemies under his feet"--until none exist who do not recognize, honor and obey him. Then, having accomplished his mission as regards the reconstruction or restitution of mankind, he will deliver up the kingdom to God, even the Father, and mankind will deal directly, as at first, with Jehovah--the mediation of the man Christ Jesus having accomplished fully and completely the grand work of reconciliation. *1 Cor. 15:25-28*

The kingdom, when delivered up to the Father, will still be the Kingdom of God, and the laws will always be the

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same. All mankind, then perfectly restored, will be capable of rendering perfect obedience, in letter as well as in spirit; while now, the spirit of obedience or endeavor to observe God's law is all of which men are capable. The full letter of that perfect law would condemn them at once to death. (*2 Cor. 3:6*) Our acceptableness now is only through Christ's ransom.

Until actually perfect, "It is a fearful thing to fall into the hands of the living God." (*Heb. 10:31*) Now, and until actually perfect, none could stand before the law of exact justice: all need the mercy provided freely under Christ's merit and sacrifice. But when Christ delivers up the kingdom to the Father, he will present them *faultless* before him, fit and

able to enjoy everlasting blessedness under Jehovah's perfect law. All fearfulness will then be gone, and Jehovah and his restored creatures will be in perfect harmony, as at first.

When, in the end of the Millennial age, Christ delivers up the dominion of earth to the Father, he does so by delivering it to mankind as the Father's representatives, who were designed from the first to have this honor. (*1 Cor. 15:24; Matt. 25:34*) Thus the Kingdom of God lasts forever.

And so we read in our Lord's words: "Then shall the King say to them on his right hand [those who, during the Millennial reign, will have attained the position of favor by harmony and obedience], Come, ye blessed of my Father [you whom my Father designs thus to bless], inherit the kingdom *prepared* FOR YOU from the foundation of the world."

This kingdom and honor prepared for man should not be confounded with that still higher kingdom and honor prepared for the Christ, which were "ordained *before* the world unto *our* glory" (*1 Cor. 2:7*), and to which we were chosen in Christ *before* the foundation of the world. And though the *special* intervention and reign of the Christ over

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earth will close, as foreshown, we must not conclude that Christ's glory and dominion and power will then cease. Nay, Christ is associated forever with all the divine glory and power at the right hand of Jehovah's favor; and his Bride and joint-heir will forever share his increasing glory. What wondrous works in other worlds await the power of this highly exalted agent of Jehovah, we will not here surmise, further than to suggest the infinitude and activity of divine power, and the boundlessness of the universe.

Truly, then, in whatever phase of the kingdom our interest centers, it is "the desire of all nations"; for under it all will be blessed. Hence, all may earnestly long for that time; and all may well pray, "Thy Kingdom come, thy will be done on earth as it is in heaven." It is for this that ignorantly the whole creation has long been groaning and waiting --waiting for the manifestation of the Sons of God, the kingdom which will crush out evil and bless and heal all nations.

Rom. 8:19; 16:20

STUDY XV

THE DAY OF JEHOVAH

The "Day of Jehovah," the "Day of Vengeance," the "Day of Wrath"--A Time of Great Trouble--Its Cause--The Bible's Testimony Regarding it--Its Fire and Storm, Its Shaking and Melting, Shown to be Symbolic --David's Testimony--The Revelator's Testimony--The Present Situation and the Future Outlook as Viewed by the Opposing Parties, Capitalists and Wage-Workers--A Remedy Which Will Not Succeed-- The Veil Lifted and Light Admitted Just in Due Time--The Proof of This--The Condition of the Saints During the Trouble, and Their Proper Attitude Toward It.

THE "Day of Jehovah" is the name of that period of time in which God's kingdom, under Christ, is to be gradually "set up" in the earth, while the kingdoms of this world are passing away and Satan's power and influence over men are being bound. It is everywhere described as a dark day of intense trouble and distress and perplexity upon mankind. And what wonder that a revolution of such proportions, and necessitating such great changes, should cause trouble. Small revolutions have caused trouble in every age; and this, so much greater than any previous revolution, is to be a time of trouble such as never was since there was a nation --no, nor ever shall be. *Dan. 12:1; Matt. 24:21,22*

It is called the "Day of Jehovah" because, though Christ, with royal title and power, will be present as Jehovah's representative, taking charge of all the affairs during this day of trouble, it is more as the General of Jehovah, subduing all things, than as the Prince of Peace, blessing all. Meantime, as false and imperfect views and systems fall, the standard of the new King will rise, and eventually he shall

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be recognized and owned by all as King of kings. Thus it is presented by the prophets as Jehovah's work to *set up* Christ's dominion: "*I will give thee the Gentiles for thine inheritance, and the uttermost parts of the earth for thy possession.*" (*Psa. 2:8*) "In the days of these kings shall the God of heaven set up a kingdom." (*Dan. 2:44*) The Ancient of

days did sit, and there was brought before him one like unto a son of man, and there *was given him* a dominion, that all kingdoms should serve and obey him. (*Dan. 7:9,13,14,22,27*) Added to these is Paul's statement that, when Christ shall accomplish the object of his reign, "then shall the Son also himself be subject unto him [the Father] that PUT ALL THINGS UNDER HIM." *1 Cor. 15:28*

This period is called the "Day of Vengeance of our God," and a "Day of Wrath." (*Isa. 61:2; 63:1-4; Psa. 110:5*) And yet the mind that grasps only the idea of anger, or supposes divine malice, seriously errs. God has established certain laws, in harmony with which he operates, and those who from any cause come into conflict with these reap the penalty or wrath of their own course. God's counsel to mankind has been continually rejected, except by the few; and, as we have shown, he permitted them to have their own way and to drop him and his counsels from their hearts. (*Rom. 1:28*) He then confined his special care to Abraham and his seed, who professed to desire his way and his service. Their hardness of heart as a people, and the insincerity of their hearts toward God, not only naturally prevented them from receiving Messiah, but just as naturally prepared them for and led them into the trouble which terminated their national existence.

And so the light borne in the world during the Gospel age by the true Church of Christ (the class whose names are written in heaven) has borne witness to the civilized world

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of the difference between right and wrong, good and evil, and of a coming time in which the one will be rewarded and the other punished. (*John 16:8-11; Acts 24:25*) This would have had a wide influence upon men had they heeded the Lord's instruction, but, willful as ever, they have profited little by the advice of the Scriptures, and the trouble of the Day of the Lord will come as a consequence of the neglect. Again, it may be said to be the wrath of God inasmuch as it comes through disregard of his counsels, and as a reward of unrighteousness. Nevertheless, viewed in another light, the trouble coming upon the world is the natural or legitimate result of sin, which God foresaw, and against which his counsels would have protected them, had they been followed.

While God's message to the Church has been, "Present your bodies a living sacrifice" (*Rom. 12:1*), his message to the world has been, "Keep thy tongue from evil, and thy

lips from speaking guile; depart from evil and do good; seek peace and pursue it." (*Psa. 34:13,14*) Few have heeded either message. Only a little flock sacrificed; and as for the world, though it nailed up the motto, "Honesty is the best policy," it has neglected in general to practice it. It heeded rather the voice of avarice--Get all you can of riches and honor and power in this world, no matter what the method by which you obtain it, and no matter who loses by your gain. In a word, the trouble of this Day of the Lord would not come, could not come, if the principles of God's law were observed to any considerable extent. That law briefly summed up is--Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself. (*Matt. 22:37-39*) It is because the depraved or carnal mind is opposed to this law of God, and is not subject to it, that, as a natural consequence, the trouble will come, as reaping after sowing.

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The carnal or depraved mind, so far from loving its neighbor as itself, has always been selfish and grasping--often leading even to violence and murder to get for self the things possessed by others. However exercised, the selfish principle is always the same, except as governed by circumstances of birth, education and surroundings. It has been the same in every age of the world, and will be, until, by the *force* of the iron rule of Messiah, not might nor greed, but love, will decide what is RIGHT, and *enforce* it, until all may have opportunity to learn the superior benefits of the rule of righteousness and love as compared with that of selfishness and might; until, under the influence of the sunlight of truth and righteousness, the selfish, stony heart of man will become once more as when God pronounced it "very good"--a heart of flesh. *Ezek. 36:26*

Looking back, we can see without difficulty how the change from Godlike love and kindness to hard selfishness came about. The circumstances tending to promote selfishness were encountered as soon as man, through disobedience, lost the divine favor and was exiled from his Eden home, where his every want had been bountifully supplied. As our condemned parents went forth and began the battle of life, seeking to prolong existence to its farthest limit, they were met at once with thorns and briars and thistles and sterile ground; and the contending with these produced weariness and the sweat of face which the Lord had declared. Gradually the mental and moral qualities began to dwarf from lack of exercise, while the lower qualities

retained fuller scope from constant exercise. Sustenance became the principal aim and interest of life; and its cost in labor became the standard by which all other interests were estimated, and Mammon became master of men. Can we wonder that under such circumstances mankind became selfish, greedy and grasping, each striving for most--first of

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the necessities, and secondly of the honors and luxuries bestowed by Mammon? It is but the natural tendency of which Satan has taken great advantage.

During past ages, under various influences (among others, ignorance, race prejudices, and national pride), the great wealth of the world has generally been in the hands of the few--the rulers--to whom the masses rendered slavish obedience as to their national representatives, in whose wealth they felt a pride and an interest as their own representatively. But as the time drew near in which Jehovah designed to bless the world through a Restitution at the hands of Messiah, he began to lift up the veil of ignorance and superstition, through modern facilities and inventions; and with these came the general elevation of the people and the decreasing power of earthly rulers. No longer is the wealth of the world in the hands of its kings, but chiefly among the people.

Though wealth brings many evils, it also brings some blessings: the wealthy obtain better educations--but thus they are lifted intellectually above the poorer people and become more or less associated with royalty. Hence an aristocracy exists which has both money and education to back it, and to assist in its avaricious struggle to get all it can and to keep self in the front rank at any cost.

But, as intelligence spreads, as the people take advantage of educational facilities, now so abundant, they begin to *think* for themselves; and with the self-esteem and selfishness in them led on by *a little* learning--sometimes a dangerous thing--they fancy that they see ways and means by which the interests and circumstances of all men, and especially their own, can be promoted at the cost of the fewer numbers in whose hands the wealth now lies. Many of these, doubtless, honestly believe that the conflicting interests of Mammon's worshipers (themselves on one side, and

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the wealthy on the other) could be easily and fairly adjusted; and no doubt they feel that were they wealthy they would be very benevolent, and quite willing to love their neighbors as themselves. But they evidently deceive themselves; for in their present condition very few indeed manifest such a spirit, and he that would not be faithful in the use of a little of this world's goods would not be faithful if he had greater riches. In fact, circumstances prove this; for some of the hardest hearted and most selfish among the wealthy are those who have risen suddenly from the humble walks of life.

On the contrary, while by no means excusing but reproving covetousness and grasping selfishness on the part of all classes, it is but proper to notice that the provision made for the sick and helpless and poor, in the way of asylums, hospitals, poor-houses, public libraries, schools and various other enterprises for the good and comfort of the masses, rather than of the wealthy, is maintained mainly by taxes and donations from the rich. These institutions almost always owe their existence to the kindhearted and benevolent among the rich, and are matters which the poorer classes have neither the time, nor generally the necessary education or interest, to bring into successful operation.

Nevertheless, today sees a growing opposition between the wealthy and laboring classes--a growing bitterness on the part of labor, and a growing feeling among the wealthy that nothing but the strong arm of the law will protect what they believe to be *their rights*. Hence, the wealthy are drawn closer to the governments; and the wage-working masses, beginning to think that laws and governments were designed to aid the wealthy and to restrain the poor, are drawn toward Communism and Anarchy, thinking that their interests would best be served thereby, and not realizing that the worst government, and the most expensive, is vastly better than no government at all.

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Many scriptures clearly show that this will be the character of the trouble under which present civil, social and religious systems will pass away; that this is the way in which increase of knowledge and liberty will result, because of man's imperfection, mental, moral and physical. These scriptures will be referred to in due course; but here we can only call attention to a few of the many, advising our readers

meanwhile that in many of the prophecies of the Old Testament in which Egypt, Babylon and Israel figure so largely, not only was there a literal fulfilment intended, but also a secondary and larger one. Thus, for instance, the predictions regarding the fall of Babylon, etc., must be considered extravagant beyond measure, did we not recognize a symbolic and antitypical as well as a literal Babylon. The book of Revelation contains predictions recorded long after literal Babylon was in ruins, and hence evidently applicable only to symbolic Babylon; yet the close resemblance of the words of the prophets, apparently directly addressed to literal Babylon, are thus shown to belong in an especial sense to symbolic Babylon. In this larger fulfilment, Egypt represents the world; Babylon represents the nominal Church, called Christendom; while, as already shown, Israel often represents the whole world in its *justified* condition, as it will be--its glorious Royal Priesthood, its holy Levites and its believing and worshipping people, justified by the sacrifice of the Atonement, and brought into a condition of reconciliation with God. To Israel the blessings are promised, to Egypt the plagues, and to strong Babylon a wonderful, complete and everlasting overthrow, "as a great millstone cast into the sea" (*Rev. 18:21*), never to be recovered, but to be held in everlasting odium.

The Apostle James points out this day of trouble, and tells of its being the result of differences between capital and labor. He says: "Come now, ye wealthy! wail ye, howling at your hardships that are coming upon you. Your wealth has

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rotted [lost its value], and your garments have become moth-eaten: your gold and silver have become rusted out, and their rust for a witness to you shall be, and shall eat your flesh as fire. Ye treasured it up in the last days. Behold! the wages of the workers who cut down your fields--that which has been kept back by reason of you [of your hoarding] is crying out; and the outcries of those who reaped, into the ears of the Lord of the whole people have entered." (*Jas. 5:1-4*) He adds that the class coming into trouble has been used to luxury, obtained largely at the cost of others, among whom were some of the righteous, and out of them, because they resisted not, the very life had been crushed. The Apostle urges the "brethren" to bear patiently whatever their part may be, looking beyond, and expecting deliverance through the Lord. This very condition of things can now be seen approaching; and in the world, among

those who are awake, "men's hearts are failing them for looking after the things that are coming on the earth." All know that the constant tendency of our times is toward lower wages for labor, unless where the prices are artificially sustained or advanced by labor combinations, strikes, etc.; and with the present sentiment of the masses, all can see that it is but a question of time when the lowest point of endurance will be reached, and a revolt will surely result. This will alarm capital, which will be withdrawn from business and manufacturing channels and hoarded in vaults and treasuries, to eat itself up with charges for its protection in idleness, to the great annoyance of its owners. This in turn will certainly produce bankruptcy, financial panic and business prostration, because all business of magnitude is now conducted largely on credit. The natural result of all this will be to throw out of employment tens of thousands who are dependent on their wages for daily bread, and to fill the world with tramps and persons whose

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necessities will defy all law. Then it will be as described by the prophet (*Ezek. 7:10-19*), when the buyer need not rejoice, nor the seller mourn; for trouble will be upon the entire multitude and there will be no security of property. Then all hands will be feeble and helpless to turn aside the trouble. They will cast their silver in the streets, and their gold will be removed. Their silver and their gold will not be able to deliver them in the day of the Lord's wrath.

It should not be forgotten that though the last forty years of the existence of Israel as a nation was a day of trouble, a "day of vengeance" upon that people, ending in the complete overthrow of their nation, yet their day of wrath was but a shadow or type of a still greater and more extensive trouble upon nominal Christendom, even as their past history as a people during their age of favor was typical of the Gospel age, as will be conclusively shown hereafter. All then will see why these prophecies concerning the Day of the Lord should be, and are, addressed to Israel and Jerusalem more or less directly, though the connections show clearly that all mankind is included in the complete fulfilments.

Take another prophetic testimony (*Zeph. 1:7-9,14-18*). "The Lord hath prepared a slaughter, he hath bid his guests. [Compare *Rev. 19:17*.] And it shall come to pass in the day of the Lord's slaughter that I will punish the princes and the king's children, and all such as are clothed in imported

clothing. And I will inflict punishment [also] on all those [marauders] who leap over the threshold on that day, who fill their masters' houses with violence and deceit. [This shows not only that there will be a great overthrow of wealth and power in this time of trouble, but that those who will for the time be the instruments of heaven in breaking down present systems will also be punished for their equally unjust and unrighteous course; for the coming

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trouble will involve all classes, and bring distress upon all the multitude.]

"Nigh is the great Day of the Lord: it is nigh. Nearer and louder comes the uproar of the Day of the Lord. There the mighty shall shriek bitterly! That day is a day of wrath, a day of distress and anxiety, a day of wasting and desolation, a day of darkness and obscurity [uncertainty and foreboding, as well as present distress], a day of clouds [trouble] and tempestuous gloom, a day of the trumpet [the seventh *symbolic* trumpet, which sounds throughout this day of trouble--also called the trump of God, because connected with the *events* of this Day of the Lord] and shouting against the fenced cities and the high battlements [clamorous and conflicting denunciations of strong and well-intrenched governments]. And I will bring distress upon men, and they shall walk about as blind men [groping in uncertainty, not knowing what course to pursue], because they have sinned against Jehovah. Their blood shall be poured out as the dust, and their flesh shall be as dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath [though previously wealth could furnish ease and every luxury], but the whole land shall be devoured by the FIRE of his *zeal*; for destruction, yea, quite sudden, will he prepare for all them [the wealthy] that dwell in the land." This destruction will destroy many of the wealthy in the sense that they will cease to be wealthy, though doubtless it will also involve the loss of many lives of all classes.

We shall not attempt to follow the prophets in their details, from various standpoints, of the trouble of that day, but shall follow briefly the thought last suggested by the prophet above, namely, the *devouring* of the whole earth with the FIRE of God's zeal. This prophet refers to the same fire, etc., again (*Zeph. 3:8,9*), saying: "Wait ye upon me,

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saith Jehovah, until the day that I rise up to the prey; for my decision is to gather the nations [peoples], to draw together the kingdoms, to pour upon them [the kingdoms] my indignation, even all my fierce anger. [The gathering of the peoples of all nations in common interest in opposition to present governments is growing; and the result will be a uniting of the kingdoms for common safety, so that the trouble will be upon all kingdoms, and all will fall.] For all the earth shall be devoured with the *fire* of my zeal. Yea [*then*, after this destruction of kingdoms, after this destruction of the present social order in the fire of trouble], then will I turn unto the people a pure language [the pure Word--uncontaminated by human tradition], that they may call upon the name of the Lord, to serve him with one accord."

This fire of God's zeal is a symbol, and a forcible one, representing the intensity of the trouble and the destruction which will envelop the whole earth. That it is not a literal fire, as some suppose, is evident from the fact that *the people* remain after it, and are blessed. That the people who remain are not saints, as some would suggest, is evident from the fact that they are then *turned* to serve the Lord, whereas the saints are turned (converted) already.*

*We mention this as an offset to the argument of some who regard the fire as literal, and who claim that the literal earth is to be melted, etc. These, to fit their theory, claim that "*the people*," here mentioned, are the saints, who, after the earth has melted and cooled off, will return to earth and build houses and inhabit them, plant vineyards and eat the fruit of them, and long enjoy the work of their hands. They consider the present few years as a training or preparation for inheriting, and forget that it would be completely lost in the *aerial* experiences of the thousand or more years of waiting for the earth to cool off--according to their theory. This is a serious mistake, and results from too literal an interpretation of the figures, parables, symbols and dark sayings of our Lord and the apostles and

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Throughout the Scriptures, *earth*, when used symbolically, represents society; *mountains* represent kingdoms; *heavens*, the powers of spiritual control; *seas*, the restless, turbulent, dissatisfied masses of the world. *Fire* represents the destruction of whatever is burned--tares, dross, earth (social organization), or whatever it may be. And when *brimstone* is added to *fire* in the symbol, it intensifies the thought

of destruction; for nothing is more deadly to all forms of life than the fumes of sulphur.

With this thought in mind, if we turn to Peter's symbolic prophecy of the Day of Wrath, we find it in perfect accord with the above testimony of the prophets. He says: "The world that was, being overflowed with water, perished. [Not the literal earth and literal heavens ceased there, but that dispensation or arrangement of things, existing before the flood, passed away.] But the heavens and the earth which are now [the present dispensation] by the same word [of divine authority] are kept in store, reserved unto fire." The fact that the water was literal leads some to believe that the fire also must be literal, but this by no means follows. The temple of God once was of literal stones, but that does not set aside the fact that the Church, which is the true temple, is built up a spiritual building, a holy temple, not of earthly material. Noah's ark was literal, too, but it typified Christ and the power in him which will replenish and reorganize society.

"The Day of the Lord will come as a thief in the night [unobservedly], in the which the heavens [present powers of the air, of which Satan is the chief or prince] shall pass away with a great [hissing] noise, and the elements shall melt

prophets. Following up the same error, these claim that there will be no mountains and seas after this fire, failing to see that all these, as well as the fire, are symbols.

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with fervent heat; the earth [social organization] also, and the works that are therein [pride, rank, aristocracy, royalty], shall be burned up. The heavens being on fire shall be dissolved and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens [the new spiritual power--Christ's kingdom] and a new earth" [earthly society organized on a new basis--on the basis of love and justice, rather than of might and oppression].

2 Peter 3:6,7,10-13

It should be remembered that some of the apostles were prophets as well--notably Peter, John and Paul. And while as apostles they were God's mouthpieces to expound the utterances of preceding prophets for the benefit of the Church, they were also used of God as prophets to predict things to come, which, as they become due to be fulfilled, become meat in due season for the household of faith, to dispense which, God in his own time raises up suitable servants

or expounders. (See our Lord's statement of this fact-- **Matt. 24:45,46**.) The apostles as prophets were moved upon to write things which, not being *due* in their day, they could but imperfectly appreciate, even as it was with the Old Testament prophets (**1 Pet. 1:12,13**), though, like them, their words were specially guided and directed so that they have a depth of meaning of which they were not aware when using them. Thus emphatically the Church is ever guided and fed by God himself, whoever may be his mouthpieces or channels of communication. A realization of this must lead to greater confidence and trust in God's Word, notwithstanding the imperfections of some of his mouthpieces.

The Prophet **Malachi (4:1)** tells of this Day of the Lord under the same symbol. He says: "The day cometh that shall burn as an oven; and all the *proud*, yea, and all that do wickedly, shall be stubble; and the day that cometh shall

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burn them up...that it shall leave them neither root nor branch." Pride, and every other cause from which haughtiness and oppression could again spring forth, will be entirely consumed by the great trouble of the Day of the Lord and by the after disciplines of the Millennial age--the last of which is described in **Rev. 20:9**.

But, while pride (in all its forms sinful and detestable) is to be utterly rooted out, and all the proud and wicked are to be utterly destroyed, it does not follow that there is no hope for a reformation in this class. No, thank God: while this fire of God's just indignation will be burning, the Judge will grant opportunity for *pulling some out of the consuming fire* (**Jude 23**); and those only who refuse the aid will perish with their pride; because they have made it part of their character, and refuse to reform.

The same prophet gives another description of this day (**Mal. 3:1-3**), in which again, under the figure of fire, he shows how *the Lord's children* will be purified and blessed and brought nigh to him by having the dross of error *destroyed*: "The Messenger of the Covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall *stand* [the test] when he appeareth? for he is as a refiner's fire:...and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi [typical of believers, of whom the chief are the Royal Priesthood] and purge them as gold and silver, that they may offer unto the Lord an offering

in righteousness."

Paul refers to this same fire, and this refining process affecting believers in the Day of the Lord (*1 Cor. 3:12-15*), and in such a manner as to leave it beyond all question that the symbolic fire will *destroy* every error, and thus effect purification of faith. After declaring that he refers only to those building their faith upon the only recognized foundation,

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Christ Jesus' finished work of redemption, he says:

"Now if any man build [character] upon *this* foundation, gold, silver, precious stones [divine truths and corresponding character, or] wood, hay, stubble [traditional errors and corresponding unstable characters], every man's work shall be made manifest; for THE DAY shall declare it, because it shall be revealed by FIRE; and so every one's work [*2 Pet. 1:5-11*], whatever it is, the same fire will prove." Surely even the most prejudiced will concede that the fire which tries a spiritual work is not literal fire; fire is an appropriate symbol to represent the utter destruction of conditions represented here by wood, hay and stubble. This fire will be powerless to destroy the faith-and-character structure built with the gold, silver and precious stones of divine truth, and founded upon the rock of Christ's ransom-sacrifice.

The Apostle shows this, saying: "If any man's work abide which he hath built thereupon [upon Christ] he shall receive a *reward*. [His reward will be in proportion to his faithfulness in building, making use of the truth in the development of true character--putting on the whole armor of God.] If any man's work shall be consumed, he shall suffer loss [loss of the reward, because of unfaithfulness], but he himself shall be preserved so as through a fire"--singled, scorched and alarmed. All who build on the rock foundation of Christ's ransom are sure: none that trust in his righteousness as their covering will ever be utterly confounded.

But those who *wilfully* reject him and his work, after coming to a clear, full knowledge thereof, will be subject to the second death. *Heb. 6:4-8; 10:26-31*

In yet another way is this trouble of the Day of the Lord symbolically described. The Apostle shows (*Heb. 12:26-29*) that the inauguration of the Law Covenant at Sinai was typical of the introduction of the New Covenant to the world at the opening of the Millennial age, or reign of

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Christ's kingdom. He says that in the type God's voice shook the literal earth, but now he hath promised, saying, "Yet once for all [finally], I will shake not only the earth, but the heaven also." Concerning this the Apostle explains, saying, "Now this [statement], Yet once for all, denotes the removal of the things shaken, because they are fabricated [false, made up, not the true], so that the unshaken things [true, righteous things, only] may remain. Wherefore, seeing that we are to receive a kingdom which cannot be shaken, let us hold fast the favor through which we may serve God acceptably with reverence and piety; for [as it is written], Our God is a consuming fire." Thus we see this apostle uses a storm to symbolize the trouble of this Day of the Lord, which he and others elsewhere refer to under the symbol of fire. The same events are here noted that are described under the fire symbol, namely, the sweeping away of all falsities, both from believers and from the world--errors regarding God's plan and character and Word, and also errors as to social and civil affairs in the world. It will be good indeed for all to be rid of these fabrications, which came to man largely through his own depraved desires, as well as by the cunning craftiness of Satan, the wily foe of righteousness; but it will be at great cost to all concerned that they will be swept away. It will be a terribly hot fire, a fearful storm, a dark night of trouble, which will precede the glorious brightness of that Kingdom of Righteousness which can never be shaken, that Millennial day in which the Sun of Righteousness will shine forth in splendor and power, blessing and healing the sick and dying but redeemed world. Compare *Mal. 4:2* and *Matt. 13:43*.

David, the prophet through whose Psalms God was pleased to foretell so much concerning our Lord at his first advent, gives some vivid descriptions of this Day of Trouble by which his glorious reign will be introduced; and he uses

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these various symbols--fire, storm and darkness--alternately and interchangeably, in his descriptions. Thus, for instance, he says (*Psa. 50:3*): "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him." In *Psa. 97:2-6*: "Clouds and darkness are round about him: righteousness and justice are the support of his throne. A fire goeth before him and burneth up his enemies round about.

His lightnings give light to the world; the earth seeth it and trembleth. The mountains melt away like wax at the presence of the Lord, at the presence of the Lord of the whole earth. The [new] heavens [then] tell of his righteousness, and all the people see his glory." *Psa. 46:6*: "The peoples raged, the kingdoms were moved: he uttered his voice, the earth melted." Again (*Psa. 110:2-6*), "Rule thou in the midst of thine enemies....The Lord at thy right hand shall crush kings in the day of his wrath. He will judge among the nations--there shall be a fulness of corpses. He crusheth the heads [rulers] over many countries." Again (*46:1-5*), "God is *our* protection;...therefore *we* will not fear when the earth [society] is transformed, and when the mountains [kingdoms] are swept into the midst of the sea [swallowed up by the turbulent masses], when the waters thereof roar and are troubled [infuriated], when the mountains shake with the swelling thereof....God will help her [the Bride, the faithful "little flock"] at the dawning of the morning." And in the same Psalm, *verses 6-10*, the same story is restated in other symbols: "The peoples rage, kingdoms are displaced: he letteth his voice be heard, the earth [society] melteth. Jehovah of hosts is with *us*, a Tower for us is the God of Jacob." Then, viewing the results of that time of trouble from beyond it, he adds: "Come ye, behold the deeds of the Lord--what desolations he hath made in the earth....Desist [from your former ways, O people] and

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know [come to the knowledge] that I am God. I will be exalted among the peoples, I will be exalted in the earth." The "new earth" or new order and arrangement of society will exalt God and his law, as over and controlling all.

Another testimony in proof of the fact that the Day of the Lord will be a great day of trouble and of destruction to every form of evil (yet *not* a time of literal burning of the earth) is furnished in the last symbolic prophecy of the Bible. Referring to this time when the Lord will take his great power to reign, the *storm* and *fire* are thus described-- "And the nations were enraged and thy wrath came." (*Rev. 11:17,18*) And again, "And out of his mouth proceeded a two-edged broadsword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness of the wrath of Almighty God....And I saw the beast [symbolic], and the kings of the earth and their armies, gathered together to make war against him that sat on the horse, and against

his army. And the beast was taken, and with him the false prophet....These were cast alive into a lake of fire burning with brimstone." **Rev. 19:15,19**

We cannot here digress to examine these symbols-- "beast," "false prophet," "image," "lake of fire," "horse," etc., etc. For this the reader is referred to a succeeding volume. Now we would have you notice that the great symbolic BATTLE, and the harvesting of the vine of the earth here described as closing the present age and opening up the Millennial age (**Rev. 20:1-3**), are but other symbols covering the same great and troublous events elsewhere symbolically called fire, storm, shaking, etc. In connection with the battle and winepress figures of Revelation, note the striking harmony of **Joel 2:9-16** and **Isa. 13:1-11**, in describing the same events by similar figures. The variety of symbolic

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figures used helps us to appreciate more fully all the features of that great and notable Day of the Lord.

The Present Situation

We here leave the prophetic statements regarding that day, to mark more particularly the present aspect of affairs in the world, as we now see them shaping themselves for the rapidly approaching conflict--a conflict which, when its terrible climax is reached, must necessarily be a short one, else the race would be exterminated. The two rival parties to this battle are already visible. Wealth, arrogance and pride are on one side, and widely-prevailing poverty, ignorance, bigotry and a keen sense of injustice are on the other. Both, impelled by selfish motives, are now organizing their forces all over the civilized world. With our eyes anointed with truth, wherever we look we can see that the sea and the waves are already roaring and lashing and foaming out against the mountains, as represented in the threats and attempts of anarchists and discontents whose numbers are constantly increasing. We can see, too, that the *friction* between the various factions or elements of society is rapidly getting to the point described by the prophets, when the earth (society) will be on fire, and the elements will melt and disintegrate with the mutually generated heat.

It is of course difficult for people, on whichever side of this controversy they may be, to see contrary to their own interests, habits and education. The wealthy feel that they

have a right to more than their proportional share of this world's goods; a right to purchase labor and every commodity as low as they can; a right to the fruit of their efforts; and a right to use their intelligence so to run their business as to make profit for themselves and to increase their hoarded wealth, no matter who else may be compelled

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by force of circumstances to drag through life with few of its comforts, even if with all of its necessities. They reason thus: It is the inevitable; the law of supply and demand must govern; rich and poor have always been in the world; and if the wealth were evenly divided in the morning, some would, through dissipation or improvidence, be poor before night, while others, more careful and prudent, would be rich. Besides, they will argue with effect, Can it be expected that men of greater brain power will undertake vast enterprises, employing thousands of men, with the risks of large losses, unless there be hopes of gain and some advantage?

The artisan and the laborer, on the contrary, will say: We see that while labor enjoys many advantages today above any other day, while it is better paid, and can therefore procure greater comforts, yet it is in this enjoying only its right, from which it has long been debarred to some extent; and it is thus properly deriving a share of the advantages of the inventions, discoveries, increasing knowledge, etc., of our time. We recognize labor as honorable, and that, when accompanied with good sense, education, honesty and principle, it is as honorable, and has as many rights, as any profession. And, on the contrary, we esteem idleness a discredit and disgrace to all men, whatever their talent or occupation in life. All, to be valued and appreciated, should be useful to others in some respect. But though realizing our present improvement and advancement, intellectually, socially and financially, we realize this to be more the result of circumstances than of human design on the part of either ourselves or our employers. We see our improved condition, and that of all men, to be the result of the great increase of intelligence, invention, etc., of the past fifty years particularly. These came up so rapidly that labor as well as capital got a lift from the tidal wave, and was carried to a

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higher level; and if we could see a prospect that the flood tide would continue to rise, and to benefit all, we would feel satisfied; but we are anxious and restless now because we see that this is not the case. We see that the flood tide is beginning to turn, and that whereas many have been lifted high in wealth by it, and are firmly and securely fixed upon the shore of ease, luxury and opulence, yet the masses are not thus settled and secured, but are in danger of being carried as low as ever, or lower, by the undercurrent of the now ebbing tide. Hence it is that we are disposed to grasp hold of something to insure our present state and our further advancement before it is too late.

To state the matter in other words, we (artisans and laborers) see that while all mankind has largely shared the blessings of the day, yet those who by reason of greater talent for business, or by inheritance, or by fraud and dishonesty, have become possessors of tens of thousands and millions of dollars, have not only *this* advantage over all others, but, aided by the mechanical inventions, etc., they are in a position to continue the ratio of their increase in wealth, in proportion to the decrease in the wage-workers' salaries. We see that unless we take some steps toward the protection of the increasing number of artisans against the increasing power of monopoly, combined with labor-saving machinery, etc., the cold-blooded law of supply and demand will swallow us up completely. It is against this impending disaster, rather than against *present conditions*, that we organize and seek protective arrangements. Each day adds largely to our numbers by natural increase and by immigration; and each day adds to the labor-saving machinery. Each day, therefore, increases the number seeking employment and decreases the demand for their service. The natural law of supply and demand, therefore, if permitted to go on uninterruptedly, will soon bring labor back where

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it was a century ago, and leave all the advantages of our day in the hands of capital. It is *this* that we seek to avert.

This ultimate tendency of many real blessings to work injury, unless restrained by wise and equitable laws, was long since seen; but the *rapidity* with which one invention has followed another, and the consequent increased demand for labor in providing this labor-saving machinery, has been so great that the ultimate result has been delayed, and instead,

the world has had a "boom"--an inflation of values, wages, wealth, credits (debts) and ideas--from which the reaction is now commencing gradually to take place.

In the last few years there have been produced in vast quantities agricultural implements of every description which enable one man to accomplish as much as five could formerly. This has a two-fold effect: first, three times as many acres are worked, giving employment to three out of the five laborers, thus setting two adrift to compete for other labor; secondly, the three who remain can, by the use of the machinery, produce as great a crop as fifteen would have done without it. The same or greater changes are wrought in other departments by similar agencies; for instance, in iron and steel making. Its growth has been so enormous that the number of employees has greatly increased, notwithstanding the fact that machinery has enabled one man at present to accomplish about as much as twelve did formerly. One of the results will be that very shortly the capacity of these extensive works will more than meet the present enormous demands, and the demands, instead of continuing to increase, will probably decrease; for the world is fast being supplied with railroads beyond present needs, and the yearly repairs on these could probably be supplied by less than one-half the present number of establishments.

Thus we are brought in contact with the peculiar condition

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in which there is an over-production, causing idleness occasionally to both capital and labor, while at the same time some lack the employment which would enable them to procure necessities and luxuries and thus in a measure cure the over-production. And the tendency toward both over-production and lack of employment is on the increase, and calls for a remedy of some kind which society's physicians are seeking, but of which the patient will not make use.

While, therefore (continues the wage-worker), we realize that as the supply begins to exceed the demand, competition is greatly reducing the profits of capital and machinery, and throughout the world is distressing the rich by curtailing their profits, and in some cases causing them actual loss instead of profit, yet we believe that the class which benefited most by the "boom" and inflation *should* suffer most in the reaction, rather than that the masses should suffer from it. To this end, and for these reasons, wage-workers

are moving to obtain the following results--by legislation if possible, or by force and lawlessness in countries where, for any cause, the voice of the masses is not heard, and the interests of the masses are not conserved:

It is proposed that the hours of labor be shortened in proportion to the skill or severity of the labor, without a reduction of wages, in order thus to employ a greater number of persons without increasing the products, and thus to equalize the coming over-production by providing a larger number with the means of purchasing. It is proposed to fix and limit the rate of interest on money at much less than the present rates, and thus compel a *leniency* of the lenders toward the borrowers or poorer class, or else an idleness or rusting of their capital. It is proposed that railroads shall either be the property of the people, operated by their servants, government officials, or that legislation shall restrict

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their liberties, charges, etc., and compel their operation in such a manner as to serve the public better. As it is, railroads built during a period of inflated values, instead of curtailing their capital to conform to the general shrinkage of values experienced in every other department of trade, have multiplied their originally large capital stocks two or three times (commonly called *watering* their stocks), without real value being added. Thus it comes that great railroad systems are endeavoring to pay interest and dividends upon stocks and bonded debts which on an average are four times as great as these railroads would actually cost today *new*. As a consequence the public suffers. Farmers are charged heavily for freights, and sometimes find it profitable to burn their grain for fuel; and thus the cost of food to the people is greater without being to the farmer's advantage. It is proposed to remedy this matter, so that railroads shall pay to their stockholders about four per cent on their present actual value, and not four to eight per cent, on three or four times their present value, as many of them now do, by preventing competition through pooling arrangements.

We well know, says the artisan, that in the eyes of those who hold watered railroad stocks, and other stocks, this reduction of profits on their invested capital will seem terrible, and will come like drawing teeth, and that they will feel that their *rights* (?) to use their franchises granted by the people, to squeeze from them immense profits, based upon fictitious valuations, are being grievously outraged, and that they will resist it all they know how. But we feel that

they should be thankful that the public is so lenient, and that they are not required to make restitution of millions of dollars already thus obtained. We feel that the time has come for the masses of the people to share more evenly the blessings of this day of blessings, and to do this it is necessary so to legislate that all greedy corporations, fat with

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money and power derived from the public, shall be restrained, and *compelled* by law to serve the public at reasonable rates. In no other way can these blessings of Providence be secured to the masses. Hence, while great corporations, representing capital, are to a large extent a blessing and a benefit, we are seeing daily that they have passed the point of benefit and are becoming masters of the people, and if unchecked will soon reduce wage-workers to penury and slavery. Corporations, composed of numbers of people all more or less wealthy, are rapidly coming to occupy the same relation to the general public of America that the Lords of Great Britain and all Europe occupy toward the masses there, only that the corporations are more powerful.

To accomplish our ends, continue the wage-workers, we need organization. We must have the cooperation of the masses or we can never accomplish anything against such immense power and influence. And though we are organized into unions, etc., it must not be understood that our aim is anarchy or injustice toward any class. We, the masses of the people, simply desire to protect our own rights, and those of our children, by putting reasonable bounds upon those whose wealth and power might otherwise crush us-- which wealth and power, properly used and limited, may be a more general blessing to all. In a word, they conclude, we would *enforce* the golden rule--"Do unto others as you would that they should do to you."

Happy would it be for all concerned if such moderate and reasonable means would succeed; if the rich would rest with their present acquirements and cooperate with the great mass of the people in the general and permanent improvement of the condition of all classes; if the wage-workers would content themselves with reasonable demands; if the golden rule of love and justice could thus be put in practice. But men in their present condition will not

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observe this rule without compulsion. Though there be some among the artisans of the world who would be thus moderate and just in their ideas, the majority are not so, but will be extreme, unjust and arrogant in their ideas and demands, beyond all reason. Each concession on the part of capitalists will but add to such demands and ideas; and all having experience know that the arrogance and rule of the ignorant poor are doubly severe. And so among those of wealth--some are fully in sympathy with the laboring classes, and would be glad to act out their sympathy by making such arrangements as would gradually effect the needed reforms; but they are greatly in the minority and wholly powerless in the operating of corporations and to a great extent in their private business. If they be merchants or manufacturers, they cannot shorten the hours of labor or increase the wages of their employees; for competitors would then undersell them, and financial disaster to themselves, their creditors and their employees would follow.

Thus we see the natural cause of the great trouble of this "Day of Jehovah." Selfishness, and blindness to all except their own interests, will control the majority on both sides of the question. Wage-workers will organize and unify their interests, but selfishness will destroy the union; and each, being actuated mainly by that principle, will scheme and conspire in that direction. The majority, ignorant and arrogant, will gain control, and the better class will be powerless to hold in check that which their intelligence organized. Capitalists will become convinced that the more they yield the more will be demanded, and will soon determine to resist all demands. Insurrection will result; and in the general alarm and distrust capital will be withdrawn from public and private enterprises, and business depression and financial panic will follow. Thousands of men thrown out of employment

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in this way will finally become desperate. Then law and order will be swept away--the mountains will be swallowed up in that stormy sea. Thus the social earth will melt, and the governmental heavens (church and state) will pass away; and all the proud, and all who do wickedly, will be as stubble. Then the mighty men will weep bitterly, the rich will howl, and fear and distress will be upon all the multitude. Even now, wise, far-seeing men find their hearts failing them as they look forward to those things coming

upon the world, even as our Lord predicted. (*Luke 21:26*)

The Scriptures show us that in this general rupture the nominal church (including all denominations) will be gradually drawn more and more to the side of the governments and the wealthy, will lose much of its influence over the people, and will finally fall with the governments. Thus the heavens [ecclesiastical rule], being on fire, will pass away with a great hissing.

All this trouble will but prepare the world to realize that though men may plan and arrange ever so well and wisely, all their plans will prove futile as long as ignorance and selfishness are in the saddle and have the control. It will convince all that the only feasible way of correcting the difficulty is by the setting up of a strong and righteous government, which will subdue all classes, and enforce principles of righteousness, until gradually the stony-heartedness of men will, under favorable influences, give place to the original image of God. And this is just what God has promised to accomplish for all, by and through the Millennial Reign of Christ, which Jehovah introduces by the chastisements and lessons of this day of trouble. *Ezek. 11:19; 36:25,36; Jer. 31:29-34; Zeph. 3:9; Psa. 46:8-10*

Though this day of trouble comes as a natural and unavoidable result of man's fallen, selfish condition, and was

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fully foreseen and declared by the Lord, who foresaw that his laws and instructions would be disregarded by all but the few until experience and compulsion force obedience, yet all who realize the state of things coming should set themselves and their affairs in order accordingly. Thus we say to all the *meek*--the humble of the world, as well as the body of Christ: Seek ye the Lord, ye meek of the earth which have wrought his judgment [his will]; seek righteousness; seek meekness, that ye may be partially hidden in the day of the Lord's anger. (*Zeph. 2:3*) None will entirely escape the trouble, but those seeking righteousness and rejoicing in meekness will have many advantages over others.

Their manner of life, their habits of thought and action, as well as their sympathies for the right, which will enable them to grasp the situation of affairs, and also to appreciate the Bible account of this trouble and its outcome, will all conspire to make them suffer less than others--especially from harassing fears and forebodings.

The trend of events in this Day of the Lord will be very deceptive to those not Scripturally informed. It will come

suddenly, as fire consuming chaff (*Zeph. 2:2*), in comparison to the long ages past and their slow operation; but not suddenly as a flash of lightning from a clear sky, as some erroneously expect who anticipate that all things written concerning the Day of the Lord will be fulfilled in a twenty-four hour day. It will come as "a thief in the night," in the sense that its approach will be stealthy and unobserved by the world in general. The trouble of this day will be in spasms. It will be a series of convulsions more frequent and severe as the day draws on, until the final one. The Apostle so indicates when he says--"*as travail* upon a woman." (*1 Thess. 5:2,3*) The relief will come only with the birth of the NEW ORDER of things--a new heavens (the spiritual

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control of Christ) and a new earth (reorganized society) wherein dwelleth righteousness (*2 Pet. 3:10,13*)--in which justice and love, instead of power and selfishness, will be the law.

Each time these labor pangs of the new era come upon the present body politic, her strength and courage will be found less, and the pains severer. All that society's physicians (political economists) can do for her relief will be to help, and wisely direct the course of the inevitable birth--to prepare gradually the way for the event. They cannot avert it if they would; for God has decreed that it shall come to pass. Many of society's physicians will, however, be totally ignorant of the real ailment and of the necessities and urgency of the case. These will undertake repressive measures; and as each paroxysm of trouble passes away, they will take advantage of it to fortify the resistive appliances, and will thereby increase the anguish; and while they will not long delay the birth, their malpractice will hasten the death of their patient; for the old order of things will die in the labor of bringing forth the new.

To lay aside the forcible figure suggested by the Apostle, and speak plainly: The efforts of the masses for deliverance from the grasp of Capital and machinery will be *immature*; plans and arrangements will be incomplete and insufficient, as time after time they attempt to force their way and burst the bands and limits of "supply and demand" which are growing too small for them. Each unsuccessful attempt will increase the confidence of Capital in its ability to keep the new order of things within its present limits, until at length the present restraining power of organizations and governments will reach its extreme limit, the cord of

social organism will snap asunder, law and order will be gone, and widespread anarchy will bring *all* that the

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prophets have foretold of the trouble "such as was not since there was a nation"--and, thank God for the assurance added--"nor ever shall be" afterward.

The deliverance of Israel from Egypt and from the plagues which came upon the Egyptians seems to illustrate the coming emancipation of the world, at the hands of the greater than Moses, whom he typified. It will be a deliverance from Satan and every agency he has devised for man's bondage to sin and error. And as the plagues upon Egypt had a hardening effect as soon as removed, so the temporary relief from the pains of this Day of the Lord will tend to harden some, and they will say to the poor, as did the Egyptians to Israel, "Ye are idle," and therefore dissatisfied! and will probably, like them, attempt to increase the burden. (*Exod. 5:4-23*) But in the end such will wish, as did Pharaoh in the midnight of his last plague, that they had dealt more leniently and wisely long ago. (*Exod. 12:30-33*) To mark further the similarity, call to mind that the troubles of this Day of the Lord are called "seven vials of wrath," or "seven last plagues," and that it is not until the last of these that the *great earthquake* (revolution) occurs, in which every mountain (kingdom) will disappear.

Rev. 16:17-20

Another thought with reference to this Day of Trouble is that it has come just in *due* time--God's due time. In the next volume of this work, evidence is adduced from the testimony of the Law and the Prophets of the Old Testament, as well as from Jesus and the apostolic prophets of the New Testament, which shows clearly and unmistakably that this Day of Trouble is located chronologically in the beginning of the glorious Millennial reign of Messiah. It is this necessary preparation for the coming work of restitution in the Millennial age that precipitates the trouble.

During the six thousand years interim of evil, and until the appointed time for the establishment of the righteous

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and powerful government of Christ, it would have been a positive injury to fallen men had they been afforded much idle time, through an earlier development of present labor-saving machinery, or otherwise. Experience has given rise

to the proverb that "Idleness is the mother of vice," thus approving the wisdom of God's decree, "In the sweat of thy face shalt thou eat bread till thou return unto the dust."

Like all God's arrangements, this is benevolent and wise, and for the ultimate good of his creatures. The trouble of the Day of the Lord, which we already see gathering, confirms the wisdom of God's arrangement; for, as we have seen, it comes about as the result of over-production by labor-saving machinery, and an inability on the part of the various elements of society to adjust themselves to the new circumstances, because of selfishness on the part of each.

An unanswerable argument, proving that this is God's due time for the introduction of the new order of things, is that he is lifting the veil of ignorance and gradually letting in the light of intelligence and invention upon mankind, just as foretold, when foretold, and with the results predicted. (*Dan. 12:4,1*) Had the knowledge come sooner, the trouble would have come sooner; and though society might have reorganized after its storm and melting, it would have been *not* a new earth [social arrangement] wherein righteousness would prevail and dwell, but a new earth or arrangement in which sin and vice would have much more abounded than now. The equitable division of the benefits of labor-saving machinery would in time have brought shorter and shorter hours of labor; and thus, released from the original safeguard, fallen man, with his perverted tastes, would not have used his liberty and time for mental, moral and physical improvement, but, as the history of the past proves, the tendency would have been toward licentiousness and vice.

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The partial lifting of the veil *now* prepares thousands of conveniences for mankind, and thus furnishes, from the outstart of the age of restitution, time for education and moral and physical development, as well as for preparation for the feeding and clothing of the companies who will from time to time be awakened from the tomb. And furthermore, it locates the time of trouble just where it will be of benefit to mankind, in that it will give them the lesson of their own inability to govern themselves, just at the Millennial dawn, when, by the Lord's appointment, he who redeemed all is to begin to bless them with the strong rule of the iron rod, and with full knowledge and assistance whereby they may be restored to original perfection and everlasting life.

Duty and Privilege of the Saints

An important question arises regarding the duty of the saints during this trouble, and their proper attitude toward the two opposing classes now coming into prominence. That some of the saints will still be in the flesh during at least part of this burning time seems possible. Their position in it, however, will differ from that of others, not so much in that they will be miraculously preserved (though it is distinctly promised that their bread and water shall be sure), but in the fact that, being instructed from God's Word, they will not feel the same anxiety and hopeless dread that will overspread the world. They will recognize the trouble as the preparation, according to God's plan, for blessing the whole world, and they will be cheered and comforted through it all. This is forcibly stated in *Psa. 91; Isa. 33:2-14,15-24*.

Thus comforted and blessed by the divine assurance, the first duty of the saints is to let the world see that in the midst of all the prevailing trouble and discontent, and even while they share the trouble and suffer under it, they are hopeful,

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cheerful and always rejoicing in view of the glorious outcome foretold in God's Word.

The Apostle has written that "Godliness with *contentment* is great gain"; and though this has always been true, it will have double force in this Day of the Lord, when discontent is the chief ailment among all worldly classes. To these the saints should be a notable exception. There never was a time when dissatisfaction was so widespread; and yet there never was a time when men enjoyed so many favors and blessings. Wherever we look, whether into the palaces of the rich, replete with conveniences and splendors of which Solomon in all his glory knew almost nothing, or whether we look into the comfortable home of the thrifty and temperate wage-worker, with its evidences of taste, comfort, art and luxury, we see that in every way the present exceeds in bountiful supply every other period since the creation, many-fold; and yet the people are *unhappy* and discontented. The fact is that the desires of a selfish, depraved heart know no bounds. Selfishness has so taken possession of all, that, as we look out, we see the whole world madly pushing and driving and clutching after wealth. A few only being successful,

the remainder are envious and soured because they are not the fortunate ones, and all are discontented and miserable--more so than in any former time.

But the saint should take no part in that struggle. His consecration vow was that he would strive and grasp and run for a higher, a heavenly prize, and hence he is weaned from earthly ambitions, and labors not for earthly things, except to provide things *decent* and *needful*; for he is giving heed to the course and example of the Master and the apostles.

Therefore they have *contentment* with their godliness, not because they have no ambition, but because their ambition is turned heavenward and absorbed in the effort to lay up

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treasure in heaven and to be rich toward God; in view of which, and of their knowledge of God's plans revealed in his Word, they are content with whatever of an earthly sort God may provide. These can joyfully sing:

"Content, whatever lot I see,
Since 'tis God's hand that leadeth me."

But alas! not all of God's children occupy this position. Many have fallen into the discontent prevalent in the world, and are robbing themselves of the enjoyments of life because they have left the Lord's footsteps and are casting their lot and taking their portion with the world --*seeking* earthly things whether attaining them or not, sharing the world's discontent, and failing to realize the contentment and peace which the world can neither give nor take away.

We urge the saints, therefore, to abandon the strife of greed and vainglory and its discontent, and to strive for the higher riches and the peace they do afford. We would remind them of the Apostle's words:

"Godliness with contentment is great gain; for we brought nothing into this world, and it is certain we can carry nothing out. And having [*needful*] food and raiment, let us therewith be content. But they that will [to] be rich [whether they succeed or not] fall into temptation and a snare, and into many foolish and hurtful lusts which *drown* [sink] men in ruin and destruction. For a root of all vices is the love of money [whether in rich or poor], which some being *eager for* were led away from the faith and pierced themselves through with many pangs.

But thou, O man of God, flee from these, and be pursuing righteousness, godliness, faith, love, endurance, meekness; be contesting in the *noble contest* of the faith,

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lay hold on everlasting life, unto which thou wast called and didst make a noble covenant." *1 Tim. 6:6-12*

If the example of the saints is thus one of contentment and joyful anticipation, and a cheerful submission to present trials in sure hope of the good time coming, such living examples alone are valuable lessons for the world. And in addition to the example, the counsel of the saints to those about them should be in harmony with their faith. It should be of the nature of ointment and healing balm. Advantage should be taken of circumstances to point the world to the good time coming, to preach to them the coming Kingdom of God, and to show the real cause of present troubles, and the only remedy. *Luke 3:14; Heb. 13:5; Phil. 4:11*

The poor world groans, not only under its real, but also under its fancied ills, and especially under the discontent of selfishness, pride and ambitions which fret and worry men because they cannot fully satisfy them. Hence, while we can see both sides of the question, let us counsel those willing to hear to contentment with what they have, and to patient waiting until God in his due time and way brings to them the many blessings which his love and wisdom have provided.

By probing and inflaming either real or fancied wounds and wrongs, we would do injury to those we should be helping and blessing, thus spreading their discontent, and hence their trouble. But by fulfilling our mission, preaching the good tidings of the *ransom* given for ALL, and the consequent *blessings* to come to ALL, we shall be true heralds of the kingdom --its ambassadors of peace. Thus it is written, "How beautiful upon the mountains [kingdoms] are the feet of him [the last members of the body of Christ] that bringeth good tidings, that publisheth peace, that bringeth good tidings of good." *Isa. 52:7*

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The troubles of this "Day of Jehovah" will give opportunity for preaching the good tidings of coming good, such as is seldom afforded, and blessed are they who will follow the footsteps of the Master, and be the good Samaritans binding up the wounds and pouring in the oil and wine of comfort

and cheer. The assurance given such is that their labor is not in vain; for when the judgments of the Lord are in the earth, the inhabitants of the world *will learn* righteousness.

Isa. 26:9

The sympathy of the Lord's children, like that of their heavenly Father, must be largely in harmony with the groaning creation, striving for any deliverance from bondage; although they should, like him, remember and sympathize with those of the opposing classes whose desires are to be just and generous, but whose efforts are beset and hindered, not only by the weaknesses of their fallen nature, but also by their surroundings in life, and their association with and dependence upon others. But the Lord's children should have no sympathy with the arrogant, insatiate desires and endeavors of any class. Their utterances should be calm and moderate, and always for peace where principle is not at stake. They should remember that this is the Lord's battle, and that so far as politics or social questions are concerned, they have no real solution other than that predicted in the Word of God. The duty of the consecrated, therefore, is first of all to see that they are not in the way of Jehovah's chariot, and then to "stand still and see the salvation of God," in the sense of realizing that it is no part of their work to share in the struggle, but that it is the Lord's doing, through other agencies. Regardless of all such things, they should press along the line of their own mission, proclaiming the heavenly kingdom at hand as the only remedy for all classes, and their only hope.

STUDY XVI

CONCLUDING THOUGHTS

Our Duty Toward the Truth--Its Cost, Its Value, Its Profit.

IN THE preceding chapters we have seen that both the light of nature and that of revelation clearly demonstrate the fact that an intelligent, wise, almighty and righteous God is the Creator of all things, and that he is the supreme and rightful Lord of all; that all things animate and inanimate are subject to his control; and that the Bible is the revelation of his character and plans so far as he is pleased to disclose them to men. From it we have learned that though evil now predominates among some of his creatures, it exists for only a limited time and to a limited extent, and by his permission, for wise ends which he has in view. We have also learned that though darkness now covers the earth, and gross darkness the people, yet God's light will in due time dispel all the darkness, and the whole earth will be filled with his glory.

We have seen that his great plan is one that has required ages for its accomplishment thus far, and that yet another age will be required to complete it; and that during all the dark ages of the past, when God seemed to have almost forgotten his creatures, his plan for their future blessing has been silently but grandly working out, though during all those ages the mysteries of his plan have been wisely hidden from men. We have also seen that the day or age which is now about to dawn upon the world is to be the day of the world's judgment or trial, and that all previous preparation

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has been for the purpose of giving mankind in general as favorable an opportunity as possible, when, *as individuals*, they will be placed on trial for eternal life. The long period of six thousand years has greatly multiplied the race, and their buffetings and sufferings under the dominion of evil have given them an experience which will be greatly to their advantage when they are brought to judgment. And

though the race as a whole has been permitted thus to suffer for six thousand years, yet as individuals they have run their course in a few brief years.

We have seen that while the race was undergoing this necessary discipline, in due time God sent his Son to redeem them; and that while the mass of mankind did not recognize the Redeemer in his humiliation, and would not believe that the Lord's Anointed would *thus* come to their rescue, yet from among those whose hearts were toward God, and who believed his promises, God has been, during these ages past, selecting two companies to receive the honors of his kingdom--the honors of sharing in the execution of the divine plan. These two select companies, we have seen, are to constitute the two phases of the Kingdom of God. And from the prophets we learn that this kingdom is soon to be established in the earth; that under its wise and just administration all the families of the earth will be blessed with a most favorable opportunity to prove themselves worthy of everlasting life; that as the result of their redemption by the precious blood of Christ, a grand highway of holiness will be cast up; that the ransomed of the Lord (all mankind-- **Heb. 2:9**) may walk in it; that it will be a public thoroughfare made comparatively easy for all who earnestly desire to become pure, holy; and that all the stumbling-stones will be gathered out, and all the snares, allurements and pitfalls removed, and blessed will all those be who go up thereon to perfection and everlasting life.

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It is manifest that this judgment, or rulership, cannot begin until Christ, whom Jehovah hath appointed to be the Judge or Ruler of the world, has come again--not again in humiliation, but in power and great glory: not again to redeem the world, but to judge [rule] the world in righteousness. A trial can in no case proceed until the judge is on the bench and the court is in session at the appointed time, though before that time there may be a great preparatory work. Then shall the King sit upon the throne of his glory, and before him shall be gathered all nations, and he shall judge them during that age by their works, opening to them the books of the Scriptures and filling the earth with the knowledge of the Lord. And by their conduct under all that favor and assistance, he shall decide who of them are worthy of life everlasting in the ages of glory and joy to follow. **Matt. 25:31; Rev. 20:11-13**

Thus we have seen that the second advent of Messiah, to

set up his kingdom in the earth, is an event in which all classes of men may have hope, an event which, when fully understood, will bring joy and gladness to all hearts. It is the day when the Lord's "little flock" of consecrated saints has the greatest cause for rejoicing. It is the glad day when the espoused virgin Church with joy becomes the Bride, the Lamb's wife; when she comes up out of the wilderness leaning upon the arm of her Beloved, and enters into his glorious inheritance. It is the day when the true Church, glorified with its Head, will be endued with divine authority and power, and will begin the great work for the world, the result of which will be the complete restitution of all things. And it will be a glad day for the world when the great adversary is bound, when the fetters that have held the race for six thousand years are broken, and when the knowledge of the Lord fills the whole earth as the waters cover the sea.

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A knowledge of these things, and the evidences that they are nigh, even at the door, should have a powerful influence upon all, but especially upon the consecrated children of God, who are seeking the prize of the divine nature. We urge such, while they lift up their heads and rejoice, knowing that their redemption draweth nigh, to lay aside every weight and hindrance, and to run patiently the race in which they have started. Look away from self and its unavoidable weaknesses and imperfections, knowing that all such weaknesses are covered fully by the merits of the ransom given by Christ Jesus our Lord, and that your sacrifices and self-denials are acceptable to God through our Redeemer and Lord--and thus only. Let us remember that the strength sufficient which God has promised us, and by use of which we can be "overcomers," is provided in his Word. It is a strength derived from a *knowledge* of his character and plans, and of the conditions upon which we may share in them. Thus Peter expresses it, saying, "Grace and peace be multiplied unto you *through the knowledge* of God, and of Jesus Christ our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, *through the knowledge* of him who hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises, that BY THESE ye might be partakers of the divine nature." **2 Pet. 1:2-4**

But to obtain this knowledge and this strength, which God thus proposes to supply to each runner for the heavenly

prize, will surely test the sincerity of your consecration vows. You have consecrated all your time, all your talents, to the Lord; now the question is, How much of it are you giving? Are you still willing, according to your covenant of consecration, to give up all?--to give up your own plans and methods, and the theories of yourselves and others, to accept of God's plan and way and time of doing his great

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work? Are you willing to do this at the cost of earthly friendships and social ties? And are you willing to give up time from other things for the investigation of these glorious themes so heart-cheering to the truly consecrated, with the certain knowledge that it will cost you this self-denial? If all is not consecrated, or if you only half meant it when you gave all to the Lord, then you will begrudge the time and effort needful to search his Word as for hid treasure, to obtain thus the strength needful for all the trials of faith incident to the present (the dawn of the Millennium) above other times.

But think not that the giving will end with the giving of the needful time and energy to this study: it will not. The sincerity of your sacrifice of self will be tested in full, and will prove you either worthy or unworthy of membership in that "little flock," the overcoming Church, which will receive the honors of the kingdom. If you give diligence to the Word of God, and receive its truths into a good, honest, consecrated heart, it will beget in you such a love for God and his plan, and such a desire to tell the good tidings, to preach the gospel, that it will become the all-absorbing theme of life thereafter; and this will not only separate you from the world and from many nominal Christians, *in spirit*, but it will lead to separation from such entirely. They will think you peculiar and separate you from their company, and you will be despised and counted a fool for Christ's sake; because they know us not, even as they knew not the Lord. **2 Cor. 4:8-10; Luke 6:22; 1 John 3:1; 1 Cor. 3:18**

Are you willing to follow on to know the Lord through evil and through good report? Are you willing to forsake all, to follow as he may lead you by his Word?--to ignore the wishes of friends, as well as your own desires? It is hoped that many of the consecrated who read this volume may by

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it be so quickened to fresh zeal and fervency of spirit, through a clearer apprehension of the divine plan, that they will be able to say, "By the grace of God, I will follow on to know and to serve the Lord, whatever may be the sacrifice involved." Like the noble Bereans (*Acts 17:11*), let such studiously set themselves to prove what has been presented in the foregoing pages. Prove it, not by the conflicting traditions and creeds of men, but by the only correct and divinely authorized standard--God's own Word. It is to facilitate such investigation that we have cited so many scriptures.

It will be useless to attempt to harmonize the divine plan herein set forth with many of the ideas previously held and supposed to be Scriptural, yet not proved so. It will be observed that the divine plan is complete and harmonious with itself in every part, and that it is in perfect harmony with the character which the Scriptures ascribe to its great Author. It is a marvelous display of wisdom, justice, love and power. It carries with it its own evidence of superhuman design, being beyond the power of human invention, and almost beyond the power of human comprehension.

Doubtless questions will arise on various points inquiring for solution according to the plan herein presented. Careful, thoughtful Bible study will settle many of these at once; and to all we can confidently say, No question which you can raise need go without a sufficient answer, fully in harmony with the views herein presented. Succeeding volumes elaborate the various branches of this one plan, disclosing at every step that matchless harmony of which the *truth* alone can boast. And be it known that no other system of theology even claims, or has ever attempted, to harmonize in itself *every* statement of the Bible; yet nothing short of this we can claim for these views. This harmony not only with the Bible, but with the divine character and with sanctified

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common sense, must have arrested the attention of the conscientious reader already, and filled him with awe, as well as with hope and confidence. It is marvelous indeed, yet just what we should expect of the TRUTH, and of God's infinitely wise and beneficent plan.

And while the Bible is thus opening up from this standpoint, and disclosing wondrous things (*Psa. 119:18*), the

light of the present day upon the various creeds and traditions of men is affecting them in an opposite manner. They are being recognized even by their worshipers as imperfect and deformed, and hence they are being measurably ignored; and though still subscribed to, they are seldom elaborated, for very shame. And the shame attaching to these human creeds and traditions is spreading to the Bible, which is supposed to uphold these deformities of thought as of divine origin. Hence the freedom with which the various advanced thinkers, so-called, are beginning to deny various parts of the Bible not congenial to their views. How striking, then, the providence of God, which at this very time opens before his children this truly glorious and harmonious plan--a plan that rejects not one, but harmonizes every part and item of his Word. Truth, when due, becomes *meat* for the household of faith, that they may grow thereby. (**Matt. 24:45**) Whoever comes in contact with truth, realizing its character, has thereby a responsibility with reference to it. It must be either received and acted upon, or rejected and despised. To ignore it does not release from responsibility. If we accept it ourselves, we have a responsibility TOWARD IT also, because it is for ALL the household of faith; and each one receiving it becomes its debtor, and, if a faithful steward, must dispense it to the other members of the family of God. Let your light shine! If it again becomes darkness, how great will be the darkness. Lift up the light! Lift up a standard for the people!

The Divine Weaving

"See the mystic Weaver sitting
 High in heaven--His loom below.
 Up and down the treadles go.
 Takes, for web, the world's dark ages,
 Takes, for woof, the kings and sages.
 Takes the nobles and their pages,
 Takes all stations and all stages.
 Thrones are bobbins in His shuttle.
 Armies make them scud and scuttle--
 Web into the woof must flow:
 Up and down the nations go!
 At the Weaver's *will* they go!

"Calmly see the mystic Weaver
 Throw His shuttle to and fro;
 'Mid the noise and wild confusion,
 Well the Weaver seems to know
 What each motion, and commotion,
 What each fusion, and confusion,
 In the grand result will show!

"Glorious wonder! What a weaving!
 To the *dull*, beyond believing.
 Such no fabled ages know.
 Only faith can see the mystery,
 How, along the aisles of history,
 Where the feet of sages go,
 Loveliest to the fairest eyes,
 Grand the mystic tapet lies!
 Soft and smooth, and ever spreading,
 As if made for angels' treading--
 Tufted circles touching ever:
 Every figure has its plaidings,
 Brighter forms and softer shadings,
 Each illumined--what a riddle!
 From a cross that gems the middle.

"'Tis a saying--some reject it--
 That its light is all reflected;
 That the tapet's lines are given
 By a Sun that shines in heaven!

"Tis believed--by all believing--
That great God, Himself, is weaving,
Bringing out the world's dark mystery,
In the light of faith and history;
And, as web and woof diminish,
Comes the grand and glorious finish,
When begin the Golden Ages,
Long foretold by seers and sages."

THE TIME IS AT HAND



A HELPING HAND
FOR
BIBLE STUDENTS

flyleaf

STUDIES IN THE SCRIPTURES

"The Path of the Just is as the Shining Light,
Which Shineth More and More
Unto the Perfect Day."

SERIES II

The Time is at Hand

"Times of Refreshing Shall Come From the
Presence of the Lord; and He Shall Send Jesus
Christ,...Whom the Heavens Must Retain until
THE TIMES OF RESTITUTION OF ALL THINGS
Which God Hath Spoken by the Mouth of All His
Holy Prophets Since the World Began." "Ye Brethren,
Are Not in Darkness, That That Day Should
Overtake You as a Thief." *Acts 3:19-21; 1 Thess. 5:4*

To the King of Kings and Lord of Lords

IN THE INTEREST OF

HIS CONSECRATED SAINTS,

WAITING FOR THE ADOPTION,

--AND OF--

"ALL THAT IN EVERY PLACE CALL UPON THE LORD,"
"THE HOUSEHOLD OF FAITH,"

--AND OF--

THE GROANING CREATION, TRAVAILING AND WAITING FOR THE
MANIFESTATION OF THE SONS OF GOD,

THIS WORK IS DEDICATED.

"To make all see what is the fellowship of the mystery which from the beginning of the world hath been hid in God." "Wherein He hath abounded toward us in all wisdom and prudence, having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fulness of the times He might gather together in one all things, under Christ."
Eph. 3:4,5,9;1:8-10

Written in 1889 by Pastor Russell

"The Time is at Hand"

THE AUTHOR'S FOREWORD

THE FIRST EDITION of this Volume was given to the public in A.D. 1889. Since then, one edition after another has gone forth in various languages, until now more than one million and a half copies are in the hands of the people. These figures are astonishing when we consider how few people today have any faith in the Bible as a Divine Revelation, and how few of those who do have faith in the Bible have an appreciation of prophecy and of chronology--especially of Bible chronology and the Bible's history of the world.

The author and the publishers have great cause for rejoicing in the evidence continually coming to hand that this Volume has proven very helpful to the people of God in every land in the study of the Bible--in collating the message of the Lord's Word under various headings and classifications assistful to the student. Especially have we heard of many being blessed in their study of the manner of the Second Advent--in the Scriptural proof set forth in this Volume that our Lord will never again come to this earth as a man, having fulfilled completely His mission as a human being when He by the grace of God tasted death for every man at Calvary. The texts brought to the attention of the reader, proving that now our Lord is the glorified One at the Father's right hand, and is soon to become King of the world, have been assistful to many, as their letters testify.

This Volume makes no claim to infallibility, and no claim of any direct inspiration from God in the interpretation of His Word. On the contrary, it does claim that the Divine Revelation is the Bible. Its endeavor has been to collate the Bible evidences and to offer suggestions in respect to their significance.

Dealing with subjects so difficult that they are rarely touched by others, it is not to be considered strange if some of the suggestions made in this Volume have not been fulfilled with absolute accuracy to the very letter. But the author, the publishers, and the thousands of readers of this

Volume are not ashamed of its presentations, and are still handing it forth to all who have an interest in Bible study-- as most interesting and most helpful in an understanding of the Lord's Word.

The Bible chronology herein presented shows that the six great thousand-year Days beginning with Adam are ended, and that the great Seventh Day, the thousand years of Christ's Reign, began in 1873. The events of these 43 years, which this Volume claims as the beginning of the Millennium, we still find fully corroborating Bible prophecies, as herein set forth. During these 43 years, nearly all the inventions of our day have been accomplished. The sewing machine, one of the first, began to reach its perfection 43 years ago. Since then, we have all kinds of farming machinery and tools, and workshop, store, factory and home conveniences, in abundance and cheap--through human invention. These are shortening the hours of labor, and doing away with the "sweat of face," which the Bible declares to be identified with the curse.

It is entirely safe to say that in these 43 years the world has increased its riches one thousandfold. And when we remember that behind the 43 years lies a total of six thousand years of human endeavor, it seems almost a miracle that the world should accomplish one thousand times more in the past 43 years than in the six thousand years preceding. Surely this well attests the claim of this Volume that we have entered the great Seventh Day, and that what we are already experiencing as a race are only the foregleams of the much greater blessings still to come--when the Sun of

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Righteousness shall arise with healing in His beams, and scatter all the darkness, ignorance, and superstition of the world!

This Volume sets forth, what its author has been preaching for over forty years, that the "Times of the Gentiles" chronologically ended in the fall of A.D. 1914. The expression, "Times of the Gentiles," in Bible usage signifies the years, or period of time, in which the Gentile nations of the world were to be permitted to have control, following the taking away of the typical kingdom from natural Israel, and filling the hiatus between that event and the establishment of God's Kingdom in the hands of Messiah-- "whose right it is." *Ezekiel 21:27*

We could not, of course, know in 1889, whether the date 1914, so clearly marked in the Bible as the end of the Gentile

lease of power or permission to rule the world, would mean that they would be fully out of power at that time, or whether, their lease expiring, their eviction would begin. The latter we perceive to be the Lord's program; and promptly in August, 1914, the Gentile kingdoms referred to in the prophecy began the present great struggle, which, according to the Bible, will culminate in the complete overthrow of all human government, opening the way for the full establishment of the Kingdom of God's dear Son.

We are not able to see behind the veil; we are not able to know the things progressing under the direction of our glorious Lord and the members of His Church already glorified. Our thought is that somehow the Lord is taking a hand in the affairs of the world now as He did not do in times past. We do know that the great Time of Trouble, which has begun, very closely corresponds to the Divine declaration respecting the time and conditions of the establishment of Messiah's Kingdom. The Lord Himself informs us that, at the time He shall take to Himself His great

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power and reign, the nations will be mad and the Divine wrath will come. A little later on the time will come for the judging of the dead, and the giving of the reward to God's servants, small and great, leading on finally to the destruction of the incorrigible, who would exercise a corrupt influence upon the earth. *Revelation 21:8*

All over the world people knew of the expectations of Bible Students in respect to the year A.D. 1914; and when so stupendous a war as the present one broke loose, when the winds of strife began to blow with such fury and destruction, thousands remembered what they had heard and read respecting the end of the Gentile Times. Thousands today have come to fully appreciate the times in which we are living. The influence is very helpful and inspiring. A realization that we are in the Day of the Lord, and that very soon all of His saints will be gathered to Him by the resurrection change, has a stimulating and encouraging influence upon Bible students, separating them from the world and its fears and ambitions and fixing their eyes upon the Crown of Life, which the Lord has in reservation for them that love Him most.

The author acknowledges that in this book he presents the thought that the Lord's saints might expect to be with Him in glory at the ending of the Gentile Times. This was a natural mistake to fall into, but the Lord overruled it for

the blessing of His people. The thought that the Church would all be gathered to glory before October, 1914, certainly did have a very stimulating and sanctifying effect upon thousands, all of whom accordingly can praise the Lord--even for the mistake. Many, indeed, can express themselves as being thankful to the Lord that the culmination of the Church's hopes was not reached at the time we expected; and that we, as the Lord's people, have further

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opportunities of perfecting holiness and of being participators with our Master in the further presentation of His Message to His people.

Our mistake was evidently not in respect to the ending of the Times of the Gentiles; we drew a false conclusion, however, not authorized by the Word of the Lord. We saw in the Bible certain parallels between the Jewish Age and the Gospel Age. We should have noted that these parallels follow the nominal systems to destruction in both cases, and do not indicate the time of the glorification of the New Creation. This explanation will help the reader as he studies "THE TIME IS AT HAND." We have no doubt that the great blessings which have come to many of us in the past will continue to go through the Volume to thousands of others. So with it go the prayers of the author,

Charles T. Russell

Brooklyn, N.Y.
October 1, 1916

STUDY I

SPECIAL TIMES AND SEASONS

DIVINELY APPOINTED

The Times and Seasons of Divine Appointment--Why Not More Plainly Stated--In Due Time Revealed--Earnest Desire to Know the Times and Seasons Commendable--Mistakes of Adventists--The Real Object of Time Prophecies--Our Present Position--The Object of Succeeding Chapters.

AS in "THE PLAN OF THE AGES" we endeavored to set forth the prominent outlines of the divine arrangement for human salvation from a purely Scriptural standpoint, so it is the purpose of this volume to show, on the same authority, that the various features of that plan have definitely appointed times and seasons for their accomplishment; that, so far as that plan has progressed, each succeeding feature of it has been accomplished exactly on time; and that **the time is now at hand** for its culmination in the blessing of all the families of the earth. *Gen. 28:14; Gal. 3:16*

During the long centuries of the Gospel age, the Church, as instructed by her Lord, has prayed, "Thy kingdom come; thy will be done on earth as it is done in heaven." But, like drowsy children, because the time was long, many have almost forgotten the import of the words that now seem to die upon their lips. To all such whose hearts are still

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loyal to the Lord, we call in the words of the Apostle Paul, "It is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the [Millennial] day is at hand." Yea, it is even at the doors. The kingdom of heaven is now at hand, not in its mere embryotic or incipient stage, as at our Lord's first advent (*Matt. 3:2*), but in the sense in which he declared it was yet to come (*John 18:36,37*)--"in power and great glory."

Only those, however, who have made a careful study of the Plan of the Ages will be prepared to appreciate the

teaching of this volume concerning the divinely appointed times and seasons for the development of the various features of that plan, and for its final consummation. It is hoped that none will undertake this study, therefore, before they have thoroughly comprehended the lessons of the preceding volume. Otherwise it will not be meat in due season to them. Truth is only meat in season when we are prepared to receive it. A child is not prepared to solve a mathematical problem until he has first been instructed in the use of figures and of language. So also with divine truth: it is built up step by step, and to gain an understanding of it we must ascend by the steps provided--carefully, of course, proving by the Scriptures every advance step we take, yet not fearful to take the steps as we thus find for them sure footing. Only those who have implicit faith in God, and to whom a "Thus saith the Lord" is the end of all doubt and controversy, can be led by the Spirit of God into advanced truth as it becomes due--led into things new, as well as confirmed in things old and proved true by the same authority.

Only such, God proposes so to lead. In the end of the age, which is the harvest time, much truth is due to be uncovered, which God did not make known in times past, even to his most faithful and devoted children. It was in **the time of the end** that the Prophet *Habakkuk (2:3)* declared that the

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vision, concerning the glorious consummation of God's plan, should speak and not lie; and that to some of God's children it should speak so plainly that they would be able, as directed, to make it plain on tables; that through their instrumentality others might be enabled to read it clearly: and then *Daniel also (12:4,9,10)* declared that knowledge should be increased, and that the wise (through faith) should understand the vision.

Our object here is not to prophesy out of the abundance of human imagination, nor in any sense to be wise above what is written in the sacred Scriptures. Therefore, discarding all human inventions, we keep close to the fountain of divine truth, endeavoring to read prophecy in the light of prophecy and its manifest fulfilment; and to make plain upon tables that which God said would be sealed up, and which therefore could not be understood before this time of the end, but of which he gave assurance that it should **then** be understood.

In this volume we offer a chain of testimony on the subject of God's appointed times and seasons, each link of

which we consider Scripturally strong, while the whole of it when viewed together, in the relationship which one part bears to another, gives evidence of a plan so broad and comprehensive, a design so deep, and a harmony so perfect, as to clearly manifest to the studious and reverent inquirer that it is beyond the breadth and depth of human thought, and therefore cannot be of human origin.

We find that the end of the Gospel age, like the end of the Jewish age, is called a harvest (*Matt. 9:37; 13:24,30,39*); that like that also, it is a period of forty years; and that upon the harvests of the ages the rays of prophetic testimony are specially concentrated, particularly upon the harvest of this age, where even all the light of the Jewish age--because of its typical character--converges in a

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glorious focus. In this light we may now distinctly see the stately steppings of our God, not only in the long vista of the ages past, but also in the present outworkings of his plan. And not only so, but according to his promise to show us things to come (*John 16:13*), we see, with wonderful distinctness of vision, his wise policy for the blessing of all in the incoming Millennial age--even down to its glorious consummation in the restitution of all things. We find that many great and wonderful events center in this harvest: that in it occur the great time of trouble, the day of Jehovah; the final and complete overthrow of Antichrist and the fall of Great Babylon; the beginning of returning favor to the Jew; the second advent of our Lord and the establishment of his kingdom; and the resurrection and reward of the saints.

We find in prophecy the beginning and the ending of this harvest period clearly marked, as well as the events due to occur in it. And to call attention to and trace the various lines of prophetic time to the events in which they culminate is, in substance, the object of this volume. To receive its testimony, the reader will need to have an ear to hear (*Rev. 2:7; Matt. 11:15*), and must expect meekly to cast away many preconceived opinions as fast as he comes to see their lack of harmony with God's Word. To such as are thus minded, and who pursue the lessons of this volume with patience and care, and in the order of their arrangement, we doubt not it will be a great blessing. If its lessons are received into good and honest hearts, we trust it will be a power to separate them from the world and to ripen them as wheat for the garner. To thus quicken and ripen and separate

the saints, as wheat from tares, in this time of harvest, is the object for which, we apprehend, these prophecies now unfolding were designed by our Lord.

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Those permitted to view God's grand chart of the ages, which so clearly maps out the orderly arrangement, the deep design and the wonderful scope of the divine plan as set forth in the preceding volume, should be anxious to discover whatever God may be pleased to reveal concerning its times and seasons. Their interest in this subject should be many fold greater than that of any in the past ages who did not see the great blessings in reservation for all. Faithful children of God long to know when the King of Glory shall come in, and the prince of darkness be bound; when the children of the light shall shine forth as the sun, and the darkness be scattered; when the saints shall be received into full divine adoption, and the groaning creation released from the bondage of corruption; and when our heavenly Father's glorious character shall be fully revealed to an astonished world, causing all who love righteousness to bow their hearts in adoration and love and obedience.

To be devoid of such desires indicates a lack of interest in, and appreciation of, God's plans. The apostles, the prophets and the angels all desired and sought earnestly to know what **time** the spirit of God indicated through the prophets. And this interest on the part of his children is ever pleasing to God; for though he never heretofore gratified such desires to any considerable extent, because the due time had not yet come, he never once chided such interest. On the contrary, he called the inquiring Daniel greatly beloved, and answered his inquiry so far as was consistent with his plan.

Such inquiry, therefore, should not be regarded as an improper prying into the secrets of God. God would have us manifest that interest in his plans which would "search the Scriptures," and "take heed to the sure word of prophecy," and thus be in that proper, waiting attitude which will

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quickly discern the truth as it becomes **due**. Secret things belong unto God, but things revealed belong unto us and our children forever. (*Deut. 29:29*) Therefore, if we confine ourselves strictly to the Word of God, and avoid idle speculation, we are on safe ground. If God's plan and times and

seasons are not recorded in the Scriptures, none can find them there; and God has surely had nothing recorded by his prophets and apostles which he desires to keep secret forever. In due time and order every recorded feature of the divine plan, and its time and season, is manifested to those watching; but the entire outline of the plan, together with the time features of it, was not due to be understood until the period designated "The time of the end." (*Dan. 12:9,10*) And let it be borne in mind that until such time as God purposes to reveal his secrets, neither learning nor piety can find them out. Although the prophecies have stood for centuries before the eyes of all, they **could not** be unlocked and their secrets read until the due time had come.

When some of the disciples came to our Lord inquiring concerning the time for the establishment of the Kingdom of God, before it was yet due to be revealed, he answered, "It is not for you to know the times or the seasons which the Father hath appointed by his own authority." (*Acts 1:7*) And on another occasion, concerning the same subject, he said, "Of that day and hour knoweth no man, no, not the angels who are in heaven, neither the Son, but the Father. Take ye heed, watch and pray; for ye know not when the time is....And what I say unto you, I say unto all, **Watch.**" *Mark 13:32,33,37*

These words of our Lord cannot be understood to mean that none but the Father will **ever** know of his times and seasons; hence it no more proves that we cannot know those times and seasons **now**, than that our Lord cannot know them now. And the very fact that the entire outline of our

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Father's plan, and also his times and seasons, are now clearly discernible, is strong proof that we are now living in the time of the end of the present dominion of evil, and the dawn of the Millennial Day, when knowledge should be increased, and the wise should understand. (*Dan. 12:4,10*) If prophecy was never designed to be understood, there could have been no reasonable object in giving it.

These expressions of the Master indicate that God is not executing the various parts of his plan in a random, haphazard manner, but that he has **fixed** and definite times and seasons for every feature of his great work. And his infinite power and wisdom guarantee that there can be no miscarriage or delay.

The words also impress the thought that up to that time the Father had revealed the times and seasons connected

with his plans to no one, not even to our Lord Jesus. So far from warranting the general supposition, that our Lord rebuked investigation and interest in the times and seasons, and by these words **forbade** such examination, the very reverse is true. His words clearly show that though the times and seasons were **not yet** given to them to know, they would be very important some time, and would then be revealed to those watching. In view of the fact that they would be unsealed some time, and that they would be very important **then**, he urges them to "**take heed**," and not to allow indifference to come over them, but to "**watch**" continually, that they might know when the due time should come.

Those who **watched** all down the age, though they did not see all they watched for, were nevertheless greatly blessed and kept separate from the world, by so doing; while those who will be living in the "**due time**" and shall obediently "**watch**," shall know, shall see, "shall understand," and not be in ignorance, in the midst of the wonderful events of the "harvest" of this age. He who at any time neglects to watch,

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loses a blessing upon which the Master laid great stress, and proves himself to be either blinded with prejudice by the god of this world, or overcharged with matters of this life and present interests, to the neglect of his vow of full consecration to the Lord, to seek chiefly the Kingdom and life to come.

The Apostles Peter and Paul call attention to this subject of the times and seasons. Peter declares (*2 Pet. 1:16*), that we are not following cunningly devised fables; that he saw in a figure the glory of the coming kingdom of Christ on the mount of transfiguration, when he beheld the glorious "**vision**" of Moses and Elijah and Jesus in glittering garments--Moses representing the ancient worthies (*Heb. 11:38-40*) who shall be the earthly representatives of the heavenly Kingdom, and Elijah representing the "overcomers" of this Gospel age--the scene as a whole foreshadowing the "glory to follow," after the sufferings for righteousness' sake shall have completed the election according to favor. Yet Peter, even while relating his vision, points to the prophetic testimony, saying, "We have a **more sure** word of prophecy, whereunto ye do well that ye take heed as unto a light that shineth in a dark place until the day dawn." (*2 Pet. 1:19*) He well knew that all the prophecies could not be fully understood by any **then**, and thus urged a watching attitude on the part of the saints--not a watching of the sky, but a

watching for the fulfilment of all that God had spoken by the holy prophets concerning the restitution, and the "times of restitution," which form so large and important a part of their testimony. He assures us that prophecy will have freshly important truths for us, all the way along **until** Day-dawn.

The Apostle Paul declares, "Of the times and seasons, brethren, ye have no need that I write unto you; for yourselves know perfectly that the Day of the Lord so cometh as

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a thief in the night. [Quietly, stealthily it will come, and after it has come, many will not for some time know that they are in it.] When they shall say, Peace and safety, then sudden destruction cometh upon them [sudden or rapid, compared with the slow processes of the past six thousand years, as our day is called the fast day of steam and electricity--not sudden as lightning, but sudden] **as travail** upon a woman. But ye, brethren, are not in darkness, that that day should overtake you as a thief." *1 Thess. 5:1-4*

The "brethren" all have the lamp, the sure word of prophecy mentioned by Peter, as a light in a dark place; and while they keep the proper attitude of brethren, as faithful, meek and humble students of the Word, they will at no time be in darkness: **they** will always have the truth supplied as meat in **due season**. At no time have those then living in full harmony with God been left in ignorance of necessary truth, to grope their way in the dark with the world. Abraham and Lot knew of the destruction of Sodom **beforehand**, God saying, "Shall I hide from Abraham that thing which I do?" (*Gen. 18:17*) Noah knew of the flood in time to build the ark, and was informed of the **very day** that he should go into it. At the first advent, too, Simeon and Anna, and the wise men of the East, knew to expect Messiah. In fact, the expectation was general then. (*Luke 2:25-38; Matt. 2:2; Luke 3:15*) And if God so dealt with the house of servants, shall he do less for the house of Sons? Our Lord and Head has said, "Henceforth I call you not servants, for the servant knoweth not what his Lord doeth; but I have called you friends, for all things **that I have heard of my Father I have made known unto you.**" Our Lord certainly shall know of the times and seasons in **due time**, since he is to accomplish the plan, and unless **he has changed**, he will make known the plans to those close to him and associated in his work--**his friends, his saints.**

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Reason, then, teaches us that so surely as it is written, "The Lord will do nothing, but he revealeth his secret unto his servants the prophets" (*Amos 3:7*), and that most of what he revealed unto them was not for themselves, but for us, the Gospel Church (*1 Pet. 1:12*), so surely will the faithful not be left in darkness, unable to discern it, when the day of the Lord has come. It will not come upon **them** as a thief and a snare--unawares; for they will be watching, and will have the promised light then due upon the subject.

The Apostle states why he makes the positive assertion that ye, brethren, will know of the times and seasons when due, and will not be in darkness, saying (*verse 5*), "Ye are all the children of light, and the children of the day." Such are begotten of the truth, and are to be developed by the truth more and more unto the perfect day--to which they belong. *James 1:18; John 17:17,19*

Notice how carefully the pronouns **ye** and **you**, and **they** and **them**, of this and other scriptures, distinguish the classes referred to--the saints from the world. The knowledge which the saints will have in the day of the Lord is contrasted with the ignorance, on the part of the world, of the significance and tendency of transpiring events--"**Ye** have no need that I write unto **you**." "When **they** shall say, Peace and safety, then sudden destruction cometh upon **them**... and **they** shall not escape. But **ye**, brethren, are not in darkness that that day should overtake **you** as a thief. **Ye** are all children of the light." "Take heed," says our Lord, "to yourselves, lest at any time **your** hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon **you** unawares; for as a snare it shall come on all **them** that dwell on the face of the whole earth. Watch **ye**, therefore [watch yourselves and also the word of prophecy], and pray always, that **ye** may be accounted worthy

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to escape all these things that shall come to pass, and to stand before the Son of man." *Luke 21:24-36*

It follows, then, that if a child of God, living in the day of the Lord, remain in darkness or ignorance as to the fact, he must be either surfeited with the things of this life and intoxicated with the spirit of the world, or else overcharged with the cares of this life, and in either case indifferently neglecting to watch with his lamp trimmed and burning and with oil in his vessel--i.e., with the Word of God in

heart and mind, and with the spirit of truth in himself.

Though much, connected with the times and seasons, as well as with the details of the plan, had been foretold by the prophets, they confessed their ignorance of the import of the prophecies to which they gave expression. (See *Dan. 12:8; Ezek. 20:49; Matt. 13:17; 1 Pet. 1:10-12.*) Stated in dark and symbolic language, and linked with events then future, to understand them then was impossible. Thus, though recorded aforetime, and made to bear witness to the divine foreknowledge and arrangement, they were for the learning of those living in the due time for their fulfilment, and not for those who uttered them. (*Rom. 15:4*) They awaited the unfolding of various connected features of the divine plan and human history, which, by God's arrangement, should unlock them, and enrich the patient, searching children of God with "meat in due season" for an hour of trial and need in "the evil day"--the day of trouble with which this age closes, and in the midst of which also the new era and dispensation dawns.

A wonderful modern device, which serves well to illustrate the divine arrangement of time prophecy, is what is termed a Combination Time-Lock, used in some of the largest banks. Like other combination locks, the key or handle remains in the lock constantly. Certain peculiar

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movements of the handle, known only to one aware of the arrangement, are needful to open it, while the slightest deviation from the proper movements only complicates the matter and makes it the more difficult to open. The Combination **Time-Lock** adds the peculiar feature, that by a clock arrangement inside the bank vaults, the doors when closed at night are so locked that they cannot be opened by any one until a fixed hour the next morning; and then, only in response to the use of the right combination upon which the lock has been set.

Thus our Heavenly Father has closed up and sealed many features of his plan during the night with his great Time-Lock, which was so set as to prevent their being opened until "the time appointed"--in the morning of the great day of restitution. And then Jehovah's Anointed, "he that hath the key" and understands the combination upon which it has been set, "openeth, and no man shutteth." (*Rev. 3:7*) He opens unto us by giving us the necessary information as to how the key of prophecy is to be operated by those desiring to find the treasures of infinite wisdom.

And we may unlock the treasures of divine wisdom now, because the morning hour has come--though it is early and not yet light to the world. But only by carefully heeding the instructions, and applying the key to the combination set by the great Designer, will its treasures open to us.

In fact, this illustration fits the entire plan of God in all its parts: Each feature of truth and each prophecy is but a part of the one grand combination, which may be opened now because it is morning--because the bolts of the great Time-Lock are withdrawn. And this grand combination, once opened, discloses fully and grandly the boundless treasures of divine wisdom, justice, love and power. He who opens will indeed know God as never before.

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Let us, then, examine the Scriptures with a reverent spirit, that we may learn what God is pleased to show us with reference to his times and seasons. Since he has recently made the grand outlines of his plan so clear, we may reasonably expect that his time is due to lead us into a knowledge of its time features. The times and seasons were wisely hidden in the past, and the saints were thus saved from discouragement, because the time was long; but as the plan nears its glorious consummation, it is the privilege of the saints to know it, that they may lift up their heads and rejoice, knowing that their deliverance draweth nigh. (*Luke 21:28*) The revealing of the time, in the "time of the end," will be as profitable and stimulating to the saints as its revealing before would have been unprofitable and discouraging.

Evidently our God is a God of order. Everything that he does is in accordance with a definitely prearranged plan; and his appointed times and seasons are no insignificant or unimportant part of that plan. Notice that Jesus was born on time--"**In the fulness of time** God sent his only begotten Son." (*Gal. 4:4*) Not before, nor after, but just when the time was full. Our Lord's first preaching was on the subject of time--"He came preaching, and saying, **The time is fulfilled....** Repent and believe the good tidings." (*Mark 1:15*) "**In due time** Christ died." (*Rom. 5:6*) "He rose again the third day [at the appointed time] **according to the Scriptures.**" (*1 Cor. 15:4*) During his ministry his enemies frequently sought to take him, but it is stated that they could not, "**because his hour was not yet come.**" *John 7:30*

The time prophecies were not given to satisfy mere curiosity, but to enable the student of the Word to recognize

the foretold events **when due**. For instance: Although prophecy marked the time and manner of the first advent,

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it was not understood until Christ had come; and then it helped those who carefully studied the Scriptures to recognize the man Jesus as the Christ, sent of God according to appointment and prophecy. And, just so, prophecies marking the time and manner of the second advent are due to be understood at about the time of that event, to aid us in recognizing his day when it has come--and its order of events and the duties of the hour. One cannot read the Old Testament Scriptures thoughtfully without noticing the prominence given to dates, and the great particularity with which some are marked, even to a day, though quite frequently they are attached to what may seem to be very insignificant events. But the close student will find that these various dates and chronological references are links in a wonderful chain of evidence which points out with great precision particularly two of the most notable and important events in the history of the world, viz.: the first and second advents of the world's Redeemer and Lord, and the important matters associated therewith.

The fact that the majority of Christians are indifferent to these things is no reason why those who love his appearing, and desire to be found approved of him, should drop into a similar condition of lukewarmness.

It should be borne in mind that fleshly Israel, except the "friends" of God, stumbled and **knew not the time** of their visitation (*Luke 19:44*), and that the prophet has foretold the stumbling of **both** the houses of Israel--the nominal Jewish house, and the nominal Christian house. (*Isa. 8:14*) Only "a **remnant**" in the close or harvest of each dispensation is prepared to receive and appreciate the truths then due, and therefore to enter into the special privileges and blessings of the dawning dispensation. It therefore remains for each individual Christian, in the closing period of this age, to see to it that he is one of "the remnant," and not one of the lukewarm,

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listless, indifferent mass of the **nominal** Christian Church, which will surely stumble, as foretold by the Prophet, by the Lord and by the apostles, and as foreshadowed by the course of fleshly Israel, which was declared to be its shadow or type.

But while time prophecy will be of great advantage in its due time, showing various features of God's plan pertaining to the harvest, etc., it is also true that a knowledge of the manner of our Lord's coming and appearing is very necessary. To this, very careful attention, in its appropriate place, is requested. And back of all this knowledge must lie holiness and humility, which must pave the way for its reception by enabling the child of God to remove prejudice from his heart and to search diligently to know what has been revealed. So it was at the first advent: the earnest, consecrated, meek ones alone discerned the time and manner. The worldly and overcharged ones, the full ones, will not discern either the prophecies or the signs of the times fulfilling them, until the harvest is past and the summer of special favor is ended.

In the end or "harvest" of the Jewish age, the truly humble and earnest "Israelites indeed" were in a condition of expectancy which differed widely from that of the proud, worldly-minded and self-righteous about them; so that not only were they more ready to accept God's plan as he had arranged it, but they were more ready to hear and examine the truth when they came in contact with it. And our Lord, while dismissing the self-satisfied, fault-finding quibbles of the Pharisees with dark or evasive answers, took time and care in making truth clear and plain to the humble, earnest seekers. (*Matt. 13:10-17; 16:1-4; Mark 7:1-23; Luke 18:18-30; John 1:45-51; Luke 24:13-32 and 33-49; John 20:24-28; 21:1-12*) The proud and self-satisfied, and all who followed them, stumbled (*Matt. 15:14*), while the humble and

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truth-hungry inquired earnestly for the truth. (*Matt. 13:36; Mark 4:10*) And the Lord expounded the dark sayings to such, and said, "Unto **you** it is given to know the mystery of the Kingdom of God, but to them that are without [not Israelites **indeed**], all these things are done in parables, that seeing they may see and not perceive, and hearing they may hear and not understand."

So, too, it is at the end of this age. Truth here, as there, separates the earnest and humble, and leads them forward into the knowledge now due to such, and strengthens and enlightens them, that they may not stumble with the mass of nominal Christians; while the lukewarm and self-satisfied reject the truths here due, because blinded by their own improper condition of heart. Hence they will be rejected by the Lord as unworthy of becoming his bride. *Eph. 4:1; 1 Cor. 9:27*

It is a serious error into which many fall, to suppose that a knowledge of God's doings and plans is of little importance, that the graces of Christian character are all that God requires, and that these are better conserved by ignorance. How differently the Scriptures present the matter! They counsel us, not only to cultivate the graces of the Christian character, but to preserve constantly that condition of heart which will enable us to discern the truth--especially that great truth of the Lord's presence when due--and when dispensational changes take place. A knowledge of dispensational truth is quite as important in the end of this age as it was in the end of the Jewish age. Those who did not discern the truth then due did not receive the favors then due. And just so in the end of this age: Those who cannot discern the truth now due, being blinded by unbelief and worldliness, cannot receive **special** favors now due. They are not overcomers, and hence are unfit to be the bride of Christ, and to enter into the glorious inheritance of

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the saints as joint-heirs with him. Truth, in this age, under the adverse circumstances for its reception, becomes a test of our faithfulness to God, and therefore as a sickle separates the fit ones from those unfit--the wheat from the tares.

Odium attaches to the study of prophetic time by reason of past misapplications of it by "Second Adventists" and others, and the consequent failures to realize the events expected to occur at stated times. We see, however, that even this has been a part of God's plan to obscure the subject to all but the class for whom it was intended, by permitting contempt and ridicule to attach to it, thus hindering the worldly-wise and prudent from apprehending it. (*Matt. 11:25*) This, we doubt not, was as much a part of the divine plan as the sending of Jesus into Nazareth, a despised place, "that he might be called a Nazarene" (*Matt. 2:23*), though he was really born in the honorable town of Bethlehem. As the worldly-wise and prudent of that day said, "Can any good thing come out of Nazareth?" so today, when prophetic time or anything relating to the Lord's second advent is mentioned, many cry "Adventist," as if to say, "Can any good thing come out of Adventism?"--even though they admit that many prophecies containing time are not yet fulfilled, and that the second coming of the Lord is the most prominent topic of Scripture.

We have great sympathy for both the First Adventists (the Jews) and the Second Adventists, though only a few of

either realized the truths they so nearly apprehended, yet failed to grasp, each being blinded by **false expectations**. Our Adventist friends have failed to recognize both the manner and the object of the Lord's return as taught in the Scriptures; consequently they have not been expecting to "see him as he **is**," but as he **was**. They consider the object of his coming one which will fill the hearts of all except the saints with dismay and terror; that his object is to gather the elect,

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destroy all others of mankind, and burn up the world. Having such ideas, they used the time prophecies as a whip to scourge and drive the world to God. But the world coolly looked on, and said that these were unreasonable enthusiasts, and, if there is a God, he is certainly more reasonable and just than that. The scorn of the world grew more and more intense, as time after time they foretold a wreck of matter and a crush of worlds, and time after time their predictions failed--until now the very mention of prophetic time is received very generally with an incredulous smile, or with open contempt, even by Christians who well know that prophecy and chronology constitute a large proportion of God's revelation.

But blessed is he

"Who bears unmoved the world's dark frown,
Nor heeds its scornful smile;
Whom seas of trouble cannot drown,
Nor Satan's arts beguile."

But God provided time prophecies for no such purpose, nor will he attempt to convert the world in any such way as this; for he seeketh such to worship him as worship in spirit and in truth (*John 4:23*), and not such as are frightened into his service. If he had designed to terrorize men into obedience, he could have devised some more successful method than the proclamation of **time**--as our Adventist friends have proved. Prophetic time was given, not to alarm the world--nor for the world in any sense--but to enlighten, strengthen, comfort, encourage and guide **the Church** in the troublous times in the end of the age. Therefore it is written, "None of the wicked shall understand, but the wise only." To these, this becomes meat in due season, and it, with other meat, will strengthen those who use it, so that they will be "able to **stand** in the evil day"--the day of trouble with which this age closes. It will enable them to understand

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the wonderful events transpiring around them, so that they will neither be consumed by fear and dread, nor swallowed up by the projects and false theories--science falsely so called--with which this day will abound. And, withal, they may be in the devouring fire [trouble], witnesses for God and his plan, and teachers of the people--pointers to the glorious outcome of Jehovah's plan, lifting up a standard for the people. *Isa. 62:10*

This is the object of time prophecy, and how important, how indispensable--that the man of God may be perfect, thoroughly furnished, at this time. Without these prophetic time-proofs, we might see the events of this Day of the Lord, and know not of it, or of our duties and privileges in it. Let none, then, of the truly consecrated undervalue these prophetic time-evidences, which were designed to guide our words and deeds in the early Dawn of the Millennial Day, before sunrise, while the world and the nominal church are yet asleep, ignorant and heedless of the dispensational changes now occurring. These prophetic time-proofs were largely God's means of drawing the attention of the writer more fully and carefully to other features of the divine plan. Attention given to these must result in lasting profit to the student, not only by informing him of "present truth," but also by giving force and vital reality to all Scriptural truths, by furnishing proof that all God's plans are working together in **time**, as well as in **kind**, to the development of his glorious purposes.

The failure of the predictions of Adventists, who attempted to fix a time for the burning of the world, etc., etc., has been more in regard to the character of the events expected than in the time. Like the Jews, they erred by looking for the **wrong thing** at the **right time**. This was the secondary cause of their failure to clearly apprehend the truth, but the primary cause of it was the fact that it was

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not yet time for a clearer unfolding. And yet it was time for the stirring up of the saints to look for the Lord's appearing --for a going forth to meet the Bridegroom, and a disappointment prior to his actual coming--all of which was indicated in our Lord's parable of the Ten Virgins, as will be shown at length hereafter. As shown in the preceding volume, the fire which is to devour the earth in the Day of the Lord is symbolic, not literal; and in succeeding chapters

it will be shown that the applications of some time prophecies which Adventists have discarded as failures were not failures, but correct, and that they clearly mark the symbolic fire of this time--already getting under way.

The Advent people, laboring under the difficulty of expecting a literal burning of the earth, attempted to force all the prophetic periods to one common day of termination--a twenty-four hour day at that--and thus they did violence to some prophecies to make them fit and end with others. But the clearer view of the divine plan now reveals the perfect harmony of the various time prophecies, and there is no necessity for twisting or doing violence to any, to make it fit with the others. As in succeeding chapters we institute an examination of the leading prophecies, we do not form a theory and then endeavor to bend all the prophetic periods to it, but we carefully trace each period to its termination, and then weave together the theory or plan thus indicated by the great Revealer of secrets. It will be found that the order and harmony of God's plan are just as manifest in its times and seasons as in the glorious features of that plan traced in the preceding volume, and mapped out on the Chart of the Ages. And when the great clock of the ages strikes the hours indicated on the prophetic dial, the events foretold are as sure to follow as that God foretold them.

STUDY II

BIBLE CHRONOLOGY

Chronology Necessary to an Understanding of Prophecy--Indispensable Data Furnished in the Bible--From the Creation of Adam to A.D. 1873 was Six Thousand Years--A Statement of Bible Chronology in Great Periods--Its Examination in Detail--From Creation to the Day the Flood was Dried Up--To the Abrahamic Covenant--To the Giving of the Law--To the Division of Canaan among the Tribes--The Period of the Judges--The Period of the Kings--The Period of the Desolation --To A.D. 1873--Wherein this Chronology Differs from that of Bishop Usher, Noted in our English Bibles--The True Date of our Lord's Birth.

IN this chapter we present the Bible evidence which indicates that six thousand years from the creation of Adam were complete with A.D. 1872; and hence that, since 1872 A.D., we are chronologically entered upon the seventh thousand or the Millennium--the forepart of which, the "Day of the Lord," the "day of trouble," is to witness the breaking into pieces of the kingdoms of this world and the establishment of the Kingdom of God under the whole heavens.

Chronology is necessary, too, as a basis for the examination of the prophetic periods. We must ascertain first of all where we are on the stream of time; and to do this, we must have reliable dates for the calculation; hence we take up the subject of chronology first in order. And a complete chronology of human history must of necessity begin with the creation of man.

The length of time since the creation of man is variously estimated. Among those who accept the Bible record, there can be but little difference of opinion; but among those who reject it, the differences are enormous, varying all the

way from ten thousand to hundreds of thousands of years. These suppositions are based upon facts which afford but slight ground for such extravagant and reckless conclusions. For instance, the finding of flint arrowheads in the

peat bogs of Switzerland and Ireland, at a considerable depth below the surface, is taken as a **proof** that their level was once the surface, and that the peat mosses gradually grew up around and above them; and the time necessary for such a growth is calculated from the present rate of growth per century, which is very slight. If their premises were true, of course it would prove that man had lived hundreds of thousands of years ago. But other geologists will show, and with good reason, that these peat bogs were once so soft that a flint arrowhead might easily sink to a great depth gradually, during a few centuries.

Another instance we quote: "In making soundings in the slimy soil of the Nile valley two baked bricks were discovered, one at a depth of twenty, the other of twenty-four yards. If we estimate the thickness of the annual deposit formed by the river at eight inches a century, we must assign to the first of these bricks an age of 12,000 years and to the second that of 14,000. **By means of analogous calculations,** Burmeister [a celebrated geologist] supposes seventy-two thousand years to have elapsed since the first appearance of man upon the soil of Egypt; and Draper [another noted geologist] attributes to the European man who witnessed the last glacial epoch an antiquity of more than 250,000 years."*

Of course "**if we estimate**" just as these **great** men do, we should reach the same **great** conclusions. But some of us are unscientific enough to inquire, whether it is not more than probable that the slime deposits of the Nile river have been

*Prof. N. Joly, in "Man Before Metals," B183.

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very irregular, as of other rivers, which sometimes shift their beds and wash away their banks wonderfully in a single freshet. Again, we remember the Flood of Noah's day, not only particularly mentioned in the Bible, but preserved in the oldest traditions of the heathen nations, and we wonder how much slime and debris that caused, over and above the eight inches a century. We wonder, too, why it has not occurred to these **great** minds, as it naturally does to some not **too great**, that two bricks thrown into that "**slimy** soil," at a time when it was covered with water and very soft, would sink quite a distance by their own weight, being so much more dense than the slimy soil. As for the difference in depth of the two bricks, it would seem to an **unscientific** mind much more reasonable to suppose that the one fell into the

slime edge-wise, or end-wise, while the other, falling flat, would sink more slowly, than to suppose that men living two thousand years apart made two bricks exactly alike.

It is not many years since the skeleton of a man was found in a former bed of the Mississippi river, and some geologists began to calculate how many thousands of years **might** be indicated by the many feet of silt, slime, etc., covering the skeleton, and fancied they had a very valuable sample of prehistoric man. But finding later, several feet below the skeleton, parts of a "flat boat," such as was in use on the Mississippi less than fifty years ago, it completely upset the calculations, and relieved mankind of "another **proof**" that the world is hundreds of thousands of years older than the Bible teaches.

Leaving the discordant and wholly unreliable guessing of some geologists on this subject of chronology, we appeal to human history for information. And what do we find? The history of the oldest of the Gentile nations can be traced back clearly and distinctly less than three thousand years. Back of that all is dark, uncertain, mythical, fabulous,

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and untrustworthy tradition. Roman history does not extend so far back, as it is only twenty-seven hundred years since Rome was founded, and then its first centuries are wrapped in uncertain tradition. Three thousand years back in the Babylonian, Syrian, and Egyptian histories bring us to a period where their records are fragmentary and involved in great obscurity. In the history of China, it brings us to the Tchou dynasty, where the events of Chinese history "**begin** to be more trustworthy." In Greece, noted for its scholarship in the past three thousand years, with whom above all nations we might expect to find accurate history, what do we find? We find its dates accurate for the last twenty-six hundred years, but no farther back. Back of that, we come to what is known as the "fabulous, mythical or prehistoric age" of Greece. The only reasonable and connected account of the first three thousand years of man on the earth is found in the Bible; and this fact is surely in harmony with its claim to divine origin, direction and preservation.

As with history, so with dates: the world has, aside from the Bible, no means of tracing its chronology farther back than B.C. 776. On this subject we quote Prof. Fisher, of Yale College. He says: "An exact method of establishing dates was slowly reached. The invention of eras was indispensable

to this end. **The earliest definite time** for the dating of events was established in Babylon--the era of Nabonassar, 747 B.C. The Greeks (from about 300 B.C.) dated events from the first recorded victory at the Olympic games, 776 B.C. These games occurred every fourth year. Each Olympiad was thus a period of four years. The Romans, though not for some centuries after the founding of Rome, dated from **that** event; i.e., from 753 B.C."

In further evidence that the many so-called histories of the remote past so abound with vagaries and mythical traditions

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as to make them valueless as to chronological data, and wholly unworthy of consideration, we quote as follows from the American Cyclopaedia, under the caption,

Chronology:

"The history of ancient nations, unless we make an exception in the case of the Hebrews, goes back into mythical periods of thousands or millions of years; and even after the records begin to assume a historical aspect, the discrepancies are very great....The Assyrian, Babylonian and Egyptian inscriptions are in extinct languages, and in characters long obsolete....Greek and Roman dates are generally well authenticated to the first Olympiad, B.C. 776, and the establishment of the Consulate, B.C. 510, previous to which they are mainly traditional or legendary. Herodotus is valuable only as to events of his own time, about 450 B.C., and those of a century or two earlier."

Clinton in his work on Grecian Chronology (B283) says, "The history contained in the Hebrew Scriptures presents a remarkable and pleasing contrast to the early accounts of the Greeks. In the latter we trace with difficulty a few obscure facts preserved to us by the poets, who transmitted, with all the embellishments of poetry and fable, what they had received from oral tradition. In the annals of the Hebrew nation, we have authentic narratives written by contemporaries under the guidance of inspiration. What they have delivered to us comes accordingly under a double sanction. They were aided by divine inspiration, in recording facts upon which, as mere human witnesses, their evidence would be valid."

The Bible, our God-provided history of the first three thousand years, is the only work in the world which--beginning with Adam, the first man mentioned in history, monument or inscription, whose name, the time of his creation and death are recorded, and from whom his descendants

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can be traced by name and age in successive links for nearly four thousand years--furnishes us a clear and connected history down to a period where secular history is well authenticated. As we shall see, the Bible record extends to the first year of Cyrus, B.C. 536, a well established and generally accepted date. There the thread of Bible chronology is dropped--at a point where secular history is reliable. God has thus provided for his children a clear and connected record down to the present time. The Bible by its prophecies even supplements history, down to the consummation of "the restitution of all things," in the end of the seventh millennium, whence the new era of eternal blessedness will begin to date. The Bible is therefore the only record in the world which furnishes a view of human history as a whole. It carries us from the lost paradise of Genesis to the restored paradise of Revelation, tracing the pathway of humanity into eternity. Taken together, the history and prophecy of the Bible afford a panoramic view of the whole course of events from the creation and fall of man to his reconciliation and restitution. The Bible, therefore, is the chart of all history. Without it, as has been truly said, history would be "like rivers flowing from unknown sources to unknown seas"; but under its guidance we may trace these rivers to their springs, yea, and see their glorious ending in the ocean of eternity.

In the Bible alone, therefore, we may expect to find a record which will order aright the inharmonious periods and chronological irregularities which the annals of human history at first sight present--into harmony with each other and with the periods of nature.

In starting with the question, How long is it since man's creation? we should and do feel confident that he who gave the prophecies, and said that in the time of the end they should be understood, has provided in his Word the data necessary to enable us accurately to locate those prophecies.

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However, any who expect to find these matters so plainly stated as to be convincing to the mere surface reader, or the insincere skeptic, will be disappointed. God's times and seasons are given in such a way as to be convincing, at this time, only to those who, by acquaintance with God, are able to recognize his characteristic methods. The evidence

is given "that **the man of God** may be thoroughly furnished." (*2 Tim. 3:17*) These well know that in all the paths by which their Father leads they must walk by faith and not by sight. To all who are prepared to walk thus, we expect to be able to point out, at every step, solid statements of God's Word--a sure foundation for reasonable faith.

We will not here discuss the merits of the Septuagint and Hebrew versions of the Old Testament Scriptures, their difference in chronological data, etc., but will satisfy ourselves, and we trust the reader, with the statement that the former was a translation by Egyptians, while the latter is the original Hebrew record; which facts, taken in connection with the almost superstitious veneration with which the Hebrews guarded every jot and tittle of those sacred writings, is strong evidence of the reliability of the Hebrew version. Its acceptance by scholars is quite general, and in this volume we follow its dates, etc.

Here we furnish the evidence that from the creation of Adam to A.D. 1873 was six thousand years. And though the Bible contains no direct statement that the seventh thousand will be the epoch of Christ's reign, the great Sabbath Day of restitution to the world, yet the venerable tradition is not without a reasonable foundation. The law given to Israel, the typical people, appointing that six days of labor and weariness should be followed by one of refreshment and rest from their own works, seems fitly to illustrate the

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six thousand years in which the whole creation labors and groans under the bondage of sin and death (*Rom. 8:22*) in a vain endeavor to extricate itself, and the grand Millennial Day in which the weary and heavy laden may come to Christ Jesus, the shepherd and bishop of their souls, and through him find rest, refreshment and restitution--in which, through the merits of his precious blood, they may find repentance and remission of sins. On the typical seventh day he inquired of the impotent man, "Wilt thou be made whole?" and in answer to his faith and obedience gave him strength to take up his bed and walk. (See *John 5:6-9*; also *Matt. 12:10,13*; *John 7:23*; *Luke 13:11-16*; *14:1-5*.) So, during the antitypical Sabbath, the Millennium, it will be declared to all the world that "**whosoever will**" may have life and health eternal if he will take the steps of faith and obedience.

We must not overlook the fact already noted (Vol. I, Chap. VIII), that the term **day** is indefinite, and signifies

merely a period of time, whether of long or of short duration. The Apostle Peter intimated that the seventh thousand-year period of the world's history would be the seventh day in God's reckoning, saying, "Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day....The day of the Lord will come," etc. **2 Pet. 3:8,10**

If, then, the seventh thousand-year period of earth's history be an epoch specially noted as the period of Christ's reign, we shall, by showing that it began in A.D. 1873, be proving that we are **already in it**. This calls to mind what we have already noted in the preceding volume, that the Scriptures indicate that the dawn of the Millennium, or Day of the Lord, will be dark and stormy, and full of trouble upon the world and upon the nominal church, though its earliest dawning light will be full of comfort and cheer to the saints,

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who draw their comfort and peace from the hope set before them in the gospel, which, as an anchor, enters beyond the time of trouble, and fastens in the precious promises of the Millennial sunrise and glory: they see, beyond the time of trouble, the glorious reign and blessings promised.

The general condition of the world today, and the rapid development since 1873 of Socialism, Nihilism and Communism, whose avowed object is the overturning of the powers that be, and the redistribution of the wealth of the world, are certainly not out of harmony with what we should expect, however much, in some respects, these things may be deprecated by those who love law and order and peace. Only those who see that the coming anarchy and trouble are God's agencies for the establishment of a yet more complete law and order, and a more lasting peace, will be relieved from overwhelming fear as they pass through it.

Nor is this pointing out of the seventh epoch, or Millennium, the only value of chronology; for while we shall present several lines of prophecy entirely independent of chronology, it is the measure by which several lines of prophecy are established. The perfect agreement between these two classes of prophetic teaching, some dependent on, and some independent of, chronology, is very strong proof, not only of the correctness of those applications, but also of the correctness of the chronology which shows this harmony; on the same principle that a key which will unlock a treasure-casket difficult to open is evidently the true key.

The chronology given below harmonizes the various prophetic statements relating to Christ's Kingdom and its establishment, by showing their relative order and time.

Chronology is the stem or handle by which all the prophetic time-proofs, as notches or wards of the key, are held together and operated.

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A CONDENSED STATEMENT OF CHRONOLOGY TO THE YEAR A.M. 6000

The following condensed statement of chronological periods may properly be termed Bible chronology, because the Bible record alone is followed down to the first year of Cyrus, B.C. 536, a date well authenticated and generally accepted by scholars. Here the thread of Bible chronology ends--a little beyond the period where secular history begins to be reliable. This, in itself, is a marked evidence of divine direction and oversight, in helping us only where we are unable to help ourselves.

From the Creation of Adam

To the end of the flood.....	1656 years
Thence to the covenant with Abraham.....	427 "
Thence to the Exodus and the giving of the Law....	430 "
Thence to the division of Canaan.....	46 "
The period of the Judges.....	450 "
The period of the Kings.....	513 "
The period of the desolation.....	70 "
Thence to A.D. 1.....	536 "
Thence to A.D. 1873.....	1872 "

Total.....	6000 years

As we consider particularly each of these periods, let the reader figure it out for himself, and see how firm a foundation for our faith is laid in God's Word. Two breaks in the historic narrative of the Old Testament we shall find, yet when we discover that in the New Testament God has provided bridges to span these two chasms, it should increase our confidence that God so arranged the record as to hide his times and seasons, until his due time for revealing them

had come--just as he has done with other truths already noticed.

We will now examine the foregoing periods separately, and in their order as named above, down to the reign of Cyrus. Have your Bible at hand and verify every quotation, that you may receive this as God's Word and not as man's.

Chronology of the Period from the Creation of Adam to the Day the Flood was Dried Up

"Adam lived 130 years and begat a son and called his name Seth." <i>Gen. 5:3</i>	130 years
"Seth lived 105 years and begat Enos." <i>Gen. 5:6</i>	105 "
"Enos lived 90 years and begat Cainan." <i>Gen. 5:9</i>	90 "
"Cainan lived 70 years and begat Mahalaleel." <i>Gen. 5:12</i>	70 "
"Mahalaleel lived 65 years and begat Jared." <i>Gen. 5:15</i>	65 "
"Jared lived 162 years and begat Enoch." <i>Gen. 5:18</i>	162 "
"Enoch lived 65 years and begat Methuselah." <i>Gen. 5:21</i>	65 "
"Methuselah lived 187 years and begat Lamech." <i>Gen. 5:25</i>	187 "
"Lamech lived 182 years and begat a son and called his name Noah." <i>Gen. 5:28</i>	182 "
"Noah was 600 years old when the flood of waters was upon the earth." <i>Gen. 7:6</i>	600 "

Total from the creation of Adam to the day the flood was dried up. <i>Gen. 8:13</i>	1656 years

Nothing more simple and exact to a day than this could be asked. Let us now examine the next period.

The Period from the Flood to the Covenant with Abraham, at the Death of Terah, his Father

"Shem--begat Arphaxad 2 years after the flood." <i>Gen. 11:10</i>	2 years
"Arphaxad lived 35 years and begat Salah." <i>Gen. 11:12</i>	35 "
"Salah lived 30 years and begat Eber." <i>Gen. 11:14</i>	30 "
"Eber lived 34 years and begat Peleg." <i>Gen. 11:16</i>	34 "
"Peleg lived 30 years and begat Reu." <i>Gen. 11:18</i>	30 "
"Reu lived 32 years and begat Serug." <i>Gen. 11:20</i>	32 "
"Serug lived 30 years and begat Nahor." <i>Gen. 11:22</i>	30 "
"Nahor lived 29 years and begat Terah." <i>Gen. 11:24</i>	29 "
"The days of Terah were 205 years and he died." <i>Gen. 11:32</i>	205 "

Total.....	427 years

This, too, is very simple and exact. But the next period is not so easily traced; for the direct line of chronology is broken, until after the exodus of Israel from Egypt. Hence we would be quite unable to proceed, were it not that Paul and Stephen, as the mouthpieces of the Spirit, furnish the connecting link.

The Period from the Covenant with Abraham to the Giving of the Law

Paul declares that the length of this period was four hundred and thirty years. (*Gal. 3:17*) The Covenant included

the promise of the land of Canaan for an everlasting possession, and though several times reaffirmed, to Abraham, to Isaac and to Jacob, it was always the same covenant. (See

Gen. 12:7,8; 13:14-18; 26:3,4; 35:9-12; 46:2-4; 50:24.) As shown by a comparison of *Gen. 12:1-5,7* and *Acts 7:2-5*, the covenant was made (according to previous promise) as soon as Abraham had fully complied with the conditions on which he was to receive it: that was, as soon as he had entered Canaan, which he did immediately after the decease of his father, who died in Haran, on the way to Canaan. Having the date of the covenant--just after Terah's death--thus established by Stephen's statement, and having Paul's statement, that the Law was four hundred and thirty years after the covenant, the break in the Old Testament chronology is thus bridged by the New. But let us read the account carefully, and mark the particularity with which the bridge is constructed:

"Now the Lord **had** [previously, before he left Mesopotamia, or Ur of the Chaldees] said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house [brethren, etc.] unto a land that I will show thee; and [if you do so] I will make of thee a great nation," etc. (*Gen. 12:1,2*. Compare *Acts 7:2*.) This indicates that God had **proposed** the covenant to Abraham before Terah, his father, died, and before he came to dwell in Haran or Charran. But there was a stipulation which demanded Abraham's faith and obedience before the covenant should be actually made. This stipulation was that he must manifest faith in the promise that such a covenant would be made with him, by leaving his native country and kindred and going to the land to which he was directed. This Abraham did, and as his wife, his nephew Lot and his aged father shared his faith and desired to share his fortunes with him, they were permitted to do so, and the four started for

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the land of promise. His father Terah died on the way, in Haran, after which Abraham passed over into Canaan, that there he might secure and bind the covenant. As Stephen declared to Israel: "When his father was dead, he removed him into this land wherein ye now dwell." "So Abraham departed [out of Haran] **as the Lord had spoken unto him.**" (*Acts 7:4; Gen. 12:4*) And the covenant was made just after he entered the land. (See *Gen. 12:5-7*.) Thus we have the date of the covenant, and the beginning of the four hundred and thirty years, fixed as immediately following Terah's death, and the chain of chronology complete to the giving of the Law. The first feature of the Law was the Passover, which was instituted the same day that Israel left

Egypt. *Exod. 12:41-43,47,50,51*

In harmony with this we read: "Now the sojourning of the children of Israel who dwelt in Egypt was four hundred and thirty years; and it came to pass at the end of the four hundred and thirty years, **even the self-same day** it came to pass, that all the hosts of the Lord went out from the land of Egypt." *Exod. 12:40-42,51*

Some may suppose that the statements of Moses and Paul (*Exod. 12:40-42* and *Gal. 3:17*) are not in harmony, the one affirming that the sojourning of Israel was four hundred and thirty years, and the other, that from the covenant with Abraham to the giving of the Law was four hundred and thirty years, reasoning that if only four hundred and thirty years elapsed between Abraham's coming into Canaan and the giving of the Law, the sojourn of the children of Israel in Egypt must have been much less. But it should be observed that the statement is not that Israel sojourned in Egypt four hundred and thirty years, but that the whole length of the sojourning of that people who for some time lived in Egypt lasted four hundred and thirty

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years: "Now the sojourning of the children of Israel who **dwelt** in Egypt was four hundred and thirty years." The sojourning referred to began when Abraham first came into Canaan. (*Heb. 11:8,9*) Israel sojourned in Abraham and in Isaac and in Jacob, even as Levi paid tithes to Melchizedec, while yet **in the loins of his father**. *Heb. 7:9,10*

The covenant with Abraham took effect from the time that, leaving Haran or Charran, he set foot in Canaan, the land of promise. From that time, he and all Israel in him, yet unborn, became heirs of the things promised, and **sojourners**, or pilgrims, waiting on God for the fulfilment of the promise. This sojourning had lasted four hundred and thirty years, to a day, when Israel left Egypt, and received that first feature of the Law, the institution of the Passover. The statements of Moses and Paul, therefore, refer to precisely the same period, thus giving most positive evidence that from the covenant with Abraham to the giving of the Law was four hundred and thirty years. Paul gave special emphasis to the fact that the Passover must be regarded as the beginning of the Law (which Moses also shows, *Exod. 12:42,43,47,50*), and Moses gave special emphasis to the exactness of the period, to a day.

Thus we have our third period clearly established. And when we mark the Lord's particularity to a day, in furnishing this link in the chain of chronology, it gives us strong

confidence, especially when we consider that such particularity was probably of no special interest to the Church of the past, and was given for no other than the present use.

Period from the Exodus to the Division of Canaan among the Tribes

Israel's forty years, or "day of temptation in the wilderness" (*Deut. 8:2; Psa. 95:8-10; Heb. 3:8,9*), was followed by

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six years of war in Canaan, and the dividing of the land among the tribes. One year, one month and five days elapsed from their going out of Egypt to their leaving Sinai for Paran. (*Num. 33:3; 10:11-13*) And it was then, from Kadesh-barnea in the wilderness of Paran, that the spies were sent. (*Num. 13:3-26; 32:8-13*) One of these, Caleb, when applying for his portion at the division of the land (*Joshua 11:23; 10:42*), said, "Forty years old was I when Moses the servant of the Lord sent me from Kadesh-barnea to espy out the land, and I brought him word again....And now, behold, the Lord hath kept me alive, as he said, **these forty and five years, even since the Lord spake this word...**while Israel wandered in the wilderness; and now, lo, I am **this day** fourscore and five years old." (*Joshua 14:7,10*) Thus it will be seen that it was forty-five years from the spying of the land to its division among the tribes, as affirmed by Joshua, and a little over a year from the exodus to the sending of the spies, making forty-six full years and a fraction* from the exodus to the division of the land. As the first forty years of this period were passed in the wilderness, as shown by many scriptures, notably *Acts 7:36* and *Heb. 3:9*, the remaining six to the division of the land were spent in Canaan, conquering and taking possession of the land of promise.

*We take account of only the complete years, more accurate account being impossible. Sometimes, as above, the years are fractionally long. And again some are short, as in the case of Zedekiah's reign. Zedekiah is said to have reigned eleven years (*2 Chron. 36:11; Jer. 52:1*); yet, from *verses 3 to 7* of the latter chapter, it is clear that his actual reign was ten years four months and nine days. We believe that these fractional parts of years counterbalance themselves; and that the Lord has thus overruled and arranged the matter is our confidence, supported by the outcome and the results deducible from it, and the accuracy to a day, even in large periods, already noticed. As illustrating God's care and particularity in this matter, see *Gen. 7:11,13; Exod. 12:40,41*.

The Period of the Judges

We come now to the most difficult portion of chronology, the period from the division of the land to the anointing of Saul as king. It is usually termed the period of the Judges, though the Judges did not fill the office continuously. The record given in the books of Judges and 1 Samuel mentions nineteen periods, approximating a total of four hundred and fifty years; but they are disconnected, broken, lapped and tangled so much that we could arrive at no definite conclusion from them, and should be obliged to conclude as others have done, that nothing positive could be known on the subject, were it not that the New Testament supplies the deficiency. Paul states that after God divided their land to them by lot, "He gave unto them Judges about [during] the space of four hundred and fifty years, until Samuel the Prophet. Afterward they desired a king, and God gave unto them Saul." *Acts 13:19-21*

The Greek word rendered **about** in the common version is **hos**, and has the significance of **during**, or **while**. The same writer uses the word in three other places where the common version translates it **while**, viz.: *Acts 1:10; 10:17; Luke 24:32*. This passage would be better translated, "He gave unto them Judges **during** the space of four hundred and fifty years." The Syriac reads thus--"And for four hundred and fifty years he gave them Judges, until Samuel the prophet"--the last of the "Judges."

The statement of the length of this period of the Judges, by the Apostle, we accept as a specially designed solution of the problem. In only two instances--the four hundred and thirty years from the Covenant to the Law, and this period of the Judges--is there any reasonable uncertainty about the Old Testament chronology, and both are clearly stated in the New. Can we suppose that this merely happened so?

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It is more reasonable to suppose that God first hid the matter, by leaving the Old Testament record incomplete, and later supplied the deficiency in the New Testament, so that in due time, when attention should be called to it, those having sufficient interest to compare the accounts might find the missing links supplied in a manner calculated to teach dependence upon the Great Time-Keeper.

The Period of the Kings

Saul's reign was in or during the space of forty years following the last Judge, until David was anointed king, as shown above; and following him, the periods of the kings in the line of David are easily traced in Chronicles, thus:

Saul's	"space"	<i>Acts 13:21</i>	40 years
David	reigned	<i>1 Chron. 29:27</i>	40 "
Solomon	"	<i>2 Chron. 9:30</i>	40 "
Rehoboam	"	<i>2 Chron. 12:13</i>	17 "
Abijah	"	<i>2 Chron. 13:2</i>	3 "
Asa	"	<i>2 Chron. 16:13</i>	41 "
Jehoshaphat	"	<i>2 Chron. 20:31</i>	25 "
Jehoram	"	<i>2 Chron. 21:20</i>	8 "
Ahaziah	"	<i>2 Chron. 22:2</i>	1 "
Athaliah	"	<i>2 Chron. 22:12</i>	6 "
Jehoash	"	<i>2 Chron. 24:1</i>	40 "
Amaziah	"	<i>2 Chron. 25:1</i>	29 "
Uzziah	"	<i>2 Chron. 26:3</i>	52 "
Jotham	"	<i>2 Chron. 27:1</i>	16 "
Ahaz	"	<i>2 Chron. 28:1</i>	16 "
Hezekiah	"	<i>2 Chron. 29:1</i>	29 "
Manasseh	"	<i>2 Chron. 33:1</i>	55 "
Amon	"	<i>2 Chron. 33:21</i>	2 "
Josiah	"	<i>2 Chron. 34:1</i>	31 "
Jehoiakim	"	<i>2 Chron. 36:5</i>	11 "
Zedekiah	"	<i>2 Chron. 36:11</i>	11 "

Total			513 years

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The Seventy Years of Desolation

This brings us to the period of the desolation of the land, which lasted seventy years, and was ended by the restoration of its people from Babylon, in the first year of Cyrus, B.C. 536 (See *2 Chron. 36:20,23*), a date well established in secular history, and beyond which the line of Bible chronology does not extend.

Period from the Restoration to A.D. 1873

The period from the time of the restoration of the Jews from Babylon, at the close of the seventy years desolation of their land, in the first year of Cyrus, down to the date known as A.D. 1, is not covered by Bible history. But, as before stated, it is well established by secular history as a period of 536 years. Ptolemy, a learned Greek-Egyptian, a geometer and astronomer, has well established these figures. They are generally accepted by scholars, and known as Ptolemy's Canon.

Thus we have found a clear and connected line of chronology from creation to the beginning of the Christian era (A.D.)--in all, a period of four thousand one hundred and twenty-eight (4128) years, which, together with eighteen hundred and seventy-two years of the Christian era, make six thousand years from creation to the year 1873 A.D.

This and Usher's Chronology Compared

It will be interesting to some to know wherein the above chronology differs from that inserted in the margin of the common version of the Bible, known as Usher's Chronology. The difference between the two, down to the time of the seventy years of desolation, is one hundred and twenty-four (124) years. This difference is made up of four periods of 18,4,2 and 100 years--as follows:

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Usher dates the seventy years desolation **eighteen years** earlier than shown above--i.e., before the dethronement of Zedekiah, Judah's last king--because he figured the king of Babylon took many of the people captive at that time.* (*2 Chron. 36:9,10,17; 2 Kings 24:8-16*) He evidently makes the not uncommon mistake of regarding those seventy years as the period of **captivity**, whereas the Lord expressly declares them to be seventy years of **desolation** of the land, that the land should lie "desolate, without an inhabitant." Such was not the case prior to Zedekiah's dethronement. (*2 Kings 24:14*) But the desolation which followed Zedekiah's overthrow was complete; for, though

some of the poor of the land were left to be vine-dressers and husbandmen (*2 Kings 25:12*), shortly even these--"all people, both small and great"--fled to Egypt for fear of the Chaldees. (*Verse 26*) There can be no doubt here: and therefore in reckoning the time to the **desolation of the land**, all periods up to the close of Zedekiah's reign should be counted in, as we have done.

The **four years** difference is in the reign of Jehoram. Usher gives it as a reign of four years, while the Bible says it was eight years. *2 Chron. 21:5; 2 Kings 8:17*

Of the **two years** difference, one year is found in the term of the reign of Ahaz, which Usher gives as fifteen, while the Bible says it was sixteen years. (*2 Chron. 28:1; 2 Kings 16:2*) And the other is in the term of Jehoash, which Usher reckons as thirty-nine, while the Bible gives it as forty years.

2 Kings 12:1; 2 Chron. 24:1

These differences can be accounted for only by supposing that Usher followed, or attempted to follow, Josephus, a Jewish historian whose chronological dates are now generally recognized as reckless and faulty. We rely on the Bible alone, believing that God is his own interpreter.

Aside from these twenty-four years difference in the period

*Note, however, this partial captivity occurred **eleven**, not eighteen, years before the dethronement of King Zedekiah.

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of the Kings, there is another variance between the above Bible chronology and that of Usher, namely, **one hundred years** in the period of the Judges. Here Usher is misled by the evident error of *1 Kings 6:1*, which says that the fourth year of Solomon's reign was the four-hundred-and-eightieth year from the coming out of Egypt. It evidently should read the five-hundred-and-eightieth year, and was possibly an error in transcribing; for if to Solomon's four years we add David's forty, and Saul's space of forty, and the forty-six years from leaving Egypt to the division of the land, we have one hundred and thirty years, which deducted from four hundred and eighty would leave only three hundred and fifty years for the period of the Judges, instead of the **four** hundred and fifty years mentioned in the Book of Judges, and by Paul, as heretofore shown. The Hebrew character "**daleth**" (4) very much resembles the character "**hay**" (5), and it is supposed that in this way the error has occurred, possibly the mistake of a transcriber.

1 Kings 6:1, then, should read **five** hundred and eighty, and thus be in perfect harmony with the other statements.

Thus the Word of God corrects the few slight errors which have crept into it by any means.* And remember that those breaks occur in the period bridged effectually by the inspired testimony of the New Testament.

So, then, whereas Usher dates A.D. 1 as the year 4005 from the creation of Adam, it really was, as we have shown,

*A similar discrepancy will be noticed in comparing *2 Chron. 36:9* with *2 Kings 24:8*, the one giving eighteen years and the other, evidently incorrect, giving eight years as the age of Jehoiachin, who reigned three months, and did evil in the sight of the Lord, and was punished by captivity, etc. Such a mistake could easily occur, but God has so guarded his Word that the few trivial errors of copyists are made very manifest, and the full harmony of his Word gives ample foundation for faith.

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the year 4129, according to the Bible record, thus showing the year 1872 A.D. to be the year of the world 6000, and 1873 A.D. the commencement of the seventh thousand-year period, the seventh millennium, or thousand-year day of earth's history.

Thus chronology as gathered from the Bible alone, from creation down to well authenticated secular history, is clear and strong, bearing evidence, too, of the peculiar methods of divine providence in its record, in its concealing and in its gradual unfolding in due time. And this, together with the reliable dates of the Christian era and the several centuries before it at hand, enables us to locate ourselves accurately on the stream of time. And we begin hopefully to lift up our heads and rejoice, as we realize that we are actually sweeping into the glorious age of the seventh millennium--even though we recognize that its beginning is to be dark and full of trouble, as foretold by the prophets, and that the storm-clouds are already gathering and growing darker.

THE DATE OF OUR LORD'S BIRTH

In the sixth century the Church began to reckon time from the birth of our Lord, and fixed the date A.D. as it now stands; namely, 536 years after the first year of Cyrus, king of Persia.* Whether they placed it correctly or not does

not affect the chronology as just given, which shows that the six thousand years from the creation of Adam ended with A.D. 1872; because it is eighteen hundred and seventy-two years since the year designated A.D., and the first

*The year A.D. was fixed upon as early as the sixth century by Dionysius Exiguus, and other scholars of that period, though it did not come into general use until two centuries later.

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year of Cyrus was five hundred and thirty-six years before that year (A.D.), whether it was the year of our Lord's birth or not.

We cannot, perhaps, explain this better than by the time-worn illustration of a line with a star upon it--thus:
B.C. _____*_____ A.D. Let the line represent the six thousand years of earth's history from the creation of Adam to 1873 A.D.; and let the star represent the turning point between B.C. and A.D. To move that point either way would not alter the length of the entire period, though it would alter the names of the years. To move the A.D. point backward one year would make the B.C. period one year less, and the A.D. period one year more, but the **sum** of the B.C. and A.D. years would still be the same; for the amount taken from the one is always an addition to the other. Nevertheless, let us briefly examine the date of our Lord's birth, as it will be found useful in our subsequent studies.

It has become customary among scholars to concede that our commonly accepted A.D. is incorrect to the amount of four years--that our Lord was born four years previous to the year designated A.D., that is, in the year B.C. 4. And this theory has been followed by the publishers of the common version of the Bible. We cannot agree that B.C. 4 was the true date of our Lord's birth. On the contrary, we find that he was born only one year and three months before our common era, A.D., namely, in October of B.C. 2.

The general reason with most of those who claim that A.D. should have been placed four years earlier to correctly mark the Savior's birth, is a desire to harmonize it with certain statements of the Jewish historian Josephus, relative to the length of the reign of Herod the Great. According to one of his statements, it would appear that Herod died three years before the year reckoned A.D. If this were true,

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it would certainly prove that our Lord was born in the year B.C. 4; for it was this Herod, that issued the decree for the slaying of the babes of Bethlehem, from whom the infant Jesus was delivered. (*Matt. 2:14-16*) But is this statement of Josephus reliable? Is it true that Herod died four years before the year A.D.? No, we answer: Josephus alone is not sufficient authority for such a decision, as he is known and admitted to be inaccurate in his record of dates.

But this notion has prevailed: the date B.C. 4 has been generally accepted, and historical events and dates have been somewhat bent to fit and support this theory. Among other supposed proofs that B.C. 4 was the proper date, was an eclipse of the moon, said by Josephus to have occurred a short time before the death of Herod. All that is known of that eclipse is as follows: Herod had placed a large golden eagle over the gate of the Temple. Two notable Jews, named Matthias and Judas, persuaded some young men to pull it down. They did so, were arrested and executed. To make the matter clear, Josephus relates that there was at that time another Matthias, a high priest, who was not concerned in the sedition. He then adds: "But Herod deprived this Matthias of his high priesthood, and burnt the other Matthias who had raised the sedition, with his companions, alive, and that very night there was an eclipse of the moon." This is recorded as one of the last prominent acts of Herod, and is given a date which might correspond with B.C. 4 by Josephus, who marks the date by the eclipse mentioned.

But since at times as many as four eclipses of the moon occur in one year, it is evident that except under very peculiar circumstances the record of such an occurrence proves nothing. Where the time of the night, the time of the year and the amount of obscuration are all given, as has been done in several instances, the record is of great value in fixing dates; but in the case under consideration, there is nothing

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of the kind; hence absolutely nothing is proved by the record, so far as chronology is concerned. Josephus does mention a fast, as having been kept before the event, but what fast, or how long before, is not stated.

As it happens, there was only one eclipse of the moon in B.C. 4, while in B.C. 1 there were three. The eclipse of B.C. 4 was only partial (six digits, or only one-half of the moon

being obscured), while all three in B.C. 1 were total eclipses--the entire moon was obscured, and of course for a longer time causing the event to be much more noticeable. Hence if the eclipse theory has any weight it certainly is not in favor of the earlier date, B.C. 4.

Unfortunately, the time of Herod's death is not given by a reliable historian. Josephus gives some important periods in his history and the dates of some events, but these dates are not trustworthy. Some of them would teach that Herod died B.C. 4, but others cannot be reconciled with that date. For instance, his death is said to have been at the age of seventy. He was made governor of Galilee B.C. 47, at which time Josephus says he was twenty-five years of age. (Ant. 14:9:2) This would date his birth B.C. 72 (47 plus 25). His death at seventy would then be B.C. 2 instead of B.C. 4.

In this connection it may be well to note the conflict of opinion among learned men, relative to the exact date of Herod's death, that thus it may be apparent to all that there is no well founded reason for accepting B.C. 4 as the only date in harmony with *Matt. 2:14-16*. Faussett's Bible Encyclopedia gives Herod's age when made governor at about twenty years. This would make his death, at seventy years, A.D. 2. Chambers' Cyclopedia and Smith's Bible Dictionary give his age at that time as fifteen years, which would place his death A.D. 7. Appleton's Cyclopedia, article Chronology, says: "Josephus also gives dates, but he is altogether too careless to be taken into account."

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We now proceed to offer the Scriptural evidence relating to this subject, which more nearly agrees with the common era, and shows that our Lord's birth occurred only one year and three months prior to January, A.D. 1. It is as follows:

Our Lord's ministry lasted three and a half years. The sixty-nine symbolic weeks of years (*Dan. 9:24-27*) reached to his baptism and anointing as Messiah, and there the last or seventieth week (seven years) of Israel's favor began. He was cut off [in death] in the **middle** of that seventieth week--three and a half years from the beginning of his ministry. He was crucified, we know, at the time of the Passover, about April 1st, whatever the year. The three and **a half** years of his ministry, which ended in April, must consequently have begun about October, whatever the year. And October of some year must have been the true month

of his birth, because he **delayed not** to begin his ministry as soon as he was thirty, and could not, according to the Law (under which he was born and which he obeyed), begin before he was thirty. As we read, "Now when Jesus **began to be** about thirty years of age **he cometh**" etc.

John the Baptist was six months older than our Lord (**Luke 1:26,36**), hence he was of age (thirty years, according to the Law--**Num. 4:3; Luke 3:23**, etc.) and began to preach six months before our Lord became of age and began his ministry. The date of the beginning of John's ministry is clearly stated to have been the "fifteenth year of the reign of Tiberius Caesar," the third emperor of Rome. (**Luke 3:1**) This is a clearly fixed date of which there can be no reasonable doubt. Tiberius became emperor at the death of Augustus Caesar, in the year of Rome 767, which was the year A.D. 14.

But those misled by the inaccurate statements of Josephus relative to Herod, and who place the birth of Jesus

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at B.C. 4, in order to harmonize with him, run across a difficulty in this clearly stated date given by Luke, and endeavor to make it also harmonize with their B.C. 4 theory.

To accomplish this end they make the claim that Tiberius began to exercise authority some three or four years before Augustus died, and before he was fully constituted emperor. They claim that possibly his rule might have been reckoned from that date.

But such suppositions will be found baseless, by any who will investigate the matter on the pages of history. It is true that Tiberius was exalted to a very important position by Augustus, but it was not **four** years before Augustus' death, as their theory would demand, but **ten** years before, in A.D. 4. But the power then conferred upon him was only such as had been enjoyed by others before his day. It was in no sense of the word imperial power, and in no sense of the word can his "**reign**" be said to have begun there: he was only the heir-apparent. Even in the most exaggerated use of language, his "**reign**" could not be said to have commenced before Augustus' death and his own investiture in office at the hands of the Roman Senate, A.D. 14.

History says, "The Emperor, whose declining age needed an associate, adopted Tiberius A.D. 4, **renewing** his tribunian power." Article TIBERIUS, **Rees' Cyclopaedia**.

"He [Augustus] determined accordingly to devolve upon

him [Tiberius] a share in the government....This formal investiture placed him on the same footing as that enjoyed by the veteran Agrippa during his later years, and there can be no doubt that it was universally regarded as an introduction to the first place in the empire....The programme **for the succession** was significantly shadowed out: Tiberius had been ordered to assume his place at the head of the Senate, the people, and the army....The **adoption**, which took place at the same time, is dated June 27

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(A.U.C. 757)--A.D. 4." **Merivale's History of the Romans** (Appleton's), Vol. IV, pp. 220,221

Thus there is conclusive proof that the first year of the reign of Tiberius Caesar was not three or four years before Augustus died; and that the honors referred to as conferred during Augustus' reign were conferred ten, and not four, years before Augustus' death, and then were in no sense imperial honors.

We may, therefore, consider the date of **Luke 3:1** not merely the only one furnished in the New Testament, but an unequivocal one. There can be no doubt about it in the minds of any who have investigated it. Tiberius began to reign in A.D. 14. The fifteenth year of his reign, would therefore be the year A.D. 29, in which year, Luke states (**3:1-3**), John began his ministry. Since our Lord's thirtieth birthday and the beginning of his ministry were in October, and since John's birthday and the beginning of his ministry were just six months earlier, it follows that John began his ministry in the spring, about April first--just as soon as he was of age; for God's plans are always carried out on exact time. So, then, John was thirty years old in A.D. 29, about April first, consequently he was born B.C. 2*, about April first. And Jesus' birth, six months later, must have been B.C. 2, about October first.

Again, there is clear, strong evidence that Jesus was crucified on Friday, April 3rd, A.D. 33. The fact that his crucifixion occurred at the close of the fourteenth day of the month Nisan, and that this date rarely falls on Friday, but did so in the year A.D. 33, substantiates that date so thoroughly

*For the benefit of readers not much accustomed to calculating dates, we call attention to the fact that in the beginning of the year A.D. 29, only 28 full years had elapsed: the twenty-ninth was only beginning.

that even Usher, who adopted B.C. 4 as the date of Jesus' birth was forced to admit that his crucifixion was A.D. 33. Compare Usher's dates in the margin of the common version Bible at *Luke 2:21* and *Matt. 2:1* with those at *Matthew 27* and *Luke 23*. The date of the crucifixion being A.D. 33, it follows that if Jesus had been born B.C. 4, he would have been 36 years old when he died; and his ministry from his thirtieth to his thirty-sixth year would have been six years. But it is clear that our Lord's ministry was three and a half years only. And this generally conceded fact is proved by Daniel's prophecy concerning Messiah's cutting off in the **middle** of the seventieth week of Israel's favor.

Thus, it is again proven that Jesus' birth was about one year and three months before our common era, A.D. 1; for, his ministry ending when he was thirty-three and a half years old, April 3rd, A.D. 33, the date of his birth may be readily found by measuring backward to a date thirty-three and a half years prior to April 3rd, A.D. 33. Thirty-two years and three months before April A.D. 33 would be January 3rd, A.D. 1, and one year and three months further back would bring us to October 3rd, B.C. 2, as the date of our Lord's birth at Bethlehem. The difference between lunar time, used by the Jews, and solar time, now in common use, would be a few days, so that we could not be certain that the exact day might not be in September about the 27th, but October 1st, B.C. 2, is **about** correct. Nine months back of that date would bring us to about Christmas time, B.C. 3, as the date at which our Lord laid aside the glory which he had with the Father before the world was [made] and the taking of or changing to human nature began. It seems probable that this was the origin of the celebration of December 25th as Christmas Day. Some writers on Church history claim, even, that Christmas Day was originally celebrated as the date of the annunciation by Gabriel

to the virgin Mary. (*Luke 1:26*) Certain it is that a midwinter date does not well agree with the declaration of Scripture, that at the time of our Lord's birth the shepherds were in the fields with their flocks.

"Lift up your heads, desponding pilgrims;
Give to the winds your needless fears;
He who has died on Calvary's mountain
Soon is to reign a thousand years.

"A thousand years! earth's coming glory--
'Tis the glad day so long foretold:
'Tis the bright morn of Zion's glory,
Prophets foresaw in times of old.

"Tell the whole world these blessed tidings;
Speak of the time of rest that nears;
Tell the oppressed of every nation,
Jubilee lasts a thousand years.

"What if the clouds do for a moment
Hide the blue sky where morn appears?
Soon the glad sun of promise given
Rises to shine a thousand years."

--**Bonar**

STUDY III

THE FULFILMENT OF TIME PROPHECY AT

THE FIRST ADVENT OF CHRIST

Dan. 9:23-27

The Seventy Weeks of Daniel's Prophecy--Events Foretold to Transpire Within that Time--The Time of Messiah's Advent Indicated, and a Principle Established by the Manner in which It is Indicated--A Key to Other Time Prophecies--The Time of Messiah's Crucifixion Indicated --The Special Favor to Israel as a Nation Cut Short in Righteousness, but Continued Individually--Anointing the Most Holy-- Trouble Poured upon the Desolate One.

"UNDERSTAND the matter, and consider the vision. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks [7 and 60 and 2 = 69 weeks]: the street shall be built again, and the wall, even in troublous times.

"And after threescore and two weeks shall Messiah be cut off, but not for himself. (And the people of the prince that shall come [the Roman prince--Titus' army] shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.) And he [Messiah] shall confirm the covenant with many for one week [the seventieth, or last week of the covenant of favor]. And in the midst of the week he shall

cause the sacrifice and the oblation to cease, and for [or because of] the overspreading of abominations, he [Messiah] shall make it desolate--even until the consummation [or completion] and that [which is] determined [in God's plan] shall be poured upon the desolate" [people--represented by

Jerusalem]. *Dan. 9:23-27*

While this prophecy marks the beginning of the "harvest" of the Jewish age and our Lord's presence there as the chief reaper, there are several prophecies which much more clearly mark the beginning of the "harvest" of the Gospel age, in which also our Lord is, at his second advent, to be the chief reaper. The fulfilment of this prophecy illustrates prophetic fulfilments in general, as well as establishes a point marked in another prophecy, yet to be shown.

While many prophecies combine to fix and confirm the date of the second coming of Christ, this one alone marked the date of the first advent. If its fulfilment is clearly established, it will aid us in calculating and judging of those relating to the second advent. For this reason we here give place to this fulfilled prophecy, as well as because some of the dates established in this will be needful to be understood in connection with prophecies relating to the second advent, considered farther along.

Daniel had been shown many visions, as recorded in *chapters 2,4,7 and 8* of this prophecy, all of which showed great prosperity and exaltation to heathen or gentile kingdoms; but his special interest was in Israel, and he had not been informed concerning Israel's future. He knew, however, from Jeremiah's prophecy (*Jer. 29:10; 2 Chron. 36:20-23*), that the desolation of Judea would continue seventy years; and knowing that period to be nearly complete (*Dan. 9:2*), he prayed earnestly for the return of God's favor to Israel (*verses 17-19*), and the foregoing was God's answer to him through an angel.

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The **marked off** ("cut off," or "determined") period of Israel's history here shown is "**seventy weeks**" from a given starting point--viz., from the going forth of a decree "to restore and to build Jerusalem." (Mark! not the Temple.)

During the period great things were to be accomplished: The city would be rebuilt under unfavorable circumstances (*Neh. 4*), in troublous times; sin would be finished by a reconciliation being made for iniquity; and righteousness (justification) would be established--not like that accomplished year by year with the blood of bulls and goats, but the true and "everlasting righteousness," brought about by the sacrifice of Christ. Daniel was also informed that he who would introduce the better sacrifice would thereby cause the typical sacrifices and oblations of the Law to **cease**.

In this period, Messiah, the long-looked-for Savior of Israel,

would come, and seven weeks and threescore and two weeks, or sixty-nine weeks, are stated as the measure of the time to Messiah's presence. And after that he would be cut off, but not for himself. There would therefore remain, after Messiah's coming, one week, the last, the seventieth of this promised favor; and in the midst or middle of that week it was foretold that he would cause the typical sacrifices to cease, by making "his soul an offering for sin." *Isa. 53:10-12*

These seventy weeks, or four hundred and ninety days, represented four hundred and ninety years, each symbolic day representing a year. And being **so fulfilled** in this, the only time prophecy directly relating to the first advent, it furnishes a key to some other prophecies which will hereafter be shown to have been thus hidden in symbolic numbers --**a day for a year**--until their due time had come for solution. This prophecy was so worded that Daniel and other Jews might, if they chose, think it incredible, and in time forget it; or it might be remembered by those who "**waited** for the consolation of Israel," and who might infer

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the time to be symbolic, as in the case of *Ezekiel. (Chap. 4:6)* Certain it is that faithful ones knew to expect Messiah; and it is even written that all men were in expectation of him (*Luke 3:15*), even if they were not all able to receive him in the way he came.

It should be noticed that the sixty-nine symbolic weeks, or four hundred and eighty-three years, reach **unto Messiah the Prince**, and not to the birth of Jesus in Bethlehem. The Hebrew word **Messiah**, corresponding to the Greek word **Christ**, signifies **The Anointed**, and is a title rather than a name. Jesus was not the Anointed, the Messiah, the Christ, until after his baptism. Compare *Acts 10:37,38* and *Matt. 3:16*. He was anointed with the holy Spirit immediately on coming out of the water. This was when he had attained manhood's estate, which was at thirty years according to the Law, under which he was born, and to which he and every Jew was subject until he ended its dominion by fulfilling its conditions--"nailing it to his cross." Therefore the sixty-nine weeks of this prophecy reach to the time of his baptism and anointing, from which time, and not before, he was the Messiah, the Christ, the Anointed. Hence the sixty-nine weeks, or four hundred and eighty-three years, ended in the autumn of A.D. 29. And there that portion of the prophecy was fulfilled which says: "From the going forth of the commandment to restore and to build Jerusalem

(*Dan. 9:25*), unto Messiah [the Anointed] the Prince, shall be seven weeks and three-score and two [sixty-nine] weeks." Beginning there, we find the seventieth week fulfilled like the rest--a year for a day.

Most writers on this subject have commenced to count this period from the seventh year of Artaxerxes, when a commission was given to Ezra (*Ezra 7:7-14*), supposed to be the enforcement of the decree of Cyrus. (*Ezra 1:3; 5:13; 6:1-12*)

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It should be noted, however, that Cyrus' order was to build the house of the Lord--the Temple and its court wall. But there was another decree granted to Nehemiah in the twentieth year of Artaxerxes **to rebuild the walls of Jerusalem**, which at that time were still unrepaired. (*Neh. 2:3-8; 6:15; 7:1*) And it is from this decree "to restore and to build Jerusalem" that this prophecy of Daniel should be dated. The entire account harmonizes with this, there being but one seeming objection, in a prophecy concerning it by Isaiah, which had said of Cyrus, not only, "He shall let go my captives," but also, "He shall build my **city**." (*Isa. 45:13*) This apparent objection we answer thus: The word here translated **city** is **ir**, and signifies a walled place. We understand the court walls of the Temple to be referred to here; and with this the facts above referred to agree. The same word **ir** is rendered **court** in *2 Kings 20:4*.

The date of Nehemiah's commission is ordinarily stated to be B.C. 445. But Dr. Hale's work on chronology (pages 449 and 531) and Dr. Priestlie's treatise on the "Harmony of the Evangelists" (pages 24-38) show this common view to be nine years short, which would give B.C. 454 as the true date of Nehemiah's commission; and with this date Daniel's prediction (*Chapter 9:25*), concerning the decree to restore and to build Jerusalem, agrees.

Since sixty-nine weeks (7 and 62), or four hundred and eighty-three years, reach **unto** Messiah (the Anointed) the Prince, therefore from this period of sixty-nine symbolic weeks, or four hundred and eighty-three (483) years, we deduct four hundred and fifty-four (454) years B.C. as the true date of the decree to restore and to build Jerusalem; and the remainder--29 A.D.--should be the year in which the Anointed (Messiah) would be manifested. This is in exact accord with what we have already shown, viz.: that

Jesus was baptized by John and received the anointing of the Spirit A.D. 29, about October 3rd, at which time he was thirty years of age, according to the true date of his birth as shown in the preceding chapter.

Our Lord's ministry covered **three and a half** years, ending with his crucifixion, at the time of the Passover, in the spring of A.D. 33. In this he exactly fulfilled the prophecy concerning the remaining or last week (seven years) of promised favor, which says: "**After** (7 and 62) sixty-nine weeks shall Messiah be cut off [**Douay translation**, "be slain"] but not for himself"* "in the **midst of the week** [remaining--the 70th] he shall cause the sacrifice and oblation to cease."

The sacrifices which were offered according to the Law there ceased; not that animals, incense, etc., were not offered thereafter by the priests, for they continued to be offered year by year, but that they were not accepted by Jehovah, and were in no sense sacrifices for sin. The true sacrifice having come, our Lord Jesus having "put away sin by the sacrifice of himself" (**Heb. 9:26**), Jehovah could no longer recognize other offerings as sacrifices, nor any necessity for them.

There, at the cross, Messiah, who had been sacrificing himself for three and a half years, finished the work (**John 19:30**) and thus "made an end of sin," made full and complete reconciliation toward God for the iniquity of men, thus bringing to all mankind an **everlasting** justification from sin, instead of the typical yearly justification, accomplished by the types for the typical people, Israel. The death of Messiah was also the "**seal**"--the guarantee of the fulfilment --of all the visions and prophecies of coming blessings, and "times of restitution of all things, which God hath spoken

*This expression, "but not for himself," is variously rendered in other translations, several of which are before us; but in our opinion this, of our common version, is the clearest and best rendering.

by the mouth of all his holy prophets since the world began." (**Acts 3:21**) Those promises, both the Abrahamic Covenant and the New Covenant, were secured, made sure, with "his own precious blood" (**Luke 22:20; 1 Cor. 11:25**), which speaketh better things for us than the blood of bulls and goats--even everlasting justification and putting away of sin, to all those who receive him. And in the remainder or

latter half of this seventieth or last week of Jewish favor--the three and a half years, beginning with Pentecost--his followers, "the most holy" of that nation, were anointed with the holy Spirit of God, as Messiah had been at the close of the sixty-ninth week.

Thus were fulfilled the statements of *verse 24* of this prophecy: "Seventy weeks are determined [set apart] upon THY PEOPLE and upon thy holy city--(a) to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness--(b) and to seal up the vision and prophecy--(c) and to anoint the most holy." The prophecy did not show that this entire work would be deferred until the last "week," when Messiah would be present; and doubtless they understood it to imply great moral reform on **their part** which would prepare them for Messiah, and the anointing under him of their nation as the "most holy" people, to bless the world in general. They had not learned by centuries of experience that **they** were powerless to put away sin and make reconciliation for iniquity, and that it would require a perfect ransom-sacrifice to accomplish this great work of blotting out sin and justifying the condemned.

On the other hand, Daniel's prophecy, while showing that Messiah would be cut off [die] in the midst of the last week, did not show that the mass of his people would be **unholy** and therefore cast off, as they were, in the midst of that week. (*Matt. 23:38*) Another prophet had said, "He shall

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finish the work and **cut it short** in righteousness [justly]"; and all was finished in the half-week (three and a half years) of Jesus' ministry, except the anointing of the most holy.

But what of the balance of the seventieth week, the three and a half years of it which extended beyond the cross? Did Jehovah promise to set aside seventy weeks of favor upon Israel, and really give them but sixty-nine and a half? At first glance it has this appearance, especially when we recall that it was just five days before his death "in the midst of the week" that Jesus wept over their city and gave them up, saying, "Your house is left unto you desolate." But not so: Jehovah knew the end from the beginning; and when he promised seventy weeks, he meant it. Hence we must look for favor upon that people for three and a half years after the crucifixion, notwithstanding they were then left desolate nationally.

That the Israelites as a nation were not fit to be the recipients

of the chief or spiritual favor (nor of the earthly favor either) was demonstrated by their rejection of Messiah, as God had foreseen and foretold; hence it was profitless to them to continue their national testing beyond the midst of their seventieth week, and it was cut short there, when they were left "desolate"--rejected from favor. During the remaining portion (three and a half years) of their period, the favor was **increased**, though confined to the "remnant," the most holy, the purest or fittest, whom alone it could benefit. (*Isa. 10:22,23*. Compare *Rom. 9:28*.) The increase of favor consisted in the fact that it gave to that remnant three and a half years of exclusive attention and ministration, under the increased advantages of the spirit dispensation, which, beginning with the disciples at Pentecost, reached probably all the ripe wheat of that nation, during that period of special favor. See *Acts 2:41 and 4:4* for the results of the first few days.

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It was for this reason that, though Jesus had tasted death for all, and the Gospel was to be proclaimed to all, yet his instructions to his disciples were, that they **begin at Jerusalem**. Nor were they to leave that special work, or offer the favor of the new dispensation to any others, until the three and a half years of **promised favor to Israel** were fulfilled--until God specially sent it to the Gentiles as well as to the Jews.

Acts 10

The exact date of the conversion of Cornelius, chronologers can only guess at; and hence it is variously estimated as having occurred from A.D. 37 to 40; but in view of this marked prophecy which we are now considering, we doubt not that it was in the autumn of A.D. 36; for there the seventy weeks, or four hundred and ninety years, of favor upon Israel ended. Since their exclusive favor ended there, most appropriately should it be marked by sending the gospel to the Gentiles. Israelites were not deprived of the gospel after that, but were treated the same as the Gentiles, though prejudice no doubt placed the remainder in a less favorable position. The "most holy" being already chosen out, the gospel was no longer confined to them exclusively, but was open to every creature having an ear to hear.

After the seventy weeks came the distress and trouble mentioned in the latter clauses of *verses 26 and 27*. The Roman prince came, and did destroy the city and the Temple, and, like a flood, he left behind him terrible waste and destruction. And Messiah, whom they rejected, has permitted

various evils to befall that people since, and will continue to permit them "until the consummation," until they shall have had enough, until he shall say, "Speak ye comfortably to Jerusalem, and cry unto her that her appointed time is accomplished, that her iniquity is pardoned." (*Isa. 40:2*) Meantime that **that is determined** shall be poured upon that desolate one (or cast off people) till her cup be full of sorrow

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--until that day when they shall say, "Blessed is he that cometh in the name of the Lord." That day of Israel's deliverance is now dawning, thank God; and though their desolation and distress are not yet at an end, each hour hastens the time when their prejudice-blinded minds shall see out of obscurity him whom they have pierced, and when they shall mourn for him as one mourneth for his only son.

Zech. 12:10

Since many, in reading the passage here examined, have fallen into great confusion and error through a failure to understand rightly the arrangement of the Prophet's words, confounding Messiah the Prince with the Roman prince, etc., we suggest a careful study of the passage as arranged at the beginning of this chapter, noting the parenthesis and the explanatory remarks in brackets.

STUDY IV

THE TIMES OF THE GENTILES

What are Gentile Times?--Their Beginning; Their Length; Their End A.D. 1914--Attendant Events--Events to Follow--Literal and Symbolic Time--A Remarkable Type--Present Indications--God's Kingdom to Overthrow Gentile Rule--Therefore Organized Before It Ends--Before A.D. 1914--Why Opposed by Gentile Kingdoms--How and Why All will Finally Accept it Joyfully--"The Desire of All Nations Shall Come."

[Since the topic considered in this chapter is very closely related to that of chapter xiii of Vol. I, the reader will be greatly assisted by a review of that chapter before commencing this.]

"JERUSALEM shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." *Luke 21:24*

The term "Times of the Gentiles" was applied by our Lord to that interval of earth's history between the removal of the typical Kingdom of God, the Kingdom of Israel (*Ezek. 21:25-27*), and the introduction and establishment of its antitype, the true Kingdom of God, when Christ comes to be "glorified in his saints, and to be admired in all them that believe in that day."

During this interval, the dominion of earth was to be exercised by Gentile governments; and Israel, both fleshly and spiritual, have been and are to be subject to these powers until their time is expired. While God does not approve of nor commend these governments, he recognizes their dominion. In other words, he has for wise ends permitted their dominion for an appointed time.

The dominion of earth was originally given to Adam, to subdue and possess and rule it in righteousness. (*Gen. 1:28*) Adam failed, and the dominion forfeited by sin was taken from him. Angels were next permitted to have the control. Instead, however, of lifting up the fallen race, some of them "kept not their first estate," but fell into transgression. After

the flood, God declared to Abraham his purpose to bring the needed help for the sinful, dying race through his posterity, by raising up from among them a great deliverer, ruler and teacher, saying, "In thy seed shall all the families

of the earth be blessed."

This was the earliest suggestion of a national, universal dominion over earth. And this suggestion, coming from God, implied a special fitness, a peculiar superiority of this ruler over and above all others, and that it would be to the advantage of all mankind to be subject to such a ruler. That this promise to Abraham filled the hearts and minds of his posterity, Israel, and was well known by their relatives, the Moabites and Edomites, there can be no doubt. That such a national hope would become known to other nations is probable; and, if known, we cannot doubt that pride would beget in them the desire to be the chief nation, and to have universal dominion, as being in every way as able and as fit to rule, and teach, and thus bless the nations, as any of Abraham's posterity.

Israel's hope of attaining universal dominion, not by the choice of the nations to have it so, but by God's choice and power manifested in their favor, seems to have spread to other nations also. At all events, we find that these Gentile kings and peoples accepted their dominions as favors from the gods whom they worshiped. And the same thought still clings to every petty ruler and prince, as well as to the more powerful kings and emperors. No matter how weak mentally or physically, and no matter how vicious and unfit to rule either themselves or others, they possess to an almost insane degree the idea that God specially chose them and their families to rule over and "BLESS" (?) all the earth. This theory, accepted by the masses of the people, is blazoned forth on medals, coins and papers of state in the words, "King-----by the grace of God."

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Thus, while Israel was waiting and hoping for the promised dominion of earth, and often supposed they were just within reach of its realization, particularly under kings David and Solomon, the desire for universal empire became general among other nations. And when God was about to remove the crown from Israel until the true seed of promise should come to take the dominion, he determined to let the Gentile kingdoms take control and try the experiment of ruling the world, that thus the world might also learn the futility of its own efforts at self-government while in its present sinful condition. As he had given the dominion forfeited by Adam to the angels, to demonstrate their inability to rule and bless the world, so he now delivered that dominion over to the Gentiles, to let them try their various methods,

unaided by him. These various **experiments** God permits, as so many valuable and necessary lessons, filling the intervening time until the Lord's Anointed, whose right it is, shall come and take the dominion and accomplish all his gracious purposes.

Since Israel after the flesh was typical of spiritual Israel, the Gospel Church, which is also called in this higher sense "a royal priesthood and holy nation" (*1 Pet. 2:9*), and which in due time is to rule and bless all nations, so their kingdom was typical in some respects of the Kingdom of Christ. Consequently, when God's time came to turn over the dominion of earth to Gentile rule, it was appropriate that he should first remove the typical crown from Israel, and that the typical kingdom should no longer be recognized. This he did, declaring that they had **proven themselves unfit** for exaltation to universal dominion, having become corrupt, vain and idolatrous in proportion as they had attained national distinction. This was in the days of King Zedekiah; and the divine decree was expressed in the words of the prophet: "Thus saith the Lord God, remove the diadem

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and take off the crown: this shall not be the same: exalt him that is low and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more until he comes whose right it is, and I will give it him." *Ezek. 21:24-27*

This overturning of the crown, or dominion, has been accomplished. It was first turned over to Babylon, then to Medo-Persia, then to Grecia, and then to Rome. The character of these empires, as recorded on the pages of history, we have found to agree perfectly with the prophetic descriptions, as portrayed in Nebuchadnezzar's vision of the great image and in Daniel's vision of the four beasts. This overturned condition of Israel's dominion was to continue until Christ, the rightful heir to the throne of Israel and all the earth, who purchased it with his own precious blood, would come and take control. His, as we have seen, will be the fifth universal empire of earth, the Kingdom of God under the whole heavens. But unlike the preceding four dominions which were permitted for an appointed time, and therefore recognized, though not approvingly, this one will be approved and established by God, as his representative in the earth. It will be God's Kingdom, the Kingdom of Jehovah's Anointed. It will be established gradually, during a great time of trouble with which the Gospel age will close, and in the midst of which present dominions shall be

utterly consumed, passing away amid great confusion.

In this chapter we present the Bible evidence proving that the full end of the times of the Gentiles, i.e., the full end of their lease of dominion, will be reached in A.D. 1914; and that that date will see the disintegration of the rule of imperfect men. And be it observed, that if this is shown to be a fact firmly established by the Scriptures, it will prove:

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Firstly, That at that date the Kingdom of God, for which our Lord taught us to pray, saying, "Thy Kingdom come," will begin to assume control, and that it will then shortly be "set up," or firmly established, in the earth, on the ruins of present institutions.

Secondly, It will prove that he whose right it is thus to take the dominion will then be present as earth's new Ruler; and not only so, but it will also prove that he will be present for a considerable period before that date; because the overthrow of these Gentile governments is directly caused by his dashing them to pieces as a potter's vessel (*Psa. 2:9; Rev. 2:27*), and establishing in their stead his own righteous government.

Thirdly, It will prove that some time before the end of the overthrow the last member of the divinely recognized Church of Christ, the "royal priesthood," "the body of Christ," will be glorified with the Head; because every member is to reign with Christ, being a joint-heir with him of the Kingdom, and it cannot be fully "set up" without every member.

Fourthly, It will prove that from that time forward Jerusalem shall no longer be trodden down of the Gentiles, but shall arise from the dust of divine disfavor, to honor; because the "Times of the Gentiles" will be fulfilled or completed.

Fifthly, It will prove that by that date, or sooner, Israel's blindness will begin to be turned away; because their "blindness in part" was to continue only "**until** the fulness of the Gentiles be come in" (*Rom. 11:25*), or, in other words, until the full number from among the Gentiles, who are to be members of the body or bride of Christ, would be fully selected.

Sixthly, It will prove that the great "time of trouble such

as never was since there was a nation," will reach its culmination in a world-wide reign of anarchy; and then men will learn to be still, and to know that Jehovah is God and that he will be exalted in the earth. (*Psa. 46:10*) The condition of things spoken of in symbolic language as raging waves of the sea, melting earth, falling mountains and burning heavens will then pass away, and the "new heavens and new earth" with their peaceful blessings will begin to be recognized by trouble-tossed humanity. But the Lord's Anointed and his rightful and righteous authority will first be recognized by a company of God's children while passing through the great tribulation--the class represented by **m** and **t** on the Chart of the Ages (see also pages 235 to 239, Vol. I); afterward, just at its close, by fleshly Israel; and ultimately by mankind in general.

Seventhly, It will prove that **before that date** God's Kingdom, organized in power, will be in the earth and then smite and crush the Gentile image (*Dan. 2:34*)--and fully consume the power of these kings. Its own power and dominion will be established as fast as by its varied influences and agencies it crushes and scatters the "powers that be"--civil and ecclesiastical--iron and clay.

The Beginning of Gentile Times, 606 B.C.

Our Lord's words, "until the **times*** of the Gentiles be **fulfilled**," imply that the times of the Gentiles must have a definitely appointed limit; because an unlimited, indefinite period could not be said to be fulfilled. So, then, Gentile rule had a beginning, will last for a **fixed time**, and will end at the time appointed.

 *The Greek word here rendered "times" is **kairos**, which signifies **a fixed time**. It is the same word translated "times" in the following passages: *Mark 1:15; 1 Tim. 6:15; Rev. 12:14; Acts 3:19; 17:26*. The word "seasons" in *Acts 1:7* is from the same Greek word.

The beginning of these Gentile Times is clearly located by the Scriptures. Hence, if they furnish us the length **also** of the fixed period, or lease of Gentile dominion, we can know positively just when it will terminate. The Bible does furnish this fixed period, which must be fulfilled; but it was

furnished in such a way that it could not be understood when written, nor until the lapse of time and the events of history had shed their light upon it; and even then, only by those who were watching and who were not overcharged by the cares of the world.

The Bible evidence is clear and strong that the "Times of the Gentiles" is a period of 2520 years, from the year B.C. 606 to and including A.D. 1914. This lease of universal dominion to Gentile governments, as we have already seen, began with Nebuchadnezzar--not when his reign began, but when the typical kingdom of the Lord passed away, and the dominion of the whole world was left in the hands of the Gentiles. The date for the beginning of the Gentile Times is, therefore, definitely marked as at the time of the removal of the crown of God's typical kingdom, from Zedekiah, their last king.

According to the words of the prophet (*Ezek. 21:25-27*), the crown was taken from Zedekiah; and Jerusalem was besieged by Nebuchadnezzar's army and laid in ruins, and so remained for seventy years--until the restoration in the first year of Cyrus. (*2 Chron. 36:21-23*) Though Jerusalem was then rebuilt, and the captives returned, Israel has never had another king from that to the present day. Though restored to their land and to personal liberty by Cyrus, they, as a nation, were subject successively to the Persians, Grecians and Romans. Under the yoke of the latter they were living when our Lord's first advent occurred, Pilate and Herod being deputies of Caesar.

With these facts before us, we readily find the date for the

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beginning of the Gentile Times of dominion; for the first year of the reign of Cyrus is a very clearly fixed date--both secular and religious histories with marked unanimity agreeing with Ptolemy's Canon, which places it B.C. 536. And if B.C. 536 was the year in which the seventy years of Jerusalem's desolation ended and the restoration of the Jews began, it follows that their kingdom was overthrown just seventy years before B.C. 536, i.e., 536 plus 70, or B.C. 606. This gives us the date of the beginning of the Times of the Gentiles--B.C. 606.

Recognizing God's lease of power to these worldly or Gentile governments, we know, not only that they will fail, and be overthrown, and be succeeded by the Kingdom of Christ when their "times" expire, but also that God will not take the dominion from them, to give it to his Anointed, until

that lease expires--"until the Times of the Gentiles be fulfilled." Consequently, we are guarded right here against the false idea into which Papacy has led the world--that the Kingdom of God was **set up** at Pentecost, and more fully established when, as it is claimed, the Roman empire was converted to Christianity (to Papacy), and it attained both temporal and spiritual empire in the world. We see from this prophecy of the Times of the Gentiles that this claim made by the church of Rome, and more or less endorsed by Protestants, is false. We see that those nations which both Papacy and Protestantism designate Christian Nations, and whose dominions they call Christendom (i.e., Christ's Kingdom), are not such. They are "kingdoms of this world," and until their "times" are fulfilled Christ's Kingdom cannot take the control, though it will be organizing and preparing to do so in the few years which close the Gentile Times, while these kingdoms will be trembling, disintegrating and falling into anarchy.

During the Gospel age, the Kingdom of Christ has existed

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only in its incipient stage, in its humiliation, without power or privilege of reigning--without the crown, possessing only the scepter of promise: unrecognized by the world, and subject to the "powers that be"--the Gentile kingdoms. And the heirs of the heavenly kingdom must so continue, until the time appointed for them to reign together with Christ. During the time of trouble, closing this age, they will be exalted to power, but their "**reign**" of righteousness over the world could not precede A.D. 1915--when the Times of the Gentiles have expired. Therefore it is the duty of the Church to await patiently the appointed time for its triumph and glorious reign: to keep separate from the kingdoms of this world as strangers, pilgrims and foreigners; and, as heirs of the Kingdom to come, to let their hopes and ambitions center in it. Christians should recognize the true character of these kingdoms, and, while they keep separate from them, should render to them due respect and obedience, because God has permitted them to rule. As Paul teaches, "Let every soul be subject unto the higher powers; for there is no power but of God." *Rom. 13:1*

Nor can fleshly Israel come into their long promised inheritance until that time, though preparatory steps will previously be taken; for God will not fully establish either the earthly or the spiritual phase of his Kingdom until this lease to the Gentiles expires.

The crown (dominion) was removed from God's people (both the spiritual and the fleshly seed) until the Times of the Gentiles shall end--at the glorious presence of Messiah, who will be not only "King of the Jews," but "King over all the earth, in that day." Some may think that this removal of the crown from Israel was a violation of the promise, "The Scepter shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come." (*Gen. 49:10*) Note, however, a distinction between the **crown** and the **scepter**;

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for, though the crown passed away in the days of Zedekiah, the scepter, as we shall see, did not depart until six hundred and thirty-nine years afterward--when our Lord Jesus, of the tribe of Judah and seed of David according to the flesh, being approved of God, became the rightful and only heir of the long-promised scepter of earth.

God's promise to Abraham, renewed to Isaac and to Jacob, was that from their posterity should come the great deliverer who should not only bless and exalt their family in the world, but who should "**ble**ss ALL the families of the earth." It looked for a time as though Moses, the great Lawgiver and deliverer, was the one promised; but he prophetically declared to the people, "A Prophet **like unto me** shall the Lord your God raise up unto you of your brethren," thus indicating that he was but a type of him that was to come; and Moses died. Next, the promise, "The scepter shall not depart from Judah," narrowed down the expectation to that tribe. And all the other tribes in a measure clung to Judah in proportion as they had faith in God's promises, expecting a blessing in conjunction with Judah, in due time.

When King David arose from the promised tribe, his victories led to great expectations of an extended kingdom, whose influence would spread and embrace the world, and **subject** all nations to the Law. And when Solomon's world-renowned wisdom and greatness were at their height, it surely looked as though the crown of **universal dominion** was almost within their grasp. The Lord's promise to David, that of the **fruit of his loins** he would raise up one to sit on his throne forever, had narrowed down the promise in the tribe of Judah to **one family**, and that family already on the throne of Israel. And when the grand Temple of Solomon was erected, and its hundreds of singers and priests were an imposing spectacle; when Solomon's fame for wisdom and riches was world-wide; when kings sent him presents and

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desired his favor; and when the queen of Sheba came with gifts to see this most renowned and wonderful king the world had yet known, no wonder the Jewish bosom swelled with hope and pride as the long expected moment for the exaltation of the seed of Abraham, and the blessing of all nations through them, seemed just at hand.

Sore was their disappointment when, after Solomon's death, the kingdom was torn, and finally utterly overturned, and the people who had expected to rule and bless all nations as God's holy nation were carried captives to Babylon. "By the rivers of Babylon there we sat down, yea, we wept when we remembered Zion." *Psa. 137*

But though the crown was removed, i.e., though the **power** to govern even themselves was taken from them, the **right** to rule (the scepter), conveyed originally in God's promise, was not removed. Though universal dominion was given to Nebuchadnezzar and his successors, as illustrated in the great image, and by the four great beasts, yet it was to continue only a limited period. The original promise to Israel must be fulfilled--the crown was removed, but the scepter remained until Shiloh came. This was even pointed out in the decree against Zedekiah: Take off the crown--I will overturn it, **till** he come whose **right it is**, and I will give it unto him.

While the covenant made with Abraham promised the ruling and blessing of the world through his seed, the covenant of the Law made with Israel, Abraham's children, limited and restricted that Abrahamic Covenant, so that only such as would fully and perfectly obey the Law could claim, or had any right to hope for, a share in the ruling and blessing promised in the Abrahamic Covenant. Seeing this fact led to the formation of the sect of the Pharisees, who claimed to fulfil every particular of the Law blamelessly, and "trusted in themselves that they were **righteous**

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and despised others," calling others "publicans and sinners" and themselves the "children of Abraham," heirs of the promised dominion which was to bless the world.

The clear, forcible teaching of our Lord Jesus was in part directed against the errors of the Pharisees, who supposed that their careful performance of some of the outward ceremonies of the Law was a full compliance with its letter and spirit. Our Lord taught what all Christians now know, that

the Law, when seen in its fulness, is so majestically perfect, and man so fallen and **imperfect**, and so beset with temptations from without as well as by weakness from within, that none of them could possibly keep that Law perfectly nor claim the Abrahamic blessing. Our Lord's censures of Pharisaism must not therefore be understood as objections to their endeavor to keep the Law blamelessly; nor did he blame them for failing to keep the Law fully, which no imperfect man can do. But he did blame them for hypocrisy, in deceiving themselves and others with a claimed perfection and holiness, which they as well as others could see was merely a cleansing of the outside, while their hearts were still impure and unconsecrated. He censured them for having a mere form of godliness, and a lip service, while their hearts were far from God. So, then, as our Lord and Paul declare, none of them really did or really **could** keep the Law perfectly (*John 7:19; Rom. 3:20*), though they might have come much nearer to a perfect observance of its requirements than they did.

Our Lord not only declared in words the full import of the Law to be, "Thou shalt love the Lord thy God with **all** thy heart, and with **all** thy mind, and with **all** thy soul, and with **all** thy strength, and thy neighbor as thyself," but he **illustrated** this in his full surrender of himself to the will and plan of God, in his avoidance of any plan and ambition of his own, and of all self-seeking--a most hearty doing of the

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will of God with **all** his heart, mind, soul and strength, and loving his neighbor as himself--all this even unto **death**.

Thus by fulfilling its conditions--by obeying the Law perfectly, as none of the imperfect human family **could do**--our Lord Jesus **became heir of all the blessings promised in that Law Covenant made with Israel at Mount Sinai; and thus also he was proved to be THE SEED OF ABRAHAM to whom the entire Abrahamic promise now applied**. Our Lord thus secured to himself the **scepter** (the promised right or authority of earth's dominion) which for centuries had been promised should be merited by and given to some one in the tribe of Judah and family of David. The great prize, for which Israel had been hoping and striving and longing for centuries, was won at last by the Lion (the strong one) of the tribe of Judah. Shiloh, the great **Peacemaker**, had come: he who not only made peace between God and man by the blood of his cross, when he redeemed mankind from the condemnation of death justly upon all, but he who also, when he takes his great

power and reigns King of kings and Lord of lords, will overthrow all wrong and evil and sin, and establish peace upon a sure basis of holiness. He is the Prince of Peace.

When the scepter (the **right**) under the covenant passed to our Lord Jesus, that Law Covenant **ended**; for how could God continue to **offer** to others, on any conditions, the prize which had already been won by Shiloh? Hence, as the Apostle declares, "Christ made an end of the Law [covenant], nailing it to his cross." *Col. 2:14*

Thus the "Prince of Peace" secured for his subjects both forgiveness of sins and restitution, and established an everlasting kingdom on the basis of righteousness, such as could in no other way have been brought about. Thus was fulfilled the prediction, "The scepter shall not depart from Judah, nor a lawgiver from between his feet [loins], **until** Shiloh come." Then it did depart from Judah, being given

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to "the Lion [the strong one, the highly exalted spiritual creature, the Lord of glory] **from** the tribe of Judah," who now holds this scepter (or title to authority) as King of kings and Lord of lords.

Even after the seventy years captivity in Babylon, when some returned and built again the Temple and the walls of the city, it was such as had respect to the promise of God, and who "waited for the consolation of Israel." These gathered about the tribe of Judah, remembering God's promise that the Lawgiver, the Deliverer, the great Shiloh or peacemaker, should come in that tribe. But alas! when the peaceful one who made peace and reconciliation for iniquity by the blood of his cross came, they despised and rejected him, expecting not a great High Priest, but a great general.

Shiloh having received the scepter and "all power" at his resurrection, because of his obedience unto death, will indeed bless Israel first--but not fleshly Israel, for they are not all true Israelites who are called such according to the flesh. (*Rom. 9:6*) Shiloh, the **heir**, is seeking and finding children of Abraham according to the spirit--such as share the Abrahamic disposition of faith and obedience, both from his natural posterity and from among the Gentiles--to be a people for his name. (*Acts 15:14*) And "**after this**" [after the gathering of his elect Church is accomplished--in the harvest or end of the Gospel age, at the close of the Gentile Times] he will turn again his favor and will build again the ruins of Israel, and finally of all the families of the earth, upon a better basis than has ever entered into the heart of

man to conceive. He who now holds the scepter--"whose right it is" to rule--will at the expiration of the Gentile Times receive the crown also; "and unto him shall the gathering of the people be." (*Gen. 49:10*) The scepter, or title to "all power in heaven and in earth," was given unto him at

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his resurrection, but he awaits the Father's appointed time--the limit of the Gentile Times--before he will take his great power and begin his glorious reign. See *Rev. 11:17,18*.

Now bear in mind the date already found for the beginning of these Gentile Times--viz., B.C. 606--while we proceed to examine the evidence proving their length to be 2520 years, ending A.D. 1914.

We must not expect to find this information stated in so many words. Had it been so stated, it would have been known before it was due. It is given in such a way as to conceal it until "the time of the end." *Dan. 12:4,10*

Our Lord's words, "Jerusalem shall be trodden down of the Gentiles until the Times of the Gentiles be fulfilled," not only suggest a limit and definite period of Gentile domination, but they also suggest the thought that though spiritual as well as fleshly Israel has been subject to these Gentile powers, yet these "**times**" are somehow connected with and measured upon the earthly city, Jerusalem, and the fleshly house of Israel. And the thought occurs--Can it be that God foretold concerning Israel's history something which will give us the exact measure of these "**times**" to which our Lord refers? It is even so.

Turning to Leviticus we find recorded blessings and cursings of an earthly and temporal character. If Israel would obey God faithfully, they would be blessed above other nations; if not, certain evils would befall them. The conclusion is stated thus: "And I will walk among you and be your God, and ye shall be my people;...but if ye will not hearken unto me, and will not do all these commandments, ...I will set my face against you, and ye shall be slain before your enemies; they that hate you shall reign over you." "And ye shall sow your seed in vain; for your enemies shall eat it." "**And if ye will not yet for all this hearken unto me, THEN I**

WILL PUNISH YOU SEVEN TIMES **more** [further] **for your sins.**"

Lev. 26:17,18,24,28

This threat of "**seven times**" of punishment is mentioned three times. The various punishments mentioned before the "**seven times**" refer to the several captivities to the Assyrians, Moabites, Midianites, Philistines, etc., etc., during all of which God's care continued over them. His dealings were to them "line upon line, precept upon precept, here a little and there a little"; yet he kept hold of them, and when they repented and cried unto him, he heard them and answered, and delivered them from their enemies. (*Judges 3:9,15*)

But these chastisements having failed, he applied the threatened seven times: the crown was permanently removed, and Israel, as well as the whole world, was subject to the beastly powers for **seven times**. Thus it befell them according to God's warning--"If ye will not yet for all this [previous chastisements] hearken unto me, then I will punish you **seven times**."

The connection in which the "**seven times**" (more, further, or additional) are threatened indicates that they include a final and conclusive punishment upon that people **after** the other chastisements had repeatedly failed to reform them permanently. The punishment of these "**seven times**" will have the designed effect of thoroughly humbling them before the Lord, and thus preparing them to receive his blessings. These **seven times** therefore refer to **the length of time** during which the Gentiles should rule over them. And to this period of "seven times" our Lord undoubtedly referred when speaking of "the **Times** of the Gentiles."

The time when the lesser captivities and chastisements gave place to this final great national chastisement of "seven times" was, as already shown, when their last king Zedekiah was removed--since which there has been one

long period of chastisement--the predicted "seven times" or 2520 years.

In the Bible a "**time**" is used in the sense of a year, whether the year be literal or symbolic; but at the time of the utterance of any prophecy, it could not be known whether the **time** referred to was literal or symbolic. The prophets searched diligently, but in vain, to learn what time, or **manner of time** (literal or symbolic), the Spirit did signify. (*1 Pet. 1:11*) A **symbolic** year as used in prophecy is reckoned on the

basis of a lunar year--twelve months of thirty days each, or three hundred and sixty days--each day representing a year. Consequently, a "time" or year, if symbolic, signifies three hundred and sixty (360) symbolic days, and "seven times" represent twenty-five hundred and twenty ($7 \times 360 = 2520$) symbolic days, or 2520 literal years.

The question here presenting itself is, Were these "seven times" literal or symbolic? Did they refer to seven years, or twenty-five hundred and twenty years? We answer, they were symbolic times, 2520 years. They cannot be understood as seven literal years; for Israel had many captivities of longer duration--for instance, they served the king of Mesopotamia eight years (*Judges 3:8*), the king of Moab eighteen years (*Judges 3:14*), King Jabin twenty years (*Judges 4:2,3*), the Philistines one period of forty years and another of eighteen years (*Judges 10:7,8; 13:1*), besides their seventy years in Babylon. All these periods being far longer than "seven times" or years literal, yet the "seven times" being mentioned as the last, greatest and final punishment, proves that symbolic, not literal time is meant, though the Hebrew word translated "**seven times**" in *Leviticus 26:18,21,24,28*, is the same word so translated in *Daniel 4:16,23,25,32*, except that in Daniel the word **iddan** is added, whereas in Leviticus it is left to be understood. And,

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peculiarly, too, it is repeated four times in each case. In Nebuchadnezzar's case they were literal years, but, as we shall yet see, both Nebuchadnezzar and his "seven times" were typical.

The "**seven times**" of Nebuchadnezzar's degradation (*Dan. 4:16,23-26*) **proved** to be seven literal years, when actually so fulfilled; and so the humiliation of Israel and the world under the "powers that be" has **proved** to be seven symbolic times--twenty-five hundred and twenty literal years. This period now lacks but twenty-six years of being fulfilled, and agencies are at work on every hand pointing to a termination of Gentile dominion, and the bringing in of everlasting righteousness and all the blessings of the New Covenant to Israel and to all the groaning creation.

The End of Israel's Seven Times

This long period ("seven times," or 2520 years) of Israel's punishment is the period of Gentile dominion--the "Times of the Gentiles." Since, as we have already shown, the "Gentile Times" began B.C. 606, and were to continue twenty-five hundred and twenty years, they will end A.D. 1914 (2520-606=1914). Then the blessings recorded in the latter part of the same chapter (*Lev. 26:44,45*) will be fulfilled. God will remember and fulfil to Israel the covenant made with their fathers. *Rom. 11:25-27*

This may be shown more clearly to some thus:
Israel's "seven times" of chastisement = 2520 years.
They began when the lease of power was given to the Gentiles, which, as we have shown, was 606 B.C. Consequently, in A.D. 1, 606 years of their period had passed, and the remainder ----- would indicate the A.D. date, viz., 1914

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In proof that a day for a year is **Bible usage** in symbolic prophecy, we cite the following instances thus fulfilled: (a) The spies were caused to wander forty days searching Canaan, typical of Israel's forty years wandering in the wilderness. (*Num. 14:33,34*) (b) When God would announce to Israel by Ezekiel a period of adversity, he had the prophet symbolize it, declaring, "I have appointed thee each day for a year." (*Ezek. 4:1-8*) (c) In that notable and already fulfilled prophecy of *Daniel 9:24-27*, examined in the preceding chapter, in which the time to the anointing of our Lord is shown, and also the seven years of favor to Israel thereafter, in the midst of which Messiah was "cut off," symbolic time is used: Each day of the seventy symbolic weeks represented a year, and was so fulfilled. (d) Again, in *Dan. 7:25 and 12:7*, the period of Papacy's triumph is given as three and a half times, and this we know (and will show in this volume) was fulfilled in twelve hundred and sixty years ($360 \times 3 \frac{1}{2} = 1260$). The same period is mentioned in the book of *Revelation: In chapter 12:14* it is called three and a half times ($360 \times 3 \frac{1}{2} = 1260$); in chapter *13:5* it is termed forty-two months ($30 \times 42 = 1260$); and in chapter *12:6* it is called twelve hundred and sixty days. The fulfilment of these prophecies will be particularly examined hereafter. Suffice it now to note that the use by the Spirit of

the word "time," elsewhere, agrees with the present use of that term--that in symbolic prophecy a "time" is a symbolic year of three hundred and sixty years; and the fact that three and a half times, applied as a measure to the triumph of the apostate church, has been fulfilled in twelve hundred and sixty years, establishes the principle upon which the **seven times** of Gentile dominion are reckoned ($360 \times 7 = 2520$) and proves their end to be A.D. 1914; for if three and a half times are 1260 days (years), seven times will be a period just twice as long, namely, 2520 years.

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Had Israel's "seven times" been fulfilled in literal time (seven years), the blessing guaranteed to them by God's unconditional covenant with their fathers would have followed. (See *Lev. 26:45; Rom. 11:28*.) But this was not the case. They have never yet enjoyed those promised blessings; and that covenant will not be fulfilled, says Paul (*Rom. 11:25,26*), until the elect Gospel Church, the body of Christ, has been perfected as their deliverer, through whom the covenant will be put into operation. "This shall be the covenant that I will make with the house of Israel after **those days** [i.e., the **seven times** of punishment], saith the Lord: I will put my law in their inward parts, and write it in their hearts, and will be their God and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." (*Jer. 31:33,34; Heb. 10:16,17*) "In those days [the days of favor following the seven times of punishment] they shall say no more, The fathers have eaten a sour grape and the children's teeth are set on edge. But every one [who dies] shall die for his own iniquity; every man that eateth the sour grape, his teeth shall be set on edge." *Jer. 31:29,30*

The restoration at the end of the seventy years in Babylon was not a release from Gentile rule; for they were a tributary people ever after that. That restoration served merely to keep together a people to whom Messiah should be presented. It was while Gentile rule was already holding Israel in subjection, and in view of that fact, that our Lord declared that they would continue to be trodden down until the Times of the Gentiles expired, or were fulfilled. The world is witness to the fact that Israel's punishment under the dominion of the Gentiles has been continuous since

B.C. 606, that it still continues, and that there is no reason

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to expect their national reorganization sooner than A.D. 1914, the limit of their "seven times"--2520 years. But as this long period of their national chastisement draws near its close, we can see marked indications that the barren fig tree is about to put forth, showing that the winter time of evil is closing, and the Millennial summer approaching, which will fully restore them to their promised inheritance and national independence. The fact that there are now great preparations and expectations relative to the return of Israel to their own land is of itself strong circumstantial evidence corroborative of this Scripture teaching. As to the significance of such an event, see Vol. I, pages 286-298.

Another Line of Testimony

Another view of the Gentile Times is presented by *Daniel--Chapter 4*. Here man's original dominion over the whole earth, its removal, and the certainty of its restitution, to begin at the end of the Gentile Times, is forcibly illustrated in a dream given to Nebuchadnezzar, its interpretation by Daniel, and its fulfilment upon Nebuchadnezzar.

In his dream, Nebuchadnezzar "saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth; the leaves thereof were fair, and the fruit thereof much, and in it was meat for all: and the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it. And, behold, a watcher and a holy one came down from heaven. He cried aloud and said thus, Hew down the tree and cut off his branches; shake off his leaves and scatter his fruit; let the beasts get away from under it, and the fowls from his branches. Nevertheless, leave the stump of his roots in the

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earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the

earth. Let his heart be changed from man's and let a beast's heart be given unto him; and let **seven times** pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones, to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men."

This remarkable tree, in its glory and beauty, represented the first dominion of earth given to the human race in its representative and head, Adam, to whom God said, "Be fruitful, and multiply, and fill the earth, and subdue it; and **have dominion** over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (*Gen. 1:28*) The original glory of man and the power vested in him were indeed sublime, and were over the whole earth, to bless, and feed, and protect and shelter every living thing. But when sin entered, the command came to hew down the tree, and the glory and beauty and power of mankind were taken away; and the lower creation no more found shelter, protection and blessing under his influence. Death hewed down the great tree, scattered his fruit and foliage, and left the lower creation without its lord and benefactor.

So far as man was concerned, all power to recover the lost dominion was hopelessly gone. But it was not so from God's standpoint. The dominion originally sprang out of his plan, and was his gracious gift; and though he had commanded it to be hewn down, yet the root--God's purpose and plan of a restitution--continued, though bound with strong fetters so that it should not sprout until the divinely appointed time.

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As in the dream the figure changes from the stump of a tree to a man degraded and brought to the companionship and likeness of beasts, with reason dethroned and all his glory departed, so we see man, the fallen, degraded lord of earth: his glory and dominion have departed. Ever since the sentence passed, the race has been having its portion with the beasts, and the human heart has become beastly and degraded. How striking the picture, when we consider the present and past half-civilized and savage condition of the great mass of the human race, and that even the small minority who aspire to overcome the downward tendency succeed only to a limited degree, and with great struggling

and constant effort. The race must remain in its degradation, under the dominion of evil, until the lesson has been learned, that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And while men are in this degraded condition God permits some of the basest characters among them to rule over them, that their present bitter experience may prove in the future to be of lasting benefit.

True to Daniel's interpretation, we are told that "All this came upon the king, Nebuchadnezzar," and that in this insane, degraded, beastly condition he wandered among the beasts until **seven times** (seven literal years in his case) passed over him. Daniel's interpretation of the dream relates only to its fulfilment upon Nebuchadnezzar; but the fact that the dream, the interpretation and the fulfilment are all so carefully related here is evidence of an object in its narration. And its remarkable fitness as an illustration of the divine purpose in subjecting the whole race to the dominion of evil for its punishment and correction, that in due time God might restore and establish it in righteousness and everlasting life, warrants us in accepting it as an intended type.

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The dream in its fulfilment upon Nebuchadnezzar is specially noteworthy when we remember that he was made the representative ruling **head** of human dominion (*Dan. 2:38*), and, as lord of earth, was addressed by the prophet in almost the same words which God at the first addressed to Adam--"The God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowl of heaven hath he given into thy hand, and hath made thee ruler over them all." (*Dan. 2:37,38*. Compare *Gen. 1:28*.) Afterward, because of sin, Nebuchadnezzar received the "seven times" of punishment, after which his reason began to return, and his restitution to dominion was accomplished. He was re-established in his kingdom, and majesty was added unto him after he had learned the needed lesson to which he referred in the following language:

"At the end of the days I, Nebuchadnezzar, lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation. And all the inhabitants of the earth are reputed

as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand or say unto him, What doest thou? At the same time my reason returned unto me; and for the glory of my kingdom, mine honor and brightness returned unto me...and I was established in my kingdom, and excellent majesty was added unto me. Now I, Nebuchadnezzar, praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase."

The degradation of Nebuchadnezzar was typical of human degradation under beastly governments during seven

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symbolic times or years--a year for a day, 2520 years--from his day onward. And be it observed that this corresponds exactly with the seven times foretold upon Israel, which, as we have just seen, end A.D. 1914. For it was under this Nebuchadnezzar that Israel was carried away captive to Babylon, when the crown of God's kingdom was removed, and the seven times began.

It is in perfect harmony with this that God, in representing these governments of the Gentiles, portrayed them to Daniel as so many wild beasts, while the kingdom of God at their close is represented as given to **one like unto a son of man**.

Unless it was thus to foreshadow the degradation and the duration of Gentile Times, we know of no reason for the recording of this scrap of the history of a heathen king. That his seven years of degradation fitly illustrated human debasement, is a fact; that God has promised a restitution of earth's dominion after humanity has learned certain great lessons, is also a fact; and that the **seven** symbolic Gentile Times (2520 years) end at the exact point when mankind will have learned its own degradation and present inability to rule the world to advantage, and will be ready for God's kingdom and dominion, is a third fact. And the fitness of the illustration forces the conviction that Nebuchadnezzar's seven years, while literally fulfilled on him personally, had a yet greater and broader significance as a figure of the seven symbolic times of Gentile dominion, which he represented.

The exact date of Nebuchadnezzar's degradation is not stated, and is of no consequence, because the period of his degradation typified the entire period of Gentile dominion, which began when the crown of the typical kingdom of God was removed from Zedekiah. It was beastly from its

very start, and its times are numbered: its boundaries are set by Jehovah, and cannot be passed.

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How refreshing the prospect brought to view at the close of these seven times! Neither Israel nor the world of mankind represented by that people will longer be trodden down, oppressed and misruled by beastly Gentile powers. The Kingdom of God and his Christ will then be established in the earth, and Israel and all the world will be blessed under his rightful and righteous authority. Then the root of promise and hope planted first in Eden (*Gen. 3:15*), and borne across the flood and transplanted with Israel the typical people (*Gen. 12:1-3*), will sprout and bloom again.

It began to sprout at our Lord's first advent, but the appointed season had not arrived for it to bloom and bring forth its blessed fruitage in the restitution of all things. But at the end of the Gentile Times the sure signs of spring will not be lacking, and rich will be the summer fruitage and glorious the autumnal harvest to be reaped and enjoyed in the eternal ages of glory to follow. Then the original lord of earth, with reason restored, will be fully reinstated, with added excellence and glory, as in the type, and will praise and extol and honor the King of heaven.

Already we begin to see reason returning to mankind: men are awakening to some sense of their degradation, and are on the lookout to improve their condition. They are thinking, planning and scheming for a better condition than that to which they have been submitting under the beastly powers. But before they come to recognize God and his dominion over all, they will experience one more terrible fit of madness, from which struggle they will awake weak, helpless, exhausted, but with reason so far restored as to recognize and bow to the authority of him who comes to re-establish the long lost, first dominion, on the permanent basis of experience and knowledge of both good and evil.

True, it is expecting great things to claim, as we do, that

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within the coming twenty-six years all present governments will be overthrown and dissolved; but we are living in a special and peculiar time, the "Day of Jehovah," in which matters culminate quickly; and it is written, "A short work will the Lord make upon the earth." (See Vol. I, chap. xv.)

For the past eleven years these things have been preached and published substantially as set forth above; and in that brief time the development of influences and agencies for the undermining and overthrow of the strongest empires of earth has been wonderful. In that time Communism, Socialism and Nihilism sprang into vigorous existence, and already are causing great uneasiness among the rulers and high ones of earth, whose hearts are failing them for fear, and for looking after those things which are coming on the earth; for the present powers are being mightily shaken, and ultimately shall pass away with a great tumult.

In view of this strong Bible evidence concerning the Times of the Gentiles, we consider it an established truth that the final end of the kingdoms of this world, and the full establishment of the Kingdom of God, will be accomplished near the end of A.D. 1915. Then the prayer of the Church, ever since her Lord took his departure--"Thy Kingdom come"--will be answered; and under that wise and just administration, the whole earth will be filled with the glory of the Lord--with knowledge, and righteousness, and peace (*Psa. 72:19; Isa. 6:3; Hab. 2:14*); and the will of God shall be done "**on earth, as it is done in heaven.**"

Daniel's statement, that God's Kingdom will be set up, not after these kingdoms of earth are dissolved, but in their days, while they still exist and have power, and that it is God's Kingdom which shall break in pieces and consume all these kingdoms (*Dan. 2:44*), is worthy of our special consideration.

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So it was with each of these beastly governments: it existed before it acquired universal dominion. Babylon existed long before it conquered Jerusalem and obtained the dominion (*Dan. 2:37,38*); Medo-Persia existed before it conquered Babylon; and so with all kingdoms: they must first have existed and have received superior power before they could conquer others. So, too, with God's Kingdom: it has existed in an embryo form for eighteen centuries; but it, with the world at large, was made subject to "the powers that be," "ordained of God." Until their "seven times" shall end, the Kingdom of God cannot come into universal dominion. However, like the others, it must obtain power adequate to the overthrow of these kingdoms before it shall break them in pieces.

So, in this "Day of Jehovah," the "Day of Trouble," our Lord takes his great power (hitherto dormant) and reigns, and this it is that will cause the trouble, though the world

will not so recognize it for some time. That the saints shall share in this work of breaking to pieces present kingdoms, there can be no doubt. It is written, "This honor have all his saints--to execute the judgments written, to bind their kings with chains, and their nobles with fetters of iron"--of strength. (*Psa. 149:8,9*) "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they [the **empires**] be broken to shivers." *Rev. 2:26,27; Psa. 2:8,9*

But our examination, in the preceding volume, of the great difference in character between the Kingdom of God and the beastly kingdoms of earth, prepares us to see also a difference in modes of warfare. The methods of conquest and breaking will be widely different from any which have ever before overthrown nations. He who now takes his great power to reign is shown in symbol (*Rev. 19:15*) as the one

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whose sword went forth **out of his mouth**, "that with it he should smite the nations; and he shall rule them with a rod of iron." That sword is the TRUTH (*Eph. 6:17*); and the living saints, as well as many of the world, are now being used as the Lord's soldiers in overthrowing errors and evils. But let no one hastily infer a **peaceable conversion** of the nations to be here symbolized; for many scriptures, such as *Rev. 11:17,18; Dan. 12:1; 2 Thes. 2:8; Psalms 149 and 47*, teach the very opposite.

Be not surprised, then, when in subsequent chapters we present proofs that the setting up of the Kingdom of God is already begun, that it is pointed out in prophecy as due to begin the exercise of power in A.D. 1878, and that the "battle of the great day of God Almighty" (*Rev. 16:14*), which will end in A.D. 1915, with the complete overthrow of earth's present rulership, is already commenced. The gathering of the armies is plainly visible from the standpoint of God's Word.

If our vision be unobstructed by prejudice, when we get the telescope of God's Word rightly adjusted we may see with clearness the character of many of the events due to take place in the "Day of the Lord"--that we are in the very midst of those events, and that "the Great Day of His Wrath is come."

The sword of truth, already sharpened, is to smite every evil system and custom--civil, social and ecclesiastical. Nay, more, we can see that the smiting is commenced: freedom

of thought, and human rights, civil and religious, long lost sight of under kings and emperors, popes, synods, councils, traditions and creeds, are being appreciated and asserted as never before. The internal conflict is already fomenting: it will ere long break forth as a consuming fire,

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and human systems, and errors, which for centuries have fettered truth and oppressed the groaning creation, must melt before it. Yes, truth--and widespread and increasing knowledge of it--is the sword which is perplexing and wounding the heads over many countries. (*Psa. 110:6*) Yet in this trouble what a blessing is disguised: It will prepare mankind for a fuller appreciation of righteousness and truth, under the reign of the King of Righteousness.

As men shall eventually come to realize that justice is laid to the line and righteousness to the plummet (*Isa. 28:17*), they will also learn that the strict rules of justice alone can secure the blessings which all desire. And, thoroughly disheartened with their own ways and the miserable fruitage of selfishness, they will welcome and gladly submit to the righteous authority which takes the control; and thus, as it is written, "The desire of all nations shall come"--the Kingdom of God, under the absolute and unlimited control of Jehovah's Anointed.

"We are living, we are dwelling,
In a grand and awful time.
In an age on ages telling,
To be living is sublime.
Hark! the rumbling in the nations,
Iron crumbling with the clay:
Hark! what soundeth? 'Tis creation
Groaning for a better day.

"Scoffers scorning, Heaven beholding,
Thou hast but an hour to fight.
See prophetic truth unfolding!
Watch! and keep thy garments white.
Oh, let all the soul within you
For the truth's sake go abroad!
Strike! let every nerve and sinew
Tell on ages--tell for God!"

STUDY V

THE MANNER OF OUR LORD'S RETURN AND APPEARING

Harmony of the Manner of Our Lord's Second Advent with Other Features of the Divine Plan--How and When The Church shall See Him--How and When the Glory of the Lord shall be so Revealed that All Flesh shall See it Together--Statements Apparently Conflicting Shown to be Harmonious--He Comes "As a Thief"--"Not with Outward Show"--And yet "With a Shout"--With "Voices"--And "With the Sound of the Great Trumpet"--"He Shall be Revealed in Flaming Fire, Taking Vengeance"--And yet, "He Shall So Come, in Like Manner" as He Went Away--Importance of Prophetic Time in this Connection Shown--Harmony of Present Indications.

THE view just had, of the speedy close of Gentile Times, and the assurance that the consummation of the Church's hope must **precede** their close, only whets the appetite of those now waiting for the consolation of Israel. Such will be hungering for whatever information our Father may have supplied through the prophets, touching the "harvest," the end, or closing period of this age--the separating of wheat from tares among the living members of the nominal Church, and the time of the change of the overcomers, to be with and like their Lord and Head.

But in order to appreciate the reasonableness of the prophetic teaching on these deeply interesting subjects, it is absolutely necessary that we have clear views both of the **object** of our Lord's second coming, and of the **manner** in which he will be revealed. That the **object** of his coming is to reconcile "whosoever will," of the world, to God, by a process of ruling, and teaching, and disciplining, called judging and blessing, we trust all present readers have been convinced in the reading of Volume I. The **manner** of the Lord's coming

and appearing, therefore, is of paramount importance, before proceeding in our study of the time of the harvest, etc. The student must hold clearly in mind the object while

studying the manner of our Lord's return; and both of these, when he comes to study the time. This is needful as an offset to the erroneous views, already preoccupying many minds, based upon false ideas of both the object and the manner of our Lord's coming.

Grasp and hold in mind as firmly as possible the fact already demonstrated, that God's plan is one harmonious whole, which is being wrought out through Christ; and that the work of the second advent stands related to the work of the first as effect to cause: That is, that the great work of Restitution at the second advent follows the work of Redemption accomplished at the first advent as a logical sequence according to the divine plan. Therefore the Lord's return is **the dawn of hope for the world**, the time for the bestowment of the favors secured by the redemption--the Gospel Age being merely an intervening parenthesis, during which the bride of Christ is selected, to be associated with her Lord in the great work of restitution which he comes to accomplish.

And since the Church of Christ, which has been developing during the Gospel age, is to be associated with her Lord in the great restitution work of the Millennial age, the first work of Christ at the second advent must be the gathering of his elect Church, to which reference is made through the Prophet (*Psa. 50:5*), saying, "Gather my saints together unto me--those that have made a covenant with me by sacrifice." This gathering or harvesting time is in the lapping period of the two ages. As will be shown, it is a period of forty years, which both ends the Gospel age and introduces the Millennial age. (See Vol. I, pages 219-221;

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234-237; and the Chart of the Ages.) This harvest period not only accomplishes the separation of wheat from tares in the nominal Gospel church, and the gathering and glorification of the wheat class, but it is also to accomplish the burning (destruction) of the tares (as tares, or imitation wheat--not as individuals: the fire of destruction is symbolic as well as the tares), and the gathering and destruction of the corrupt fruitage of "the Vine of the earth" (human ambition, greed and selfishness), which has been growing and ripening for centuries in the kingdoms of this world and in the various civil and social organizations among men.

Although, when treating of the object of our Lord's return, we showed that it would be a **personal** coming, let us

again guard the student against confusion of thought in considering the two apparently conflicting expressions of our Lord--"Lo, I am with you alway, even unto the end of the world" (**aionos** age), and, "**I go** to prepare a place for you, ...and **will come again** and receive you." (*Matt. 28:20; John 14:2,3*)

The following incident will serve as an illustration of the harmony of the two promises: One friend said to another as they were about to part, Remember, I will be with you through all your journey. How? Certainly not in person; for there they took trains to go in opposite directions to distant points. The idea was that in love, and thought, and care one for another, they would not be separated. In a similar yet fuller sense, the Lord has always been with his Church, his divine power enabling him to oversee, direct and assist them, from first to last. But we are now considering, not our Lord's presence with us in this figurative sense, but the manner of his second personal presence and appearing, "when he shall come to be glorified in his saints and to be admired in all them that believe in that day."

The Scriptures teach that Christ comes again to reign; that he must reign until he has put down all enemies--all

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opponents, all things in the way of the great restitution which he comes to accomplish--the last to be overthrown being death (*1 Cor. 15:25,26*); and that he will reign for a thousand years. It is therefore only as should be expected, that we find a much larger space in prophecy devoted to the second advent and its thousand years of triumphant reign and overthrow of evil than to the thirty-four years of the first advent for redemption. And as we have found that prophecy touches the various important points of those thirty-four years, from Bethlehem and Nazareth to the gall and vinegar, the parted raiment, the cross, the tomb and the resurrection, so we find that prophecy likewise touches various points of the thousand years of the second presence, particularly their beginning and ending.

The second presence of our Lord will cover a much longer period of time than the first. The mission of his first advent was finished in less than thirty-four years, while it will require a thousand years to accomplish the appointed work of his second presence. And thus it may be seen at a glance that, while the work of the first advent was no less important than that of the second advent--yea, though it was **so important** that the work of the second advent **could never have been possible without it**--yet it was not so varied, and

hence required less description than the work of the second advent.

In considering the second advent we must not, any more than at the first advent, expect all prophecies to mark one particularly eventful moment of our Lord's arrival and to call the attention of all men to the fact of his presence. Such is not God's usual method: such was not the case at the first advent. The first advent of Messiah was not marked by any sudden or surprising demonstration, out of the usual order of things, but it was manifested and proven by the gradual fulfilment of prophecy showing to thoughtful observers

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that the events which should be expected were being accomplished on time. And thus it will be at his second advent.

It is of less importance that we discover the exact moment of his arrival than that we discern the fact of his presence when he has arrived, even as at the first advent it was important to be able to recognize his presence, and the sooner the better, but much less important to know the exact date of his birth. In considering the second advent, the act of coming and the moment of arrival are too frequently the thought, whereas it should be thought of as a **period of presence**, as was the first advent. The precise moment at which that presence would begin would then seem less important, and his object and work during the period of his presence would receive the greater consideration.

We must bear in mind, also, that our Lord is no longer a human being; that as a human being he gave himself a ransom for men, having become a man for that very purpose. (*1 Tim. 2:6; Heb. 10:4,5; 1 Cor. 15:21,22*) He is now highly exalted, to the divine nature. Therefore Paul said, "Though we have known Christ after the flesh, yet now, henceforth, know we him [so] no more." (*2 Cor. 5:16*) He was raised from the dead a life-giving **spirit** being (*1 Cor. 15:45*), and not a **man**, of the earth earthy. He is no longer human in any sense or degree; for we must not forget what we have learned (See Vol. I, Chap. 10)--that natures are separate and distinct. Since he is no longer in any sense or degree a human being, we must not expect him to come again as a human being, as at the first advent. His second coming is to be in a different manner, as well as for a different purpose.

Noting the fact that our Lord's **change** from human to divine nature at his resurrection was even a greater change than the one which occurred some thirty-four years previously,

when he laid aside the glory of spiritual being and

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"was made flesh," we may with great profit consider very minutely his every action during the forty days after his resurrection before he went "to the Father"; because it is the resurrected Jesus of those forty days who is to come again, and not the **man** Christ Jesus who gave himself as our ransom, in death. He who was put to death a flesh being was also in his resurrection quickened [made alive] a spirit being. *1 Pet. 3:18**

At his second advent he does not come to be subject to the powers that be, to pay tribute to Caesar and to suffer humiliation, injustice and violence; but he comes to reign, exercising all power in heaven and in earth. He does not come in the body of his humiliation, a human body, which he took for the suffering of death, inferior to his former glorious body (*Heb. 2:9*); but in his glorious spiritual body, which is "the express image of the Father's person" (*Heb. 1:3*); for, because of his obedience even unto death, he is now highly exalted to the **divine nature** and likeness, and given a name above every name--the Father's name only excepted. (*Phil. 2:9; 1 Cor. 15:27*) The Apostle shows that it "doth not yet appear" to our human understanding what he is now like; hence we know not what we shall be like when made **like** him, but we (the Church) may rejoice in the

*In this passage, the words "in the" and "by the" are arbitrarily supplied by the translators, and are misleading. The Greek reads simply--"Put to death flesh, quickened spirit." Our Lord was put to death a fleshly or human being, but was raised from the dead a spirit being. And since the Church is to be "**changed**" in order that she may be like Christ, it is evident that the change which occurred in the Head was of a kind similar to that described as in reservation for the overcomers, who shall be changed from human to spiritual nature, and made like him--"partakers of the divine nature." Hence, the following description of the change of the saints is applicable also to their Lord; viz., "It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body."

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assurance that we shall one day be with him, and like him, and see him **as he is** (*1 John 3:2*)--not as he was at his first advent in humiliation, when he had laid aside his former glory and for our sakes had become poor, that we through

his poverty might be made rich.

If we consider the wisdom and prudence of our Lord's methods of manifesting his presence to his disciples after his resurrection, as well as previously, it may help us to remember that the same wisdom will be displayed in his methods of revealing himself at his second advent, both to the Church and to the world--methods not necessarily similar, but in each case well suited to his object, which never is to alarm or excite men, but to **convince** their cool, calm judgments of the great truths to be impressed upon them. Our Lord's first advent was not a startling, exciting or alarming event. How quietly and unobtrusively he came! So much so that only those who had **faith and humility** were enabled to recognize in the infant of humble birth, in the man of sorrows, in the friend of the humble and poor, and finally in the crucified one, the long-looked-for Messiah.

After his resurrection, the manifestation of his presence would in the nature of the case be a more astounding fact, particularly when his changed nature is taken into consideration. Yet the fact of his resurrection, together with the fact of his changed nature, had to be fully manifested, not to all the world at that time, but to chosen witnesses who would give credible testimony of the fact to succeeding generations. Had all the world been made acquainted with the fact then, the testimony coming down to our day would probably have been much less trustworthy, being colored and warped by men's ideas and mixed with their traditions so that the truth might appear almost or quite incredible. But God entrusted it only to chosen, faithful and worthy witnesses; and as we notice the account, let each mark how

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perfectly the **object** was accomplished, and how clear, positive and convincing was the proof of Christ's resurrection and change offered to them. Mark, too, the carefulness with which he guarded against alarming or unduly exciting them while making manifest and emphasizing these great truths. And be assured that the same wisdom, prudence and skill will be displayed in his methods of making known the fact of his glorious presence at his second advent. The cool, calm judgment will be convinced in every case, though the world in general will need to be brought by severe discipline to the proper attitude to receive the testimony, while those whose hearts are right will have the blessed intelligence sooner. All the proofs of his resurrection and change to spiritual nature were not given to his disciples

at once, but as they were able to bear them and in the manner calculated to make the deepest impression.

During the three and a half years of our Lord's ministry, his disciples had sacrificed friends, reputation, business, etc., to devote time and energy to heralding Messiah's presence and the establishment of his kingdom. But they had necessarily crude ideas regarding the manner and time of their Master's exaltation, and of their promised exaltation with him. Nor was full knowledge then necessary: it was quite sufficient that they should faithfully take each step as it became due; hence the Master taught them little by little as they were able to receive it. And near the close of his ministry he said, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth... and show you things to come, and bring all things to your remembrance, whatsoever I have said unto you."

John 16:12,13; 14:26

Who can tell their great disappointment, even though so

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far as possible they had been armed against it, when they saw him suddenly taken from them and ignominiously crucified as a felon--him whose kingdom and glory they had been expecting and declaring, and which only five days before his crucifixion had seemed to them so near a realization. (*John 12:1,12-19*) Though they knew him to be falsely accused and wrongfully crucified, this did not alter the fact that their long cherished national hopes of a Jewish king, who would restore their nation to influence and power, together with their own individual hopes, ambitions and air-castles of important offices and high honors in the kingdom, were all suddenly demolished by this unfavorable turn which matters had taken in the crucifixion of their king.

Well did the Master know how desolate and aimless and perplexed they would feel; for thus it was written by the Prophet, "I will smite the Shepherd, and the sheep shall be scattered." (*Zech. 13:7; Mark 14:27*) And during the forty days between his resurrection and ascension, it was therefore his chief concern to gather them again, and to re-establish their faith in him as the long-looked-for Messiah, by proving to them the fact of his resurrection, and that since his resurrection, though retaining the same individuality, he was no longer human, but an exalted spirit being, having

"all power in heaven and in earth." *Matt. 28:18*

He broke the news of his resurrection gradually to them-- first, through the women (Mary Magdalene, and Joanna, Mary the mother of James and Salome, and others with them--*Mark 16:1; Luke 24:1,10*), who came early to the sepulcher to anoint his dead body with sweet spices. While they wondered whom they should get to roll away the stone from the door of the sepulcher, behold, there was an earthquake, and when they came they found the stone rolled

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away, and an angel of the Lord sat upon it, who addressed them, saying, "Fear not, for I know that ye seek Jesus which was crucified. He is not here; for he is risen, **as he said**. Come, see the place where the Lord lay. And go quickly and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee; there shall ye see him."

Matt. 28:5-7

It seems that Mary Magdalene separated from the other women and ran to tell Peter and John (*John 20:1,2*), while the others went to tell the rest of the disciples, and that after she had left them Jesus appeared to the other women on the way, saying (*Matt. 28:9,10*), "All hail." And they came and held him by the feet and worshiped him. Then said Jesus unto them, "Be not afraid: go tell my brethren that they go into Galilee [their home], and there shall they see me." And with fear and joy they ran to tell the other disciples. In their mingled feelings of surprise, perplexity, joy and fear, and their general bewilderment, they scarcely knew how to report their strange and wonderful experience. When Mary met Peter and John she said sadly, "They have taken away the Lord out of the sepulcher and we know not where they have laid him." (*John 20:2*) The other women told how at the sepulcher they had seen a vision of angels who said he was alive (*Luke 24:22,23*), and then how they afterward met the Lord in the way. *Matt. 28:8,10*

The majority of the disciples evidently regarded their story merely as superstitious excitement, but Peter and John said, We will go and see for ourselves; and Mary returned to the sepulcher with them. All that Peter and John saw was that the body was gone, that the grave clothes were carefully folded and laid by, and that the stone was rolled away from the door. So in perplexity they turned away, though Mary still remained there weeping. As she wept she stooped down and looked into the sepulcher and saw two

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angels, who said, "Woman, why weepest thou?" She answered, "Because they have taken away my Lord, and I know not where they have laid him." And as she turned about she saw Jesus standing, but did not know him. He inquired, "Woman, why weepest thou? whom seekest thou?" And she, supposing him to be the gardener, answered, "Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away." Then, in the old familiar tone which she quickly recognized, the Lord said, "Mary!"

That was enough to establish her faith in the statement of the angel, that he had risen, which until now had seemed like a dream or an idle tale; and in her joy she exclaimed, "**Master!**" Her first impulse was to embrace him, and to tarry in his presence. But Jesus gently informed her that there was a very important mission for her to perform now, in bearing witness to the fact of his resurrection, and that she should be in haste to carry the message and establish the faith of the other disciples, still in perplexity and uncertainty, saying, "Touch [Greek, **haptomai**, embrace] me not [do not tarry for further demonstration of your affection now]; for I am not yet ascended to my Father [I will be with you for a short time yet]: but go to my brethren and say unto them, I ascend unto my Father, and your Father, and to my God, and your God." (*John 20:17*) Through the other women also he had sent them word that he would meet them in Galilee.

Next, he overtook two of the sad and perplexed disciples as they walked from Jerusalem to Emmaus, and inquired the cause of their sadness and despondency. (*Luke 24:13-35*) And one of them answered: "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth,

which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and besides all this, today is the third day since these things were done. [Here they were probably calling to mind *John 2:19,21,22.*] Yea, and certain women also of our company made us astonished, which were early at the sepulcher. And when they found not his body, they came saying that they had also seen a vision of angels, which said he was alive. And certain of them which were with us went to the sepulcher, and found it even so as the women had said; but him they saw not."

No wonder they were perplexed; how strange it all seemed! how peculiar and thrilling had been the events of the past few days!

Then the stranger preached them a stirring sermon from the prophecies, showing them that the very things which had so disheartened them were the things which the prophets had foretold concerning the true Messiah: that before he could rule and bless and lift up Israel and all the world, he must first redeem them with his own life from the curse of death, which came upon all through Adam, and that afterward, raised to life and glory by Jehovah, their Master would fulfil all that was written by the prophets concerning his future glory and honor, as truly as he had fulfilled those prophecies which foretold his sufferings, humiliation and death. A wonderful preacher! and a wonderful sermon was that! It started new ideas and opened new expectations and hopes. As they drew near the village they constrained him to tarry with them, as it was toward evening and the day was far spent. He went in to tarry with them; and as he sat at meat with them, he took bread and brake and gave it to them. Then their eyes were opened; and he vanished out of their sight.

Not until that moment did they recognize him, though they had walked, and talked and sat at meat together. He was known to them not by face, but in the simple act of blessing and breaking bread in the old familiar way, thus assuring their faith in what they had already heard--that he had risen, and would see them again.

Then the two surprised and overjoyed disciples arose that same hour and returned to Jerusalem, saying to each other, "Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures?" Arriving in Jerusalem they found the others rejoicing also, saying, "The Lord is risen indeed, and hath appeared to Simon." And they told what things were done in the way, and how he was known of them in breaking of bread. Probably they were nearly all there that evening, homes, business and everything else forgotten--Mary Magdalene with her tears of joy, saying, I knew him the moment he called my name--I could not credit the angel's assurance of his resurrection until then; and the other women telling their wonderful experience of the morning, and how they had met him in the way. Then Simon had his story to tell; and now here were two other witnesses from Emmaus. What an eventful day! No wonder they desired to meet together on the first day of every week after that, to talk the matter over and to call to mind all the circumstances connected with this wonderful event of the Lord's resurrection, and to have their hearts "burn" again and again.

While the excited and overjoyed little company were thus met and relating to each other their several experiences, the Lord Jesus himself suddenly stood in their midst (*Luke 24:36-49*) and said, "Peace be unto you!" From where had he come? All such meetings were held secretly with closed doors, for fear of the Jews (*John 20:19,26*), but here was a sudden appearance without any visible

approach; and they were terrified, and supposed they had seen a spirit. Then he comforted them, told them to calm their fears, and showed them his hands and his feet, saying, "It is I, myself; handle me and see; for a spirit hath not flesh and bones, as ye see me have." And while they yet believed not for joy, and wondered, he said unto them, "Have ye here any meat?" and they gave him a piece of a broiled fish, and he took it and did eat before them. Then he opened their **understanding**, their mental eyes, and expounded the Scriptures to them, showing from the law and the prophets that these things had come to pass exactly as foretold. But Thomas was absent (*John 20:24*); and when the other disciples told him that they had seen the Lord, he would not believe it, but said, "Except I shall see in his hands the print of the nails, and thrust my hand into his side, I will not believe."

Eight days passed without further manifestations, and they had time calmly to think and talk over the experiences of that wonderful day, when, the disciples being again assembled as before, Jesus stood in their midst, just as on the first evening, saying, "Peace be unto you." (*John 20:26*) This time Thomas was present, and the Lord addressed him, saying, "Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." He thus showed that he knew what Thomas had said without being told, and he gave that proof of his resurrection which Thomas had said would satisfy him; and with joy Thomas answered, "My Lord and my God!"

After this, there must have been quite a long interval before there was any further manifestation of the Lord's presence, and the disciples who were Galileans began to think of home and the future; and remembering the Lord's message by the women, that he would go before them into Galilee,

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they went thither. Probably on their way, the Lord met them, as Matthew relates, in a mountain. They were perplexed; they no longer felt the same familiarity they once had toward him; he seemed so greatly changed since his crucifixion from what he used to be--he appeared and disappeared in such peculiar times and places; he no longer seemed like "the man Christ Jesus"; so Matthew says "they worshiped him--but some doubted." After a few words with them the Lord "vanished" from their sight, and left them to wonder what next would happen. For some time after their return to Galilee nothing unusual occurred, and there was no further indication of the Lord's presence. Doubtless they met together and talked over the situation, and wondered why he did not appear to them more frequently.

As they waited, the days and the weeks seemed long. They had long ago given up the ordinary pursuits of life, to follow the Lord from place to place, learning of him, and preaching to others, "The kingdom of heaven is at hand." (*Matt. 10:5-7*) They did not now wish to go back to the old pursuits; and yet, how should they proceed with the Lord's work? They comprehended the situation clearly enough to know that they could no longer preach as formerly the kingdom at hand; for all the people knew that their Master and King had been crucified, and none but themselves knew of his resurrection. While all of the eleven were thus perplexed and anxious, waiting for something, they knew not what, Peter said, Well, it will not do to remain idle: I will go back to my old fishing business; and six of the others said, We will do the same: we will go with you. (*John 21:3*) And probably the rest also turned again to their old employments.

Who can doubt that the Lord was invisibly present with them many times as they talked together, overruling and

directing the course of circumstances, etc., for their highest good? If they should have great success and become swallowed up by interest in business, they would soon be unfit for the higher service; yet if they should have no success, it would seem like forcing them; so the Lord adopted a plan which taught them a lesson such as he often teaches his followers, viz.: that the success or failure of their efforts, in any direction, he can control if he please.

The old firm of fishermen reorganized: got together their boats, nets, etc., and went out for their first catch. But they toiled all night and caught no fish, and began to feel disheartened. In the morning a stranger on shore calls to them to know of their success. Poor success! We have caught nothing, they answer. Try again, said the stranger. Now cast your net on the other side of the boat. No use, stranger, we have tried both sides all night long, and if there were fish on one side, there would be on the other. However, we will try again and let you see. They did so, and got an immense haul. How strange! said some; but the quick and impressible John at once got the correct idea, and said, Brethren, the Lord only could do this. Don't you remember the feeding of the multitudes, etc? That must be the Lord on shore, and this is another way that he has chosen to manifest himself to us. Don't you remember that it was just so when the Lord first called us? Then, too, we had toiled all night and caught nothing until he called to us, saying, "Let down your nets for a draught." (*Luke 5:4-11*) Yes, surely that is the Lord, though, since his resurrection, we cannot recognize him by his appearance. He now appears in a variety of forms; but we know each time that it is he by some peculiar circumstance like this calling to mind some marked incident of our past acquaintance with him.

And when they got to shore they found that Jesus had bread as well as fish, and they learned the lesson, that under

his direction and care and in his service they would not be left to starve. (*Luke 12:29,30*) They did not ask him if he were the Lord; for on this as on other occasions, the **eyes of their understanding** being opened, they knew him, not by physical sight, but by the miracle. Then followed the instructions of that delightful hour, reassuring Peter of his continued acceptance notwithstanding his denial of the Lord, for which he repented and wept. He now learned afresh of his Master's love, and of his continued privilege of feeding the sheep and the lambs. We seem to hear the Lord say, You need not go back to the fishing business, Peter: I called you once to be a fisher of men, and, knowing your heart to be still loyal and zealous, I renew your commission as a fisher of men.

"And, eating together with them, he commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the holy Spirit not many days hence." (*Acts 1:4* --margin) So they came to Jerusalem as instructed, and here it was, forty days after his resurrection, that he met with them for the last time and talked with them. They summoned courage this time to question him about the kingdom he had promised them, saying, "Lord, wilt thou at this time restore the kingdom to Israel?" This thought of the kingdom was the one uppermost in the mind of every Jew. Israel, they understood, was to be chief among the nations under Messiah, and they knew not of the long Times of the Gentiles, and saw not yet that the chief blessing had been taken from fleshly Israel (*Matt. 21:43; Rom. 11:7*), and that they themselves were to be members of the new (spiritual) Israel, the royal priesthood and holy nation, through whom, as the body of Christ, the blessing of the world would come. They as yet understood none of these

things. How could they? They had not yet received the holy Spirit of adoption as sons, but were still under condemnation; because, though the ransom-sacrifice had been made by the Redeemer, it had not yet been formally presented on our behalf in the Most Holy, even Heaven itself.

(John 7:39) Hence our Lord did not attempt any explanatory answer to their question, but merely said, "It is not for **you** [now] to know the times and seasons which the Father hath put in his own power. **But ye shall receive power*** after that the Holy Spirit is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Acts 1:7,8

Then the Lord, who was walking with them, when they reached the Mount of Olives, lifted his hands and blessed them, and he was parted from them and went upward; and a cloud received him out of their sight. **(Luke 24:48-52; Acts 1:6-15)** They began to see something more of God's plan now. The Lord who came down from heaven had returned to the Father, as he had told them before he died--had gone to prepare a place for them and would come again and receive them--had gone afar to receive the promised kingdom, and to return **(Luke 19:12)**; and meantime they were to be his **witnesses** in all the earth to call and make ready a people to receive him when he would come to be glorified in his saints, and to reign King of kings and Lord of lords. They saw their new mission, of proclaiming to every creature a coming king from heaven, "with all

 *This promised power to know and to understand times and seasons, and all things pertaining to a proper **witnessing**, applies to the whole Church from first to last; and under the guidance and power of the holy Spirit, meat in due season concerning every feature of the plan is provided, in order that we may be his witnesses, even to the end of this age. Compare **John 16:12,13**.

power in heaven and in earth," to be a much more important work than that of the preceding years, when they heralded "the man Christ Jesus," and followed him who was "despised and rejected of men." Their risen Lord was changed indeed, not only in his personal appearance--appearing sometimes in one way and place, and again in a different way and place, manifesting his "all power"--but he was changed in condition or nature also. No longer did he appeal to the Jews, nor show himself to them; for since his resurrection none saw him in any sense except his friends and followers. His words, "Yet a little while, and the world seeth me **no more**," were thus verified.

Thus was the faith of the apostles and of the early Church established in the fact of the Lord's resurrection. Their doubts were scattered, and their hearts rejoiced; and they returned to Jerusalem and continued in prayer and supplication and study of the Scriptures, waiting for the adoption promised by the Father, and their endowment with spiritual understanding, and with special miraculous gifts of power, to enable them to convince true Israelites, and to establish the Gospel Church, at the day of Pentecost.

Acts 1:14; 2:1

Though our Lord at his second advent will not manifest his presence in the same way that he did during those forty days after his resurrection, yet we have his assurance that the "brethren shall not be in darkness." Nay, more: we shall have an aid which they could not and did not have to help them during those forty days, viz., "**power** from on high," to guide us into the understanding of every truth due to be understood, and, even as promised, to show us things **to come**. Hence in due season we shall have full understanding of the manner, time and attendant circumstances of his appearing, which, if carefully watched for and marked, will be no less convincing than were the evidences of our Lord's resurrection

furnished to the early Church, although of a different kind.

That our Lord at his second advent **could** assume the human form, and thus appear to men, as he did to his disciples after his resurrection, there can be no question; not only because he thus appeared in human form during those forty days, but because spirit beings have in the past manifested the power to appear as men in flesh and in various forms. But such a manifestation would be out of harmony with the general tenor of God's plan, as well as out of harmony with the Scriptural indications given, relative to the manner of his manifestations, as we shall see. Instead, it is the Lord's plan that his spiritual kingdom shall communicate, operate, and manifest its presence and power through human, earthly agencies. Just as the prince of this world, Satan, though unseen by men, exercises a wide influence in the world through those subject to him, and possessed of and controlled by his spirit, so the new Prince of Peace, the Lord, will chiefly operate in, and manifest his presence and power through, human beings, subject to him and possessed of and controlled by his spirit.

Seeing with the natural eye and hearing with the natural ear are not all there is of seeing and hearing. "No man hath seen God at any time" thus, yet all God's children have seen him, and known him, and held communion with him. (*John 1:18; 5:37; 14:7*) We **hear** God's call, our "high calling," we **hear** the voice of our Shepherd, and are constantly **looking** unto Jesus, and **see** the prize, the crown of life which he promises--not by natural sight and hearing, but by our understanding. Far more precious is the sight we have of our glorified Lord as the spiritual, highly exalted King of glory, our Redeemer as well as our King, by the eyes of our understanding and faith, than the sight afforded to the natural eye before Pentecost.

There was a necessity for our Lord's appearing in the manner he did to his disciples, after his resurrection, which will not exist at his second advent. His object then will be better served in a different way. In fact, to appear so at his second advent would be detrimental to the purpose then to be accomplished. His object in appearing to his disciples after his resurrection was to convince them that he who was dead is alive forevermore, that they might go forth as witnesses to the fact of his resurrection (*Luke 24:48*), and that their testimony might be a sure foundation for the faith of coming generations. Since no man can come to God acceptably, to receive the holy Spirit of adoption, without **faith** in Christ, it became necessary, not only for the sake of the disciples then, but for all since, that the **evidences** of his resurrection and change should be such as **natural men could grasp and appreciate**. After they had become partakers of the holy Spirit and understood spiritual things (See *1 Cor. 2:12-16*), they could have believed the angels at the sepulcher, that he had risen from the dead condition, even if they had seen the fleshly body of the man Christ Jesus still lying in the tomb; but not so before--the body must be away to make faith in his resurrection possible to them. After the holy Spirit had enabled them to discern spiritual things they could have believed the testimony of the prophets that he must needs die, and **would rise from the dead**, and that he would be highly exalted as King of glory, without its being needful for him to **appear as a man**, and assume various bodies of flesh as a garment, so that they could handle him and **see** him ascend. But all this was needful for them and for all natural men. By believing, we come to God by him and receive forgiveness of sins and the Spirit of adoption, to understand spiritual things.

Even while removing the **natural** obstacles to faith, by assuming human form, etc., our Lord **convinced** the disciples,

and made them **witnesses** to others, not by their natural sight and touch, but by reasoning with them out of the Scriptures: "Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. **And ye are witnesses of these things.**" (*Luke 24:45-48*) Peter also states this object clearly, saying, "Him God raised up the third day, and **permitted him to become manifest**--NOT TO ALL THE PEOPLE, but to those witnesses previously chosen of God, to us, who did eat and drink with him after he arose from the dead. And he commanded us to proclaim to the people that this [the resurrected Jesus] is he who has been appointed by God the judge of the living and the dead." *Acts 10:40-42*. **Diaglott translation.**

With our Lord, after his resurrection, it was simply a question of expediency as to which way of appearing to his disciples would best accomplish his object, of making known his resurrection and change of nature. Had he appeared as **a flame of fire**, as the angel appeared to Moses in the burning bush (*Exod. 3:2*), he might indeed have conversed with them, but the evidence thus given would have been far from being as convincing as the method he did adopt, both to the apostles and to the world at large to whom they witnessed.

If he had appeared in the glory of the spirit form, as the angel did to Daniel (*Dan. 10:5-8*), the glory would have been greater than the witnesses could have borne. They would probably have been so alarmed as to be unable to receive instructions from him. To none except Paul did the Lord ever thus show himself; and Paul was so overcome by that glimpse of his glory that he fell to the ground and was

blinded by its brightness, which was above that of the sun at noonday.

In our examination of the method of manifestation adopted by our Lord during those forty days, we saw that he "**permitted**" himself to become manifest even to the chosen witnesses only a few times, and then but briefly. The entire time that he was manifest to them, had it all been crowded into one day instead of being at intervals during the forty days, would probably have been less than twelve hours, or one eightieth of that entire time. This being true, it is evident that he was present with them **unseen** about seventy-nine eightieths of that period of forty days. And even when they did have **manifestations**, they were not (except once, repeated to St. Thomas) in a form exactly like the one they had known so intimately for three years, and had seen but a few days before. It is not once intimated that they knew him by the familiar features of his face, nor even that he was recognized by the same appearance as in other manifestations.

Mary supposed him to be "the gardener." To the two on their way to Emmaus he was "a stranger." He was also a stranger to the fishermen on the sea of Galilee, and to the eleven in the upper room. On every occasion he was recognized by his actions, his words, or the familiar tones of his voice.

When Thomas declared that only the proof which addressed his natural sight and touch would be acceptable to him, the Lord, though he granted that demand, gently reproved him, saying, Because thou has seen me, thou hast believed; blessed are those who believe, **not having seen.** (*John 20:27-29*) The stronger evidence was that which was not addressed to natural sight, and more blessed are those who hold themselves in readiness to receive the truth through whatsoever proofs God is pleased to substantiate it.

He thus showed them, not only that he now had the power to appear in a variety of ways and forms, but also that no one of those bodies which they saw was his spiritual, glorious body, though the facts of his resurrection and presence were thus manifested to them. The different forms, and the long intervals of invisible presence with no outward manifestation, made evident the fact that though their Lord and teacher was alive and not yet ascended to the Father, he was now a spirit being, really invisible to human sight, but with ability to manifest his presence and power in a variety of ways at pleasure.*

The creating of the body and clothing in which he appeared to them, in the very room in which they were gathered, was proof unquestionable that Christ was no longer a human being, though he assured his disciples that the body which they saw, and which Thomas handled, was a veritable flesh and bone body, and not a mere vision or appearance.+ As a human being he could not come into the room

 *The occurrence recorded by *Luke (4:30)* should not be regarded as a case parallel to his appearing and vanishing after his resurrection. That was not a disappearance in the sense of becoming invisible to the people. It was merely an adroit, prompt movement, by which he eluded the murderous design of his enemies. Before they had executed their plans for his death he turned about, and, passing through their midst, no man had courage or power to molest him, because his hour had not yet come.

+Let no one hastily suppose that we are here following Spiritism, Swedenborgianism or any other **ism**. We are simply following and logically connecting the apostolic account. The vast difference between the Bible teaching and that counterfeit of it promulgated by Satan, known as Spiritualism, we distinctly discern and shall examine in a succeeding volume. Suffice it here to point out that Spiritism affects to communicate between **dead men** and living men, while the Bible condemns this (*Isa. 8:19*), and teaches that such communications as were **true** have been made only by spirit beings, such as angels, and by our Lord; and not by our Lord while he was "the **man** Christ Jesus," nor while he was dead, but after his resurrection change, when he had become a life-giving or "quickenning spirit" being.

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without opening the door, but as a spirit being he could, and there he instantly created and assumed such a body of flesh and such clothing as he saw fit for the purpose intended.

Nor can we for a moment admit the suggestion offered by some, that our Lord opened the doors without being observed; for the record is plain and clear that he came and stood in their midst **while the doors were shut**--probably very carefully barred and bolted too--"for fear of the Jews."

John 20:19,26

The lesson of his changed nature was still further emphasized by his manner of leaving their sight: "He **vanished** out of their sight." The human body of flesh and bones, etc., and its clothing, which **appeared** suddenly while the doors were shut, did not go out of the door, but simply **disappeared** or dissolved into the same elements from which he had created them a few moments before. He **vanished** out of **their sight**, and was no longer **seen** of them when the flesh and bones and clothing in which he had manifested himself were dissolved, though doubtless he was still with them--invisibly present; and so also much of the time during those forty days.

On special occasions, for special instruction, God has granted similar power to other spirit beings, angels, enabling them to appear as men, in bodies of flesh and bones which ate and talked to those they instructed, just as our Lord did. See *Gen. 18; Judges 6:11-22; 13:3-20*; and the comments on these in Vol. I, pages 178 to 184.

The power manifested by our Lord, and the angels referred to, to create and dissolve the clothing in which they appeared, was just as superhuman as the creating and dissolving of their assumed human bodies; and the bodies were no more their glorious spiritual bodies than were the clothes they wore. It will be remembered that the seamless

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robe and other clothing which our Redeemer wore before his crucifixion had been divided among the Roman soldiers, and that the grave clothes were left folded away in the sepulcher (*John 19:23,24; 20:5-7*), so that the clothing in which he appeared on the occasions mentioned must have been specially created, and probably was the most appropriate for each occasion. For instance, when he appeared as a gardener to Mary, it was probably in such apparel as a

gardener would wear.

That the bodies in which our Lord appeared were real human bodies, and not mere delusions, he gave them clearly to understand when he ate before them, and invited them to handle him and see that the body was real flesh and bones, saying, "Why are ye troubled?...Behold my hands and my feet, that it is I myself: handle me and see; for **a spirit hath not flesh and bones**, as ye see me have."

Some Christians draw very absurd conclusions from this expression of our Lord as to the verity of his assumed flesh and bone body. They regard the assumed body as his spirit body, and declare that a spirit body is flesh and bones, and just like a human body, excepting that an indefinable something, which they call spirit, flows through its veins instead of blood. They seem to disregard the statement of our Lord, that this was not a spirit body--that a spirit being has not flesh and bones. Do they also forget John's statement, that "It doth not yet appear" what a spirit body is, and that we shall not know until we are changed and made like him and see him, not as he was, but as he is? (*1 John 3:2*) Do they also forget the Apostle Paul's express statement that "**flesh and blood** cannot inherit the kingdom of God?"--and his further assurance that **therefore** all the heirs with Christ must also "be **changed**?"
1 Cor. 15:50,51

Many Christians have the idea that our Lord's glorious

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spiritual body is the very same body that was crucified and laid away in Joseph's tomb: they expect, when they see the Lord in glory, to identify him by the scars he received on Calvary. This is a great mistake, which a very little consideration should make manifest--Firstly, It would prove that his resurrection body is not glorious or perfect, but scarred and disfigured: Secondly, It would prove that we do know what a spirit body is, notwithstanding the Apostle's statement to the contrary: Thirdly, It would prove that our redemption price was taken back; for Jesus said, "My flesh I will give for the life of the world." It was his flesh, his life **as a man**, his humanity, that was sacrificed for our redemption. And when he was raised to life again by the power of the Father, it was not to human existence; because that was sacrificed as our purchase price. And if that price had been taken back, we would still be under the condemnation of death, and without hope.

We have no more reason to suppose that our Lord's spirit body since his resurrection is a human body than we have for supposing that his spirit body prior to his first advent was human, or that other spirit beings have human bodies; for a spirit hath not flesh and bones; and, says the Apostle Peter, our Lord was "put to death in the flesh but made alive in spirit."

Our Lord's human body was, however, supernaturally removed from the tomb; because had it remained there it would have been an insurmountable obstacle to the faith of the disciples, who were not yet instructed in spiritual things--for "the spirit was not yet given." (*John 7:39*) We know nothing about what became of it, except that it did not decay or corrupt. (*Acts 2:27,31*) Whether it was dissolved into gases or whether it is still preserved somewhere as the grand memorial of God's love, of Christ's obedience, and of our redemption, no one knows--nor is such knowledge

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necessary. That God did miraculously hide the body of Moses, we are assured (*Deut. 34:6; Jude 9*); and that as a **memorial** God did miraculously preserve from corruption the manna in the golden bowl, which was placed in the Ark under the Mercy Seat in the Tabernacle, and that it was a symbol of our Lord's flesh, the bread from heaven, we also know. (*Exod. 16:20,33; Heb. 9:4; John 6:51-58*) Hence it will not surprise us if, in the Kingdom, God shall show to the world the body of flesh, crucified for all in giving the ransom on their behalf--not permitted to corrupt, but preserved as an everlasting testimony of infinite love and perfect obedience. It is at least possible that *John 19:37* and *Zech. 12:10* may have such a fulfilment. Those who cried, "Crucify him!" may yet, as witnesses, identify the very body pierced by the spear and torn by the nails and thorns.

To regard our Lord's glorious body as a body of flesh would not in the least account for his peculiar and sudden appearances during those forty days prior to his ascension. How could he so suddenly appear and then vanish? How was it that he kept himself almost constantly invisible during those forty days? And why was it that his appearance each time was so changed as not to be recognized as the same one seen on any former occasion, or as the one so well known and loved by all, before his crucifixion, only a few days previous?

It will not do merely to say that these were miracles, for then some use or necessity for the miracles should be

named. If his body after his resurrection were flesh and bones, and the same body that was crucified, with all the features and scars, **why** did he perform miracles which not only did not establish that fact, but which were likely, we see, to teach the opposite?--that he himself was no longer human--flesh and bones--but a spirit being who could go and come as the wind, so that none could tell whence he

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came or whither he went, but who, for the purpose of instructing them, appeared **as** a man **in** various bodies of flesh and bones which he created and dissolved as occasion required.

Before our Lord's crucifixion, he had been on familiar terms with his disciples, but after his resurrection, though he loved them none the less, his manner toward them was more reserved. This was doubtless to impress them more forcibly with the dignity and honor of his high exaltation, and to inspire due reverence for his person and authority. Though as a man Jesus never lacked that dignity of deportment which commands respect, yet a greater reserve was necessary and expedient after his change to the divine nature. Such reserve has always been maintained by Jehovah toward his creatures, and is expedient under the circumstances. This reserve marked all our Lord's interviews with the disciples after his resurrection. They were very brief, even as he had said, "Hereafter I will not talk much with you." *John 14:30*

Those who believe that our Heavenly Father is a spirit and not a man should find no difficulty in realizing that our Lord Jesus, who is now exalted to the divine nature, and who is not only a moral likeness of God but in fact "**the express image of the Father's person,**" is no longer a man but a spirit being, whom no man hath seen nor can see without a miracle. It is just as impossible for men to see the unveiled glory of the Lord Jesus as it is for them to behold Jehovah. Think for a moment how even a reflection of the spiritual glory affected Moses and Israel at Sinai. (*Heb. 12:21; Exod. 19; 20:19-21; 33:20-23; 34:29-35*) "So terrible was the sight," so overwhelming and fear-inspiring, "that Moses said, I exceedingly fear and quake." And though Moses was supernaturally strengthened to behold the glory of the Lord, so that for forty days and forty nights, alone with

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God, overshadowed by his glory and without either food or drink, he received and wrote the divine law (*Exod. 34:28*), yet when he desired to see the Lord face to face he was told, "Thou canst not see my face; for there shall no man see me and live." (*Exod. 33:20*) All that Moses ever saw, therefore, was an **appearance** representing God, and nothing more was possible. This accords, too, with the Apostle's statements: "No **man** hath seen God **at any time**"; he is the King immortal, invisible, **whom no man hath seen nor can [ever] see.** (*1 Tim. 6:15,16*) But that spirit beings can and do see God, who himself is a spirit being, is clearly stated. *Matt. 18:10*

If our Lord is still "the **man** Christ Jesus, who **gave himself** a ransom for all" (*1 Tim. 2:5,6*)--if being put to death in the flesh he was raised again in the flesh, and not, as the Apostle declares, a life-giving spirit--then instead of being exalted higher than angels and every name that is named in heaven as well as in earth, he is still a man. And if he retains the form of a servant, which he took for the purpose of suffering death for every man, and is still a little lower than the angels, he never can see God. But how unreasonable such a view when fully examined in the light of apostolic testimony. Consider, too, that if our Lord's flesh, that was pierced and wounded with nail and spear and crown of thorns, and marked with sorrow, is his glorious spiritual body, and if the scars and marred human features are part and parcel of the exalted Lord, he would be far from beautiful, even if we should love the wounds endured for us. And if he thus bears an imperfect, scarred, marred body, and if we shall be **like him**, would it not imply that the Apostles and saints who were crucified, beheaded, stoned to death, burned, cut to pieces and torn by beasts, as well as those who met with accidents, would each likewise bear his blemishes and scars? And in that view would not heaven present a most awful spectacle--to all eternity? But this is not

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the case, and no one could long hold so unreasonable and unscriptural a view. Spirit beings are perfect in every particular, and so the Apostle reminds the Church, who are heirs of heavenly or spiritual glory and honor, that, though sown [in death] in weakness [with marks and wounds, etc.] it [the being] is raised in power; though sown in dishonor [with lines of care and sorrow, etc.] it is raised in glory; though sown a natural body [literally, "an animal body"] it

will be raised a spiritual body; and that as we have borne the image of the earthly father, we shall bear the image of the heavenly Lord. (*1 Cor. 15:42-51*) Our Lord Jesus for our sakes took and bore the image of the earthly also, for a while, that he might redeem us. But in his resurrection he became the heavenly Lord (*Rom. 14:9*), and we, if faithful, shall soon bear the image of the heavenly Lord (spiritual bodies), as we now still bear the image of the earthly lord, Adam (human bodies).

Remember Paul's case--In order that he might be one of the apostles, he must be a **witness**--must see the Lord after his resurrection. He was not one of those who saw the manifestations of resurrection and presence during the forty days, hence he was given a special glimpse of the Lord. But he saw him, not as did the others--not veiled in flesh and garments of various forms. And the merest glance at the unveiled glorious person of our Lord caused him to fall to the ground blinded with a glory far "above the brightness of the sun at noon-day": from which blindness, to restore him to even partial sight required a miracle. (*Acts 9:17,18*) Did not Paul see the Lord as he **is**--a spiritual being? And did not our Lord during the forty days **appear** as he **was**, i.e., as he had been previously, for the special purposes and reasons already pointed out? There is no room to doubt this. But the Lord had an object in appearing to Paul thus, just as he had, and served another object by appearing differently

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to the others. This object Paul shows, saying: "Last of all he was **seen** of me also--**as** by one BORN BEFORE THE DUE TIME." (*1 Cor. 15:8*--literal rendering) As the resurrection of our Lord was his **birth** from the dead, to the full perfection of spiritual being (*Col. 1:18; Rom. 8:29*), so the resurrection of the Church, the body of Christ, is here and elsewhere referred to as a birth. In our birth or resurrection as spirit beings, we shall see the Lord **as he is**, just as Paul saw him; but we, being **changed** or born then, as spirit beings, will not be stricken down nor blinded with the sight of our Lord's glorious person. Paul's statement means that he saw him **as** we shall see him--"**as he is**": he saw him **as** all the body of Christ shall see him, but BEFORE THE DUE TIME, before he was born from the dead, and therefore before able to endure it--yet "**as**" each one so born shall in due time see him.

Moses, coming down from the mount to communicate to Israel the Law Covenant, was a type of the greater Lawgiver

and Mediator of the New Covenant, who at his second advent shall come forth to rule and bless the world. Moses typified, therefore, the entire Church, of which our Lord is the Head. Moses' face was caused to shine, so that the people could not look at him, and he must thereafter wear a veil, as a type of the spiritual glory of Christ, an illustration of the point we are now examining. Christ has the real glory and brightness, the express image of the Father's person, and we shall be like him, and no man can behold that glory; hence whatever manifestation of the Law-giver there will be to the world when the glory of the Lord shall be revealed, the glory of the spiritual persons cannot be seen. They will speak through the veil--under the cover. This, as well as more, was meant by Moses' veil.

Exod. 34:30-33

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As we give the matter careful study, we come more and more to recognize the divine wisdom displayed in the manner of revealing the resurrection of our Lord to the apostles, that they should be thoroughly satisfied and reliable witnesses, and that the meek of the world might be able to receive their testimony and believe that God raised our Lord from the dead--that they might recognize him as the one that was dead, but is now alive forevermore, and, believing, might come unto God by him. And as we consider him under the leadings of the holy Spirit of truth, our minds expand and we see him no longer the man Christ Jesus, but the Lord of glory and power, partaker of the divine nature. And thus we know him, for whose coming and kingdom the Church has so earnestly prayed and longed. And no one properly recognizing his great exaltation can expect at his second coming the man Christ Jesus in the body of flesh prepared for sacrifice and wounded and **given** in death as our ransom. Nor should we expect that at his second coming he would "appear," or **manifest** himself, in various flesh and bone forms to the world--that was needful for those early **witnesses**, but not so now. He will, as we shall see, manifest his second presence very differently.

From what we have seen regarding spirit beings and their manifestations in times past, it is evident that if our Lord were to manifest himself at his second advent either by opening men's eyes to behold his glory, as he did with Paul and Daniel, or by assuming a human body, it would be detrimental to the plan revealed in his Word. The effect of appearing in glory to the world, their eyes being miraculously

wrought upon to enable them to see him, would be almost to paralyze them with the overwhelming sight, while to appear **as a man** would be to lower the standard of dignity and give a lower than the true estimate of the divine

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nature and form. As neither would seem to be necessary or advisable now, we cannot presume that either of these methods will be adopted.

On the contrary, we should expect that the Christ would be manifest in the flesh of mankind in the same manner as when the Lord was "**made flesh**" and dwelt among men, God was manifest in his flesh. Human nature, when perfect and in harmony with God, is a **likeness of God** in the flesh; hence the originally perfect Adam was a likeness of God, and the perfect man Christ Jesus was also; so that he could say to the disciple Philip, who asked to **see** the Father, "He that hath seen me hath seen the Father"--he hath seen the likeness of God in the flesh, "God manifest in the flesh."

So, too, mankind in general, as its members come gradually back to the long-lost image of God, will be fleshly images and likenesses of the Father and of the Christ. At the very beginning of the Millennium, as we have seen, there will be samples of perfect manhood before the world (Vol. I, pages 287-293): Abraham, Isaac and Jacob, and the holy prophets, already tried and approved, will be the "princes" among men, the exponents and representatives of the spiritual, invisible kingdom. In these Christ will be manifested--**in their flesh**--even as the Father was manifested in his flesh. And as "whosoever will" reaches perfection and comes into full harmony with the will of Christ, every such one will be an image of God and of Christ, and in each of these Christ will be manifested.

Because created in God's moral image, the perfect man, fully consecrated, will be able to appreciate perfectly the holy Spirit and Word of God; and the glorified Church will direct him. No doubt, too, visions and direct revelations, and general communications between the spiritual kingdom and its earthly representatives and exponents, will be much more free and general than similar communications

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ever were before--more after the order of the communions of Eden, before sin brought condemnation and separation from God's favor and communion.

Nothing, then, either in reason or in Scripture, demands that our Lord shall at his second advent appear in various bodies of flesh and bones. That such a procedure is not essential is evident from the success of Satan's kingdom, which operates through human beings as agents. Those who partake of the spirit of evil and error represent the great unseen prince, most fully. He is thus manifest in their flesh though himself a spirit being, invisible to men.

The Christ "changed," made partakers of the divine nature, shall be spirit beings as truly as is Satan, and equally invisible to men. Their operations will be similar in manner, though directly opposite in character and results; their honored agents, not bound and made slaves by ignorance and weakness, as are most of the servants of Satan, but made perfect, and "free indeed," will act intelligently and harmoniously, from choice and from love; and their appointments will be rewards of righteousness.

Our Lord's presence will be manifested to the **world** by exhibitions of "power and great glory," not, however, merely to the natural sight, but to the eyes of their understanding, as they shall open to an appreciation of the great changes which the new Ruler shall effect. His presence and righteous authority will be recognized in both the punishments and the blessings that will flow to mankind from his reign.

It has long been generally believed that distress and trouble come as punishments for evil doing, upon the wicked. This seeming to be a natural and proper law, people in general have accepted it, thinking that it should be so, even if it is not; yet the hard facts of experience agree with the Bible, that in the past it has been the godly who

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have oftenest suffered afflictions and persecutions. (*2 Tim. 3:12*) But in the "Day of Trouble," the period of forty years introducing Messiah's reign, this order will begin to be reversed. In that day, evil powers are to be overthrown, and righteousness, established by a gradual process, shall speedily work out a corresponding retribution to evildoers, and blessings to them that do good--"Tribulation and anguish upon every soul of man that doeth evil,...but glory, honor and peace to every man that worketh good"--in that "day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds." (*Rom. 2:9,10,6,5*) And since there is so much that is wrong now, the retribution will be very heavy at first, making a

"time of trouble such as was not since there was a nation." Thus, in vengeance, and trouble, and wrath upon the nations, will the Lord reveal to the world the fact of the change of dispensations, and the change of rulers. And thus, "When the judgments of the Lord are in the earth, the inhabitants of the world will learn righteousness." (*Isa. 26:5-11*) They will learn that under the new order of things right-doers are to be exalted and evildoers restrained and punished. For clear prophetic testimony relative to this kingdom and its operation on behalf of the humble, the upright, the poor, the needy and the oppressed, and its overthrow of monopolies and every system of injustice and oppression, and the general equalization of human affairs, read carefully *Psalms 72:1-19; 37:1-14*.

Our King will thus reveal himself gradually: some will discern the new Ruler sooner than others, but ultimately "every eye shall see [horao--discern] him." (*Rev. 1:7*) But "he cometh with clouds"; and while the clouds of trouble are heavy and dark, when the mountains (kingdoms of this world) are trembling and falling, and the earth (organized society) is being shaken, disintegrated, melted, some will

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begin to realize what we now proclaim as already at hand--that the great day of Jehovah has come; that the foretold day of trouble and wrath upon the nations is beginning; and that Jehovah's Anointed is taking to himself his great power and beginning his work, of laying justice to the line and righteousness to the plummet. (*Isa. 28:17*) And "he must reign until" he shall have **put down** all authorities and laws on earth, contrary to those which control in heaven.

As the trouble increases, men will seek, but in vain, for protection in the "dens" and caves, the great rocks and fortresses of society (Free Masonry, Odd Fellowship, and Trades Unions, Guilds, Trusts, and all societies secular and ecclesiastical), and in the mountains (governments) of earth; saying, "Fall over* [cover, protect] and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come." *Rev. 6:15-17*

The idolatry of money in which the whole world has gone mad, and which is to have so prominent a place in the trouble, causing not only anxiety for its accumulation, but also for its preservation, is to be completely overthrown, as shown in *Isa. 2:8-21; Ezek. 7:17-19*.

The great day of trouble will be recognized, and from its

storm all will seek protection, though few will recognize the judgments of the Lord then abroad in the world as the result of his **presence**, the setting up of his authority, and the

*The Greek word **epi**, here used, is generally translated **on**, but has also the significance of **over** and **about**, and is so translated many times in the common version. The thought is that of protection, not of destruction. The common view of this passage, that it teaches that wicked men will get faith enough to pray for literal mountains to fall, is absurd. The real fulfilment is already beginning: the great, the rich, and no less the poor, are seeking to the mountains and rocks and caves for shelter from the darkening storm of trouble which all see is gathering.

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enforcement of his laws. In the end, however, all shall recognize ["**see**"] the King of glory; and all who then love righteousness will rejoice to obey him and conform themselves fully to his just requirements.

That will be a time of retribution upon all who by fraud or force, sometimes in the name of the law and under its sanction, have unrighteously grasped the rights or property of others. The retribution, as we have seen, will come **from** the Lord, **through** the uprising of the masses of the people. In their distress, loathe to part with a dollar or an acre, or an assumed right or dignity long enjoyed and long undisputed, yet seeing the approaching retribution, many will seek the covering of the hitherto powerful organizations--civil, social and ecclesiastical--to promote and shield their interests, feeling that alone they must fall. But these shall not be able to deliver them in the day of the Lord's anger. The approaching conflict and retribution will cause all the families of the earth to wail; for it will be a time of trouble such as was not since there was a nation--no, nor ever shall be again. It will be "**because of him**" that they will wail; because of his judgments producing in a natural way the great trouble; because the Lord ariseth to shake terribly the earth, and to destroy its corruptions. (*Isa. 2:21*) So far-reaching will be the judgments and the trouble that none shall escape. Ultimately every eye shall discern the change, and recognize that the Lord reigneth. The trouble might be greatly lessened could men see and promptly act upon principles of equity, ignoring and relinquishing all unjust privileges of the past, even though legalized; but this, selfishness will not permit until the trouble shall break and overthrow the proud, humble the powerful and exalt the meek.

But not until the great day of trouble is about closing--not until the Gentile kingdoms are ground to powder and

utterly removed, no place being found for them (A.D.

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1915, as shown in the preceding chapter)--not until great Babylon is utterly overthrown and her influence over the world broken--will the great mass of mankind come to realize the true state of the case. Then they will see that the great trouble through which they will have passed was that symbolically termed "The battle of the great day of God Almighty" (*Rev. 16:14*); that in proportion as they have aided error and wrong, they have been battling against the law and forces of the new empire and the new Ruler of earth; and that in proportion as their tongues, and pens, and hands, and influence, and means, were used to support **the right** and the truth on any subject, they had been to that extent fighting on the Lord's side.

Some will learn the significance of the trouble more quickly than others, because more teachable. And during all the trouble there will be in the world those who will bear witness to its cause, declaring the Lord's presence and the setting up of his kingdom which is in opposition to the powers of darkness to be the real cause of the trouble and shaking and overturning of society, showing that all who oppose truth and righteousness are the enemies of the new kingdom, and that unless they quickly surrender they must soon suffer ignominious defeat. Yet the masses will be heedless of wise counsel, as they have always been, until completely humbled under the iron rule of the new kingdom, only at last realizing the folly of their course.

The true teacher and light bearer (*Matt. 5:14*), the true Church, the body of Christ, is not to be left in darkness to learn of her Lord's presence by the manifestations of his wrath and power, as the world will learn of it. For her enlightenment special provision has been made. By the sure word of prophecy, which shines as a light in a dark place,

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she is clearly and definitely informed just what to expect. (*2 Pet. 1:19*) Through the prophetic word, she shall not only be shielded from discouragement, and enabled to overcome the besetments, snares and stumbling stones so prevalent in "the evil day," and thus to stand approved of God, but she becomes the light-bearer and instructor of the world. The Church is thus enabled to point out to the world the cause of the trouble, to announce the presence of the

new Ruler, to declare the policy, plan and object of the new dispensation, and to instruct the world as to the wisest course to pursue in view of these things. And though men will not give heed to the instruction until the lesson of submission has been forced upon them by the trouble, it will greatly aid them then in learning the lesson. It is to this mission of the "feet," or last members of the Church, who will declare upon the mountains (kingdoms) the **reign of Christ begun**, that *Isaiah 52:7* refers.

Seemingly Conflicting Scriptures

There are some statements of Scripture with reference to the manner of the Lord's return and appearing which, until critically examined, appear to be contradictory of each other. And no doubt they have for centuries served the divine purpose of concealing the truth until the due time for it to be understood; and even then, from all except the special class of consecrated ones for whom it was intended.

For instance, our Lord said, "Behold, I come **as a thief**"; and, "As it was **in the days** of Noah, so shall it be also **in the days** of the Son of man [the days of his **presence**]: They did eat, they drank, they married wives, they were given in marriage," "and **knew not** until the flood came." "And when Jesus was questioned of the Pharisees when the Kingdom of God should come, he answered them and said, The Kingdom of God **cometh not with observation**" [**marginal reading,**

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"not with outward show"]. *Rev. 16:15; Luke 17:26,27,20; Matt. 24:38,39*

These scriptures plainly state and illustrate the manner of the Lord's coming. They show that he will be present unseen, doing a work of which the world for a time will be entirely unaware. His arrival must therefore be in a quiet manner, unobserved, and entirely unknown to the world, just "as a thief" would come, without noise or other demonstration to attract attention. As in the days of Noah the world went on with its affairs as usual, not in the least disconcerted, and without the slightest faith in the preaching of Noah with reference to the coming flood, so in the early part of the Day of the Lord, the world, having no faith in the announcement of his presence and of the impending trouble, will go on as usual, giving no heed whatever to any

such preaching until, in the great flood of trouble, the old world--the old order of things--goes down, passes away, preparatory to the full establishment of the new order, the Kingdom of God under the whole heavens--"As it was in the days of Noah, so shall it be also in the days [of the **presence**] of the Son of man."

On the other hand, we find scriptures which at first sight seem to be in direct conflict with these; as, for instance: "The Lord himself shall descend from heaven with a **shout**, with the **voice** of the Archangel, and with the **trump** of God." "The Lord Jesus shall be revealed from heaven with his mighty messengers, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." "They [the world] **shall see** the Son of man coming in the clouds of heaven with power and great glory." "Behold, he cometh with clouds, and **every eye shall see him.**" *1 Thess. 4:16; 2 Thess. 1:7,8; Matt. 24:30; Rev. 1:7*

As seekers after truth, it will not do for us to say, in view of these passages, that the **majority** of them seem to favor

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whatever view we incline to prefer, and then to ignore the others. Until we have a view of the matter in which every Bible statement finds a reasonable representation, we should not feel sure that we have the truth on the subject. One statement of God is as true, and as firm a foundation for faith, as a hundred. And it would be wiser to seek for a harmonious understanding than to arrive at a conclusion or adopt a theory based on a one-sided interpretation, and thus to deceive ourselves and others.

Christians generally make no effort to harmonize these statements, and therefore their ideas are one-sided and incorrect. The last group of statements is just as positive as the first, and apparently teaches the very reverse of a quiet, unobserved, thief-like manner in the Lord's coming and presence. In addition to these statements, we are referred to

two other illustrations of the manner of his coming, viz.:

"This same Jesus, which is taken up from you into heaven, shall **so come**, IN LIKE MANNER as ye have seen him go into heaven," and, "As the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be." (*Acts 1:11; Matt. 24:27*) To reach a correct conclusion, these also must be given due weight.

In our examination of the subject we should note that while our Lord stated, as a positive fact, that his kingdom would be established without outward show, and that his coming, his presence, would be **as a thief**, requiring close, attentive watching to apprehend and discern it, all of the above texts generally cited as proof of an outward, visible manifestation are in **highly figurative language**, except the one which says that he will come in like manner as he went away. The symbolic must always bend in interpretation to the plainer, more literal statements, as soon as their symbolic character is recognized. Whenever a literal interpretation would do violence to reason, and also place the

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passage in direct antagonism to **plain statements** of Scripture, such passage should be considered figurative, and its interpretation as a symbol should be sought in harmony with obviously plain and literal passages, and with the general character and object of the revealed plan. By recognizing and thus interpreting the symbols in this case, the beautiful harmony of all the statements is manifest. Let us now examine them and see how perfectly they agree with the statements which are not symbolic.

"The Lord himself shall descend from heaven with a **shout**, with the **voice of the Archangel**, and with the **trump of God.**" (*1 Thess. 4:16*) The voice and the trumpet here mentioned correspond in every way with the same figures used in *Rev. 11:15-19*--"The seventh angel **sounded**; and there were great **voices** in heaven, saying, The kingdom of this world is become the kingdom of our Lord, and of his Christ, and he shall reign forever and ever....And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged," etc. The same events are referred to in Daniel's prophecy: "And at that time shall Michael [Christ] stand up [assume control], the great Prince,...and there shall be a time of trouble such as never was since there was a nation,...and many of them that sleep in the dust of the earth shall awake." And Paul adds to his mention of the voices and the trumpet the statement, "And the dead in Christ shall rise first." In *2 Tim. 4:1* he further states that Christ shall judge the quick (the living) and the dead, at this time of his appearing and kingdom; and the beginning of this judgment of the living nations is everywhere described as the greatest time of trouble the world has ever known. *Dan. 12:1*

Thus Paul, John and Daniel evidently refer to the same

time, the time of our Lord's appearing, and the establishment of his kingdom in the midst of a great time of

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trouble, and to the events preceding and introducing it. The same result is shown by each writer to follow the standing up of Michael, the voices and the trumpet: namely, trouble and wrath upon the nations and the resurrection of the dead. Next, mark the figure used:

"WITH A SHOUT." The Greek word here translated "shout" is **keleusma**, which signifies **a shout of encouragement**. A shout implies a public message designed for the ears, not of a few, but of a mixed multitude. It is generally designed either to alarm and terrify or to assist and encourage. Or it may have the one effect upon one class, and the reverse effect upon another, according to circumstances and conditions.

The aspect of affairs in the world for the past fifteen years very strikingly corresponds with this symbol, in the outbursts of world-wide encouragement for all men to wake up to a sense of their rights and privileges as men, and to consider their mutual relationships, the principles upon which they are based and the ends which they should accomplish. Where on the face of the earth is the civilized nation that has not heard the shout, and is not influenced by it! The entire civilized world has, in the past few years been studying political economy, civil rights and social liberties as never before in the annals of history; and men are encouraging each other, and being encouraged, as never before, to probe these subjects to the very foundation. The shout of encouragement started by the increase of knowledge among men has already encircled the earth, and under its influence men are banding themselves together, encouraged and assisted by men of brain and genius, to contend and strive for both real and fancied rights and liberties; and as their organizations increase and multiply, the shout grows louder and longer, and will by and by result as foretold, in the great time of trouble and tumult of angry nations. This result is graphically described by the Prophet--

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"The noise of a multitude in the mountains [kingdoms] like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the Lord of hosts mustereth the host of battle." *Isa. 13:4*

"THE VOICE OF THE ARCHANGEL" is another striking symbol of similar import. The name "archangel" signifies **chief messenger**; and our anointed Lord himself is Jehovah's Chief Messenger--the "Messenger of the Covenant." (*Mal. 3:1*) Daniel refers to the same personage, calling him Michael, which name signifies **who as God**--an appropriate name for him who is "the express image of the Father's person," and the representative of his authority and power. The voice of the Archangel represents Christ's authority and command. This symbol, then, represents Christ as taking control, or beginning his reign and issuing his commands, his official orders, announcing the change of dispensation by the enforcement of the laws of his kingdom.

The same thought is differently expressed by Daniel, when he says, Then shall Michael, the great Prince, "**stand up**." To stand up signifies to assume authority, to give commands. See "**ariseth**," *Isa. 2:19,21*. Another illustration of this symbol is from David, who says of Christ prophetically, "He uttered his voice; the earth melted." The great time of trouble will be precipitated, and the earth (organized society) will melt, or disintegrate, under the change of administration going into effect when the new King utters his voice of command. At his command, systems of error, civil, social and religious, must go down, however old or firmly entrenched and fortified they may be. The sword out of his mouth shall cause the havoc: The truth on every subject, and in all its varied aspects, shall judge men, and, under his power and overruling, shall cause the overturning of evil

and error in all their thousand forms.

"THE TRUMP OF GOD." Many seem thoughtlessly to entertain the idea that this trumpet will be a literal sound on

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the air. But this will be seen to be an unreasonable expectation, when it is noticed that Paul here refers to what the Revelator designates "The Seventh Trumpet," the "Last Trump" in a **series** of symbolic trumpets. (*Rev. 11:15; 1 Cor. 15:52*) The proof that these references are to the same trumpet is found in the record of the events connected with each. Paul mentions the resurrection, and the establishment of the Lord's Kingdom, as connected with "the trump of God," and the Revelator mentions the same with even greater minuteness. The propriety of calling the "seventh," or "last trump," the "trump of God," is evident, too, when we remember that the events mentioned under the

preceding six trumpets of Revelation refer to humanity's doings, while the seventh refers specially to the Lord's work, and covers the "Day of the Lord." Since the six preceding trumpets were symbols--and this is generally admitted by commentators and students who make any claim as expositors of Revelation--it would be a violation of reason and common sense to expect the seventh, the last of the series, to be a literal, audible sound on the air. And not only so, but it would be out of harmony with the Lord's general methods, as well as with those statements of Scripture indicating the **secrecy** of his coming; for a thief never sounds a trumpet to announce his arrival.

The seven trumpets of Revelation are all symbolic, and represent seven great periods of time and their events. The examination of these we leave for a subsequent volume. Suffice it here to say that we find ourselves today in the midst of the very events which mark the sounding of the seventh trumpet. The great voices, the increase of knowledge, the angry nations, etc., taken in connection with time prophecies, establish this as a fact. Many events are yet to transpire before this seventh or last trumpet ceases to sound; as, for instance, the rewarding of the saints and

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prophets, the resurrection of all the dead, etc. In fact, it covers the entire period of the Millennial reign of Christ, as indicated by the events which are to transpire under it.

Rev. 10:7; 11:15,18

Thus we find the "**shout**," the "**voice of the Archangel**" and "**the trump of God**" all symbols, and now in process of fulfilment. Note carefully, too, the fact that each of the three prophecies just referred to (**Dan. 12:1; Rev. 11:15; 1 Thess. 4:16**) declares the Lord's **presence** at the time when the events mentioned transpire. They were foretold for the very purpose of indicating the manner in which his **invisible presence** would be manifested to those who have faith in the word of prophecy. Paul says, "The Lord **shall descend** with [literally **in**, or **during**] a shout," voice, trumpet, etc.; John says that the kingdoms of this world become his, during the time of these events; and Daniel says, "At that time shall Michael, the great Prince [Christ], stand up" (be **present**) and take to himself his great power. If, therefore, we can recognize the shout, the voices and the sounding of the great trumpet, we should accept them as indications, not that the Lord will come soon, but rather that he has come and is now present, and that the harvest work of gathering the wheat and burning

the tares is already under way. This we shall soon see is abundantly proved by time prophecies. Yet it is not to the natural vision, but only to the eye of faith, through the sure word of prophecy, that his presence and work can be discerned.

Just here another fact should not be overlooked, namely, that the "Shout," the "Voice of the Archangel," and the "Trump of God," as above explained, are all instrumentalities for the accomplishment of the harvest work of the Gospel age. If, therefore, we see not only the meaning of these symbols, but the foretold **results** actually taking place, we have additional proof both that we have rightly

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interpreted the symbols, and that we are now in this period called the "harvest," in which the Gospel age and the Millennial age lap--the one closing and the other opening.

Many will need no aid in tracing a **separating work** now going on between the truly consecrated and the merely nominal Christians. Many can see the symbolic fire already under way, and can discern the "shout" of the people, the command of the new King Immanuel and the events called the "seventh trumpet," and the "clouds" of trouble, in which the Lord comes, and from and in which his power is to be manifested--subduing all things unto himself.

We have already (Vol. I, p. 237) called attention to the fact, that the recognition of the harvest work in actual process is proof of the Lord's presence, since he declared that he would be the chief reaper and director of the entire work, and that this would be his first work--"Behold, a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle....And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped." "In **the time** of the harvest **I** will say to the reapers, gather" etc. (*Rev. 14:14,16; Matt. 13:30*) The harvest work will occupy forty years for its full accomplishment, ending with A.D. 1914. Its various features will be accomplished gradually, but all of its days are "days of the Son of Man"--days of our Lord's presence and power--recognized in the end by all, but at first only by the class specified by the Apostle--"Ye, brethren --not in darkness."

"IN FLAMING FIRE." The next of these symbolic statements can be readily understood, if the meaning of the symbols, fire, etc., already explained (Vol. I, p. 317), be borne in mind. It reads, "The Lord Jesus shall be revealed from

heaven with his mighty angels, in flaming fire, taking

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vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." *2 Thess. 1:8*

Expressed literally, we understand this to signify that in his day (the Millennial age) our Lord's presence will be revealed or manifested to the world from his position of spiritual control ("heaven"), in the wrath and punishment then visited upon evil and evildoers. It will be consuming wrath, as indicated by the symbol, **fire**, and will leave neither root nor branch of evil systems, error, oppression, or wilful sinners; and all the proud, and all evildoers, shall be burned up as stubble in that Millennial day. In its beginning--in this "harvest" period--this fire will burn very fiercely, consuming pride and evil, now of such rank growth. Happy those who will surrender their pride and evil to be destroyed, that they themselves be not destroyed also (in the "second death"), as some resisters will evidently be, during the Millennial age. It is of this time that we read, "Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

Mal. 4:1

The "mighty angels," messengers, or agents of his power, are various, and may properly be understood as applying to and including all the various agencies, animate and inanimate, which shall be used by our Lord in the overthrow of the evil systems of the present, and in the chastisement of evildoers.

While the wrath or vengeance of the Lord is thus to be expressed in flaming fire, in consuming trouble, such as never before was known--so general and widespread, and so destructive of evil--righteousness and the righteous will begin to be favored. And as these dealings become more and more apparent, men will begin to draw the inference that a new power has taken control of human affairs; and

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thus the **presence** of our Lord as King of kings shall be revealed to the world. "He shall be revealed in flaming fire, taking vengeance [both] on them that know not God [who are not really acquainted with God, but who nevertheless fail to obey the light of conscience, which all to some extent

possess], and [also on those who, while knowing God, yet] obey not the Gospel of our Lord Jesus Christ."

Under the chastisements and increasing light and favorable opportunities of the Millennial day, all will be brought to such a clear knowledge of the truth and the way of righteousness as to be without the excuse of ignorance, or of inability to obey the truth; and those who persistently **continue** enemies of God and righteousness shall be punished with **lasting destruction** (a destruction from which there shall be no resurrection) from the presence of the Lord and from the glory of his power.

"IN POWER AND GREAT GLORY." The next statement is to the effect that the world will see the Son of man **coming**, before his kingdom is fully set up or his joint-heirs are all gathered and exalted with him. And, seeing his coming, all the tribes of the earth will mourn--"They shall see the Son of man coming with power and great glory."

Already the world sees the clouds of trouble gathering and darkening; they realize that a power is now at work in the affairs of men, with which they cannot cope; the near future, from the present outlook, is dark and ominous to all who have sufficient intelligence to mark the trend of events. Thinking men observe the persistency with which questions of right and wrong, justice and injustice, are **forced** upon their consideration, **demanding** an expression of their individual principles. Many recognize the **glory and power** of earth's new Ruler, yet because clouds and darkness are round about him they do not recognize the King himself. Men see **the clouds**, and therefore see him coming in the

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clouds with power and great glory [the glory of power and justice], but they do not recognize **him**. Not until the clouds have let fall hail stones and coals of fire (*Psa. 18:12,13*) to batter down men's pride, and selfishness, and prejudices, and consume these, will the clouds disappear, and reveal the full majesty and glory of Christ's presence. If men would consider, and hearken to the voice of the Lord, which now directs the course of justice, and warns of impending retribution, the great disasters of the near future would be averted; but "God speaketh once, yea, twice, yet man perceiveth it not....Then he openeth the ears of men [in the thunder tones of "the day of trouble"] and sealeth their instruction, that he may withdraw man from his [own] purpose, and hide pride from man."

"Behold, he cometh with clouds," and in due time "every

eye shall see [discern] him," shall recognize his presence, power and authority; and all must submit to it, whether willing or unwilling, until the loosing of Satan for a little season, in the close of the Millennium, when after full experience their willingness or unwillingness will be fully tested, and the unwilling will be destroyed--the second death, symbolically called the lake of fire. **Rev. 21:8**

Thus seen, all of these symbolic explanations of the manner of our Lord's coming accord perfectly with the plain statements which declare that his presence will be a secret for a time, known only to those watching.

In Like Manner

What, now, is taught by the statement of the angel at the time of our Lord's departure--**Acts 1:11**--"This same Jesus which is taken up from you into heaven shall so come, in like manner, as ye have seen him go into heaven"?

A careful examination of this text will manifest its harmony with the foregoing. Many seem to think the passage

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reads, As you **see** the Lord ascend into heaven, so, in like manner, you shall **see** him come again. Such should read it again and again, until they note the fact that it does not say that those who saw him go will **see** him come, nor that any one else will **see** him come. What it does say is, that the **manner** of his coming will be **like** the **manner** of his going. What, then, was the manner of his going? Was it with great splendor, and with great demonstration? Was it with trumpet sound and voices and a great shout rending the air, and the Lord's person shining in supernatural glory and brightness? If so, we should expect his coming again to be "**in like manner**." On the other hand, was it not as quietly and secretly as was possible, consistent with his purpose of having thoroughly convinced witnesses of the fact? None saw him, or knew of the fact, except his faithful followers. His statement (**John 14:19**), "Yet a little while and the world seeth me no more," has never yet been disproved; for none but the brethren saw even his manifestations after his resurrection, and no others witnessed his ascension. And in **like manner** as he went away (quietly, secretly, so far as the world was concerned, and unknown except to his followers), **so**, in this manner, he comes again. And as when he went away he

lifted up his hands and blessed them, so, when he comes again, it is that their joy may be full, as he said: "I will come again, and receive you unto myself"; "I will see you again, and your heart shall rejoice, and your joy no man taketh from you." *Luke 24:50,51; John 14:3; 16:22*

The angel seemed also to give special emphasis to the fact that the coming again would be the coming of this very "**same Jesus**"--the same one who left the glory which he had with the Father before the world was, and became man--became poor that we might be made rich; the same Jesus that died on Calvary; the same Jesus that arose a quickening spirit the third day; the same Jesus that had manifested

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his **change** during the forty days--THIS same Jesus now ascended upon high. Yes, it is the **same** Jesus who has experienced two changes of nature--first from spirit to human, and then from human to divine. These changes of nature have not destroyed his individuality. His identity was preserved, as the angel thus assures us, whether the philosophy of that fact be understood or not; and though we shall know him no more after the flesh (as a man), but should remember his exaltation, that he is now of the divine, spiritual nature, and should anticipate his coming in harmony with this change and exaltation, yet we may remember that he is **the same loving Jesus**, and not changed in this respect. It is "this same Jesus," who, though present forty days after his resurrection, was seen of the disciples only, and by them but briefly, who in his second presence will be as invisible to the world as during the forty days preceding his ascension. We must remember that he does not come to give himself as a sacrifice, and hence that he has no further use for a human body prepared for sacrifice. (*Heb. 10:5*) That is all over now: he dies no more, but now comes to rule and bless and uplift the redeemed race.

Our Lord furnished us a most beautiful illustration of the manner in which his presence will be revealed, when he said, "As the bright-shining emerges from the east, and illuminates even unto the west, so will be the **presence** of the Son of man." (*Matt. 24:27*) That most translations of this verse are faulty in using the word lightning, where sunlight is meant, is evident; for lightning flashes do not come out of the east and shine unto the west. They just as frequently come from other quarters, and rarely, if ever, flash clear across the heavens. The Lord's illustration, and the only one which will comport with his words, is the sun's brightness,

which does invariably emerge from the east and shine even unto the west. The Greek word **astrape**, here used, is

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thus shown to be improperly translated in this text, and also in the account of the same words by *Luke (17:24)*. Another instance of the use of this word **astrape** by our Lord is found in *Luke 11:36*, where it applies to the brightness of a candle, and in the common version is rendered "bright-shining." Incorrect ideas of the manner of our Lord's coming and revealing, firmly fixed in the minds of translators, led them into this error of translating **astrape** by the word "lightning." They supposed that he would be revealed suddenly, like a flash of lightning, and not gradually, like the dawning sunlight. But how beautiful is the figure of sunrise, as illustrating the gradual dawning of truth and blessing in the day of his presence. The Lord associates the overcomers with himself in this figure, saying, "Then shall the righteous shine forth as the Sun in the Kingdom of their Father." And the Prophet, using the same figure, says, "The Sun of righteousness shall arise with healing in his beams." The dawning is **gradual**, but finally the full, clear brightness shall thoroughly banish the darkness of evil, ignorance, superstition and sin.

An imperfect translation of the word **parousia** has further tended to obscure the sense of this passage. In the Emphatic Diaglott and in Prof. Young's translation it is rendered **presence**; in Rotherham's it is **arrival**; while in the common version it is rendered **coming**. And though the text of the Revised Version retains this last erroneous rendering--**coming**--yet in the marginal reading it acknowledges "**presence**" to be the true definition of the Greek. The Greek word **parousia** invariably signifies personal presence, as having come, having arrived; and it should never be understood as signifying to be on the way, as the English word **coming** is generally used. The text under consideration therefore teaches that as the **sunlight** gradually dawns, so shall the

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presence of the Son of man be gradually manifested or revealed.

Together with this illustration, our Lord coupled words of caution to guard us against certain errors which would be advanced about the time of his second advent, calculated to lead his Church astray. "Behold, I have told you

before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the bright shining [sun] cometh out of the east and [gradually] shineth even unto the west, so shall be the **presence** of the Son of man." Thus does our Lord put us on guard against two errors rapidly growing in our day. One is the claim that our Lord will come in the flesh, in the wilderness or desert of Palestine; and, so believing, many have gone thither, and are waiting to see Jesus in the **flesh**, with the scars, as when crucified. Expecting him as he **was**, and not "as he is," they seriously err, and blind themselves to the truth, as did the Jews at the first advent. These false expectations lead this class to interpret literally the statement of the prophet (*Zech. 14:4*), "His feet shall stand in that day upon the Mount of Olives," etc.* Blinded by false expectations, they do not see that the "feet" in this passage are figurative, as truly as in *Psa. 91:12; Isa. 52:7; Psa. 8:6; 110:1; Eph. 6:15; Deut. 33:3*; and in many other passages. If they knew **what** to expect, they would know not to go to Jerusalem to look for the **man** Christ Jesus; for the highly exalted king comes as the sunlight, making his presence and influence felt the world over. Wherefore, "Go not forth."

"If they shall say, Behold, he is in the secret chambers; believe it not." Spiritism, ever ready to deceive by counterfeits,

*We leave the examination of this prophecy for another occasion.

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and ever ready to use advanced truths as a garment of light (*2 Cor. 11:13,14*), has not hesitated to claim that we are in a period of dispensational change, the dawning of a glorious age. Among other such things, some of them even teach that Christ is **present**, and, we doubt not, ere long they will give **seances** at which they will claim to show him in the **secret chambers**. Should the error present itself in this form, or any other, let us remember our Lord's words and repudiate all such claims as false, knowing that not thus will he **reveal** his presence, but "as the sunlight," emerging gradually-- "the Sun of righteousness shall arise with healing in his beams."

Our Lord's Parousia in the Harvest

The Greek is a very exact language: a fact which greatly enhances its value in giving exact expression to truth. Thus, for instance, in our common English Bibles, the word **come** is used to translate thirty-two Greek words, each of which has a fine shade of difference. Instances: **ephistemi** signifies **to overtake**, as in *Luke 21:34*--"come upon [overtake] you unawares"; **sunerchomai** signifies **to gather**, or **come together**, as in *1 Cor. 11:18*--"come together in the church"; **proserchomai** signifies **to approach**, or **come toward**, as in *Heb. 4:16*--"Let us therefore **come** boldly"; **heko** signifies **to arrive**, or **have come**, or **came**, as when the action of coming is completed, as in *John 2:4*--"Mine hour is not yet come"; **enistemi** signifies **to be present**, and is so translated, except in two instances where it should be so rendered: *2 Tim. 3:1*--"Perilous times **shall come**"--be present; and *2 Thess. 2:2*--"That the day of Christ **is at hand**"--present. **Parousia**, too, signifies **presence**, and should never be translated **coming**, as in the common English Bible, where it is twice rendered properly, **presence**. (*2 Cor. 10:10; Phil. 2:12*) The "**Emphatic Diaglott**," a very

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valuable translation of the New Testament, renders **parousia** properly, **PRESENCE**, in almost every occurrence of the word.

The two Greek words, **heko** and **parousia**, and their use in the New Testament, are what we desire to notice at present, and particularly the latter of these; because a correct appreciation of their significance sheds light upon the manner of our Lord's return, through passages in which they occur, while the common but erroneous translation beclouds the very point it should illuminate.*

With the correct thought as to the meaning of **parousia** in mind--not that of **coming**, as being on the way, but **presence**, as after arrival--let us examine some passages in which the word is used. And from these we will learn that **presence** does not necessarily imply sight, but that it is applicable also to things present but unseen. Thus, for instance, angels, spirit beings, can be present with us, yet unseen, as our Lord was **present** in the world and often with the disciples during the forty days after his resurrection, without being seen of the world, or by his disciples except on the few brief occasions already referred to. Those days were days of his **parousia** (presence), as much as the preceding thirty-three and a half years had been.

In the conversation previous to the question of *Matt. 24:3*, our Lord had foretold the destruction of the temple, and the rejection of Israel after the flesh until a time when they would gladly recognize him as their Messiah and say, "Blessed is he." He had told his disciples that he would go away, and come again and receive them unto himself. He

*The word **parousia** occurs twenty-four times in the Greek Testament, and is only twice in the English com. ver. (*2 Cor. 10:10; Phil. 2:12*) correctly translated **presence**. The other occurrences, in which it is mistranslated **coming**, are as follows: *Matt. 24:3,27,37,39; 1 Cor. 15:23; 16:17; 2 Cor. 7:6,7; Phil. 1:26; 1 Thess. 2:19; 3:13; 4:15; 5:23; 2 Thess. 2:1,8,9; James 5:7,8; 2 Pet. 1:16; 3:4,12; 1 John 2:28.*

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called their day the "harvest," or end of that age, and he had told them of a future "harvest" at the time of his second coming. (*Matt. 9:37,38; 13:39,40*) Doubtless remembering that few recognized him as the Christ at his first advent, they wanted to know **how** he might be surely recognized at his second advent--expecting probably that his second advent would occur in their day. Hence their inquiry, "What shall be the sign [indication] of thy **parousia** [presence] and of the end of the age?"

Because of their disposition to mix the closing events of the Jewish age, or harvest, in which they already were, with the then future "harvest," or end of the Gospel dispensation, our Lord gave quite a detailed account of events which must intervene, indicating a lapse of a considerable **period** between, yet giving no clear idea of its length; for even he did not then know how long it would be.

Mark 13:32

Our Lord's reply in *verses 1 to 14* covers the entire Gospel age; and his words in *verses 15 to 22* have a double application--literally to the close of the Jewish age, and figuratively to the end of this Gospel age, of which the Jewish age was a shadow. *Verses 23-26* contain words of warning against false Christs, and in *verse 27* he reaches their question regarding his **parousia**, and declares [properly translated], "as the bright shining [the sunlight] cometh out of the east and shineth even unto the west, so shall the **parousia** [the PRESENCE] of the Son of man be." The sunlight becomes present instantly, yet noiselessly; and it is first discerned by those who are first awake.

Leaving other intermediate features of our Lord's discourse for examination in their appropriate place, we note

his second reference to their question regarding his **parousia** in *verses 37 and 39*. He says, "As the days of Noah, so shall also the **parousia** [PRESENCE] of the Son of man be." Notice,

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that the comparison is not between the **coming** of Noah and the **coming** of our Lord, nor between the **coming** of the flood and the **coming** of our Lord. The **coming** of Noah is not referred to at all; neither is the **coming** of our Lord referred to; for, as already stated, **parousia** does not mean **coming**, but **presence**. The contrast, then, is between the time of the presence of Noah among the people "**before** the flood," and the time of the presence of Christ in the world, at his second advent, **before** the fire--the extreme trouble of the Day of the Lord with which this age ends.

And though the people were wicked in Noah's day, **before** the flood, and will be wicked in the time of our Lord's presence, **before** the hot fire of trouble comes upon them, yet **this** **is not** the point of comparison or likeness to which our Lord refers; for wickedness has abounded in every age. The point of comparison is stated clearly, and is readily seen if we read critically: The people, except the members of Noah's family, were **ignorant** of the coming storm, and **unbelieving** as to the testimony of Noah and his family, and hence they "**knew not**"; and this is the point of comparison. **So** shall also the PRESENCE of the Son of man be. None but those of the family of God will believe here: others will "know not," until society, as at present organized, begins to melt with the fervent heat of the time of trouble now impending. This is illustrated by the words, "As in the days that were **before** the flood, they were eating, drinking and marrying [*Luke (17:28)* adds "planting and building"], until the day Noah entered into the ark, and knew not,...so shall also the **parousia** [the presence] of the Son of man be." In the time of the **presence** of the Son of man, therefore, the world will go on with its eating, drinking, planting, building and marrying --not mentioned as sinful doings, but as indicative of their **ignorance of his presence**, and of the trouble that will prevail in the world. This, then, is our Lord's answer to the

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question of the disciples--What shall be the sign [indication] of thy [**parousia**] presence and of the end or harvest of the age? In substance, he says: There will be no sign for the worldly masses; they will not know of my presence and

the new dispensational changes. Only the few will know, and they will be taught of God (in a way not here explained) before there is any **sign** (indication) which the worldly could discern.

Luke's account of this same discourse (*Luke 17:26-29*), though not in the same words, is in perfect accord. Luke does not use the word **parousia**, but he expresses this exact thought, saying: "As it was **in the days of Noe**, so shall it be also **in the days of the Son of man**"--in the days of his **presence**. Not **before** his days, not **after** his days, but **in (during)** his days, the world will be eating, drinking, marrying, buying, selling, planting and building. These scriptures, then, clearly teach that our Lord will be **present** in the end of this age, entirely unknown to the world, and unseen by them.

Though there shall never be another **flood** to destroy the earth (*Gen. 9:11*), it is written that the whole earth shall be devoured with the **fire** of God's jealousy (*Zeph. 3:8*)--not the literal, physical earth in either case, but the existing **order of things** in both cases: in the first instance accomplished by drowning all the people except Noah's family; in the last, by burning all except the family of God in the symbolic fire--the great trouble of the Day of the Lord. The faithful children of God shall be counted worthy to escape all those things coming on the earth (*Luke 21:36*): not necessarily by being taken away from the earth, but possibly by being rendered fire-proof, as in the typical illustration of the three Hebrews who walked in the midst of the fiery furnace heated seven times, on whose garments, even, was not the smell of fire; because one like unto the Son of God was present with them. *Dan. 3:19-25*

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Next we will notice scriptures which teach that many in the Church will, for a time, be ignorant of the Lord's presence, and of the "harvest" and the ending of this age, while he is actually present, and the harvest work in progress.

The closing verses of *Matt. 24, from verse 42* on, are very significant. In *verse 37* our Lord had shown that the world would not know of the **parousia** of the Son of man; and now he cautions his professed disciples that, unless on their guard they will be similarly in darkness relative to his **parousia**. He says, "Watch, therefore; for ye know not what hour your Lord doth come [**erchomai**--arrive]." If people were expecting a thief at a definite time, they would stay awake so as not to be taken unawares: so you should be ever awake, always ready, and always watching for the first evidence

of my **parousia**. In reply to your question, "**When** shall these things be?" I merely tell you to watch and be ready, and when I arrive, when I am **present**, I will communicate the fact to all who are watching and faithful, and they only will have any right to know. All others should and must be in outer darkness, and must learn with and as the world--through trouble.

"Who, **then** [in the "harvest"], is a faithful and wise servant, whom his Master shall make* ruler over his household, to give them meat in due season? Blessed that servant whom his Master on coming [**erchomai**--when he **arrives**] shall find so doing. Verily, I say unto you, he shall make him ruler over all his goods"--all the vast storehouse of precious truth shall be opened to such faithful servants, to arm and supply and feed the entire household of faith.

But if the servant's heart is not right, he will say, My Master tarries [has **not arrived**], and may smite [oppose and contradict] his fellow servants [those who differ with him;

*Sinaitic and Vatican MSS read "**shall make**."

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those, therefore, who are declaring the opposite--My Lord does not tarry, but **has come**, is **present**. Such may eat and drink with the intemperate [become intoxicated with the spirit of the world], but the Master of that servant will come [Greek, **heko**--will have arrived] in a day not expected, and in an hour in which that servant **is not aware**, and will cut him off [from being one of the servants privileged to hand meat in due season to the household], and will appoint him his portion with the hypocrites. [Though not a hypocrite but a genuine servant, he must, because unfaithful and overcharged, have his portion with the hypocrites in the perplexity and trouble coming upon Babylon.] "There shall be weeping and gnashing of teeth."

The foregoing, carefully examined, clearly teaches us that in the end of this age there will be one class denying that the Lord **is present** (not denying that he will come sometime, but that he has come), and smiting or harshly opposing those fellow servants who must therefore be teaching the opposite--that the Lord has come. Which is the faithful, truthful servant, and which the one in error, is clearly stated by our Lord. The faithful one whom he finds giving seasonable "meat" will be exalted and given fuller stewardship over the storehouse of truth, with increased ability to bring it forth to the household, while the unfaithful one will

be gradually separated and drawn into closer and closer sympathy with the mere professors or hypocrites. And note the fact that the unfaithful is thus cut off, or separated, at a time of which **he is not aware**--in the harvest time--while his Lord is really **present** unknown to him, searching for and gathering his jewels. *Matt. 13:30; Psa. 50:5; Mal. 3:17; Matt. 24:31*

We particularize here, merely to show that, in answer to the question of the disciples about signs and evidences of his second **presence**, our Lord taught that neither the world nor

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the unfaithful servants would be aware of it, until the intense fire of trouble is at least commenced. And the faithful evidently will **see him present** merely by the eye of faith--through the Scriptures written aforetime for their learning, to be apprehended as they become due. Present truths on every subject are parts of "his goods" and treasures new and old which our Lord had laid up for us and now freely gives us. *Matt. 24:45-47*

While thus, by foretold indications, the Lord made ample preparation to enable the Church to recognize his presence when due, though they should not see him with the natural eye, he also carefully warned us against deceptions which should arise--deceptions which should appear so plausible as to deceive the very elect, if it were possible. But it is not possible, because all the elect give earnest heed to the warning, and studiously acquaint themselves with the foretold indications of his presence, and are watching for their fulfilment. Those otherwise minded are not of the elect class. Only the overcomers are to reign with the Lord. These deceptions, as will be shown in a succeeding chapter, are already in existence, and are deceiving many. But, thank God, the elect are forewarned and forearmed, and shall neither be deceived nor disheartened. Though clouds and darkness are round about him, they recognize his presence, and rejoice that their deliverance draweth nigh. If any man should say unto you, Lo, here is Christ, or there [in any particular **place**], believe it not. And if they shall say unto you, Behold, he is in the desert, go not forth: behold he is in the secret chambers, believe it not; for as [like] the bright shining sunlight, which gradually dawns upon and fills the earth, **so shall his presence be.** (*Matt. 24:23,26,27*) It will be manifested as foretold, by the dawning light of truth--truth on every subject, as we now see it so rapidly and gloriously unfolding. A few years more, and the Sun of righteousness

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will have fully risen with healing in its beams to bless and raise up the death-stricken world.

In view of the evidences presented in this and the preceding and following chapters, we have no hesitation in announcing the heart-cheering intelligence, that the harvest of the Gospel age is upon us, and that the Master is again present as the Chief Reaper--not in the flesh, as in the Jewish harvest, but in power and great glory, as the "highly exalted," divine Christ whose glorious body is now "the express image of the Father's person," though his glorious person is graciously veiled from human sight. He is inaugurating his reign of righteousness; his sickle of truth is separating; he is gathering together into oneness of heart and mind the ripe first-fruits of spiritual Israel; and soon that elect "body" complete shall rule and bless the world.

This announcement is here made, in order that as we proceed the reader may have the clearer idea of what the time prophecies most particularly indicate, when it shall be shown that the harvest, and all its attendant events, are **now** chronologically due, and coming to pass as foretold.

Thus seen, these time prophecies and all this particularity of instruction with reference to the manner and the attending circumstances of the Lord's appearing were not given to alarm the world, nor to satisfy idle curiosity, nor to awaken a sleeping nominal church; but they were given in order that those who are not asleep, and not of the world, but who are awake, consecrated and faithful, and earnest students of their Father's plan, may be informed of the significance of transpiring events, and not be in darkness on a subject and with regard to **events in no other way discernible with certainty**--the harvest, the presence of the great Reaper, the threshing and sifting of the true wheat, the bundling and burning of the tares in the time of trouble, etc.

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Scoffing Foretold

The Apostle Peter describes how some of the unfaithful servants and hypocrites will scoff during the **presence** of the Lord, even as they scoffed in the days of Noah. (*2 Pet. 3:3,4,10,12*) Notice that the Apostle wrote to the Church, and that the scoffers he describes are **in** the nominal church and

professedly interested in the Lord's work and plan, and believers, therefore, that he **will come some time**. The scoffing described is on the very subject here noticed, and such as we hear and shall hear from professed Christians, whenever the subject of the Lord's presence and harvest work, etc., is presented. Christians generally, until they investigate the subject, have such ideas of literal manifestations of fire, trumpets, voices, etc., and of seeing the Lord descending through the air, a shining body of flesh, that when they hear of his invisible **presence**, without taking time to investigate a subject upon which they feel so sure, busied with worldly plans, and intoxicated with the spirit of the world, they will dismiss the matter quickly as unworthy of investigation.

It is to this class of professed Christians that the Apostle refers, saying, "In the last days [in the closing years of the Gospel age--in the "harvest"] shall come scoffers, walking after their own desires [plans, theories, etc.], asking, **Where** is the promise of his **presence [parousia]**? for ever since the fathers fell asleep, all things continue as at present from the beginning of creation." When referred to our Lord's statement (*Matt. 24:37-39; Luke 17:26*) that in **his days**, in the days of his **presence**, things would indeed continue as before; and that, as in Noah's day, men would be eating, drinking, marrying, planting and building; and that, as then, the world would **know not** of his presence, and read not the signs

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of the speedy and great changes just at hand, they are too busy to consider the testimony carefully, and only continue to scoff.

Ah! says Peter, they forget the great change which occurred in the days of Noah; and then, under the symbol of fire, he describes the overwhelming flood of trouble which shall shortly overtake the whole world, utterly overthrowing all civil and ecclesiastical rule [the heavens] and melting the entire social fabric [the earth]--producing anarchy and social chaos until the new heavens [ruling powers--the Kingdom of God] shall be fully established, as well as a new earth [society organized on a new and better basis, of love, equality and righteousness]. The Apostle then reminds us (*verse 8*) that this Day of the Lord's **presence**, for which the Church has long hoped and looked, is a thousand-year day--the Millennium of Christ's reign.

In *verse 10* he assures us that "the Day of the Lord will **arrive** [Greek, **heko**] **as a thief**"* [unobservedly, quietly: it will

be present, while some are scoffing and smiting those fellow-servants who declare the truth]. The Apostle then exhorts the saints to separateness from the world; that they be not swallowed up by politics, money-getting, etc., but that they set their affections on higher things. He says, Seeing that in God's plan present earthly conditions are only temporary and will soon give place to the better order, what manner of persons ought we to be, in respect to holy conduct and piety?--"**looking for the PRESENCE [parousia] of the Day of God**"--watching for the evidences (signs) to prove that it has come.

And, thanks be to God, his provision is so abundant that all those of piety, who are **looking** for that day, will know of it before the full bursting forth of the fire of wrath. Through

*Old Manuscripts omit here the words, "**in the night.**"

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Paul he assures us that none of the children of the light will be left in darkness, that that day should come upon them unawares. (*1 Thess. 5:4*) Hence, though we are already **in** the day of the Lord's **presence**, and in the beginning of the great fire of trouble, we see that it is even as shown us in symbol (*Rev. 7:1,2*)--the storm is held in check until the faithful servants of God are "sealed in their foreheads:" i.e., until such are given an intellectual appreciation of the **time**, **presence**, etc., which will not only comfort them, and shield them, but also be a **mark**, seal or evidence of their sonship, as indicated by our Lord when he promised that the holy Spirit should show to the faithful "things to **come.**"

John 16:13

Some take Peter's statement literally, that "the heavens being on fire shall be dissolved and pass away with a great noise"; and also the Revelator's description of the same events, by a very similar symbol, "The heaven departed as a scroll when it is rolled together." It would seem, however, that one glance upward at the myriad gems of night shining through millions of miles of space, with nothing between to roll away, or to take fire, should be argument enough in one moment to convince such that they had erred in supposing these statements to be literal--should convince them that their expectation of a literal fulfilment is absurd in the extreme.

So, then, God veiled from mankind under figures of trumpets, voices, fire, etc., information (which was not for the worldly to know, but only for the "little flock" of consecrated

saints) regarding the harvest, the Lord's presence, his spiritual kingdom, etc.; and yet he arranged them so that, in due time, they would speak clearly and emphatically to the class for whom he intended the information. As at the first advent, so to a similar consecrated class it may now be said, in the time of the second advent--"Unto you it

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is given to know the mysteries of the kingdom of God; but unto them that are without, all these things are done in parables"--in figures and dark sayings--in order that, even though having the Bible before them, others than the consecrated may not really see and understand. *Mark 4:11,12*

The world is not ignorant of the unprecedented events and circumstances of the present time, and their increasing noteworthiness with every passing year; but not perceiving the grand outcome, these only fill their minds with dark forebodings of evil. As foretold, they are in fear, looking forward to those things that are coming on the earth; for already the powers of the heaven (the present ruling powers) are being shaken.

Connecting The Prophetic Chain

In the preceding chapter we presented evidence showing that the "Times of the Gentiles," or their lease of dominion, will run fully out with the year A.D. 1914, and that at that time they will be overturned* and Christ's Kingdom fully established. That the Lord must be present, and set up his Kingdom, and exercise his great power so as to dash the nations to pieces as a potter's vessel, is then clearly fixed; for it is "in the days of these kings"--before their overthrow--i.e., before A.D. 1914--that the God of heaven shall set up his Kingdom. And **IT shall break in pieces and consume all these.** (*Dan. 2:44*) And in harmony with this, we see all about us evidence of the beginning of the smiting, shaking, and overturning of the present powers, preparatory to the establishment of the kingdom "which cannot be moved"--the strong government.

The next chapter will present Bible evidence that 1874 A.D. was the exact date of the beginning of the "Times of

*How long it will require to accomplish this overturning we are not informed, but have reason to believe the period will be "short."

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Restitution," and hence of our Lord's return. Since that date he has been verifying his promise to those in proper attitude of watchfulness--"Blessed are those servants whom the Lord when he cometh shall find watching: Verily, I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." (*Luke 12:37*) Even so, he has opened unto us the Scriptures, showing us truth concerning his present glorious nature, the object, manner, and time of his coming, and the character of his manifestations to the household of faith and to the world. He has drawn our attention to the prophecies which definitely locate us on the stream of time, and has shown us the order of his plan of operations in this harvest time. He has shown us, first of all, that it is a harvest of the saints, a time for their full ripening, and for their separation from the tares; and secondly, that it is a time for the world to reap its whirlwind harvest--for the reaping of the vine of the earth, and the treading of its fruitage in the winepress of the wrath of Almighty God. He has shown us that both of these ripenings (*Rev. 14:1-4,18-20*) will be completed in a period of forty years, ending with the year A.D. 1915.

But while the reader is thus informed of what will be proved in succeeding chapters, he must not expect to have passages of Scripture pointed out in which these matters and these dates are plainly written. On the contrary, he must bear in mind that all these things have been **hidden** by the Lord, in such manner that they could not be understood or appreciated until the due time had come, and then only by his earnest, faithful children, who esteem truth as more precious than rubies, and who are willing to seek it as men search for silver. Truth, like silver, must be not only mined, but also refined, separated from dross, before its value can be appreciated. The things here stated in few

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words will be proved point by point; and while many may prefer to take a statement without the trouble of verifying it from the Scriptures, this will not be the case with the real truth-seeker. He must, so far as possible, make every point, argument and proof his own, direct from God's Word, by tracing all the connections and thus convincing himself of the truthfulness of the account presented.

Though the Lord provides it, and the servants bring

forth the "meat in due season for the household," yet each,
to be strengthened thereby, must eat for himself.

"Mine eyes can see the glory of the coming of the Lord;
He is trampling out the winepress where His grapes of wrath are
stored;
I see the flaming tempest of His swift-descending sword.
Our King is marching on."

"I can see His coming judgments, as they circle all the earth,
The signs and groanings promised, to precede a second birth;
I read His righteous sentence in the crumbling thrones of earth.
Our King is marching on.

"The 'Gentile Times' are closing; for their kings have had their
day;
And with them sin and sorrow will forever pass away;
For the tribe of Judah's **Lion** now comes to hold the sway.
Our King is marching on.

"The seventh trump is sounding, and our King knows no defeat:
He will sift out the hearts of men before His Judgment Seat.
Oh, be swift, my soul, to welcome Him, be jubilant, my feet.
Our King is marching on."

STUDY VI

EARTH'S GREAT JUBILEE

"The Times of Restitution of All Things" Foretold by Moses--The Date of Their Beginning Indicated--They Cannot Begin Until the Great Restorer Has Come--Evidence from the Law--Corroborative Testimony from the Prophets--Logical Conclusions Drawn from these as Separately and Unitedly Considered--Harmony of Present Indications.

"VERILY I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled." *Matt. 5:18*

It is only when we recognize the typical character of God's dealings with Israel that we can rightly appreciate the wonderful history of that people, or understand why their history, in preference to that of all other nations, is so particularly recorded by the Prophets and the New Testament writers. In them, as the New Testament writers show, God has given striking illustrations of his plans, both for the Church and for the world. Their Tabernacle service, so minutely prescribed in the divinely given Law, with its bleeding beasts and all its peculiar appointments, their festivals and holy days, their Sabbaths, and all their ceremonies, as types pointed forward to antitypes, larger, higher and grander far than those shadows. And the Apostle Paul assures us that those antitypes will be laden with blessings for mankind, when he says that the Law foreshadowed "GOOD THINGS to come" (*Heb. 10:1; 8:5; Col. 2:17*); while our Lord, in the above expression, assures us that all the good things foreshadowed are sure of fulfilment.

However, in considering types, we should carefully avoid the error of many well-meaning people, who, when they begin

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to see that there are significant types in the Scriptures run to the extreme of treating every Bible character and incident as typical, and are thus led into error by mere curiosity and ingenuity. On no such unsafe ground do we build when examining the ceremonies of the Jewish Law, given specially as types and declared by the apostles to be such.

Nor can we afford to let these types pass without due consideration and careful study of the lessons they teach, any more than we can afford to spend time in speculating, and in building faith upon mere conjecture.

When our Lord said that not one jot or tittle of the Law should pass away until fulfilled, he referred not only to the fulfilling of its covenant obligations for all under that Law Covenant, finishing its hold upon them, by meeting its demands against them in full with his own life, but he meant more than this: He meant, further, that all the blessings expressed in it typically would also be sure of fulfilment upon an antitypical scale. In all the Jewish ceremonies, God caused no type to be made which will prove meaningless, or pass unfulfilled; and the observance of all types was kept up until their fulfilment **at least began**. All types must be continually repeated until their antitypes appear; for the keeping of a type is not the fulfilling of it. The fulfilling is reached where the type ceases, being displaced by the reality, the antitype.

Thus, for instance, the slaying of the paschal lamb was fulfilled in the death of Christ, the "Lamb of God," and there began the special blessing upon the antitypical firstborn, the believers of the Gospel age. The blessing, foreshadowed in that type, is not yet completely fulfilled, though the fulfilment began with the death of Christ, our Passover Lamb. In like manner, every ceremony prescribed in the Law proves to be full of typical significance. And the particularity with which the observance of every detail of

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the types was enforced throughout the Jewish age gives emphasis to our Lord's words quoted above--that every minute particular, every jot and tittle, must be as particularly fulfilled as it was carefully enforced in the ceremonies of the Law.

In this chapter we propose to examine that typical feature of the Mosaic Law known as the Jubilee, and to show that it was intended to foreshadow the great Restitution, the recovery of mankind from the fall, to be accomplished in the Millennial age; that in its character it was an illustration of the coming Restitution; and that in the manner of its reckoning it furnishes time regulations which, when understood and applied, indicate clearly **the time for the beginning of the antitype**, the "Restitution of all things." *Acts 3:19-21*

Since the Jubilee was a part of the Law, and since repeating does not fulfil it, and since our Lord declared that the

type could not pass away without fulfilment; and moreover, since we know that no such restitution of all things as that foretold "by all the holy prophets since the world began," and prefigured in this type, has ever yet occurred, we know that it must be **fulfilled** in the future.

Israel's Jubilee Year

The year of Jubilee was a Sabbath of rest and refreshing, both to the people and to the land which God gave them. It was the chief of a series of Sabbaths or rests.* They had a Sabbath **day** every seventh day; and once every year these typical Sabbath days reached a climax--i.e., a cycle of seven of these Sabbaths, thus marking a period of forty-nine days ($7 \times 7 = 49$), was followed by a **Jubilee day**, the fiftieth day (*Lev. 23:15,16*), known among the Jews as Pentecost. It was a day of rejoicing and thanksgiving.

*The word "Sabbath," signifies **rest**.

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The Sabbath **year** occurred every seventh year. In it the land was allowed to rest and no crops were to be planted. A climax of these Sabbath (rest) years was reached in the same manner as the Pentecost or fiftieth day-Sabbath. Seven of the Sabbath years, embracing a period of seven times seven years, or forty-nine years ($7 \times 7 = 49$), constituted a cycle of Sabbath years; and the year following, the FIFTIETH YEAR, WAS THE YEAR OF JUBILEE.

Let us examine the account of it and mark its fitness as an illustration of the great millennium of restitution.

When Israel came into Canaan, the land was divided among them by lot, according to their tribes and families. Success thereafter might increase, or adversity decrease, their individual possessions, as the case might be. If a man became involved in debt, he might be obliged to sell a part or even all of his property, and with his family go into servitude. But God made a bountiful provision for the unfortunate: He arranged that such adverse circumstances might not continue forever, but that all their accounts--credits and debts--must be reckoned only to the Jubilee Year, when all must be freed from old encumbrances, etc., to make a fresh start for the next term of fifty years.*

Thus every fiftieth year, counting from the time of their entrance into Canaan, was to Israel a year of Jubilee, a time

of rejoicing and restitution, in which broken families were reunited and lost homesteads were restored. No wonder

*A somewhat similar arrangement under a **Bankrupt Law** has been found expedient in our day and land, thus endorsing the principle then enunciated. Nor does it follow, that a cancellation of debt every **fifty years**, and the Jewish **form**, would serve us better than the methods of today; for in their case, the time, circumstances, etc., were not **specialy** for themselves, their convenience, and their circumstances, but **specialy** as prophetic figures and lessons relating to God's plan in its future development.

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that it was called a Jubilee. If property had been sold for debt, it was to be considered merely as a grant of such property until the Jubilee year; and the price it would bring if sold depended on whether the coming Jubilee was near or far distant.

The account of this observance is found in *Leviticus 25*. *Verses 10 to 15* read thus: "Ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof. It is a Jubilee unto you, and ye shall return every man unto his possession and ye shall return every man unto his family....And if thou sell aught to thy neighbor, or buyest aught of thy neighbor's hand, ye shall not oppress one another. According to the number of years after the Jubilee thou shalt buy of thy neighbor, and according unto the number of years of the fruits he shall sell unto thee. According to the multitude of the years thou shalt increase the price thereof, and according to the fewness of the years thou shalt diminish the price of it."

This arrangement provided by God through their leader and typical mediator, Moses, though itself a blessed boon, foreshadowed a still greater blessing which God had in view --the release of all mankind from the debt of sin and its bondage and servitude, through Christ our Lord, the greater Mediator and Deliverer, whom Moses typified. (*Deut. 18:15*) It was thus, in types, that Moses wrote of Christ and the blessings to come through him (*John 5:46; 1:45*) --the Great Restitution and Jubilee to come to all the race, now groaning under the bondage of corruption and slavery to Sin.

If the shadow brought happiness and joy to the typical people, the substance, the real restitution, will cause boundless joy and will indeed be a grand Jubilee to all people--all the world, including Israel, being typified by that people,

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even as their priesthood represented the Church, the "royal priesthood." Even if we were not definitely informed, what would be more reasonable than to surmise that the same infinite love which provided for the temporary welfare of Israel, a "stiff-necked generation," would much more make provision for the lasting welfare of the whole world, which God so loved as to redeem while yet sinners? And here it may be well to note what will be more fully shown hereafter, that while in one aspect the Israelites were typical of the believers of the Gospel age, in another they represented all who, in any age, shall believe God and accept his leading. And in this character we are now viewing them. Their covenant, sealed with the blood of bulls and goats, was typical of the New Covenant, sealed with the precious blood of Christ, under which the reconciling of the world shall be effected in the next age. Their day of atonement and its sin-offerings, though in type to that people, and for their sins only, typified the "better sacrifices" and the actual atonement **"for the sins of the whole world."** But note that the Jubilee applied not to Israel's priesthood (typical of the Gospel Church), but to the **others only**; for the priesthood was given no possessions, and hence could neither lose any nor have any restored. The Jubilee was for all the people except the priestly tribe, and hence typifies, not those blessings which are to come to the Church, the "Royal Priesthood," but the restitution blessings--earthly blessings--in due time to come to all those who become believers in and followers of God.

The teaching of this type is in perfect accord with what we have learned in our examination of the divine Plan of the Ages. It points unmistakably to "The Times of Restitution of all things, spoken by the mouth of all the holy prophets since the world began." Moses was one of the prophets; and here particularly **he** speaks to us of the coming restitution of man's first estate and liberty, long lost,

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sold under sin. By the failure of our first parents all was lost: all rights were forfeited, and all became slaves to the tyrant Sin and were unable to free themselves. The family circle has been sadly broken by the bondage of corruption--death. Thank God for the promised time of release! The Jubilee is at hand, and soon the captives of Death and slaves of Sin shall have back their first estate, perfect manhood, and their first inheritance, the earth--the gift of God

through Jesus Christ, the mediator and ratifier of the New Covenant.

While in the typical Jubilee Year many restored liberties and blessings were at once entered upon, yet probably most of the year was required to straighten out affairs and get each one fully installed again in all his former liberties, rights and possessions. So, too, with the antitype, the Millennial age of Restitution. It will open with sweeping reforms, with the recognition of rights, liberties and possessions long lost sight of; but the work of completely restoring (to the obedient) **all that was originally lost** will require all of that age of restitution--a thousand years.

It is certain that no antitype of the Jubilee answering to the features of this type has yet occurred; and, on the strength of our Lord's assertion, we are equally sure that the type could not pass away unfulfilled: "It is easier for heaven and earth to pass, than for one tittle of the Law to fail." (*Luke 16:17*) But, **apparently**, this feature of the Law has failed. As a matter of fact, the type, which was observed regularly every fiftieth year as long as the Israelites were in their own land, has not been observed since their captivity in Babylon. **Apparently**, therefore, this feature of the Law did "pass away" without even **beginning** a fulfilment. What shall we answer in the face of this apparent contradiction of the Lord's statement? But is it really so? or can any antitype of the Jubilee be found, beginning where the last observance

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of the typical Jubilee ended? Yes, we answer; a clearly defined antitype had its beginning at that exact point, and on a larger and grander scale, as antitypes always are. We see, by actual fulfilment, that the **cycles**, as well as the Jubilee Years in which they culminated, were included in the type; and that the same **method** by which the typical Jubilee was pointed out (by multiplying) was to be observed in calculating the time for the antitype--Earth's Great Jubilee.

When the last typical Jubilee had been observed and had passed away, **the great cycle began to count**, the close of which will usher in the antitypical Jubilee or Restitution age.

We have already referred to the method of counting the Sabbaths--that the multiplying of the Sabbath or seventh day by seven ($7 \times 7 = 49$) pointed out Pentecost, the Jubilee Day which followed; and the multiplying of the seventh year by seven ($7 \times 7 = 49$) made the cycle which pointed out and led to the fiftieth or Jubilee Year. And the same system carried out would indicate that to reach the great antitype

which we seek we should in like manner square the Jubilee--i.e., multiply the fiftieth year by fifty. That is to say, the antitypical cycle, by the method of multiplying here taught us, should be reckoned by multiplying the typical Jubilee or fiftieth Sabbath year by fifty, just as in reaching it we multiplied the seventh year Sabbath by seven.

Lev. 25:2-13

Following this divinely indicated method of reckoning, wonderful results open before us, which assure us that we have the correct key and are using it as was intended by him who formed this treasure-casket. Fifty times fifty years gives the long period of twenty-five hundred years ($50 \times 50 = 2500$), as the length of that great **cycle**, which began to count when Israel's last typical Jubilee ended, and which must culminate in the great antitypical Jubilee. We know that such a cycle must have **begun to count** where the type

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ceased; because, if not one jot or tittle of the Law could pass away without a fulfilment at least commencing, then the Jubilee type, which was far more than a jot or tittle, indeed a large and important feature of the Law, would not have been permitted to pass away until the right time for its antitype to begin. That the antitype of the Jubilee did not in any sense begin when the Israelites ceased to observe it, is evident; hence that a grand **cycle** began to **count** then, we may be certain. The new, long cycle began there, though Israel and all the world are ignorant both of the fact that a great cycle has been counting and also of the great antitypical Jubilee by which it will be terminated. We are not to look for the great Jubilee of Jubilees to begin **after** this cycle, but as the antitype to take the place of the fiftieth or last Jubilee of the cycle. An antitype never **follows** its type but takes its place upon the same date. Hence the 2500th year, which would be the great 50th Jubilee, must be the antitype, the real Jubilee or Restitution. But instead of being a year, as in the type, it will be larger; it will be the beginning of the great thousand-year Jubilee--the Millennium. Just so it has been in the fulfilment of every type in which **time** was a feature. Thus the Pentecostal outpouring of the holy Spirit came upon the typical day of Pentecost--or fiftieth day. Christ, our Passover sacrifice, died in the same night in which the typical lamb was appointed to be killed--a day before or a day after would not answer. So here, not the year after nor the year before the 2500th, or closing of the typical cycle, would do; but that very year, beginning

October, 1874, must have begun the antitype of Restitution times.

The observance of the type could not cease until the great cycle (50 x 50) began to count. The important point to be ascertained, then, is the **exact date** when the last typical Jubilee was observed by Israel. With that date definitely established,

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it becomes a very simple matter to count the great cycle of fifty times fifty or twenty-five hundred years, and thus locate definitely the date of the beginning of the great Jubilee of Earth--the "Times of Restitution of all things."

But we must look for the beginnings only of this stupendous work of restoring all things. The first few days in the typical Jubilee Year would see comparatively little accomplished; and so we must expect in the first few years in the dawning of the great Millennial Jubilee to see but little accomplished. The first work in the typical Jubilee Year would naturally be a searching out of former rights and possessions and the ascertaining of present lacks. Tracing the parallel of this, we should expect in the antitype just what we now see going on all about us; for, as will shortly be shown, we have already entered upon the great antitypical Jubilee period, and have been in it since October, A.D. 1874. What do we see about us? We see investigation on the part of the people of their original, God-given inheritance, and their present lacks, rights, etc., many in ignorance and selfishness claiming what others have; and the attempt to hold on to as much as possible on the part of those who have possession--causing disputes, controversies, strikes and lock-outs, with more or less justice and injustice on both sides, which must finally be left to Christ's adjudication, as disputes under the Law were settled by Moses, and after his death by those who sat in Moses' seat. (*Matt. 23:2*) With these fixed conclusions and expectations, let us seek the date which God evidently hid for us in this type, "that we might know the things freely given unto us of God," now due to be understood.

We have no **direct** Bible record of Israel's observance of their typical Jubilees which would show which was the last one observed. We fix upon the date for the Jubilee immediately

preceding the Babylonian captivity and seventy years desolation of their land, as the last one, for two reasons: First, It could not have been this side of that desolation, because there, surely, the **type** ceased, "passed away"; for the land being desolate seventy years and the people in captivity in a foreign land, a Jubilee must have been due somewhere in the midst of those seventy years and **must have gone unobserved**. A glance is sufficient to show that the commands and provisions relative to the Jubilee Year could not be complied with while they as a nation were in captivity and the land was desolate. Hence we say the type either passed away then, or before that interruption: it could not be this side of it. And whenever the observance of the type ceased, the **cycle** of the great antitype must have begun to count. One such failure to observe the type would indicate that the **type had ceased** and that the cycle leading to the antitype had begun. Besides, never since the Babylonian captivity has Israel had full control of the land: they and their land have ever since been subject to Gentile dominion.

Secondly, In every captivity previous to that one, God evidently delivered them from their enemies in time to get back into their own land to celebrate the Jubilee Year, and thus to perpetuate it as a type until the right time for the great (50 x 50) cycle to begin counting; for their previous captivities, though frequent, it seems never lasted longer than forty years, thus permitting them, according to the Jubilee arrangement, to go free and to receive back every man his inheritance every Jubilee Year. Besides, when we shall shortly show that, reckoned from the beginning of the seventy years desolation under Babylon, the great cycle ends with the year A.D. 1875, it will be manifest to all that it could not have commenced at an earlier date, prior to that Babylonian captivity; for if we place it even one Jubilee earlier, it would locate the termination of the cycle fifty

years earlier than A.D. 1875, namely A.D. 1825; and surely no Jubilee age of restitution began with that year.

Satisfied thus that the last typical Jubilee, from which the great (50 x 50) cycle counts, was not earlier, and **could not be since** the captivity in Babylon, and hence that the one immediately preceding that captivity was the last typical Jubilee Year, and that at its close the great, silent cycle began to count, we proceed to locate the exact time of that last typical Jubilee, thus:

The system of year Sabbaths being identified with their **land**, Canaan, and their inheritance in it, the first cycle of forty-nine years, leading to the first Jubilee, should begin to count from the time they entered Canaan. This reasonable inference is made positive by the Lord's words--"When ye **come into the land** which I give you, then shall the land keep a Sabbath [observe the Sabbath system] unto the Lord: Six years shalt thou sow thy field, and six years shalt thou prune thy vineyard and gather in the fruit thereof; but in the seventh year [from entering the land] shall be a Sabbath of rest unto the land." So, then, the cycle of seven times seven, or forty-nine years ($7 \times 7 = 49$), began to count **at once**, and the fiftieth year after entering Canaan was the first typical Jubilee.*

*Some have suggested that as there were six years consumed in war before the division of the land was finished, therefore the counting of the Jubilee cycles did not begin until then. But no, the land was entered upon when they crossed over Jordan, and the command reads, "When ye come into the land," and not, When ye have divided the land. It was divided parcel by parcel during the six years, but they did not get **possession** of all of it during those years, nor for an indefinite time afterward--until the enemies were driven out, which in some cases was never done. (See *Joshua 18:2,3; 17:12,13; 23:4,7,13,15.*) Hence, had they waited for full possession before beginning to count the cycles, they would never have begun.

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It will be seen, by reference to the table of Chronology, that 969 years elapsed between the entering of Canaan and the seventy years desolation.

To the division of the land.....	6 years
Period of the Judges.....	450 "
Period of the Kings.....	513 "

Total.....	969 years

We may know how many Jubilees they had observed up to that time by dividing 969 years by 50. There are 19 fifties in 969, showing that number of Jubilees, and the remaining 19 years show that their nineteenth, which was the last of the typical Jubilees, occurred just nineteen years before the beginning of the seventy years of desolation of the land while they were in captivity in Babylon, and nine hundred and fifty years after entering Canaan.

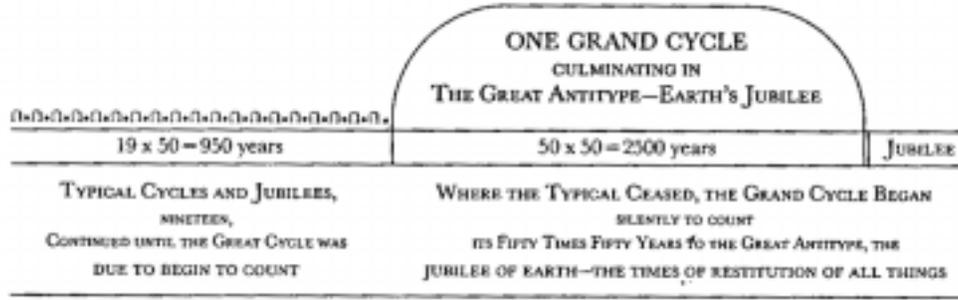
There, then, just nineteen years before the "seventy years desolation" of their land, at the close of their last Jubilee--the nineteenth--the great cycle of 2500 years (50 x 50 = 2500) **began to count**; and it becomes a very simple matter to reckon where those 2500 years terminated, and consequently where the twenty-five hundredth year, the beginning of the great antitypical Jubilee, began. Thus:

From the last or nineteenth Jubilee to the beginning of the desolation of the land.....	19 years
Period of the desolation.....	70 "
From the restoration of Israel by Cyrus, to the date known as A.D. (Anno Domini--the year of our Lord).....	536 "

Hence, from their last Jubilee to A.D. 1.....	625 "
The number of years since A.D. 1, necessary to complete the cycle of 2500 years.....	1875 "

From the last observed Jubilee--Total.....	2500 years

THE JUBILEE AS A TYPE IN THE LAW



CHRONOLOGICAL TABLE

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Jubilee type dates from entering
 Canaan:
 To the division of
 the land..... 6 yrs.
 Period of Judges..... 450 "
 Period of Kings..... 513 "

 To the desolation..... 969 "
 19 Jubilees.....= 950 "

 Remainder:..... 19 yrs.
 =====

From last Jubilee to
 the desolation..... 19 yrs.
 Period of desolation,
 and captivity of
all in Babylon..... 70 "
 From Restoration
 to their land by
 Cyrus, to A.D. 1..... 536 "
 From year A.D. 1 to
 A.D. 1875 (Jewish
 time, beginning
 Oct. 1874).....1874 "

 2499 yrs.

Thus, the year which began
 October 1874 was the
 2500th year, but since the
 antitype is larger than the
 type--1000 years instead of
 one year--1875 (beginning
 Oct. 1874), instead of being
 a Jubilee year was the first
 of the 1000 years of Jubilee.

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Thus we find that the **twenty-five hundredth year** began with the beginning of the year A.D. 1875, which in Jewish civil time, by which this is reckoned (*Lev. 25:9*), began about October 1874. So, then, if the great Jubilee were to be only **a year**, like its type, it would have commenced October, A.D. 1874, at the end of 2499 years, and would have ended October, A.D. 1875. But this is not the type, but the reality: it was not a **Jubilee Year**, but the antitypical **Thousand years of Restitution of all things**, which commenced October, A.D. 1874.

Thus we see that not only did Israel's Jubilee clearly and forcibly prefigure the great "TIMES OF RESTITUTION OF ALL THINGS which God hath spoken by the mouth of all the holy prophets since the world began," but that also the manner of its reckoning just as clearly indicates the date of the beginning of Earth's Great Jubilee. If we fail to accept these conclusions, we see no other alternative than that this type passed away without fulfilment, notwithstanding the most positive assertions of our Lord that it could not--that it would be easier for heaven and earth to pass than for one jot or tittle of the Law to pass away without reaching a fulfilment. (*Matt. 5:18*) We accept the facts thus divinely indicated, however astounding the conclusions which we must reasonably draw therefrom.

But what are the reasonable conclusions from these Bible teachings? Let us consider what must follow, from the standpoint of reason, and then see if any other scriptures will either warrant or contradict those conclusions. First, we infer that when the "Times of Restitution" are due to begin, the presence of the GREAT RESTORER is also due. This would be a very reasonable inference, but it amounts to much more than inference when it is endorsed by the Apostle's positive inspired statement, that "**When the [appointed] times of refreshing shall come from the**

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presence* of the Lord [Jehovah],...he shall send Jesus Christ, which before was preached unto you, whom the heaven must retain **until** THE TIMES OF RESTITUTION OF ALL THINGS, which God hath spoken by the mouth of all his holy prophets since the world began." *Acts 3:19-21*

On the strength of this inspired statement alone, we have clear evidence of the fact that our Lord's second advent **was due** when the Times of Restitution **were due** to begin, viz., in

October, A.D. 1874, as marked by the Jubilee arrangement. It seems evident, indeed, that the Jubilee, like all other things of that dispensation, was arranged "for **our** admonition [**our** instruction] upon whom the ends of the ages are come." (*1 Cor. 10:11*) One thing seems clear--if they do not profit us, they have been thus far almost profitless; for the Scriptures inform us that the Jews never **fully** and properly observed the type, even during the first nineteen Jubilees. (*Lev. 26:35*) They no doubt found it almost impossible to restrain their love of wealth. It, like all prophecies and types, was no doubt arranged to cast light when and where needed on the path of the just--to guide the "feet" of the body of Christ.

*The word here rendered **presence** is not **parousia**, but **prosopon**; and **apo prosopon**, rendered **from the presence**, does not signify **as a result of presence**, but rather **out from the face of**. The thought is common to us, and was much more common in eastern countries long ago: To show the face was a mark of favor, while to turn the back was a mark of disfavor. Thus of our Lord at his first advent it was written, "We hid as it were our faces from him." i.e., we were ashamed of and would not acknowledge him. Thus, too, Jehovah "would not look upon sin," and hid his face from sinners. Now, however, since the **ransom** has been given, Jehovah waits to be gracious, until the appointed time. Then he will no longer disregard men and treat them as sinners, turning his back upon them, but will send them refreshment from his face, his favor, and will send Jesus, his agent in the restitution of all things. We have the same thought in our hymns: "Show thy reconciled face"; and "Show thy face and all is bright."

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Now call to mind what was shown in the preceding chapter concerning the manner of our Lord's return and appearing, lest you stumble here because of erroneous ideas on that point. Remember, that "As the days of Noah were, so shall also the **presence** [Greek, **parousia**] of the Son of man be; for as in the days that were before the flood they...**knew not**,...so shall also the presence of the Son of man be." (*Matt. 24:37-39*) Remember, also, what we have already gathered from the inspired teaching--that only those faithfully watching unto the sure word of prophecy, and loving and looking for his appearing, will be **able** to discern his presence, until he makes it manifest to the world "in flaming fire, taking vengeance"--in the great time of trouble. The fact, then, that **his presence** is not known and generally recognized by the world, or even among Christians, is no argument against this truth. The world has no faith in

prophecy, and of course cannot see anything in its light. And lukewarm Christians (and such are the large majority) are paying no attention to the "sure word of prophecy"; and many who profess to be watching are reading the prophecies through the colored glasses of old and long cherished errors, and with their eyes miserably crossed by prejudice. All such should go to the Great Physician for some of the "eye salve" or meekness (**Rev. 3:18**), and forever discard the colored glasses of the traditions of men, and all theories of their own and of others which will not harmonize with every testimony of God's Word.

But neither the world's ignorance and unbelief nor the lukewarm indifference and prejudice of the great majority of professed Christians shall prove stumbling blocks to God's elect--to those who in simple, child-like faith accept the testimony of his blessed Word. Such cannot stumble; nor is it possible that **they** should be deceived. By their faith and God's leading such will overcome all. Fear not, precious

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Jewels of the Lord's own choosing: lift up your heads and rejoice, knowing that your deliverance, your exaltation and glory, draweth nigh. **Luke 21:28; 12:32**

Another reasonable expectation, if the Times of Restitution actually began with October, A.D. 1874, and if our Lord's second presence was then due, would be, that those watching should see some distinguishable indications of what the Scriptures explain to be the first work of his presence, viz., the harvesting of the fruit of the Gospel age, the gathering together of his elect (in mental association and spiritual communion), and at least some preparatory steps toward the establishment of Christ's Kingdom. Some of these evidences we have already briefly hinted at; but there is so much to be observed on this point that we must leave its consideration for a subsequent chapter. The harvest of the Church is indeed upon us; the wheat is being separated from the tares; and affairs in the world are rapidly shaping themselves, making ready for the permanent establishment of the Redeemer's Kingdom. The foretold signs, in the exact manner and order of their prediction, are made clearly manifest to those watching; but this we leave for the present--because we wish first to bring other prophetic testimonies to view. Suffice it to say here that the sickle in the "harvest" of this age, as in the Jewish "harvest," is the truth; and that the "messengers" who use the sickle now are disciples or followers of the Lord, though many of them

now, as then, realize but slightly the magnitude of the work in which **they** are engaged.

Prophetic Evidences Corroborative

While the foregoing evidence is strong and clear just as it stands, we now present **prophetic testimony** which proves that we began counting the Great Cycle (50 x 50) at the right point. Our Heavenly Father knew the fear and trembling

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with which our faith would grasp these exceeding great and precious promises, and hence he has doubled the already strong cord of evidence, furnished in the Law, by additional testimony through the prophet. And our dear Redeemer and Lord, who hands us this cord, and whose **presence** this testimony points out to us, as he comes to us in the early dawn of the Millennial Day, seems to say, as he once said to Peter (*Matt. 14:25-32*), "O thou of little faith, wherefore didst thou doubt?" Learn that I am a spirit being, no longer visible to human sight. I thus reveal myself by the lamp of the Word to the eyes of thine understanding, that as in coming days I shall walk upon the stormy sea of the world's unparalleled trouble, **thou** needst not fear, but "Be of good cheer." Remembering that it is I, be not afraid.

This truly marvelous prophetic corroboration, which we now proceed to consider, lay hidden in its own simplicity until the appreciation and application of the Jubilee type, as above, gave it significance.

The seventy years, usually referred to as the **seventy years captivity** in Babylon, is Scripturally styled the "**seventy years desolation of the land.**" This desolation God had predicted by Jeremiah the Prophet, thus: "And this whole land shall be a desolation, and...shall serve the king of Babylon seventy years." (*Jer. 25:11*) "Thus saith the Lord, that after seventy years be accomplished at Babylon, I will visit you, and perform my good word toward you in causing you to return to this place." (*Jer. 29:10*) In *2 Chron. 36:17-21* the fulfilment of this prophecy is recorded; and the reason **why** it was just seventy years, and why it was made completely **desolate**, is stated thus: "He brought upon them the king of the Chaldees [Nebuchadnezzar, king of Babylon],...and them that had escaped from the sword carried he away to Babylon, where they were servants to him and his sons until the reign of the kingdom of Persia: to fulfil the word of the

Lord by the mouth of Jeremiah, **until the land had enjoyed her Sabbaths; for AS LONG AS SHE LAY DESOLATE SHE KEPT SABBATH, to fulfil threescore and ten [70] years.**"

From this we see that Israel had failed to observe properly the Sabbatic years, of which the Jubilees were the chief. It certainly was a severe test of obedience toward the Heavenly King, to a people so notably avaricious, to be commanded to let the land rest, to restore to former owners lands acquired and possessed for years, and to restore to servants their liberty--especially when obedience was only commanded, and not summarily enforced by compulsion. God had forewarned them, through Moses, that if they were disobedient to the laws to which as a nation they had pledged themselves, he would punish them for it. In the same chapter in which he tells them of the punishment of **seven times** under Gentile rule, he tells them, also, that if they would neglect the year Sabbaths he would punish them for it by **desolating their land**. (And, as a matter of fact, the **seventy years desolation** was also the beginning of the **seven Gentile Times**, as already shown.) The Lord's threatening reads thus: "Your land shall be desolate and your cities waste. Then shall the land enjoy her Sabbaths, as long as it lieth desolate and ye be in your enemies' land,...**because** it did not rest in your Sabbaths when ye dwelt upon it."

Lev. 26:34,35,43

God permitted for a while their half-hearted and half-way obedience, but finally removed them entirely from the land, made it desolate, without an inhabitant, and gave it the **full number** of its Jubilee Years--not only for those they had imperfectly observed, but also for the entire future number which would elapse, according to his arrangement, before the antitypical Jubilee, the Restitution or Millennial age, would be due.

And since the **entire number** of typical Jubilees, designed to precede the antitype, is thus proved to be seventy, we are thus furnished another means of calculating when the antitype is due to begin. The calculating of this prophetic statement of the entire number of Jubilees is simple and easy; and, as we should expect, its results **agree exactly** with those already obtained by the method of counting furnished by the Law.

The entire number being seventy, and nineteen of these having been observed in a half-hearted way by Israel before the desolation, it follows that the remaining fifty-one ($70-19=51$) mark the period from the last Jubilee which Israel imperfectly observed, down to the great antitype. But here note a difference in the manner of counting. Under the Law reckoning, we counted the future as well as the past cycles of forty-nine years with the fiftieth or Jubilee Year **added**; for the Law shows things as they would have been, had Israel carried them out properly. But prophecy records things just as they will actually occur. We are now examining the **prophetic** statement, remember, and hence should now reckon these cycles as they **have occurred**--cycles of forty-nine years, without Jubilees; for Israel did not observe a Jubilee since their nineteenth one. The first nineteen cycles had Jubilee Years, but the fifty-one since have had none; hence we must reckon fifty-one cycles of forty-nine years each, or 2499 years ($49 \times 51 = 2499$), from the last typical Jubilee observed by Israel to the antitype. This calculation, though entirely distinct from the other, ends exactly as shown by the Law method of reckoning previously examined --October, A.D. 1874.

Let us state this last proof in another form, for the benefit of some, thus: The full number of Jubilee cycles which God had ordained was seventy, as shown by the plain statements

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relative to the reason for the **seventy years desolation** of their land. This was to include those that Israel had observed in an unsatisfactory manner, which we have seen were nineteen, as well as all the cycles to follow, up to the antitype.

We will now reckon all these from their commencement on entering Canaan, and see where they end.

19 Cycles with Jubilees added (50 years each)	= 950 years
51 Cycles without Jubilees (49 years each)	= 2499 "
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70 Cycles, therefore, cover a period of	3449 years

This period of 3449 years, reckoned from the entering of Canaan, ends as the foregoing, October, A.D. 1874, thus:

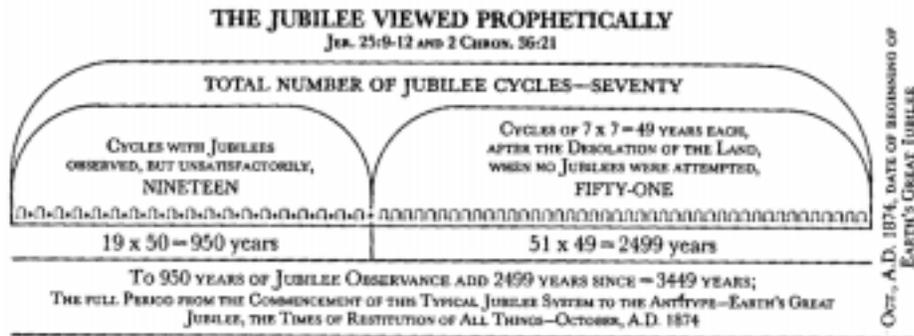
From entering Canaan to division of the land..	6 years
Period of the Judges to Saul the king.....	450 "
Period of the kings.....	513 "
Period of the desolation.....	70 "
From the restoration to A.D.....	536 "

Total number of years before the date known as A.D..... 1575 "

Years since A.D., to complete above period of 3449 years, are 1874 full years, which would end (Jewish time) October..... 1874 "

The period of the 70 cycles, as shown above, from the beginning of the Jubilee system, on entering Canaan, until the antitype, the Great Jubilee, or Times of Restitution, began, Oct., A.D. 1874.....	----- 3449 years
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The logical conclusion, if these matters are accepted as of divine arrangement, is easily drawn. And if not divinely arranged, whence came they? We do not **put** them into the inspired Word: we merely find them **there** in all their simplicity and beauty, and, like all the other precious and rich food from the storehouse, which our Lord is now serving us



CHRONOLOGICAL TABLE

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From entering Canaan:

To the division of the land.....	6 yrs.
Period of Judges.....	450 "
Period of Kings.....	513 "

To the Desolation....	969 "
19 Jubilees.....	= 950 "

Remainder:.....	19 yrs.

Thus their last Jubilee was observed 19 years before the Desolation. -----

PERIOD SINCE LAST JUBILEE.

Before the "Desolation" as above.....	19 yrs.
Years of Desolation..	70 "
From the Restoration by Cyrus to A.D. 1.....	536 "
Years from A.D. 1 to A.D. 1874, Oct. 10th (the end of year-- Jewish time).....	1874 "

	2499 yrs.

51 cycles (without Jubilees) as they actually occurred and were mentioned in prophecy, 49 years each = 2499 years. Or, total years from entering Canaan to October 1874 = 3449 years.

The Period of 19 cycles and Jubilees (950 years) and 51 cycles alone (2499 years) = 3449 years.

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according to his promise (*Luke 12:37*), this is nourishing "strong meat"--not especially intended for "babes in Christ," but for those more developed, "who have their senses exercised" (*Heb. 5:14*) to discern and appreciate this meat now in "due season." If not of divine arrangement and intended for our instruction, how and why come the double proofs, matching and corroborating each other so perfectly? To convince yourself of their divine arrangement, notice that in no other place and way can these seventy years of Sabbaths in desolation be made to harmonize with the (50 x 50) cycle of the Great Jubilee. Try it. Prove it. Suppose either a mistake, or a change of **one** of the nineteen Jubilees kept by Israel: Suppose that eighteen (one **less**) or twenty (one **more**) had elapsed before the **seventy years desolation** began. Calculate, and you will see that these **two lines** of evidence, which so perfectly unite in the testimony that 1875 (beginning October, A.D. 1874) is the date of the beginning of the Times of Restitution, and the date, therefore, from which we may know that the heavens no longer retain our Lord, the great Restorer, cannot be united elsewhere, without doing violence to themselves, to the chronology, and to other prophecies yet to be examined.

If these time prophecies teach anything, it is that the Great Jubilee, the Times of Restitution of all things, has begun, and that we are already in the dawn of the Millennial age, as well as in the "harvest" of the Gospel age--which ages lap one upon the other for forty years--the "day of wrath." We are already fourteen years into this forty-year-day of wrath; and preparations for the struggle are progressing rapidly. The coming twenty-six years, at the present momentum, will be quite sufficient for the accomplishment of "all things written."

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Let no reader hastily conclude that there are no evidences of Restitution about us, nor that the Sun of Righteousness is not already gilding the watch towers of Zion and enlightening the world. Let him, on the contrary, reflect that we are already in the day when the hidden things are being made manifest; and let him remember that the first work of Restitution is properly a breaking down of the old and decaying structure which stands in the place which the new is to occupy. Remember that the first work of the tenderest physician is often to open the wounds, and to cleanse

and amputate according to the necessities of the patient, in order to make thorough work of the healing. That such service causes pain and is seldom appreciated by the patient at the time, none need be told; and so it is with the work of the great Physician, the Restorer, the Life-giver: He wounds to heal, and the trouble and sifting in the Church and the world are but the lancing and cleansing needful, and a most important part of the Restitution work.

In the type, the Trumpet of Jubilee was to be sounded when the Jubilee Year began, to proclaim liberty throughout all the land, unto **all** the inhabitants thereof. (*Lev. 25:10*)

The antitype is ushered in with the sounding of the (symbolic) "Seventh Trumpet," the "Trump of God," the "Last Trump." It is indeed the great trumpet: it announces liberty to every captive; and while at first it means the surrender of many expired claims and privileges, and a general time of disturbance and unsettling of usages, habits, etc., its full import, when rightly appreciated, is "**good tidings of great joy which shall be unto all people.**"

In the early commotion, each one who hears the Jubilee Trumpet of the new dispensation is forcibly struck by some one of its many features and heeds no other. One sees the propriety of, and calls for, governmental reforms, the abolition of standing armies and their burdensome tax. Another

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calls for the abolition of titled aristocracy and the recognition of every man by his manly qualities. Others call for the abolition of landlordism, and demand that landholding shall be as at first, according to necessity, and ability and willingness to use. Others call for temperance reform, and by prohibitory and other laws, by Law and Order Societies, seek to chain this great evil, and begin to restrain men who for the love of money would ensnare, enslave and destroy fellowmen, and who, fastening their fangs into their weaknesses, would fatten and luxuriate upon their blood. Others form Humane and Anti-Cruelty Societies, to prevent those who have the ability from injuring the weak and dependent. Others form societies for the suppression of vice and of demoralizing literature. Others form Anti-Adulteration Societies to examine into adulterations of food, and to expose and prosecute and punish those who for love of greater gain adulterate food and make it even injurious to health. Laws are enacted for the protection of the lives and the health of the people. Miners must have pure air, no matter what the cost; they must have two ways of escape in case of

fire. Working people, powerless to help themselves or to choose their places of work, are cared for by the public laws. They can no longer be paid when the employer may please, and in store-orders, but the law now demands that pay-day shall be at least every two weeks and in cash. They can no longer be crowded into buildings where in case of fire they would be liable either to burn to death or to maim themselves for life by jumping; for "fire-escapes" are compulsory, and for any death or injury traceable to carelessness on the part of the employer, he is held responsible, and is punishable, either by fines, damages or imprisonment. Wealthy corporations, such as own railroad and steam-ship lines, are compelled to care for the lives and interests of **the people**, the poor as well as the rich. These reforms

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are the result of the awakening of the people by the Jubilee Trump of knowledge and liberty, and are not traceable to pure benevolence on the part of the more favored class. For though all in the favored or wealthy class who are benevolent, and such as love righteousness, can and do rejoice in these beginnings of reform, others, and the majority, regretfully yield from necessity. True, such laws and arrangements are not yet perfected, nor are they universal; but the beginnings noticed rejoice our hearts, and give evidence of what may be expected in the exalting of the humble and lowly, and the abasing of the proud, when the Jubilee regulations are fully in operation. All these things are parts of the reform commotion ushering in Earth's Great Jubilee; and though much has been demanded, and much has been gradually conceded, yet kings, and emperors, and queens--political, social, ecclesiastical and financial --will not submit to the great leveling process of this Jubilee or Restitution age without a great and severe struggle, such as the Scriptures point out as just before us, and which, though severe, is unavoidable, and will work out ultimate good.

The spirit of "**liberty** throughout all the land" is indeed sometimes carried to an unreasonable extent by the ignorant and the hot-headed; and yet it is all part of the great unavoidable Jubilee excitement, occasioned by the ignorance and oppression of the past. None but the Lord's "little flock" is fully and correctly informed as to the grand scope of the Restitution. These see the minor changes, the straightening out of the lesser affairs of men, but they see also what can be seen from no other standpoint than God's

Word--that the great enslaver, Sin, is to be shorn of his power, that the great prisonhouse of Death is to be opened and a release presented to each prisoner, signed in the precious blood of the Lamb of God which taketh away the sin

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of the world, the great Redeemer and Restorer. Glad tidings indeed it **shall be to all** people, not only to the living, but also to all that are in their graves. Before the end of this great Jubilee every human being may go entirely free--may get back to man's first estate, "very good," receiving back through Christ all that was lost in Adam.

The Seventh Trumpet

"Blow ye the Trumpet, blow
The gladly solemn sound;
Let all the nations know,
To earth's remotest bound,
The Jubilee of Earth is come,
Returning ransomed sinners home.

"Jesus, our great High Priest,
Hath full atonement made.
Ye weary spirits, rest;
Ye mournful souls, be glad.
The Jubilee of Earth is come,
Returning ransomed sinners home.

"Ye who were sold for naught,
Whose heritage was lost,
May have all back unbought,
A gift at Jesus' cost.
The Jubilee of Earth is come,
Returning ransomed sinners home.

"The Seventh Trumpet hear,
The news of heavenly grace;
Salvation now is near;
Seek ye the Savior's face.
The Jubilee of Earth is come,
Returning ransomed sinners home."

STUDY VII

THE PARALLEL DISPENSATIONS

The Jewish Age a Type of the Gospel Age--Remarkable Parallelism or Correspondency Between the Two Dispensations--Yet They are Distinct --Superiority of the Christian Epoch, the Antitype--Fleshly and Spiritual Israel Contrasted--Prominent Parallels Examined--Time Parallels Specially Noticed--Period of Fleshly Israel's Favor--Time of Their Cutting Off from Favor--The Period of Disfavor Shown from Prophecy to be Equal to the Period of Favor--Apostolic Testimony that Their Period of Disfavor is the Period for the High Calling of Spiritual Israel--The Length of the Gospel Age thus Shown Indirectly but Clearly--Harmony of the Bible Chronology, Jubilee Testimony, Gentile Times, and Other Prophecies with the Lessons of These Parallels Unanswerable, Conclusive and Satisfying.

IN previous chapters the fact has been referred to, that God's dealings with the nation of Israel were of a typical character; yet few have any adequate conception of how fully this was the case. It has doubtless been observed by many that the apostles, particularly Paul, in instructing the Christian Church, frequently refer to some striking features of type and antitype in the Jewish and Christian dispensations. But a closer attention to the Apostle's teachings will show that he does not only make use of a few illustrations drawn from the Jewish economy, but that in his close reasonings he calls up the whole Jewish system as divinely instituted (ignoring entirely the "traditions of the elders," which were no part of that system), and shows that in all its features it was typical of the then dawning Christian dispensation, mapping out most clearly the course of the Christian Church in the Gospel age, as well as pointing out its glorious work in the Millennial age.

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Many presume that the Jewish and Christian ages are really one, and that God has been selecting the Christian Church from the very beginning of human existence. This is a serious mistake, which beclouds and hinders the correct and clear apprehension of many truths. Jesus was the head

and forerunner of the Christian Church, which is his body (*Eph. 5:23; Col. 1:24*); consequently none preceded him as members of the Church. Had any preceded him, he could not properly be styled the **forerunner**. The "high calling" to become joint-sacrificers, and finally joint-heirs with him, was not made known in other ages. (*Eph. 3:2,5,6*) Good men who lived and died prior to the **actual payment** of our ransom by the precious blood knew nothing of this "high calling." And since the gifts and callings of God are unmerited favors, no injustice is done to those of other ages, in not offering them the same favor. The call and favor to those of past ages, as they will also be to those of the coming age, were to earthly honors, and earthly glory, and everlasting life as earthly (human) beings; while the call and favor of the Gospel age are to heavenly honors and glory, to a **change of nature** from human to divine, and to power, honor and dominion in heaven and in earth, as joint-heirs and co-workers with Christ. And since the Church thus called out, separated from the world, and developed during this age, is in the age to come to be the agent of Jehovah in the full execution of his great plan of the ages--a plan which compasses the interests not only of humanity, but of all creatures in heaven and in earth--wonderful have been the preparations made in the ages past for their training and instruction. And no less wonderful has been the care with which these, called to be **heirs** of divine glory, have during this age been trained, disciplined, guided and protected through the long, difficult, narrow way, first opened up by

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their Lord and Forerunner, in whose footprints they are directed to tread--as he set the example. *1 Pet. 2:21*

Our Lord spent the three and a half years of his ministry in gathering out from Israel, and in training and instructing, the few disciples who should form the nucleus of the Christian Church. When about to leave them alone in the world he gave them the promise of the holy Spirit, which, during the entire age, should guide the Church into all truth, and show them things to come, and bring freshly to remembrance what he had taught--which promise began to be verified at Pentecost. It is also written that the angels are all ministering spirits sent forth to minister to these heirs of this great salvation (*Heb. 1:14*), and that our Lord's special care is over them, even to the end of the age. (*Matt. 28:20*) All the writings of the apostles are addressed to the Church, and not to the world, as many seem to think; and

they are full of **special** instructions, encouragements and exhortations, needful only to the saints who during this age are walking in the narrow way. And our Lord's revelation, which God gave him after he had passed into glory, he sent and signified [**sign**-ified--told in signs, symbols, etc.] to his Church, through his servant John. (*Rev. 1:1*) We are also told that the prophecies given aforetime by holy men of old were given, not for themselves, nor for others of their day and age, but exclusively for the instruction of the Christian Church. *1 Pet. 1:12*

In this chapter we purpose to show that the whole Jewish nation, during that entire age, was unwittingly engaged, under God's direction, in furnishing for our instruction a typical view of the entire plan of salvation in all its workings, even as we have just seen its Jubilees pointing out the final consummation of the plan in the blessing of all the families of the earth. It is by our drawing upon this storehouse

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of truth, so abundantly and specially provided for the Church, that the Spirit of God feeds us and leads us gradually into a more and more nearly complete understanding of his plan, as rapidly as that knowledge becomes needful to us. And from this great storehouse God is now supplying much of the special light and food needful to us in this "harvest" time at the consummation of the age. Since such has been God's care and abundant provision for the Christian Church above all other people of past and future ages, how important in his estimation must that knowledge be to us, and how eagerly should we avail ourselves of it.

While we will not in this chapter or volume enter into a **detailed** examination of the typical features of God's dealings with Israel, as set forth in the Tabernacle, and Temple, and ordinances and sacrifices, etc., we do now invite close attention to some of the marked and prominent outlines of **correspondency** between the Jewish and Christian dispensations as type and antitype; for all that the Christian Church actually experiences and accomplishes, the Jewish Church prefigured. And many of these features of correspondency are parallel not only in character, but also in their relative **time** of occurrence. Even in their national history, and in the history of many particular individuals of that nation, we find correspondencies marked by the Scriptures. Some of these, Christian thinkers have long noticed, and others have been entirely overlooked. Here a beautiful

and fruitful field of thought and study opens before us.

Paul designates the Jewish Church "Israel after the flesh," and the Christian Church "**The** Israel of God." (*1 Cor. 10:18; Gal. 6:16*) We may therefore properly designate them Fleshly Israel and Spiritual Israel. The higher plane of the spiritual house is also pointed out by the Apostle when he describes Fleshly Israel as a house [family] of **servants**, and

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Spiritual Israel as a house of **sons**. (*Heb. 3:5,6; Rom. 8:14*)

The fleshly house was the honored servants of the spiritual house in various ways, but chiefly in that they unconsciously, under God's arrangement, furnished pantomime illustrations of spiritual things, which, if studied and heeded, greatly bless and enlighten the house of sons.

In both cases there have been a Nominal Israel and a Real Israel, in God's estimation, though to men they have appeared as one; the nominal and the real not being clearly distinguishable until the end or harvest time of their respective ages, when the truth then due and brought to light accomplishes the separation, and makes manifest which are of the real and which of the merely nominal Israel. Of the fleshly house Paul said, "They are not all Israel which are [nominally] of Israel" (*Rom. 9:6*); and our Lord recognized the same fact when of Nathaniel he said, "Behold an Israelite **indeed**, in whom is no guile," and also when in the time of harvest he separated the real from the nominal, and called the former valuable wheat, and the latter mere chaff--though, comparatively, the wheat was only a handful, and the chaff included nearly all of that nation. In a similar proportion, and under a similar figure, the nominal and the real members of Spiritual Israel of the Gospel age are pointed out; and their separation, too, is in the time of harvest--in the end of the Gospel age. Then only the wheat--a comparatively small number, a "little flock"--will be separated from the masses of nominal Spiritual Israel, while the great majority, being tares and not real wheat, will be rejected as unworthy of the chief favor to which they were called, and will not be counted among the Lord's jewels.

Rom. 9:27; 11:5; Luke 12:32; Matt. 3:12; 13:24-40

The head of the fleshly house was Jacob, surnamed Israel (a prince); and through his **twelve** sons he founded the house which bore his name, the House of Jacob, the House of **Israel**.

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So with the Spiritual House: its founder, Christ, established it through the **twelve** apostles; and this house also bears the name of its founder--The Church of Christ. In point of time, God called Fleshly Israel first; but in point of favor, and in time of realization, Spiritual Israel comes first. Thus the first becomes last, and the last first. (*Luke 13:30*) The Scriptures clearly mark these two houses of Israel as being the fleshly seed of Abraham and the spiritual seed of Jehovah--the Heavenly Father whom Abraham typified.

Some are blinded to important truths by the supposition that the expression, "both the houses of Israel," refers to the two divisions of Fleshly Israel, after the split in the days of Solomon's son, Rehoboam. Such need only be reminded that after the captivity in Babylon, upon their restoration to Palestine, all Israelites of all the tribes then captives in all the universal domain of Medo-Persia, including the land of Syria or Babylonia, were given liberty to return to their own land if they chose. (*Ezra 1:1-4*) Many of the faithful Israelites of **all** the tribes, who had respect to the promises of God associated with the holy land and the holy city, returned to the various cities of Palestine. The tribe of Judah, the principal tribe, in which was vested the kingly office, and in whose territory Jerusalem, the chief city, was located, naturally took a leading part in its rebuilding; but after that return from Babylon, Israel was no more a divided nation, but dwelt together as at first, as one people, and were known by the one original name, Israel. See *Neh. 11:1,20; Ezra 2:70*.

This is further emphasized in the New Testament. The Lord and the apostles speak of Fleshly Israel as **one**. Paul says that **Israel** sought, but that only a "remnant" was found worthy. (*Rom. 10:1-3; 9:27; 11:5-12,20-25; Acts 26:7*) Our Lord said that he was "sent to [all] the lost sheep of the [one] house of Israel"; yet when he would not permit his disciples to go outside of Palestine to seek them (*Matt. 10:5,6; 15:24*),

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it is evident that those living in Palestine represented **all** Israel. Peter, too, speaks of fleshly Israel as one house; and addressing the people at Jerusalem he said, "Let all the house of Israel know," etc. James also speaks of the twelve tribes as one people. (*Acts 2:36; Jas. 1:1*) Many of all the tribes dwelt in Palestine, and many of all the tribes dwelt in surrounding nations. Thus Paul met and preached

to Israelites in nearly every city which he visited in Asia Minor and Italy, but they were always recognized as one nation, spiritual Israel being the only other Israel.

God has made special covenants or promises to both these houses of Israel. The promises to the fleshly house were all **earthly**, while those to the spiritual house are all **heavenly**. Though the promises to the fleshly house were (and still are) grand and precious, the promises to the spiritual house are characterized as "better promises," and "**exceeding** great and precious promises." (*Heb. 8:6; 2 Pet. 1:4*) To the fleshly house it was said, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests, and a holy nation." And though all Israel answered and said, "All that the Lord hath spoken we will do" (*Exod. 19:5-8*), and then failed to keep their covenant, yet the faithful among them, who earnestly endeavored in their weakness to keep it, will in the Millennial age be "princes in all the **earth**," members of the earthly phase of the Kingdom of God. See Vol. I, chapter xiv.

To the spiritual house, on the contrary, it is said, "Ye are built up a **spiritual house**, a holy priesthood, to offer up sacrifices* acceptable to God by Jesus Christ....Ye are a chosen

*The word **spiritual** before sacrifices in this text (*verse 5*) is omitted in the oldest Greek manuscript--the Sinaitic. The correctness of this omission is evident when we reflect that not spiritual things are sacrificed, but earthly or human privileges, rights, etc.

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generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light; which in time past were not a people, but are **now** THE PEOPLE OF GOD." *1 Pet. 2:5,9,10*

Fleshly Israel had by God's appointment a Tabernacle made with hands, which was typical both in itself and in all its services. (*Heb. 9:1,2,9,10*) But Spiritual Israel has "the **true** [the antitypical] Tabernacle, which the Lord pitched and not man." (*Heb. 8:2*) For the services of the typical Tabernacle a typical priesthood was ordained, of which Aaron was the head, which offered typical sacrifices for the sins of the typical people, and accomplished a typical cleansing or justification each year. The antitypical Tabernacle has its priesthood, which offers up better sacrifices (*Heb. 9:23*),

which actually and forever cancel the sins of the whole world. And of this priesthood our Lord Jesus is the head priest--the High Priest of our profession [or order]--the Church which is his body being the under-priests. The entire nominal church is not this priesthood--but the true Church, the faithful in Christ Jesus, who follow the footsteps of our great High Priest in sacrifice.

Another marked feature of this correspondency as type and antitype, noted in the Scriptures, is that both the houses of Israel (fleshly and spiritual) were carried away captives into Babylon. This will be more clearly seen when in a succeeding chapter we come to view "Babylon the Great, the Mother of Harlots." (*Rev. 17:5,6*) We merely notice here the correspondency. Fleshly Israel was taken captive into literal Babylon, which was built upon the literal river Euphrates, while in the Gospel age mystic or figurative Babylon, which carried away captive Spiritual Israel, is portrayed as sitting upon the mystic Euphrates. In the type, the golden vessels of the Temple were carried

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away and profaned by literal Babylon: in the antitype, the precious, divine (golden) truths, pertaining to the service of the true Temple, the Church (*1 Cor. 3:16,17; Rev. 3:12*), were far removed from their proper places, perverted and misapplied by mystic Babylon. Literal Babylon being built upon the river Euphrates, which materially contributed to its wealth and resources, its overthrow was accomplished by the turning aside of those waters. So mystic Babylon sits upon, is supported by, many waters (peoples, nations), and its fall is predicted, through the turning aside of its supporters and sustainers, the people. *Rev. 16:12*

TIME PARALLELS

Measuring

Shadow and Substance--Type and Antitype

We now come to the consideration of that most wonderful feature of this typical correspondency, viz., the time element, which in every instance sustains and corroborates the dates indicated by the Jubilees, the Chronology, and the foretold close of Gentile Times. And it is for this purpose particularly that this subject is here introduced--that the

force of this wonderful parallelism may increase and confirm the faith of God's children in the time element of his plan, as it was evidently intended to do. *Heb. 9:9,23; 10:1*

Of all the prophecies and time-proofs there is none more striking and convincing than this one. The lesson it teaches is startling because of its very simplicity, and carries conviction to the hearts of the humble. Not only were Fleshly Israel and its ceremonies typical, but the Jewish **age** was typical of the Gospel **age**. They are of exactly the same length, and correspond to each other; so that, seeing and

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appreciating the Jewish age, its length, and the peculiarities of its harvest or close, we may know the exact length of the Gospel age, its antitype, and may understand what to look for, and when, in the harvest of the Gospel age. But let us now proceed to show this; for though we might take it for granted on general principles, and say that as the various features of the Jewish system correspond to those of the Gospel age, so too the **time** should correspond, yet God has not left us thus to **infer this**, but has clearly though indirectly told us so.

Paul tells us that God has cast off the fleshly house from favor, during the time of the selection of the spiritual house; and that when the spiritual house has been selected, then God's favor will return to the fleshly house. He says: "I would not, brethren [brethren of the Church, or spiritual Israel], that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel [natural, or fleshly] **until** the fulness of the Gentiles* be come in. As it is written: There shall come out of Zion the [promised] Deliverer [the Christ--our Lord, the head, and the remnants or faithful few, of both the nominal houses of Israel, which shall compose his body, the Church] and shall turn away ungodliness from Jacob. And so all Israel shall be saved (for this is my covenant unto

*None should confound this "Fulness of [or, from out of] the Gentiles" with the "Times of the Gentiles," mentioned heretofore. The "Times of the Gentiles," as has been shown, is the period of time during which the Gentiles are permitted to rule the world; while the "Fulness of the Gentiles" refers to the **full number** to be selected out from among the Gentiles, to complete the Gospel Church--who, with the "remnant" selected from among the Israelites (which would include the apostles), shall constitute the Church of Christ, the Holy Nation, the Royal Priesthood, the Kingdom of God, to whom the kingdom and dominion of earth shall be committed.

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them) **when I shall take away their sins**. As concerning the gospel [the high calling of this age], they are enemies [cast off] for your sakes [that you may have the preference and inherit the choicest, the spiritual parts of the promises]; but as touching the election [by which they were chosen to receive special earthly favors from God, promised to their father Abraham and his natural seed], they are beloved for the fathers' sakes; for the gifts and calling of God are not things to be repented of." What God has promised is sure of fulfilment. Knowing the end from the beginning, Jehovah never made a covenant which he would need or wish to break.

In this prophecy the Apostle gives an intimation of the length of the Gospel age, by showing that it began with the casting off of Fleshly Israel, and that it will end with their restoration to favor. Placing the statements of Paul and Peter (*Rom. 11:27* and *Acts 3:19-21*) together, we learn that the time for the return of favor to Israel will be in the beginning of the Times of Restitution, at the second advent of our Lord. Paul says the return of favor to that people will be when God shall **take away their sins**, which Peter says he will do in the times of refreshing or restitution which shall come when our Lord comes the second time, when the heavens no longer retain him.

The date of our Lord's second advent, and the dawn of the Times of Restitution, we have already shown to be A.D. 1874. We should expect, therefore, to see some marks of God's returning favor to Fleshly Israel shortly after A.D. 1874, as one of the first features of restitution work. And, surely enough, we do see favor beginning to return to them. And every fresh evidence of the removal of Israel's blindness, and of divine favor toward them, is, when measured by the Apostle's words, a fresh proof that the Gospel age is closing and that the "little flock" is about complete. But we

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have further proof which furnishes us with the **exact date** when favor should begin to return to Israel. Thus far we have merely seen that the measure of Fleshly Israel's **cast off** condition is the measure of the time of **special** favor to others, for the calling of other people (Gentiles) to be joint-heirs with Christ, which call ends **in** the beginning of the Times of Restitution; but not (other prophecies show) **at** the

very beginning of it.

But pause a moment--let there be no misunderstanding on this point: When the **call** to the high privilege of becoming members of the Church, the bride and joint-heir of Christ, ceases, it by no means signifies that all of those already called are sure to be counted worthy, and therefore to be chosen; for "Many are **called**, but few are **chosen**," because only a few of the called ones comply with the conditions of the call. Nor does it imply that those not thereafter called to that "high calling" will be offered no other favors. The fact is, that when this "high calling" ceases, it is because the great Designer of the plan of the ages has almost completed **that part** of his plan intended to be accomplished in the Gospel age--viz.: the selection of the Gospel Church, the bride of Christ. All men were not called to that high honor. We are specially informed that God's design was to select for this purpose only a limited number, a "little flock," as compared with the mass of mankind. After enough have been called and the time for calling ends and it is no longer proper to extend **this** call to others, it will still be possible for those already called, who have accepted the call, to make their calling and election sure, by faithfulness to their covenant of entire consecration to God, even unto death; and it will still be possible for these to fail of so doing. This call, which must end when enough have been invited from which to complete the favored "little flock," the body of Christ, is far from being the limit of God's love and favor

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and calling. Its end will merely close the heavenly or "high calling." For where this call ends, where this door of opportunity and favor closes, another door begins to swing open--the door of opportunity to enter the highway of holiness, and to go up thereon--not to the divine nature, to which the Gospel Church was called, but to everlasting life and perfection as human beings. See Vol. I, chapters x and xi.

But now for the **exact date** of the return of favor to Israel, which marks the exact end of the heavenly **call**--from which date Israel will begin gradually to see, and to have increasing evidences of returning divine favor, and from which date also God's call to heavenly honors will cease, and only these already called will be privileged to win that prize by faithfulness to the close of life:

Fleshly Israel, like Spiritual Israel, was called of God to be his peculiar people, a peculiar treasure unto him above

all other people (the one an earthly treasure, and a type of the other, which is a heavenly treasure). Separated from the world, they were the recipients of special favor from God for eighteen hundred and forty-five (1845) years. This period began with the beginning of their **national life**, at the death of Jacob, the last of the patriarchs, when they were first recognized as a nation, and called "The Twelve Tribes of Israel," a national name. See *Gen. 49:28; 46:3; Deut. 26:5*. These eighteen hundred and forty-five years of national life and favor ended with their rejection of Messiah-- A.D. 33--when, five days before his crucifixion, he presented himself to them as their king, and, not being received, declared, "**Your house is left unto you desolate.**" (*Matt. 23:38*) This, the end of their favor, was the point of their fall, which continued for thirty-seven (37) years, and ended A.D. 70 in the total destruction of their national polity, as well as of their city, temple, etc. It should be noted, however,

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that God continued his favor to individuals of that nation, after the nation, as a nation, had been cut off; for the gospel call was **confined** to individuals of that nation for three and a half years after Pentecost, after the death of Christ--not reaching Cornelius, the first Gentile so favored (*Acts 10*), until that time. This was the full end of the seventy weeks of favor promised through Daniel, as it had been written, "He shall confirm the covenant with many for one week." That seventieth week of years began at our Lord's baptism; his cross, as predicted, marked its middle; and favor was confined to Fleshly Israel until its close.

During their long period (1845 years) of national favor, during which other nations were ignored, Israel had chastisements and blessings combined. But even their chastisements for sins were evidences and elements of God's favor and fatherly care over them. He sent trouble upon them, and frequently allowed them to be carried away into captivity, when they forgot and disobeyed him; yet when they repented and cried unto the Lord he always heard and delivered them. The entire history of that people, as recorded in Exodus, Joshua, Judges, Chronicles and Samuel, attests the fact that God did not long hide his face from them, and that his ear was ever open unto their repentant cry--down to the day their house was left desolate. Even on that day, God was forgiving them more than ever, and had sent them the long-promised Messiah, the Deliverer, in the person of our Lord, his Son. The unfitness of that nation longer to be

his special treasure, or in any measure to represent God's Kingdom on earth, was manifested in their rejection of the holy, harmless, undefiled one, and their desire of a murderer in his stead.

Thus, because of their unfitness, the day of their greatest favor became the day of their rejection and fall from favor.

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And the great favor of becoming joint-inheritors with Messiah, which Israel, except the faithful "**remnant**" (*Isa. 1:9; 10:22,23; Rom. 9:28,29; 11:5*), thus missed by their blindness and hardness of heart, was offered to believing Gentiles: not to Gentile nations, but to justified believers of every nation--though the favor was at first, for three and a half years, confined exclusively to believers of the nation of Israel. Blinded as a people by national prejudices, the great prize which they were offered first, but of which they were unworthy, goes to a holy nation, a peculiar people, composed of a worthy "remnant" of their nation, with others called out from Gentile nations, whom in their arrogant pride they once despised as "dogs." And God's promised favor will not return to them as a people, to remove their blindness, and to lead them as a first-fruits of the nations into earthly blessings, **until** the full number of the "peculiar people" have been called from the Gentiles--**until** the fulness of the Gentiles be come into this higher favor.

Thus, as Paul declared (*Rom. 11:7*), Fleshly Israel did not obtain that for which they sought, viz., the chief favor. Supposing the chief favor to be the earthly blessings, and in their pride of heart claiming that chief blessing as their natural birthright, and as further merited by their works, they blindly stumbled over and rejected it as a **favor** through Christ. As David had foretold, their table--so bountifully spread with the rich promises and blessings offered them **through Christ**--became "a snare, and a trap, and a stumbling block, and a recompense unto them," because of their hardness of heart. (*Rom. 11:9,10; Psa. 69:22-28*) Christ, who came to redeem and who would have exalted them to a position of glory beyond their ability to desire or imagine, was to their pride "a stone of stumbling and a rock of offense." *Rom. 9:32,33; Isa. 8:14*

Yet the blindness of Israel was only a "blindness in part," and not a total loss of sight; for the testimony of the Law, the prophets and the apostles was open to all, whether Jew or Gentile; and during the Gospel age any Jew who would resolutely brush away the films of prejudice and pride, and humbly and thankfully accept the favor of God with his Gentile brother, might do so. Yet few have ever been able to do so; and no **favor** will be granted, and no **special** effort to convince them as a nation of the truth, or to overcome their prejudices, will be exerted, until the fulness of the Gentiles has come in; or, in other words, until Spiritual Israel is complete.

Since their rejection of Messiah--since their house was left desolate--Israel has had no marks of God's favor. Even Jews themselves must admit that their tears and groans and prayers have gone unanswered; and, as foretold by their prophets, they have been "a by-word and a hissing" unto all nations. Though formerly God heard their prayers, and marked their tears, and returned them to their own land, and continually favored them, since then he heeds them not and shows them **no favor**. Since they said, "His blood be upon us and upon our children," theirs has been one continuous chastisement: they have been scattered and persecuted among all nations, as foretold. These are the facts as all may read them on the pages of history. Now let us turn to the prophets and see how particularly these facts were foretold, and what the same prophets have to say concerning their future.

Through the prophet *Jeremiah (chapter xvi)*, after telling Israel how they had forsaken him, the Lord says: "Therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers; and there shall ye serve other Gods [rulers] day and night, where I **will not show you favor.**" (*Verses 9-13*) These days came when they rejected

Messiah. How literally this threat has been fulfilled all may judge, and they themselves must admit. This prophecy cannot refer to any of their previous captivities to surrounding nations--Syria, Babylon, etc. Such an inference is guarded against in the expression, "Into a land which ye know not, **neither ye nor your fathers.**" Abraham came from Ur of the Chaldees--Babylonia--and Jacob from Syria. (*Deut. 26:5*) Israel's dispersion among all nations since the close of their 1845 years of favor, and no other of their captivities, fits this pointed expression--a land which **ye** and your fathers have not known. So then this, together with the **no favor**, positively marks this prophecy as relating to Israel's present dispersion among all nations.

But though he cast them off from all favor for a while, God will not leave them cast off forever, but says--*Jer. 16:13-15*: "Behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north [Russia, where nearly one half of the Hebrew race resides], and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers."

We might multiply quotations from the prophets and apostles concerning the final return of God's favor to Jacob, or Israel after the flesh, after the selection of the full number for "the body of Christ" from the Gentiles, but the student can do so by the use of a Concordance or a Reference Bible. Among the very pointed references to this favor to be restored to Israel, in the New Testament, is that by James, *Acts 15:14-16*, and by Paul, *Rom. 11:26*. But first, they must drink the very last dregs of their chastisement; and thus it is expressed in this remarkable prophecy (*verse 18*): "And first [before the favor will come] I will recompense

their iniquity and their sin **double**." The Hebrew word here rendered "double" is **mishneh**, and signifies a second portion, a repetition. Thus understood, the Prophet's declaration is, that from the time of their being cast off from all favor until the time of their return to favor would be a repetition, or **duplication in time**, of their previous history, during which time they had enjoyed divine favor.

As shown in the accompanying diagram, the period of their favor, from the commencement of their national existence at the death of Jacob, down to the end of that favor at the death of Christ, A.D. 33, was eighteen hundred and forty-five (1845) years; and there their "double" (**mishneh**)--the repetition or duplication of the same length of time, eighteen hundred and forty-five (1845) years, **without favor**--began. Eighteen hundred and forty-five years since A.D. 33 shows A.D. 1878 to be the end of their period of disfavor. $A.D. 33 \text{ plus } 1845 = A.D. 1878$.

All these prophetic points in the past are clearly marked, and we should expect some evidence of God's returning favor to Fleshly Israel ("Jacob") in or about A.D. 1878. This we do find, in the fact that the Jew is now permitted privileges in Palestine denied him for centuries past. And it was in that very year--1878 A.D., when their "**double**" was full, and God's favor was due to return to that people--that the "Berlin Congress of Nations" was held, in which Lord Beaconsfield (a Jew), then Prime Minister of England, was the central figure and took the leading part. There England assumed a general protectorate over the Asiatic provinces of Turkey, among which is Palestine; and the Turkish government amended its laws relating to aliens, which greatly ameliorated the condition of the Jews then residing in Palestine, as well as partially opened the door for others to locate there, with the privilege of holding real estate. Previously, the Jew was but "a dog," to be cuffed, kicked and

“BOTH THE HOUSES OF ISRAEL”

—TIME PARALLELS—

<p>JEWISH FAVOR, WAITING FOR THE KINGDOM 1845 + 3½ YEARS</p>	<p>PERIOD OF THE NATIONAL EXISTENCE OF THE CHILDREN OF JACOB, SURNAMED ISRAEL. DATING FROM THE DEATH OF THE PATRIARCH JACOB</p>	<p>B.C. 1813</p>	<p>A.D. 33</p>	<p>PERIOD OF CHRISTIAN FAVOR AND HIGH CALLING TO BELIEVERS, DATING FROM MESSIAH'S DEATH TO THE REJECTION AND FALL OF BABYLON</p>	<p>CHRISTIAN FAVOR, WAITING FOR THE KINGDOM DURING JEWISH “DOUBLE” — 1845 + 3½ YEARS</p>
	<p>70TH WEEK</p>	<p>A.D. 29</p>	<p>A.D. 1874</p>		
	<p>† THE KING CAME IN †</p>	<p>A.D. 33</p>	<p>A.D. 1878</p>		
<p>JEWISH HARVEST 3½ + 3½ + 33 = 40 YEARS</p>	<p>ISRAEL FALLS — DAYS OF VENGEANCE — LUKE 21:22 — A TIME OF TROUBLE AND FINAL OVERTHROW</p>	<p>A.D. 36</p>	<p>A.D. 1881</p>	<p>BABYLON FALLS — DAYS OF VENGEANCE — DAN. 12:1 — “A TIME OF TROUBLE SUCH AS WAS NOT SINCE THERE WAS A NATION”</p>	<p>CHRISTIAN HARVEST 3½ + 3½ + 33 = 40 YEARS</p>

⁶Ibid.

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abused by his Mohammedan ruler, and was denied the most ordinary privileges of existence, in the land sacred to him with memories of the past, and with promises touching the future.

At the same time that the door to Palestine thus opened before them, a fierce persecution arose in Roumania and Germany, and specially in Russia, where it still continues--increasingly. By one regulation after another they have been despoiled of rights and privileges by these governments, as well as mobbed by their neighbors, until they are being compelled to leave in large numbers. But this persecution is doubtless a favor also, as it will tend, and has already tended, to cause them to look toward Jerusalem and the covenants, and to remind them that they are heirs of certain rich earthly promises.

But we must remember that the year A.D. 1878 was but the turning point of returning favor to Fleshly Israel. We have already learned, from our study of "The Times of the Gentiles," that Jerusalem and its people will continue to be trodden down--controlled and oppressed by the Gentiles--"until the Times of the Gentiles be fulfilled," and hence, though favor was due and began in A.D. 1878, the Jew will not be received back into **full favor** until after 1915. Thus their rise again to favor will be gradual, as was their fall from it. It is remarkable, too, that these two periods of their falling and rising are of exactly the same length--the falling was gradual, with increasing momentum, for **thirty-seven** years, from A.D. 33, where their national favor ceased, to A.D. 70, where their national existence ended, the land was desolated and Jerusalem totally destroyed. History thus marks the beginning and ending of their fall, while prophecy marks both ends of their rising--1878 and 1915--showing an exact parallel of thirty-seven years. This is a

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further part of their **mishneh** ("double") mentioned by the prophet.

Though the turning points of the Jewish and Gospel ages are thus clearly marked at A.D. 33 and A.D. 1878 respectively, by Israel's rejection and returning favor, yet the work of each of these ages laps over upon the age succeeding it. Thus the turning point of the Jewish age being reached,

their age thereafter was **lapped** upon by the opening Gospel age, just as their returning favor, which is one of the opening features of the Millennial age, laps over upon the close or harvest of the Gospel age. For thirty-seven years (from A.D. 33, the end of their national favor, to A.D. 70, their complete overthrow) Israel, except the faithful remnant, was falling, and the believing Gentiles were rising--the Jewish age was ending and the Gospel age was beginning; and for thirty-seven years (from A.D. 1878 to A.D. 1915) the Gospel age is ending, and woes are preparing and coming upon so-called Christendom, except the faithful remnant, while the restitution work for Israel and all people is preparing. That is to say, the dates A.D. 33 and A.D. 1878 mark when the work of the respective new ages began, though the work of harvesting the preceding age, and destroying the refuse, was allowed to continue thirty-seven years into the new, in both cases. Thus the lap of the dispensations, as well as the end-marks of each, is clearly defined.

A double work belongs to each of these lapping periods: the pulling down of the old and the establishment of the new arrangement or dispensation. And as the Jewish age and people were but the types or shadows, we must expect the results here to be much more extensive than there; and so we shall find them. This twofold work is shown in the statement of the prophet Isaiah--"For (1) the day of vengeance is in my heart, and (2) the year of my redeemed is come." *Isa. 63:4*

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Nor is it a cunningly devised correspondency, arranged to suit the facts; for many of these parallels, and other truths, were seen from prophecy, and were preached as here presented, several years prior to A.D. 1878--that year being announced as the time of returning favor to Israel, before it came, and before any event marked it so. The author of this volume published these conclusions drawn from Scripture, in pamphlet form, in the spring of A.D. 1877.

The testimony could scarcely be stronger, and yet be kept secret until the present **due time** for knowledge to be increased, and for the wise [in truly heavenly teaching] to understand. The exact year of Israel's rejection--yes, even the very day--we know; that they were to have a **mishneh** or double, the Prophet explicitly declares; that this parallel period is eighteen hundred and forty-five years long, and that it ended A.D. 1878, we have shown clearly, we think; and that it was marked by favor is an indisputable fact. And bear in mind, too, that it is since the end of their

"double" that Prof. Delitzsch has published his Hebrew translation of the New Testament, which is already in the hands of thousands of Hebrews and awakening much interest. And further, remember that the greatest Christian movement among the Hebrews since the days of the apostles, headed by Rabinowitsch and others, is now in progress in Russia. And it had its start about as long a time after A.D. 1878, where Israel's "**double**" ended, as the time of the awakening among the Gentiles was after Israel's rejection in A.D. 33.

Now call to mind the Apostle's words which show clearly that they were cast off from divine favor, and from EARTHLY COVENANTS, STILL THEIRS, **until** the fulness or complete number from the Gentiles has come in--until the **end of the Gospel call**--and then you will see that 1878 is a marked date, of deep interest to Spiritual Israel--no less important than to Fleshly Israel.

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However, as none but our Lord Jesus knew the import of the end of the Law age and the beginning of the Gospel age (even the apostles knew only in part and saw dimly until after Pentecost), so we can now expect only the body of Christ, anointed with the same spirit, to see clearly the ending of the Gospel age and its weighty import. The poor Jews and many professed Christians do not even yet know of the great dispensational change which occurred at the first advent--the ending of the Jewish age and the opening of the Gospel age. And likewise now, few know, or will come to know, until outward evidences prove it to their natural sight, that we are now in the end or "harvest" of the Gospel age, and that A.D. 1878 marked so important a point as it did. Nor was it intended that others than the faithful few should see and know, and not be in darkness with the world--"To **you** it is given to know," said our Lord.

But some perhaps may say, Though Jeremiah was truly a prophet of the Lord, whose testimony as to the "**mishneh**" or duplication of Israel's experiences should be respected, we should consider the evidence still stronger if another prophet had mentioned the same thing. To such we reply that the statement of one reliable prophet is good and sufficient ground for faith, and that many of the notable proofs at the first advent were foretold by only a single prophet; nevertheless, God, who is rich in mercy and very pitiful, considered our weakness of faith, and has answered the prayer of our hearts in advance, providing more than

the one testimony.

Turn now to *Zechariah's prophecy (9:9-12)*. In prophetic vision he walks beside Jesus as he rides into Jerusalem-- A.D. 33--five days before his crucifixion (*John 12:1-12*), and to the people the Prophet cries, "Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, thy king cometh unto thee! He is just, and having salvation:

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lowly, and riding upon an ass." Mark the clear fulfilment of these words--*Matt. 21:4-9,43; John 12:12-15; Luke 19:40-42*. Every item was fulfilled, even to the shouting. When the people shouted Hosanna! the Pharisees asked Jesus to rebuke them, but he refused, saying, "If these should hold their peace, the stones would immediately cry out." Why? Because it had been prophesied that there would be a shout, and every item of prophecy must be fulfilled. Let this particularity of detail in prophetic fulfilment give us confidence in the further statements of this and other prophets.

After briefly noting the evil consequences to follow a rejection of their king (*Zech. 9:10*), the Prophet, speaking for Jehovah, addresses them thus (*verse 12*): "Turn you to the stronghold [Christ], ye prisoners of hope: **even today** do I declare that I will render DOUBLE unto thee." The word double, here, is the same word used by Jeremiah--"**mishneh**" --a repetition, or another equal portion. Israel had for years been under the Roman yoke, but they were "prisoners of hope," hoping for a coming king who would deliver them and exalt them to the promised dominion of earth. Now their king, their strong tower, had come, but so meek and lowly that they in their pride of heart could not recognize him as such a deliverer. And much more they were Sin's prisoners, and this Deliverer purposed this greater release also. Our Lord had been with them three and a half years, fulfilling the Scriptures in their midst, and now came the last and final test--would they receive him, the Lord's Anointed, as their king? The foreknowledge of God, that they would reject Messiah, is shown by the Prophet's words--"Even today do I declare that I will render double unto thee."

This prophecy not only leaves no doubt about there being a double--a duplication of chastisement added to Israel's

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experience because of their rejection of Messiah--but it also marks the **exact day** when it began, and makes the conclusions drawn from Jeremiah's prophecy, and fixed by our Lord's words, "Your house is left unto you desolate," doubly strong, exact and clear.

Call to mind our Lord's words at this time and in this connection--"O Jerusalem, Jerusalem, that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold! **your house is left unto you desolate**; for I say unto you, Ye shall not see me henceforth till ye shall say [from the heart], Blessed is he that cometh in the name of the Lord." (*Matt. 23:37-39*) Also we read that on the last day of their test, "when he was come near [riding on the ass], he beheld the city and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now [henceforth] they are **hid from thine eyes**." (*Luke 19:41,42*) Thank God, now that their "double" is complete, we can see that their blindness is beginning to be turned away. And this gives joy to the saints on their own account, too, for they realize that the glorification of the Body of Christ draweth nigh.

But our loving Father, who evidently wished to settle and to establish our hearts beyond doubt, upon the small point which decides and proves so much, has sent us word concerning Israel's "**double**" by another of his most honored servants --the Prophet Isaiah.

This prophet takes his standpoint down at this end, at the time when the "double" (**mishneh**) has been fulfilled--A.D. 1878; and, addressing us who now live, he gives us God's message, saying: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her **appointed time is accomplished**, that her

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iniquity is pardoned; for she hath received of the Lord's hand DOUBLE* for all her sins." *Isa. 40:1,2*. See marginal reading.

The student of prophecy should notice that the prophets vary their standpoints of utterance, sometimes speaking of future things as future, and sometimes assuming a position future and speaking from that assumed standpoint; as, for instance, Isaiah, speaking of our Lord's birth, assumes to

stand by the manger where the babe Jesus lay, when he says, "Unto us a child **is** born, unto us a son **is** given, and the government **shall be** upon his shoulder," etc. (*Isa. 9:6*) The Book of Psalms cannot be read intelligently unless this principle be recognized. No better illustration of this principle of different prophetic standpoints can be given than the three prophecies relating to Israel's "double" already noticed. Jeremiah foretold that the days **would come** when God would scatter them among all nations, and that, when they have received "DOUBLE," he would gather them again by a more mighty display of power on their behalf than when they came out of Egyptian bondage. Zechariah speaks as though living at the time of Christ's offering himself to Israel as their king, and tells us that there, in that **very day**, their "double" began to count. Isaiah stands beside us in A.D. 1878, and calls our attention to the fact that God had a fixed or **appointed time** for favoring Israel already arranged, and that this fixed time was after a **double**, or counterpart, of their previous favor; and he tells us that we should now give to Israel this comforting message that her **double** is complete --her appointed time accomplished. It would be difficult indeed to decide which of these three prophecies is strongest or most important. They are each important, and

*The Hebrew word here translated "double" is **kephel**, which signifies **double**, in the sense of a thing having been folded in the middle.

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each would be strong alone; but combined they are a three-fold cord of wonderful strength to the humble, studious, trustful children of God.

The force of these prophetic utterances is increased when we remember that these prophets not only lived and wrote hundreds of years apart, but that they wrote things entirely contrary to Jewish expectation. Surely faithless and **slow of heart** to believe all that God has spoken by the prophets are those who cannot see in this clear and harmonious testimony the finger and dealings of God.

If any should object, that the Berlin Congress and its actions were not a sufficiently marked beginning of God's returning favor to Israel, we reply that it was a far more marked return of favor than was our Lord's action upon riding into Jerusalem a mark of disfavor. Neither, at the time of its occurrence, was recognized as a fulfilment of prophecy. And today there are thousands more who know of the fulfilment of the double than up to Pentecost knew

that the double **began** back there. Thus we see that the child that Simeon said was set for the **fall** and **rising again** of many in Israel (*Luke 2:34*) proved the **fall** or stone of stumbling to Fleshly Israel as a nation; and we have seen how, as the Head and Captain of Spiritual Israel, he is to be the Deliverer, to raise up again the fleshly house, and to restore all things after their "appointed time," their "double," is complete; and now we see the double complete and favor to Israel beginning. As we note these fulfilments of our Father's Word, our hearts may well sing,

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent Word."

While thus noting Israel's fall from favor and their consequent loss, and the cause of all this, let us not forget that in this also they foreshadowed nominal Spiritual Israel,

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and that the same prophets have foretold the stumbling and fall of **both** the houses of Israel--"He shall be for a stone of stumbling and for a rock of offense to **both** the houses of Israel." *Isa. 8:14*

Just as truly as there was a casting off and fall of nominal Fleshly Israel, as we have seen, there is also to be a casting off and fall of nominal Spiritual Israel, the nominal Gospel Church, and for similar reasons. The casting off and fall of the one are just as vividly portrayed in the Scriptures as those of the other. And just as surely, also, as a remnant of Fleshly Israel was saved from the blindness and fall through meekness and faith, even so also a similar remnant of nominal Spiritual Israel shall be saved from the blindness and fall of the nominal mass in the "harvest" or close of this age. Thus the last members of the true Church, the body of Christ, are to be separated from the nominal church--to be joined to the Head, glorified. These (the remnant selected from Fleshly Israel at its fall, and the faithful few of the Gospel age, including the living remnant at its close) alone constitute the true "Israel of God." These are the Elect--justified by faith in Christ's redemptive work, called to joint-sacrifice and joint-heirship with Christ, chosen through belief of the truth and sanctification by the spirit of truth, and faithful even unto death. With the completion of the selection of this company, in the harvest of this age, quite a commotion may be expected among the wheat and tares; for many divine favors, specially granted

because of the **faithful few**, will be withdrawn from the nominal mass, when the little flock, for whose development they were granted, has been completed.

We should expect that the order here would be, as in the typical Jewish harvest, a separating work, fulfilling the words of the Prophet, "Gather **my saints** together unto me, those that have made a covenant with me by sacrifice."

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(*Psa. 50:5*) And as A.D. 33 marked the giving over of the **nominal** Jewish house, as a system, to disfavor, disruption and overthrow, so the corresponding date, A.D. 1878, marked the beginning of the disfavor, disruption and overthrow of the **nominal** Spiritual Israel, of which we shall have more to say in succeeding chapters.

Mathematical Demonstration

Assuming that the foregoing evidence is conclusive and satisfactory, we now proceed to demonstrate chronologically: First, that the Jewish age, from the death of Jacob to where their house was left desolate when their **double** or second part began to count, was eighteen hundred and forty-five (1845) years long; and second, that the **double** ended in A.D. 1878, and favor was due to begin there--proving thus the close of the Gospel age favors.

The second point really requires no demonstration; for it being a fact that our Lord died in A.D. 33, it becomes an easy matter to add eighteen hundred and forty-five years to A.D. 33, and find the year A.D. 1878 to be the year in which favor to Israel was due to begin, provided we can prove our first proposition, that the period of Israel's waiting for the fulfilment of God's promises **under his favor** was a period of eighteen hundred and forty-five years.

The length of this period is fully set forth in the chapter on Chronology except one item, namely, the period from the death of Jacob to the coming out of Egypt. This period was rather peculiarly hidden, or covered, until recently; until it was noticed the length of the Jewish age was not known; and without it the double of it could not have been measured, even if the prophecies regarding the double had been noticed and understood. The Chronology runs smoothly until Jacob's death, but from that date until the coming out of Egypt, there is no full record. Various

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snatches here and there are given, but no connected thread by which we could surely know. It was for this reason that at this point in the table of Chronology we were compelled to look to the New Testament. There we received aid from the inspired Apostle, who gave us the connecting link. We thus learned that it was a period of four hundred and thirty (430) years from the Covenant, at the death of Terah, Abraham's father, to Israel's exodus from Egypt.

We find the hidden period between the death of Jacob and Israel's coming out of Egypt, exactly, by first calculating the period from the death of Terah to the death of Jacob, and then deducting that number of years from the four hundred and thirty years, the period from Terah's death to the exodus from Egypt. Thus:

Abraham was seventy-five (75) years old when the Covenant was made with him, at the death of Terah (*Gen. 12:4*), and Isaac was born twenty-five (25) years after. (*Gen. 21:5*) Hence--

From the Covenant to the birth of Isaac.....	25 years
From Isaac's to Jacob's birth (<i>Gen. 25:26</i>).....	60 "
From Jacob's birth to his death (<i>Gen. 47:28</i>).....	147 "
Total years from the Abrahamic Covenant	---
to Jacob's death.....	232 "

From the Covenant to the day Israel left Egypt	
(<i>Exod. 12:41</i>), at the Passover.....	430 "
From this deduct the period from the	
Covenant to Jacob's death.....	232 "
The period from Jacob's death to the Exodus,	---
therefore, was.....	198 years

Thus all difficulty relative to the length of Israel's national existence is cleared away. The hidden period from Jacob's death to the Exodus was no doubt purposely concealed, until due to be seen. To this we now add the periods presented in the Chronological Table, as follows:

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Period from Jacob's death to the Exodus.....	198 years
Israel in the wilderness.....	40 "
To the division of Canaan.....	6 "
Period of the Judges.....	450 "
" " Kings.....	513 "
" " Desolation.....	70 "
From the first year of Cyrus to A.D. 1.....	536 "
Total years from Jacob's death to our Anno Domini.....	----- 1813 "
From A.D. 1 to the crucifixion, at the Passover in the Spring of A.D. 33--full years, Jewish ecclesiastical time*.....	32 "
Total period of Israel's waiting for the kingdom, under divine favor and recognition.....	----- 1845 years

To find the measure of their **double**, when favor was due and began toward them, and when therefore it began to depart from the **nominal** Spiritual Israel, we count eighteen hundred and forty-five (1845) years from the Spring of A.D. 33, and obtain the date of the Passover, A.D. 1878. Their rising again from A.D. 1878 to A.D. 1915 (the closing of Gentile Times), under the favor of the King whom they rejected, and whom by that time they will recognize, corresponds in length with their thirty-seven years of falling, from the day their house was left **desolate**, A.D. 33, until their utter overthrow as a people, A.D. 70.

We have already examined many striking parallels between the Jewish age shadow, or type, and the Gospel age substance, or antitype, and here we have just proved another: **The length of the two ages corresponds exactly**--the Gospel Church being called **during** Israel's "**mishneh**" or double of

*The Jewish ecclesiastical year dated from the Spring; and the Passover occurred on the 15th day of the first month of each new (ecclesiastical) year.

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disfavor. And while other correspondencies are striking, especially so are the closing features of the two ages--their "harvests," their reapers, their work and the time devoted, all serve to give us clear outlines of the closing work to be accomplished in the harvest which is the end of this age. Notice carefully the correspondencies of these two harvests, as we shall briefly recapitulate:

Review of Harvest Parallels

The Jewish age ended with a "harvest," our Lord and the apostles doing the work of reaping fruit, the seed of which had been sown by Moses and the prophets. "Lift up your eyes (said Jesus), and look on the fields, for they are white already to harvest." "I send you forth to reap that whereon ye have bestowed no labor: other men labored, and ye are entered into their labors." (*John 4:35-38*) The end of the Gospel age is also called a harvest--"The harvest is the end of the world" (age). "In the time of harvest, I will say to the reapers, Gather first the tares and bind them in bundles,... but gather the wheat into my barn." *Matt. 13:39,30*

John foretold the work and effect of the Jewish harvest, saying (*Matt. 3:12*), "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat [Israelites indeed] into the garner [the Christian Church]; but he will burn up the chaff [the refuse of the nation] with unquenchable fire"--(a trouble which consumed them nationally). Here was the baptism of the holy Spirit and of fire--the holy Spirit coming upon the "Israelites indeed" at Pentecost, and the fire of trouble upon all others, during the thirty-seven years following their rejection. (*Matt. 3:11*) In that trouble Israel **as a nation** was destroyed, but not as individuals. The Revelator tells of the harvesting of this age with the sharp sickle of truth, because the **time to reap** is come, and shows a double work, part of which relates to the

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vine of the earth, as distinguished from the true vine of the Father's planting, Christ Jesus and his members or branches. (*John 15:1-6*) The harvest of this age is said to be of wheat and tares (*Matt. 13:24-30,36-39*): that of the Jewish age was called one of wheat and chaff. And as the chaff predominated largely there, the analogy and parallelism so

marked in every other feature implies that the tares will be much more abundant than the wheat in this harvest.

The Jewish harvest, in all a period of forty years, began with our Lord's ministry and ended with nominal Israel's rejection and overthrow, and the destruction of their city, accomplished by the Romans, A.D. 70. And the harvest of this age began with the presence of our Lord at the beginning of Earth's Great Jubilee, in 1874, as shown in chapter vi, and ends with the overthrow of Gentile power--A.D. 1914, likewise a period of forty years--another of the wonderful parallels of the two ages.

While the Jewish harvest began with our Lord's ministry, and God's favor departed from their nominal system three and a half years later, and was followed by thirty-seven years of trouble upon that system, yet special favor continued to individuals of that nation, and the call to the high position of joint-heirship with Christ was given to them exclusively for three and a half years after our Lord's rejection by them and of them--thus verifying the promise to Daniel (*Dan. 9:27*), that favor would be shown to his people to the full end of the seventieth week, in the midst of which Messiah was cut off. This promise was fulfilled to all the true wheat, while the **system** which held that wheat was condemned and cast off in the midst of the week. The harvesting of the wheat of the Jewish age lasted for several years, beginning with our Lord's ministry, though all the special

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favor ceased three and a half years after the death of Christ. The trouble (fire) upon that nation began to kindle early, but did not reach its terrible fury until the wheat of that nation had been about all garnered.

Similar periods are marked in the harvest of this age now closing, corresponding to the features of that harvest. The fall of A.D. 1874, where the Jubilee cycles point out that our Lord was due to be present, corresponds to the time of his baptism and anointing by the holy Spirit when he became Messiah the Prince (*Dan. 9:25*), and began his work of reaping the Jewish harvest. The Spring of A.D. 1878 (three and a half years after) corresponds to the date at which our Lord assumed the office of King, rode on the ass, cleansed the temple of its money-changers, and wept over and gave up to desolation that nominal church or kingdom; and it marks the date when the nominal church systems were "spewed out" (*Rev. 3:16*), and from which time (A.D. 1878) they are not the mouthpieces of God, nor in

any degree recognized by him. And the three and a half years following the Spring of A.D. 1878, which ended October, A.D. 1881, correspond to the three and a half years of continued favor to individual Jews in the last half of their seventieth week of favor. As in the type that date--three and a half years after the death of Christ--marked the end of all special favor to the Jew and the beginning of favor to the Gentiles, so we recognize A.D. 1881 as marking the close of the special favor to Gentiles--the close of the "high calling," or invitation to the blessings peculiar to this age--to become joint-heirs with Christ and partakers of the divine nature. And, as we have seen, this marks a great movement among the Jewish people toward Christianity, known as the "Kishenev Movement." And now trouble is impending over nominal Christendom, but the storm is stayed until the wheat is garnered, until God's messengers seal his servants

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in their foreheads (intellects) with the truth. *Rev. 7:3*

The features of this harvest corresponding to those of the Jewish harvest have been very marked also as regards the preaching done. In the first three and a half years of the Jewish harvest, the Lord and the disciples had for their special text **time**, and the fact of Messiah's **presence**. Their proclamation was, "The time is fulfilled," the Deliverer has come. (*Mark 1:15; Matt. 10:7*) So it was in this harvest also: up to A.D. 1878 the time prophecies and the fact of the Lord's presence, substantially as here presented, though less clearly, was our message. Since then the work has widened, and the view of other truths has become brighter and clearer; but the same facts and scriptures, teaching the same **time** and **presence**, stand unchallenged and incontrovertible. As the favor which was continued to individual Israelites, after their house nominal was cut off from favor, was not intended to convert and reform their **nominal church system**, nor granted in hope of changing their chaff into wheat, but was intended merely to separate and garner every grain of ripe wheat, so in this harvest the object of the continued and abounding favor (of the light of truth) of the present is not designed to convert whole sects or to work national reforms, but on the contrary to separate completely the wheat class from the tare class. They have grown together side by side for centuries, and a **pure**, all-wheat sect has been unknown; but now in the harvest the separation must come, and the strain will be terrible. It will mean, in many instances, the uprooting of earthly friendships and

the sundering of many tender ties; and the **truth** will do the separating. The Lord's prediction as to the "harvest" at the first advent will be true again in the present harvest. (See *Matt. 10:35-38; Luke 12:51-53.*) As there the truth set the father against the son, the daughter against the mother, and the mother-in-law against the daughter-in-law, so

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again, a man's foes shall oftenest be they of his own household. This cannot be avoided. They who love peace more than the truth will be tested, and they who love truth supremely will be accepted and approved as the "overcomers" --just as in the Jewish "harvest."

In the Jewish "harvest" the messengers chosen and sent forth as heralds of the King and of the Kingdom at hand were humble, untitled men, and those who opposed the message were the Chief Priests, Scribes, Pharisees and Doctors of Divinity; and as we should expect we find it here: the blindest are the leaders of the blind, who, like their Jewish types, "**Know not the time** of their visitation." *Luke 19:44*

The **presence** was one of the main points of testing there, and the **cross** was the other. John the Baptizer cried to them, "There standeth one **among you** whom ye know not." Yet only the Israelites indeed were able to realize the fact of Messiah's presence; and of these many stumbled over the cross; for though willing to accept Messiah as a Deliverer, their pride made them unwilling to receive him as **Redeemer**, also. So here, likewise, the **presence** of Christ, the "harvest" in progress, and the rejection of the nominal mass of professors, stumble many; and the great Deliverer, for whose coming and kingdom many have prayed (as did the Jews), they are unready to acknowledge. Again it is true, "There standeth one among you whom ye know not." And again the **cross** of Christ becomes a test and a stone of stumbling or trial as none could have expected; and many, many are now falling over it, saying, We will accept Christ as our **Deliverer**, but reject him as our Redeemer or Ransomer.

Surely all who will consider the matter carefully must acknowledge that the evidence that our Lord is now present (a spirit being, and hence invisible) is greater and clearer than the evidence which the Jew had of his presence in the flesh at the first advent. And not only are the prophetic evidences

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of the Lord's presence now more full, complete and numerous, but the signs of the times everywhere about us, showing the harvest work in progress, are much more apparent and convincing, to those whose eyes are anointed (**Rev. 3:18**), than were the circumstances of the first advent, when our Lord Jesus, with a handful of followers, through much opposition and under many unfavorable conditions, announced, "The **time** is FULFILLED; repent and believe the good tidings"--Messiah has come, the Messenger of the great Jehovah, to fulfil to you all the promises made to the fathers. What wonder that only the humble minded ones could accept of the humble Nazarene as the great Deliverer, or of the humble, untitled men with him as part of his chosen cabinet--as those who were to be princes under him. Only the few could see in the one who rode on the ass and wept over Jerusalem the great King of whom Zechariah had prophesied that Zion would receive him as King with shoutings of joy.

At his first advent he humbled himself, taking the form and nature of man (**Heb. 2:9,14**), thereby to accomplish our redemption by giving himself as our ransom price. He is now highly exalted, and dieth no more; and at his second advent, clothed with all power (**Phil. 2:9**), he will exalt his "body," and then **bestow** upon the world the blessing of restitution which he **purchased** for them at his first advent with his own precious blood. Remember, he is no longer flesh, but a spirit being, and will shortly change, and glorify as his members and joint-heirs, all his faithful followers.

To the Jewish house Jesus presented himself in three characters--as Bridegroom (**John 3:29**), Reaper (**John 4:35,38**) and King (**Matt. 21:5,9,4**). To the Christian house he presents himself in the same three characters. (**2 Cor. 11:2; Rev. 14:14,15; 17:14**) To the Jewish house he came as

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Bridegroom and Reaper in the beginning of their harvest (the beginning of his ministry); and just before his crucifixion he presented himself as their King, exercising kingly authority in pronouncing judgment against them, in leaving their house desolate, and in the typical act of cleansing their temple. (**Luke 19:41-46; Mark 11:15-17**) Just so it has been in this harvest: Our Lord's presence as Bridegroom and Reaper was recognized during the first three and a half years, from A.D. 1874 to A.D. 1878. Since that time it has

been emphatically manifest that the time had come in A.D. 1878 when kingly judgment should begin at the house of God. It is here that *Rev. 14:14-20* applies, and our Lord is brought to view as the Reaper **crowned**. The year A.D. 1878, being the parallel of his assuming power and authority in the type, clearly **marks the time** for the actual assuming of power as King of kings, by our present, spiritual, invisible Lord--the time of his taking to himself his great power to reign, which in the prophecy is closely associated with the resurrection of his faithful, and the beginning of the trouble and wrath upon the nations. (*Rev. 11:17,18*) Here, as in the type, judgment begins with the nominal church, in condemning to destruction the nominal **systems** (not the people), outwardly representing the true Church--"the body." Here also is the cleansing of the true temple, the true Church, the body of Christ--the consecrated class. (*1 Cor. 3:16; Rev. 3:12*) This consecrated or **temple** class in the nominal church stands related to the nominal church, as a whole, as the literal temple stood related to the holy city Jerusalem, as a whole. After the city was given up the temple was **cleansed**: so now the temple class must be cleansed: every selfish, carnal thought and all worldliness must be cast out, that the temple may be clean, the dwelling place of God's holy Spirit--the temple of the living God.

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The special work since A.D. 1878 has been the proclamation of the King's command, "Come out of her [Babylon], my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (*Rev. 18:4*) "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye [the royal Priesthood] clean, that bear the vessels of the Lord." *Isa. 52:11*

Another marked point of similarity accompanying the first and second advents is the prevailing sense of the need of a deliverer, and a widespread impression among the nations that deliverance must in some way soon come--the ideas of some even approximating the truth of the matter. But in each case only a few are able to recognize the Deliverer and enlist under his banner in the service of the truth. In the Jewish harvest, there was a going forth of many to meet the Lord when all men "were in expectation" of him (*Luke 3:15*), at the time of his birth, thirty years before his anointing as Messiah at the beginning of his ministry; and so there was a corresponding expectation and movement on the part of many (afterward called Adventists) led mainly

by a Baptist brother named William Miller, in this country, and by Mr. Wolff and others in Europe and Asia. This culminated in the year A.D. 1844, just thirty years before A.D.

1874, when Christ the Bridegroom and Reaper actually came, as shown by the Jubilee's teaching. In this we find another striking time-parallel between these ages; for those thirty years corresponded exactly to the thirty years from the birth of the babe Jesus unto Messiah the Anointed--baptized, and introduced as Bridegroom and Reaper, at the age of thirty. *Matt. 3:11; John 3:29*

In both cases there was a disappointment and a tarrying-time of thirty years, during which all slumbered, and only a few in each case awakened at the **proper** time to a realization of Messiah's presence. The great nominal mass in both

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houses fail to recognize the visitation, because overcharged and lukewarm, neglecting the command to take heed and watch. Thus will be fulfilled the prediction by the Prophet --"He shall be for a stone of stumbling and for a rock of offense to **both** the houses of Israel." (*Isa. 8:14*) The fleshly house stumbled because they had made void the law of God through giving attention to traditions (*Mark 7:9,13*), and so had not a proper conception of the manner and object of the first advent. For that reason they were unprepared to receive him in the way he did come, and so stumbled over him and his work of sacrifice. The mass of nominal spiritual Israel are now stumbling over the same rock, and for the same reason. They are blinded by the traditions of men and sectarian prejudices which hinder a proper enlightenment by the Word of God; consequently they have not a proper conception of the manner or object of the Lord's second advent. And here also the cross of Christ, the doctrine of the ransom, is becoming a test to all. It is worthy of careful notice, too, that neither house would stumble or fall over a rock not present. The Rock is now present, and nominal systems are stumbling, falling and being broken to pieces; while now, as at the first advent, the "Israelites indeed" are individually recognizing and accepting the Rock, and by climbing upon this truth are being lifted spiritually far above the stumbling, rejecting masses.

Those who have the eyes of their understanding enlightened do not stumble; but as they climb upon the Rock, from its higher standpoint they see much more clearly both the past and the future of the divine plan--some things not possible to utter, relative to the coming glory of the Church and the gala-day of earth. They who put their trust in the

Lord shall never be confounded.

The full force of this parallelism is not obtained unless it is noticed that the Jubilee cycles and the Gentile Times

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mark the periods which correspond so exactly with these in the Jewish parallels. It is not an imagination that the Jewish and Christian ages are type and antitype--the apostles and prophets testify to their correspondency. Nor do we rely merely on the parallels in proof of the harvest work of the Christian dispensation now in progress: this harvest, as already shown, is otherwise marked--both its beginning and its close. The Jubilee cycles prove that our Lord Jesus was due to be present and begin the restitution work in the fall of 1874 A.D. and the parallelism above referred to shows that date (1874) to correspond exactly with the anointing of Jesus as the Messiah, at the beginning of the Jewish "harvest," at the first advent. The "Gentile Times" prove that the present governments must all be overturned about the close of A.D. 1915; and the parallelism above shows that this period corresponds exactly with the year A.D. 70, which witnessed the completion of the downfall of the Jewish polity. A reasonable question, then, in view of all this, is, Are these time-correspondencies mere accidents, or are they of the same divine ordering which we have seen arranged the other affairs of the fleshly house as shadows of the realities of this dispensation?

No, they are not accidental: undoubtedly the same all-wise One who taught us through the Chronology that six thousand years from Adam's creation ended with A.D. 1872, and that the seventh thousand, the Millennial age, began there; who through the Jubilee cycles taught us that the Lord would be present and the Times of Restitution begin in the fall of 1874; and who through the Times of the Gentiles showed us that we must not expect these things to be done in haste, but by seemingly natural means covering a period of forty years, has in these Parallel Dispensations

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marked by Israel's "double" given us evidence which not only itself teaches clearly the Lord's presence, the harvest and the restitution (beginning with favor to fleshly Israel), but at the same time furnishes a **proof** of the correctness of the other prophetic evidences and of the Chronology. For be it distinctly noticed that if the Chronology, or any of these time-periods, be changed but one year, the beauty and force of this parallelism are destroyed. For instance,

if the Chronology be altered but one year, more or less--if we add one year, say to the period of the Kings or the Judges, or if we make it one year less--it would spoil the parallelism. If we should add one year it would make the first of Israel's periods 1846 years long, and the double or other half of it would thus be thrown **one year later**, while, on the contrary, by such a change of the Chronology the Jubilee cycles would be thrown one year earlier, i.e., A.D. 1873; and it would make the 6000 years end in A.D. 1871, while the Gentile Times would not be affected by it at all. All can see that the harmony or parallelism would thus be utterly destroyed. Or, if one year should be deducted from the chronological reckoning the confusion would be just as great, the changes to the several periods being in an opposite direction. Thus these various time prophecies corroborate each other, while the parallelism of the two dispensations clinches their testimony.

It will be noticed by those at all familiar with the calculations usually made by "Second Adventists" and others, relative to the prophetic periods, etc., that this method of dealing with these subjects is very different from theirs. They usually attempt to make all prophecies end at some **one** date. Their erroneous expectations lead them to this. They expect that a few moments will witness the entire program which will really occupy a thousand years--the Lord's coming, the resurrection, and the judgment of the world.

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And their expectation concerning those few moments is that they close by the burning up of the world. To appreciate and accept the prophecies which point out various dates for various steps in God's great plan, they would need first to understand the "Plan of the Ages" and the true manner of the Lord's second advent. But the great majority are too much blinded by their theories and prejudices to do this. Their attempts to apply prophecy to their false expectations often lead to twisting, stretching or whittling, according to the necessities of the case, in the endeavor to get all the prophecies to terminate at some one date. These friends should awake to their error in this direction; for one after another their expectations have failed, while we and they know that some of the prophecies they have used cannot be stretched into the future, but are in the past, and are now abandoned by them. They are fulfilled, but differently from what they expected, and they know it not.

On the contrary, the prophecies here presented, and those yet to be considered, are unstrained, and without

twisting or whittling. We simply present them as we find them in God's Word; and, having correct expectations from God's great "Plan of the Ages," it is easy for those seeing it clearly to note how the various prophetic chains fit to it and measure it. They mark it, some at one important point and some at another; and to such as see this much, this parallelism of the Jewish and Christian dispensations shows and proves beyond reasonable doubt the correctness of all the others.

The statement of the time-periods of God's plan, furnished in the prophecies, is very similar to an architect's specifications; and the parallels of the Jewish dispensation resemble his outline drawings. Suppose we had an architect's specifications for a house, without any drawings, and were to sit down and make a drawing from the specifications,

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and afterward should receive from the architect his outline drawings of the prospective building--if a comparison of it with our own sketch, made from the specifications, showed all the angles and measures exactly alike, we should be doubly assured as to our correct understanding of the specifications. So here, the drawing, the type or shadow of the Gospel age furnished us in the Jewish age, and the correspondence of prophecies and events with those foreshadowings, give us as strong assurance of the correctness of our conclusions as could be asked, while we still "walk by faith and not by sight."

Other prophetic testimonies yet to be examined will also be found in perfect accord with these parallels. One of them, the Days of Daniel, points out a great blessing upon the consecrated who would be living in A.D. 1875 and onward --a blessing surely being fulfilled in the grand unfolding of the truths of God's Word since that time. To him be the praise who hath called us out of darkness into his marvelous light!

Remember that the **forty years'** Jewish harvest ended October, A.D. 69, and was followed by the complete overthrow of that nation; and that likewise the forty years of the Gospel age harvest will end October, 1914, and that likewise the overthrow of "Christendom," so-called, must be expected to immediately follow. "In one hour" judgment shall come upon her. *Rev. 18:10,17,19*

The reader's attention is directed to the Table of Correspondencies following, which will well repay careful study.

"Both the Houses of Israel"
 correspondencies of the
 Mosaic and Christian Dispensations

ISRAEL AFTER THE FLESH

From the Death of Jacob to the Cross, the Period
 of Favor to the Nominal House of Servants, 1845 Years,
 Followed by the Exaltation of a Faithful Few,
 and by Casting off, Trouble and Judgments upon the
 Others

A House of Servants
1 Cor. 10:18; Rom. 9:7,8; 4:16; Heb. 3:5

Founded in Jacob's Twelve Sons

1 Kings 18:31

A Kingdom and Priesthood, A Holy Nation

Exod. 19:6

Aaron, Fleshly High-Priest

Heb. 9:7

Circumcision of the Flesh

Rom. 2:28,29

Law of Sin and Death

Rom. 8:2

Earthly Promises

Gen. 13:14-17; Acts 7:2-5

In Captivity to Literal Babylon

2 Chron. 36:20

Length of Favor 1845 Years, from Jacob's
 Death to Israel's Rejection and the Beginning
 of Spiritual Israel, A.D. 33

 The Nominal System Cast Off, A.D. 33

Matt. 23:38

37 Years in Falling, to A.D. 70

The end of the age a Harvest of 40 years

Luke 10:2,16

Presence of Christ in the Flesh as Reaper

John 4:35-38

Our Lord's Presence and the Sacrificial
 Character of His Death, the Stumbling-stone

ISRAEL AFTER THE SPIRIT

From the Death of Jesus to A.D. 1878, the Period
 of Favor to the Nominal House of Sons, 1845 Years
 Followed by the Exaltation of a Faithful Few,
 and by Casting off, Trouble and Judgments upon the
 Others

A House of Sons

Gal. 4:5,6,7,30,31; 6:15; John 1:12; Rom. 8:15

Founded in Jesus' Twelve Apostles

Rev. 21:14

A Royal Priesthood, A Holy Nation

1 Pet. 2:5,9

Jesus, the Spiritual High-Priest

Heb. 9:11

Circumcision of the Heart

Rom. 2:28,29

Law of the Spirit of Life in Christ Jesus

Rom. 8:2

"Better Promises"

Heb. 9:23; 11:40

In Captivity to Mystic Babylon

Rev. 17:5; 18:4

Length of Favor, 1845 Years, from Jesus'
 Death to the Beginning of Christ's Reign
 and the Rejection of Babylon, A.D. 1878

 The Nominal System Spewed Out, A.D. 1878

Rev. 3:16

37 Years in Falling, to A.D. 1915

The end of the age a Harvest of 40 years

Matt. 13:24-30,36-43

Spiritual Presence of Christ as Reaper

Rev. 14:14,15

Our Lord's Presence and the Sacrificial
 Character of His Death, the Stumbling-stone

He shall be for a stone of stumbling and for a rock of offence to **both the** [nominal] **houses of Israel.**" *Isa. 8:14*

THEY KNEW NOT THE TIME OF THEIR VISITATION

Luke 19:44; Matt. 24:38,39

OUR LORD PRESENTED IN THREE CHARACTERS--AS BRIDEGROOM, REAPER AND KING

John 3:29; 4:35,38; Matt. 21:5,9,4; 2 Cor. 11:2; Rev. 14:14,15; 17:14

An Advent Movement at the Time of Jesus' Birth, thirty years prior to His Advent and Anointing, as Messiah, at Baptism

Matt. 2:1-16; Acts 10:37,38

Actual presence of the Lord as Bridegroom and Reaper--October, A.D. 29

Power and Title as King Assumed three and a half years later--A.D. 33

An Advent Movement in 1844, thirty years prior to the actual time of His Presence, to Awaken and Test the Church

Matt. 25:1

Actual Presence of the Lord as Bridegroom and Reaper--October, A.D. 1874

Power and Title as King Assumed three and a half years later--A.D. 1878

FIRST WORK OF THE KING, JUDGMENT

Nominal Jewish House Rejected; Literal Temple Cleansed--***Matt. 20:18; 21:5-15; 23:37; 24:2***

Entire Destruction of Jewish Polity,

Accomplished

in 37 years After being Cast Off--or

40 years From the Beginning of the Harvest

--A.D. 70

Nominal Christian House Rejected; Spiritual Temple Cleansed--***1 Pet. 4:17; Rev. 3:16; Mal.***

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Entire Destruction of Nominal Christendom, Accomplished in 37 years After being Cast Off

--or 40 years From the Beginning of the

Harvest--A.D. 1915

STUDY VIII

ELIAS SHALL FIRST COME

How This Important Prophecy Stands Related to the Second Advent--A Partial and Typical Fulfilment in John the Baptist--The Real Fulfilment --The Vision on the Holy Mount--Remarkable Correspondencies between Elijah, the Type and the Antitypical Elijah--The Time is at Hand--The Outlook--Elijah's Successor, Elisha.

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest [i.e., or else] I come and smite the earth with a curse." *Mal. 4:5,6*

IN considering the evidences of the time being at hand for the establishment of Messiah's Kingdom in the earth, this prophecy, showing the priority of Elijah's coming, must not be overlooked.

The expression of our text is peculiar. The thought seems to be that Elijah's work will be to **turn** (i.e., convert) parents to a humble, childlike condition, and, after making them teachable as little children, to turn their hearts from error, sin and unfaithfulness, and lead them back into harmony with their "fathers"--a name given by Hebrews to their **faithful** patriarchs and prophets.

Malachi's prophecy, the last message sent by Jehovah to Israel, seems to have deeply impressed them--especially the last two chapters, which particularly refer to Messiah's coming, and to the special trials which the day of the Lord's presence would bring with it. (See *Mal. 3:1-3,13-18; 4:1-6.*) Gathering from this that the testing would be peculiar, they took comfort from the last verses quoted above, which

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promised that Elijah the prophet, who had once converted the entire nation from the worship of Baal back to the worship of God, would come again to prepare them, before this severe testing time which Messiah's coming would bring.

This prophecy was not **fulfilled** at the first advent of our Lord--neither the portion which relates to Messiah nor that

which refers to Elijah. The reference of the prophecy is evidently to the second advent; to the coming of the "Messenger of the Covenant" in glory and power; and to the testing and great trouble of the Day of the Lord at that time. However, Christ's presentation to typical Israel, and the great trouble which came upon them as a nation when they rejected him, was, as God had foreseen and intended, another shadow which further illustrated in many particulars the things presented in this prophecy. John the Immerser, in the spirit of Elijah, did a work for Israel similar to that of the Elijah promised, but failed of success; and, as a result, trouble (a curse) upon that nation followed. The real Elijah referred to by the prophet was to do a great work for the whole "earth," to prepare all mankind for the second advent; and he will for a time also fail of success, and as a result the great time of trouble (the curse) will smite the whole earth.

The coming of Elijah mentioned by the prophet is "**before**" this "great and dreadful Day of Jehovah."* And since, as we have just shown, the great Day of Jehovah began in A.D. 1874, will continue forty years, and will end with the expiration of Gentile Times in the complete overthrow of worldly and Satanic dominion in the earth, and the full investiture of Immanuel--Christ Jesus and his saints--with all power and dominion, it is important for us to show here

*See Vol. I, Chapter xv.

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that **Elijah has come**. He has failed to turn the hearts of the world to childlikeness and to the [true] wisdom of the just; and therefore the great time of trouble comes, as God foresaw and foretold. In it, God will teach mankind by severe and bitter experiences lessons they need to learn thoroughly, to prepare them to gratefully accept the Christ--Jehovah's Messenger of the New Covenant--with all the just arrangements, laws, etc., of that covenant.

At the first advent, as we have just seen, many of God's promises and plans were carried out on a small scale with one nation, Israel, as an illustration of the greater, grander realities to be accomplished at Christ's second coming. And as the miracles, cures, etc., represented the greater works of the Millennial age, and our Lord's riding on the ass as King represented his assuming the greater power, majesty and honor at the second advent as King of kings and Lord of lords, so "the **man** Christ Jesus" and his little band of disciples

represented the Lord of Glory highly exalted, associated with the saints, his bride and co-heirs, at the second advent. And **thus** John the Baptist and his disciples engaged in the same work with and under him, in attempting to convert Israel and to prepare them to receive Messiah, **represented the real Elijah** (the true Christian church), whose work has been to **attempt** the conversion of the world before the coming of Messiah to the world--the spiritual Lord of glory and King of kings. John the Immerser, in the spirit and power of Elijah, failed to reform Israel, and, as a consequence (*Matt. 17:12*), Israel rejected Jesus in the flesh, and brought upon themselves a great "**day of vengeance**," trouble and wrath. (*Luke 21:22*) So, likewise, only on the larger scale, the **real and greater Elijah** has failed to convert and prepare the world to receive the King of Glory, and now, consequently, the great day of wrath must come upon

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the world, to melt and mellow and humble and prepare all to cry out from the heart--Hosannah! Blessed is he that cometh in the name of Jehovah!

It is thus seen that the **Church in the flesh** (the Christ in the flesh, Head and body) is the Elijah or forerunner of the **Church in glory**, Jehovah's Anointed. Not the nominal church, but the really consecrated Church, which on the other side of the tomb will be the great Anointed Deliverer--these constitute the Elijah. Their mission is to reprove error and sin, and to point to the coming Kingdom of glory. Our Lord Jesus and the apostles, and all the faithful in Christ Jesus since, are of this great antitypical Elijah, prophet or teacher--the same class (Head and body) which shall shortly compose the King of Glory. The work in which the Church is now engaged is merely preliminary to its future work, so far as the reforming of the world is concerned. In its kingly office the Church shall accomplish for the world what it fails to do as the Elijah teacher.

Let us not be misunderstood: We have heretofore shown that God's plan does not extend to the converting of the world during the Gospel age. He did not intend it to do so, but merely designed the selection and trial of the Church now, and the blessing of the world through the Church, the Christ, in an age to follow this. We do not contradict this when we say that the Elijah (Christ in the flesh) **has tried** to convert the world and failed, except in bringing about partial reforms; for though God knew and foretold that our mission to the world would be largely a failure, except in

selecting a choice little flock, yet, knowing that the effort would react favorably upon ourselves, his commission to us through our Lord was to **try** to convert the world, when he said, "Go ye into all the world and preach the good tidings to every creature." Seeing that he foretold our present failure, but our future success, when he shall glorify and endue

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us with divine power, we are enabled to rejoice even while viewing the comparative failure of the past eighteen centuries, realizing that the labor of the true Elijah class has not been in vain, but has served the divine purpose in developing the true Church while bearing witness before the world--which will profit it in due time.

John the Baptist was not actually Elijah returned to earth, neither is the Church; but as it was true of John, that he did an Elijah work to Israel (*Luke 1:17*) to prepare them, and introduced the Lord in the flesh, so it is true of the Church--it does the predicted Elijah work "in the spirit and power of Elijah" to the world, and announces our Lord's second advent in almost the same words which John used at the first advent: "There standeth one among you whom ye know not; He it is who, coming after me, is superior to me."

John 1:26,27

All could not receive John's testimony nor realize that he was forerunner to the King in the flesh. Had they done so, they would have been prepared thereby to receive Jesus as their Messiah. To as many of them as could and did accept John's message and receive Christ, to these John **did do** the Elijah work. As our Lord said to them of John (*Matt. 11:14*), "If ye will **receive it**, this is the Elias which was to come"; though John and his work did not complete the prediction concerning Elijah, even as our Lord in the **flesh** did not fulfil all that was predicted of Messiah. He was, to all who could receive it, Jehovah's Anointed, even before he had finished his work of sacrifice, or had been glorified, or had come again in the exercise of the great office of Messiah or Deliverer. John, at the first advent, was really a finishing out, in a measure, of the type begun in the person and work of Elijah; and John's work at the first advent foreshadowed the closing work of the Church at the second advent. These, the feet of Christ in the flesh--the feet of Elijah--announce

the Kingdom. (*Isa. 52:7*) To those who "**can** receive it" we announce, as at hand, the reign of the Christ glorified; and likewise **to those who "can receive it"** we have pointed out the foretold antitypical Elijah. Some, probably, will not "receive it," but will still look for some one man to fulfil Malachi's predictions, and will "know not the time of their visitation" until the great day of trouble is burning as an oven.

It will be seen, then, that the failure of the Elijah (the Christ in the flesh) to convert and restore the world was as much a foreseen result as was John's failure to convert Israel. Nevertheless it will be the same Elijah class, only glorified and empowered, which will during the Millennial age bless and teach the world and restore all things, as promised by the mouth of all the holy prophets (*Acts 3:19-21*); only in the name and likeness the Elijah type ceases with our earthly career. In harmony with this were our Lord's words in reply to his disciples who asked, "Why then say the scribes that Elijah must first come?" Our Lord's answer does not attempt a full explanation of Elijah's being a type and John a continuation of the same while at the same time a shadowy fulfilment of it, etc.--things which the disciples were not then prepared to understand, and which moreover were not then due to be understood; and hence, while pointing out John's **failure** as a partial fulfilment of the prophecy, our Lord adds, "Elijah truly shall* come, and **restore all things.**" (*Matt. 17:11*) Evidently he had in mind his own glorious work of the coming age, associated with his glorified "body" which the Gospel age would select and test. He was looking beyond the veil to the Millennial age, and seeing the Elijah class caught up in the chariots of fire in power and great glory--spiritual exaltation.

 *Oldest Manuscripts omit **first**.

A **woman** is the figure used when the Church alone is referred to, separate from her Lord and Head. Separate and distinct from her Lord, the Bridegroom, she is an espoused virgin. But in this instance a man, Elijah, is the figure used, because the work prefigured is not the work of the Church separate from her Lord, but the one work of both. Our Lord was the Head and Forerunner of the Church in the flesh (the Elijah), as truly as he is Head of the Church triumphant --the Christ. Other instances in which a man is the figure used, when a **joint** work of Christ Jesus and his body, the Church, is typified, are numerous: for instance, Aaron and all his successors in the office of Chief Priest represented the Lord and the under-priests, members of his body; Melchisedec similarly represented the **whole body** in glory; so did Moses, David and Solomon. Hence the use of Elijah as a figure, in representing a **united** work of Christ and the Church, is in harmony with the Scripture usage.

In view of the class which Elijah represented, how forcibly eloquent was that "**vision**" which the Lord showed to the three disciples on the mount of transfiguration. (*Matt. 17:1-9*) It was a vision of the coming Kingdom, Peter tells us. (*2 Pet. 1:16-18*) Our Lord, transfigured, appeared radiant before their eyes, while a figure of Moses represented the Mosaic or Law Dispensation and a figure of Elijah represented the Gospel or Christian Dispensation. Both dispensations look toward and point out and speak of the sacrifice and sufferings of Christ and the glory to follow.

Before leaving this subject we will point out some features and incidents in the life of the Prophet Elijah, the type, comparing them with the history of the Church, the antitypical Elijah, which will certainly astonish all who have not noticed them heretofore. That the comparison may be readily seen, we will place these in parallel columns.

ELIJAH

 Elijah was persecuted for fidelity
 to truth and righteousness.

 His principal persecutor was
 Jezebel, the wicked queen of Israel,
 who is mentioned by name as the
 type of the enemy of the saints.

Rev. 2:20

 Jezebel's persecuting power was
 exercised through her husband,
 Ahab, the king.

 Elijah fled from Jezebel and
 Ahab, into the wilderness, to a place
 prepared of God, where he was
 miraculously nourished.

1 Kings 17:5-9

 Elijah was "three years and six
 months" in the wilderness, and during
 that time there was no rain, and
 a great famine was in the land.
James 5:17; 1 Kings 17:7; 18:2

 After the three and a half years,
 1260 days, when Elijah returned
 from the wilderness, the errors of
 Jezebel's priests were manifested,
 the true God was honored, and copious
 rains followed.

1 Kings 18:41-45

 The king and the people at first
 rejoiced, and Elijah and his God
 were honored; but the spirit of Jezebel
 was unchanged. She still sought
 Elijah's life, and he was again compelled
 to flee into the wilderness.

1 Kings 18:40,45,46; 19:1-4

 Elijah's career ended by his being
 taken from the earth.

THE CHURCH

 The Church was persecuted for
 fidelity to truth and righteousness.

 The principal persecutor was the
 apostate Church of Rome, which
 claims to be a "queen" and ruler
 over spiritual Israel. **Rev. 18:7**

 Papacy's persecuting power was
 exercised through the Roman Empire,
 to which she was joined.

 The true Church fled into the
 symbolic wilderness--or condition
 of isolation--to her place, prepared
 of God, where she was sustained.

Rev. 12:6,16

 The Church was three and a half
 symbolic years (a day for a year--
 1260 literal years) in the wilderness
 condition, during which there was a
 spiritual famine because of the lack
 of truth--the living water. Comp.
Rev. 12:6; 11:3; Amos 8:11.

 At the end of 1260 years the
 power of the truth and its witnesses
 was manifested (A.D. 1799); and
 since then the truth has flowed at
 the rate of millions of Bibles every
 year, refreshing the world and
 bringing forth fruit.

 The Bible has brought such blessings
 that the empires of earth recognize
 the Lord's hand; yet the
principles of Papacy--Jezebel--in so-called
 Protestant sects compel the
 saints again to flee into the wilderness
 condition.

 The saints will be changed from
 earthly to heavenly conditions.

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These are striking coincidences, and are not accidental. And the fact that Elijah was to come before the great day, and that **now** we have found in the Church the antitypical Elijah to whom Malachi the prophet referred and whom John the Baptist further typified, should be esteemed **another** evidence that the time is at hand--that the great Day of the Lord has come. But, beyond this, there are in this type suggestions, supported by other scriptures, designed to guide and to prepare the saints to act well their part, and to strengthen and sustain them in the stormy day just upon us.

We have no desire to draw before the mind a dark picture: we would prefer to think of and point out the glory to follow the great day of wrath, and the joys of the incoming Millennial Day, rather than the afflictions and discouragements of the nearer future which precedes full sunrise. But it is necessary that the saints should be at least in some measure forewarned of impending events, that when such come to pass they may not be alarmed or disheartened, but being forearmed may know how to meet them; and also that they may more fully appreciate the blessings of the present, so as diligently to "work while it is **called** day; for the night [a much darker time in comparison with the present, **called** day] cometh, **wherein no man CAN WORK.**"

The present little season, before the storm-cloud bursts upon the world, is a most favorable time for the work of the Elijah class, and corresponds to the successful days of both Elijah and John. It is favorable for personal growth in grace and knowledge, and also for the spread of the truth--the most favorable time that has ever been known. How the early truth-seekers, the Bereans, for instance, would have rejoiced at such students' helps as we now possess, in the way of complete and printed Reference Bibles, Concordances, Histories, Cyclopedias, Dictionaries and other valuable works of reference, at prices within the reach of all,

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and accessible to all without price in the public libraries of even moderate-sized towns; and in addition to all these, the increasing light of the dawning Millennial day, and the ability of all classes to read and think intelligently for themselves. With such helps more can be learned of God's Word and plan in a day than it was possible to learn in a year in less favored times. Nor has there ever been a time so favorable for Christian effort, or so spurring to Christian zeal

and activity, as this time of the glorious harvest message of the Lord's presence and the glad tidings of the approaching kingdom.

If we would travel from place to place, to meet with believers, we can do as much traveling in a week as Paul could do in a month or more, and with much more comfort. If we would preach by voice, we can do so with none to molest or make us afraid; and we live at a time when the masses of the people can read and write, which only the very few could do in times past, and when the printed gospel is cheap, convenient, and often more effective than oral sermons. The willing heart can do far more thus than Aquila and Priscilla could do in their way and time with the same amount of effort. We can preach with both the printed and the written Bthrough the agency of the wonderful mail systems of our day, to friends and strangers the world over, and at almost no cost.

But the Apostle, referring to the nominal Church in the last days, asserts that "the time will come when they **will not endure** sound doctrine." (*2 Tim. 4:3*) While this is true now, in the same sense that it has been true for centuries, it is to have a more forcible and clear fulfilment future. It is true now that the Church nominal will not endure preachers who ignore their creeds and "preach the Word," the "whole counsel [plan] of God"; but having "itching ears" they love human speculations on evolution, and philosophies falsely

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so-called, rather than the Word of God. And yet, because they cannot hinder it, they endure the sound doctrine to some extent--to an extent far beyond what Rome in her palmy days would have endured.

Just before the words we have here cited, the Apostle refers directly to the perilous times of the last days of this age (*2 Tim. 3:1-13*), pointing out its high-minded, pleasure-loving and good-despising characteristics, with its formalism, covetousness, pride and unthankfulness; and he declares that (**in the Church**) evil men and leaders-astray (from the truth) shall grow worse and worse, deceiving others, and being deceived themselves by their sophistries. And since the Apostle was thinking and writing specially about the last days, and not about the middle ages, we are surely justified in querying whether a time may not be but a short distance before us, in these "last days," when sound doctrine will not be **endured** or permitted to any degree.

While it is true now, to a large extent, that none are permitted

to buy or sell [trade in the truth] in the common
marts or synagogues, except those who have the mark of the
beast or the number of his name (*Rev. 13:17*), yet the fully
consecrated have learned that magnificent temples of fashion,
called churches, are no more necessary to the preaching
of the gospel now than they were in the days of the apostles,
and that grand organs and trained choirs are not necessary
accompaniments to attract the attention of the people; for
now, as in the early days, the common people hear the gospel
gladly on the street corners, in the market places,
through the mails and from the printed page. The question
is, May not this statement of the Revelator mean still more
than is at present experienced? and, like the Apostle Paul's
statement, may it not imply that a time will come, in the
last days, when sound doctrine will not be **endured at all**?
May not ours in this respect correspond somewhat to the

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experience of John the Baptist (the type), who was shut up
in prison? In other words, What may we expect between the
present comparatively favorable time--though it is not
without its difficulties--and the coming blessed time of unhindered
righteousness? Will it continue to be as favorable
as the present for labor in the vineyard--or more so, or less
so? Let us notice what these types indicate; for since our
Lord has directed our attention to them, whatever we find
in the life and experience of either Elijah or John which
seems to fit well to the experience of the Church, and to the
testimony regarding her future earthly course, we are justified
in recognizing as typical.

Elijah was separated from earthly scenes by a chariot of
fire, representative of the spiritual glory and exaltation
awaiting, at the end of the earthly racecourse, those of the
Church alive and remaining to the last days. But we should
also remember that it was by a whirlwind or storm that he
was taken away; and a storm is the symbol of trouble, as
much as the fiery chariot is a figure of victory and glorious
escape from that trouble.

John the Baptist's closing experiences are still more
clearly marked by the trouble feature. Though he was not
obeyed by the people (*Matt. 17:12*), they for a short time
recognized him as a servant and prophet of God (*John 5:35*);
yet when he had announced the presence of Messiah
his influence soon began to wane, as he had testified it
would do, saying of Christ, "He must increase, but I must
decrease." So it must be in the end of this age: the work of

the John class (the Elijah class) closes with the announcement that the Kingdom of Heaven is at hand, and that the King is present. This is now being done; and the exact words of John's testimony apply with equal force at this time of the Lord's second advent: "There standeth one **among you** [present] whom ye know not," "whose fan is in his

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hand, and he will thoroughly purge [cleanse] his [threshing] floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire"--the great time of trouble. *John 1:26; Matt. 3:12*

As John decreased--his special work being accomplished when his message was delivered--so the Church in the flesh must decrease when its last message is given, until the last member has laid down his consecrated life, and passed beyond the veil into "glory," thenceforth to be a member of the glorious, reigning Christ. As John said that Jesus must increase, so now that the real kingdom is about to be established we can confidently say that the King is present, and that his kingdom must increase until it fills the earth. And John's announcement of the "harvest" work--the gathering of the wheat, and the trouble coming upon the chaff--also finds its parallel in the present time.

John's liberty was restrained soon after the delivery of his message, announcing the **present One** and the work before him; and he was cast into prison because he had reproved the king of improper union with a woman (*Matt. 14:4*). And though the faithful children of God have often pointed out that union between the Church and the civil power is out of order, being in the Scriptures termed harlotry (*Rev. 17:5*), and though in a great measure the world has withdrawn from the churches, the union still exists, and the Scriptures seem to point out that, in the time of trouble approaching, the nominal churches, professedly virgins of Christ, will be on the side of the kings of the earth, and united to them; and the true Church, like its type, John the Baptist, will be unpopular and restrained of liberty, because of faithfulness in opposing and condemning error.

In John's case as well as in Elijah's it was a woman that persecuted--a king acting as her agent and tool: with the true Church it has been in the past that which these symbolize,

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and doubtless will be so in the future--the nominal church represented by a woman and civil government by a king. Not only does prophecy point out a closer union between these than at present exists, but any close observer can see that the principal **lever** by which the royal aristocracy rules the masses is the superstition that God appointed these "great men," though often both weak and vicious, to rule over them; and that to rebel against tyranny and injustice, and to claim justice, liberty and equal rights, is to oppose God's will. Hence the tendency of governments and churches is toward open or secret union for their mutual welfare in the coming storm.

Not only so, but the coming struggle between the aristocracy and the masses of every civilized land will be so peculiar, so unlike any former experience, that moderate, conservative, religiously-inclined people, fearing the utter wreck of society in chaos and anarchy, will naturally prefer monarchy, oppression and bondage to anything certain to be worse. Hence such will affiliate with church and empire, with wealth and aristocracy, in the general effort to repress and prevent that irrepressible conflict--"The battle of the great day of God Almighty."

Eventually, probably the only exceptions to this course, among the lovers of peace and true religion, will be those to whom the King of kings is pleased, through his Word, to reveal his plans (*John 16:13*), and who have full confidence in his wisdom and love, as well as in his power to make all things work out according to his promises. Only such, among the conservative, order-loving people, as see the part which the coming social revolution **must** play in God's plan, in removing effete systems whose day is past, and in preparing the world, by a great leveling process, for the Millennial reign of righteousness, will be able to comprehend the situation and to act accordingly. But these will be misunderstood,

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and their endeavors to point out the true state of the case, and the real and only remedy, will probably be interfered with by those who do not see the grand outcome, and who, because unwilling to submit their own wills, ideas and plans, are unable to see God's plans. When repressive, restrictive and coercive measures are thought to be necessary, such measures will probably include not only labor organizations and the publications which advocate their

rights and wrongs, but also such others as point out the plan of God, and the real cause and only remedy for the great distress of the nations. Yes, the time is probably not many years distant, when repressive measures may be brought to bear against every effort of the saints to spread the good news of the coming kingdom, all on the plea that the general interests and the public welfare demand such a course.

Thus would be fulfilled the predictions of the *Second Psalm*, and probably in the end with more bitterness than can now well be imagined, though it has been partially fulfilled already upon the Head of the body. *Acts 4:25-29*

The same necessity for restricting liberty on political and social questions will probably be supposed to apply equally to freedom of expression on religious questions, which really lie at the foundation of all liberty. It would not be surprising if a "strong government," a monarchy, would some day replace this present Great Republic; and it is entirely probable that one common standard of religious belief will be deemed expedient and will be promulgated, to teach outside of which will be treated and punished as a political offense. Such a persecution would not only furnish, in the end or harvest of this age, another parallel to the harvest of the Jewish age (*Acts 4:10-13, 23-30; 5:29-41; 11:19*), but would also give a wider and deeper significance to the words of the Apostles Paul and John (*2 Tim. 4:3; Rev. 13:17*),

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and to the typical illustrations of the close of the earthly career of the true Church, as represented in Elijah's whirlwind departure and John the Baptist's imprisonment and beheading.

Two lessons we may draw from this to advantage, whether future developments shall prove that we have read the prophetic testimony correctly or incorrectly; and they are these: First, we should be so prepared, so armed and so thoroughly furnished with the invincible truth, that persecution would move us only to greater zeal, and not lead us through surprise or fear to lower our standard, nor to surrender when the kings of the earth stand up, and, with the religious rulers of the people, are gathered against us, and against the truths to which God has granted us the privilege of witnessing, as his servants and ambassadors. (*1 John 3:1*) Second, such reflections relative to the future, contrasted with the privileges of the present, should serve to stimulate every consecrated child of God to make diligent use of the

present grand harvest opportunities and privileges, remembering that "he that reapeth receiveth wages," as truly as he that planted and watered, and that now is pre-eminently a time for **gathering fruit** unto eternal life. The little quiet of the present favorable time, with its greater liberties and advantages in every way, is divinely arranged in order to the sealing of the true servants of God in their foreheads (intellectually, with the truth). **Rev. 7:3**

"Let the 'little while' between
In its golden light be seen."

The Master saith: "Work while it is **called** day; for the night cometh, when no man can work." "Labor not for the meat that perisheth, but for that which endureth unto everlasting life."

So, then, in the present due time, we see that Elijah the prophet came, as foretold, before the great and notable day

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of the Lord. And we hear his closing testimony, like that of John, saying, "There standeth one among you whom ye know not"--whose fan is in his hand, and he will thoroughly cleanse his threshing-floor: he will gather his wheat into the garner, and burn up the tares [as tares--not as men] with unquenchable fire in the great time of trouble--the curse, which must needs come to prepare the way of the Great King of kings. He must increase, but the Elijah must decrease and finally be entirely restrained. Not only do we hear this testimony from a few of the Elijah class now, but every one who is of the Elijah class will ere long be found proclaiming this message and engaging in the Elijah work. Such only as are thus faithful will be of the glorified Elijah, and permitted to share in the work of restitution of all things which, during the Millennium, will be a grand success. A depth of significance is found in the meaning of the name **Elijah**. It signifies **God** [mighty-one] **of Jehovah**. It is thus a fitting name for the Lord's Anointed, whose grand work will be to restore all things which God hath spoken by the mouth of all his holy prophets since the world began.

Concluding this subject, we notice briefly the fact that in the close of the Prophet Elijah's career he called Elisha, who, after sacrificing, left all and followed with Elijah, and became his successor as prophet when Elijah was taken away in the whirlwind--receiving his mantle of authority and a large degree of his spirit and power. (**2 Kings 2:9-16**)

And since Elijah represented the Body of Christ in the flesh--the overcoming Church, a company, a number--it is but reasonable that we should conclude that Elisha represented a class also; a class which will come into deep sympathy with the Elijah class, and follow the Lord's leading with it; and yet a class which will not be expecting to be glorified. These will be separated, by the "whirlwind" of trouble, from the Elijah class, yet nevertheless will retain an interest and will receive a blessing. After Elijah was gone,

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Elisha became bold and powerful, so that the theologians of that day ("sons of the prophets") said, The spirit of Elijah rests upon Elisha now!

The meaning of the name **Elisha** is **mighty deliverer**, and the career of Elisha was one of restitution work. This doubtless foreshadows a work by a class which in the future will be the active agents among men in carrying on the restitution work in the power of the then glorified Church. Among other wonderful works, Elisha healed the waters, so that there should not be thence any more death or barren land; he increased the poor widow's oil to cancel her debt; he raised the Shunamite's son to life; and when there was famine in the land, and the mess of pottage for the theologians ("sons of the prophets") was found to be poisoned, so that none could eat of it, Elisha healed it and made it wholesome for food. He caused bread sufficient for only a few to more than supply a large number. He healed the leprosy of Naaman. He was also God's agent in the anointing of Jehu, at whose hands, according to the word of the Lord by Elijah, the royal family of Ahab, including Jezebel, was entirely cut off, and all her priests as well.

2 Kings 2:19-22; 4:1-7,18-44; 5:1-14; 9:1-37; 10:28

It is not difficult to trace in these works of Elisha what bears a close resemblance to the very restitution work which may be expected ere long, when the waters of truth shall no longer be brackish with error, being healed at the very spring by a clearer understanding of the Word of God; when the poor shall be helped to secure the oil of joy for the spirit of heaviness; when the dead shall be restored; when in the famine the food (truth) shall be made wholesome and plentiful; and when the powers and systems represented by Ahab and Jezebel, and all who unite with them against the Lord, shall be fully and finally overthrown.

STUDY IX

THE MAN OF SIN--ANTICHRIST

Antichrist Must be Developed, Revealed and Smitten Before the Day of the Lord--A Contrary View of This Subject Considered--Prophetic Delineation--Antichrist's Birth--His Rapid Development--The Historic Picture and the Bible Description Agree--His Kingdom a Counterfeit --His Head and Mouth Notable--His Great Swelling Words of Blasphemy--His Blasphemous Teachings--His Wearing Out of the Saints of the Most High--His Millennial Reign--Antichrist Smitten with the Sword of the Spirit--His Final Struggle and End.

"Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that Man of Sin be revealed, the Son of Perdition." *2 Thess. 2:3*

IN VIEW of these pointed words of the Apostle Paul, showing that a character which he designates "The Man of Sin" must precede the coming of the Day of the Lord, which we have proved has already begun to dawn, it is important that we look about, to see if such a character has yet appeared. For if such a character as Paul and the other apostles so carefully describe has not yet come, the above words should be understood as Paul's veto to all the other testimony concerning the Lord's presence and the setting up of his Kingdom **now**. And that veto must stand as an unanswerable argument until this Man of Sin shall be recognized, corresponding in every particular to the prophetic description.

It is clearly stated, not only that this Man of Sin must first rise, but that he must develop and prosper, before the

Day of the Lord comes. **Before** Christ's day the prosperity and influence of this power will have reached their climax and will be on the decline; and it is to be by the bright shining of the Lord's **presence** at his second advent that this Man of Sin shall be utterly destroyed. These foretold circumstances we must observe, in order to see whether this caution to the Church in Paul's day is still applicable in our

day. Now, after eighteen centuries, the claim is again made that the day of Christ has come; and the important question arises, Does anything which Paul said in correcting the error of the Thessalonians stand as an objection to this claim now?

From the Apostle's exhortations to the Church, to watch for the Lord's return, taking heed to the sure word of prophecy, and from his care in pointing out the signs of Christ's presence, the character of his work at that time, etc., it is evident that he was quite as anxious that the Church should be able to recognize the Lord's presence when he should come, as that they should not be deceived into the error that he had come, before the time of his presence. A fall into the latter error, in the early part of the age, exposed those who embraced it to the deceptions of the Antichrist **principle** which was even then working; while a failure to recognize the Day of the Lord, and his presence in the day when his presence is due, exposes those failing to recognize him to the continued deceptions and false doctrines of Antichrist, and blinds them to the grand truths and special privileges of this day. Hence the Apostle's anxiety for the Church at both ends of the age, and his warning--"Let no man deceive you by any means." Hence also the exact description of the Man of Sin, in order that he might be recognized in his time.

While Christians in this end of the age are inclined to forget even the promise of the Lord's return, and, when they

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do remember it, to think of it only with dread and fearful forebodings, the early Church looked for it anxiously, and with joyful anticipation, as the fruition of all its hopes, the reward of all its faithfulness and the end of all its sorrows. Consequently, the believers of that day were ready to hearken diligently to any teaching which claimed that the Day of the Lord was either very near or present; and hence they were in danger of being deceived on this point unless they were careful students of the teachings of the apostles on the subject.

The Church at Thessalonica, impressed with the erroneous teachings of some, to the effect that the Lord had come again, and that they were living in his day, evidently supposed that the idea was in harmony with Paul's teaching in his first epistle to them, wherein he said (*1 Thess. 5:1-5*) that the Day of the Lord would steal on quietly and unobservedly, as a thief in the night, and that, though others

would be in it unawares, the saints would be in the light concerning it. Learning of the serious error into which they had fallen, of supposing the day of the Lord's presence to have already come, Paul wrote them a second epistle, the central thought of which was the correction of this error. He says: "Now we beseech you, brethren, concerning the coming of our Lord Jesus Christ and our gathering together unto him, that ye be not readily agitated in mind nor troubled; neither by spirit, neither by word, neither by letter as from us, as though the Day of the Lord [**enestemi**] **is present**. Let no man delude you, by any means; because the falling away [apostasy] **must first come**, and there must be revealed that Man of Sin, the Son of Destruction, the Opposer, exalting himself above all, being called a god [mighty ruler] or that receives homage--so as to seat himself in the Temple of God, openly displaying himself that he is a god. Remember ye not that while I was yet with you I told you these

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things? And now ye know what interposes, in order that he [Christ] may be revealed in his own [due] season. But insubordination [to Christ] is already working, only as a secret thing, until the now hindering one shall be out of the way; and **then** shall that insubordinate one be revealed, whom the Lord shall kill with the spirit of his mouth and annihilate by the bright shining of his [**parousia**] **presence**." Paul could write thus positively of the development of the Man of Sin before the Day of the Lord, because of his study of Daniel's prophecy, to which our Lord also referred (*Matt. 24:15*); and probably because Paul himself, in his "visions and revelations," had been shown the great havoc which this character would work in the Church.

It should be observed that Paul did not use arguments such as some today are disposed to use against the claim that the day of the Lord has begun. He did not say, O foolish Thessalonians, do ye not know that when Christ comes your eyes shall behold him, and your ears shall hear a dreadful sound of the trump of God? and that you will have further proof of it in the reeling tombstones and the rising saints? Is it not evident that if such a criticism had been proper, Paul would have been quick to avail himself of an argument so simple and so easily grasped? And moreover, is not the fact that he did not use this argument a proof that such an argument is not, and could not be, founded on the truth?

From the fact that Paul, in his energetic effort to correct

their error, offered but this one objection to their claim, he thereby evidently endorsed as correct their general ideas of the Day of the Lord--that it could be commenced while many might be in ignorance of it, that it could come without outward demonstration to mark it. But the only ground of his objection was, that there must **first** come a falling away, and, in consequence of that falling away, the development of the Man of Sin--which, whatever it may be

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(whether a single individual, or a great Antichrist system which he thus personifies), must rise, flourish and begin to decline--**before** the day of the Lord's presence. So, then, if this one objection which Paul offered be no longer in the way--if we can clearly see a character in actual existence whose history corresponds in every particular to the prophetic description of the Man of Sin, from the beginning of his existence down to the present time--then Paul's objection, which was well taken in his day, and his only one, is no longer a valid objection against the present claim that we are living in the Day of the Lord, the day of the Lord's presence. And, further, if the Man of Sin can be readily distinguished, if his rise, development and decline are clearly seen, then this fact becomes another corroborative proof of the teaching of the preceding chapters, which show that we are now in the Day of the Lord.

His Prophetic Delineation

The student of prophecy will find that the Man of Sin is distinctly noted throughout the sacred writings, not only by giving a clear description of his character, but also by showing the times and places of his beginning, prosperity and decline.

This character is very forcibly delineated even in the names applied to it by the inspired writers. Paul calls it "That Wicked One," "The Man of Sin," "The Mystery of Iniquity," "The Antichrist," and "The Son of Perdition"; the Prophet Daniel calls it "The Abomination that maketh desolate" (*Dan. 11:31; 12:11*); and our Lord refers to the same character as "The Abomination of Desolation, spoken of by Daniel the prophet" (*Matt. 24:15*), and again as a "Beast" (*Rev. 13:1-8*). This same character was also prefigured by a little horn, or power, out of a terrible beast that Daniel saw in his prophetic vision, which had eyes, and a

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mouth that spoke great things, and which prospered and made war with the saints, and prevailed against them. (*Dan. 7:8,21*) John also saw and warned the Church against this character, saying, "Ye have heard that Antichrist shall come." He then advises how to escape Antichrist's influence. (*1 John 2:18-27*) The book of Revelation, too, is in large part a detailed symbolic prophecy concerning this same Antichrist--though this we shall merely glance at here, leaving its more particular examination for a succeeding volume.

These various appellations and brief descriptions indicate a base, subtle, hypocritical, deceptive, tyrannical and cruel character, developed in the midst of the Christian Church; at first creeping in and up very gradually, then rapidly ascending in power and influence until it reaches the very pinnacle of earthly power, wealth and glory--meanwhile exerting its influence against the truth, and against the saints, and for its own aggrandizement, claiming, to the last, peculiar sanctity and authority and power from God.

In this chapter we purpose to show that this Man of Sin is a system, and not a single individual, as many seem to infer; that as the Christ consists of the true Lord and the true Church, so Antichrist is a counterfeit system consisting of a false lord and an apostate church, which for a time is permitted to misrepresent the truth, to practice deceit and to **counterfeit** the authority and future reign of the true Lord and his Church, and to intoxicate the nations with false claims and assumptions.

We hope to prove, to the satisfaction of every conscientious reader, that this great apostasy or falling away mentioned by Paul has come, and that this Man of Sin has been developed, has sat "in the temple of God" (the real, not the typical), has fulfilled all the predictions of the apostles and

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prophets concerning his character, work, etc., has been revealed, and now, since A.D. 1799, is being consumed by the spirit of the Lord's mouth (the truth), and will be **utterly destroyed** during this day of the Lord's wrath and revelation with flaming fire of retribution, already beginning.

Without any desire to treat lightly the opinions of others, we nevertheless feel it necessary to point out to the reader a few of the absurdities connected with the common view concerning Antichrist, that thereby the dignity and reasonableness

of the truth on this subject may be properly estimated, in contrast with the narrow claim that all which the Scriptures predict concerning this character will be accomplished by some one literal **man**. This man, it is claimed, will so charm the whole world that in a few short years he will secure to himself the homage and **worship** of all men, who will be so easily imposed upon as to suppose this man to be God, and, in a rebuilt Jewish temple, to worship him as the Almighty Jehovah. All this is to be done at lightning speed --three and a half years, say they, misinterpreting the symbolic time, even as they misinterpret the symbolic "man."

Tales of fiction and the most absurd imaginations of childhood furnish no parallel to the extreme views of some of God's dear children who are stumbling over a **literal** interpretation of Paul's language, and thereby blinding themselves and others to many precious truths, which, because of error on this subject, they are unprepared to see in an unprejudiced light. No matter how much we may sympathize with them, their "blind faith" forces a smile as they seriously tell over the various symbols of Revelation which they do not understand, misapplying them literally to their **wonderful man**. In this, the most skeptical age the world has ever known, he will, they claim, in the short space of three and a half years, have the whole world at his feet, worshipping him as God, while the Caesars, Alexander, Napoleon,

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Mahomet and others sailed through bloody seas and spent many times three and a half years, without accomplishing the one thousandth part of what is claimed for this **man**.

And yet those conquerors had all the advantages of dense ignorance and superstition to aid them, while today we live under conditions most unfavorable to such a development of deceit and fraud: in a day when every **hidden** thing is being manifested as never before; in a day when fraud of the sort claimed is too preposterous and ridiculous for consideration. Indeed, the tendency of our day is toward a lack of respect for men, no matter how good, talented and able, or what offices of trust and authority they may occupy. To such an extent is this true, as never before, that it is a thousand times more likely that the whole world will deny that there is **any God**, than that they will ever worship a fellow human being as the Almighty God.

One great obstacle to many, in considering this subject, is the contracted idea generally entertained of the meaning of the word **god**. They fail to note that the Greek **theos** (**god**)

does not invariably refer to Jehovah. It signifies a **mighty one**, a ruler, and especially a religious or sacerdotal ruler. In the New Testament, **theos** is seldom used except in referring to Jehovah, because, in their discourses, the apostles spoke rarely and little of the false systems of religion, and hence seldom noticed their sacred rulers or gods; yet in the following texts the word **god (theos)** is used to refer to others than the one supreme being, Jehovah--viz.: *John 10:34,35; Acts 7:40,43; 17:23; 1 Cor. 8:5.*

Recognizing the breadth of the Greek word **theos**, it will be seen at once that the Apostle's statement concerning Antichrist --that he will seat himself in the temple of God, showing himself to be **a god**--does not of necessity mean that Antichrist will attempt to exalt himself above Jehovah, nor

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even that he will attempt to take Jehovah's place. It simply implies that this one will exhibit himself as a religious ruler, claiming and exercising authority over and above all other religious rulers, even to the extent of exalting himself in the Church, which is the true Temple of God, and there claiming and exercising lordly authority as its chief or authorized ruler. Wherever in the Greek the word **theos** is used in any sentence where its meaning would be ambiguous, it then is preceded by the Greek article, if it refers to Jehovah; as if in English we were to say **the** God. In the texts above, which refer to **other** gods, and in this text (*2 Thess. 2:4*), which refers to Antichrist, there is no such emphasis.

With this seen clearly, a great stumbling-block is removed, and the mind is prepared to look for the right things as fulfilments of this prediction: not for an Antichrist claiming to be Jehovah and demanding worship as such, but for one claiming to be the chief, supreme religious teacher in the Church; who thus attempts the usurpation of the authority of Christ, the divinely appointed Head, Lord and Teacher.

Strangely enough, too, they who take this literal view of the Man of Sin are generally those who are believers in the Lord's premillennial coming, who are looking for and expecting the Lord to come "**at any moment now.**" Why cannot all see the Apostle's meaning, when he positively declares that the Day of the Lord (the Day of his presence) cannot come and should not be expected until after the Man of Sin has been revealed? It required over forty years to build the former Jewish temple, and it would surely require at least ten to twenty years to build, with more than former magnificence,

the new temple at Jerusalem, where they expect a literal Man of Sin to be installed and worshiped as God. Why then should those who believe thus expect the Lord to

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come **at any moment now**? Such a view is out of harmony with reason as well as with the Apostle's prophecy. Consistency demands that they should either give up looking for the Lord at any moment, or else give up their expectation of a future Man of Sin; for the Day of the Lord's presence cannot come until the falling away (the apostasy) has taken place, and until the Man of Sin has been developed and revealed out of that apostasy.

But when we get a correct view of the Apostle's words, together with correct ideas of the **manner** of the Lord's coming, we find no such discrepancies and contradictions, but a convincing harmony and fitness. And such a view we now present. Its Scripturalness the reader must prove.

The various titles applied to this system are evidently symbolic. They do not refer as names to a single individual, but as character delineations to a corrupt religious and civil combination, developed within the nominal Christian church, which, by its subtle opposition to Christ, the Head, and his true Church, his body, well earns the name **Antichrist**. Such a **system** could fulfil all the predictions made concerning the Antichrist, or Man of Sin, though an individual could not. It is evident, moreover, that this Antichrist system is not one of the heathen systems of religion, such as Mohammedanism or Brahminism; for the Christian Church has never been under the control of any such system, nor did any of these systems originate in the Christian Church. They now are, and always have been, independent of the Christian Church.

The system which fully answers the description given by inspiration must be professedly Christian, and must contain a large majority of those who claim to be Christians. And it must be one having its start as an apostasy, or falling away from the true Christian faith--an apostasy, too, which was secret and stealthy, until circumstances favored its assumption

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of power. Its stealthy beginning was in the days of the apostles--in the desire of some teachers to be greatest.

We need not look long to find a character fitting all the requirements perfectly; one whose record, written by secular

historians as well as by its own deluded servants, we shall see agrees exactly with the prophetic delineations of Antichrist. But when we state that the one and only system whose history fits these prophecies is Papacy, let no one misunderstand us to mean that every Roman Catholic is a man of sin; nor that the priests, nor even the popes of the Church of Rome, are, or have been, the Antichrist. No **man** is "**the** Antichrist," "the Man of Sin," described in prophecy. Popes, bishops and others are at most only parts or members of the Antichrist system, even as all of the Royal Priests are only members of the true Christ, under Jesus their head, and in the same manner that these in their present condition are together the antitypical Elijah, though no one of them is the Elijah or the Christ foretold. Notice, further, that the Church of Rome as an ecclesiastical system only is not the "**Man** of Sin," and is never presented under any figure of a **man**. On the contrary, a **woman** is always the symbol used for a church separate from its head and lord. The true Church is symbolized by a "chaste virgin," while the apostate church, which has fallen away from primitive purity and fidelity to the Lord, is symbolically called "a harlot." As the true "virgin" Church continues to be such to the end of the age, when she is to be united to her Lord and take his name--Christ--so the apostate church was not the Antichrist, or Man of Sin, until she united with her lord and head, the pope, the claimed vicegerent of Christ, and became a religious **empire**, falsely styled Christendom--which signifies Christ's Kingdom.

Papacy is the name of this false kingdom; and it was built upon a misapplied truth--the truth that the Church is

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called to be kings and priests unto God and to reign on the earth. But the time for reigning had not yet come: the Gospel age was not appointed for that purpose, but for the selection, development, discipline, humiliation and sacrifice of the Church, following in the footprints of her Lord and patiently waiting and enduring until the time appointed for the promised exaltation and glorious reign--the Millennial age.

The Lord foresaw that nominal Christianity would spread over the world, and that, becoming popular, it would be embraced by many who would appreciate the form without entering into the spirit of its institution. He foresaw that as numbers of this sort would identify themselves with the Church, the worldly spirit, which is the opposite

of the spirit of self-denial and self-sacrifice, would come in with them; that selfishness and a desire to be great and to rule, thus coming in, would not have long to wait until they could seize an opportunity; and that thus the Church would seek to dominate the world before the time--or, rather, that the worldly element which would enter the Church would make its influence felt, and **in the name** of the true Church would grasp the civil power of earth which God had given over to the Gentiles, and which cannot pass fully into the hands of the true Church until the close of the Times of the Gentiles, A.D. 1914.

And thus it actually transpired: the nominal church began to fall away as it increased in numbers under the teaching and example of ambitious men whose ideas grew more and more favorable to the power and worldly influence which numbers and wealth brought with them. Gradually the spirit of the Church became worldly, and the things of the world were coveted. The suggestion of ambition was--"If the great Roman Empire, with all its power and influence,

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its armies and wealth, were only to support the Church, how honorable and noble it would then be to be a Christian! How speedily then would heathen persecutions cease! Then it would be in our power not only to overawe them, but to compel their adherence to the Church and cross and name of Christ. It evidently is not God's design that the Church should forever be subject to the world and persecuted by it: the Apostle's words, 'Know ye not that the saints shall judge the world?' as well as our Lord's promises that we shall reign with him, and the many prophecies which refer to the reign of the Church, indicate clearly that such is God's plan. True, the Apostle wrote that our Lord would first return and exalt the Church, and exhorted that we should '**wait**' for the Lord; but several centuries are now past, and we see no sign of the Lord's coming. We must understand that the apostles were to some extent in error. To us it seems clear that we can and should use every means to obtain a hold upon civil government and conquer the world for the Lord. It must be, too, that the Church should have a **head**--one to represent the absent Lord and to represent the Church before the world--one who would receive the homage of the world, exercise the authority of Christ, and rule the world with a rod of iron, as the Prophet David predicted." Thus gradually by a slow process of reasoning covering centuries, the real hope of the Church for exaltation

to rule and bless the world--namely, the second coming of the Lord--was lost sight of, and a new hope took its place: the hope of success without the Lord, under the headship and lead of a line of popes. And thus, by collusion, intriguing and exchange of favors with the world, the hope of the Church became a false hope, a delusive snare by which Satan led from one evil and error to another, both of doctrine and of practice.

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The point at which the apostasy developed into the "Man of Sin" was when the Papal hierarchy exalted itself under the headship of an arranged line of popes, and claimed and attempted the rulership of earth in the name of, and pretending to be, Christ's Millennial Kingdom. It was a false, fraudulent claim, no matter how thoroughly some of its supporters believed it. It was a fraudulent, counterfeit kingdom, no matter how sincere some of its organizers and supporters may have been. It was Antichrist's, no matter how much they claimed and believed it to be the true Christ's glory and kingdom and power upon earth. It is a mistake to suppose that to be conscientious is always to be right. Every system of error doubtless has as many conscientiously deluded votaries as it has hypocrites, or more. Conscientiousness is moral honesty, and it is not dependent upon knowledge. The heathen, misinformed, conscientiously worship and sacrifice to idols; Saul, misinformed, conscientiously persecuted the saints; and so, too, many papists, misinformed, conscientiously did violence to the prophecies, persecuted the true saints and organized the great system of Antichrist. For hundreds of years Papacy has not only deceived the kings of the earth as to its power and claimed divine authority, and ruled over them, but even in the Church, God's Temple, where Christ alone should be recognized as Head and Teacher, it has seated itself and claimed to be the only teacher and lawgiver; and here it has deceived all, except the few, by its phenomenal success and boastful claims. "All the world wondered"--were astonished, deceived, bewildered--"whose names were not written in the Lamb's book of life," and many whose names are written as saints of God were seriously perplexed. And this deception is the stronger because of the very gradual formation of these ambitious designs and their yet more gradual realization. It extended

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over centuries, and, as an ambition, was already secretly at work in Paul's day. It was a process of little by little adding error to error--the supplementing of one man's ambitious declarations by those of another and another farther down the stream of time. Thus, insidiously, did Satan plant and water the seeds of error, and develop the greatest and most influential system the world has ever known--Antichrist.

The name "Antichrist" has a twofold significance. The first is **against** (i.e., in opposition to) Christ: the second significance is **instead** (i.e., a counterfeit) of Christ. In the first sense the expression is a general one, which would apply to any enemy opposing Christ. In this sense Saul (afterward called Paul), and every Jew, and every Mohammedan, and all the Pagan emperors and people of Rome, were antichrists--opposers of Christ. (*Acts 9:4*) But it is not in this sense of the word that the Scriptures use the name **Antichrist**. They pass over all such enemies, and apply the term **Antichrist** in the sense given above, as now its secondary meaning, viz.--as **against**, in the sense of misrepresenting, counterfeiting, **taking the place of** the true Christ. Thus John remarks, "Ye have heard that **the** Antichrist shall come. Even now there are many antichrists." (*1 John 2:18,19*) [The Greek distinguishes between **the** special Antichrist and the numerous lesser ones.] And John's subsequent remarks show that he does not refer to all opposers of Christ and the Church, but to a certain class who, still professing to be of the Christ body, the Church, had left the foundation principles of the truth, and were therefore not only misrepresenting the truth, but were, in the eyes of the world, taking the place and name of the true Church--hence really counterfeiting the true saints. John says of these, "They went out from us, but they were not of us:" they do not represent us, even though they may deceive themselves and the world on this subject. In the same epistle John declares

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that those he mentions as many antichrists have the spirit of **the** Antichrist.

Here, then, is what we should expect, and what we do find in Papacy: not an opposition to the **name** of Christ, but an enemy or opponent of Christ in that it falsely bears his name, counterfeits his kingdom and authority, and misrepresents his character and plans and doctrines before the world--a most baneful enemy and opponent indeed--worse

far than an outspoken foe. And this is true, be it remembered, even though some of those connected with that system are conscientiously astray--"deceiving and being deceived."

With these intimations as to the identity and characteristics of the Man of Sin, and when, and where, and under what circumstances, to look for him, we shall proceed to an examination of some of the historic evidences, proving, we think beyond reasonable question, that every prediction concerning the Antichrist has been fulfilled in the Papal system, in a manner and to an extent which, with the enlightenment of this day taken into account, all must admit could never be repeated. Space obliges us here to confine ourselves to a mere outline of the great mass of historic testimony. We have also confined ourselves to historians of recognized accuracy, in many instances going to Roman Catholic writers for their testimony or admissions.

The Circumstances which Gave Birth to the Man of Sin

A GREAT FALLING AWAY. We first inquire, Does history record a fulfilment of Paul's prophecy of a great falling away from the original simplicity and purity of the doctrines and life of the Christian Church, and of the secret working of an iniquitous, ambitious influence in the Church, prior to the development of Papacy, the Man of

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Sin--i.e., prior to the recognition of a pope as the head of the Church?

Yes, very clearly: The Papal Hierarchy did not come into existence for several centuries after the Lord and the apostles had founded the Church. And of the interval between, we read*:

"As the church grew in numbers and wealth, costly edifices were constructed for worship; the services became more elaborate; sculpture and painting were enlisted in the work of providing aids to devotion. Relics of saints and martyrs were cherished as sacred possessions; religious observances were multiplied; and the church under the Christian emperors [in the fourth century], with its array of clergy and of imposing ceremonies, assumed much of the stateliness and visible splendor that belonged to the

heathen system which it had supplanted."

Says another,+ "Contemporaneously with the establishment [of Christianity as the religion of the empire in the fourth century] was the progress of a **great and general corruption which had arisen two centuries before**. Superstition and ignorance invested the ecclesiastics with a power which they exerted to their own aggrandizement."

Rapin observes that, "In the fifth century Christianity was debased by a vast number of human inventions; the simplicity of its government and discipline was reduced to a system of clerical power; and its worship was polluted with ceremonies borrowed from the heathen."

Mosheim, in his "**History of Christianity**," traces the falling away of the Church from its original simplicity and purity, step by step, down to its deep degradation which culminated in the development of the "Man of Sin." Whether or not he recognized the Antichrist does not appear, but in a masterly way he has traced the workings of the "Mystery of

*Fisher's Universal History, B193.

+White's Universal History, B156.

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Iniquity," in the Church, down to the beginning of the fourth century--when his work was suddenly cut short by death. From his excellent and voluminous work our space does not here permit quotations, but we commend the work entire as highly instructive in its bearing on the subject.

We quote, from Lord's "**Old Roman World**," a brief and pointed sketch of the Church's history during the first four centuries, which shows clearly and concisely its gradual decline, and its rapid degeneracy after the hindrance referred to by the Apostle was removed. He says:

"**In the First Century** not many wise or noble were called. No great names have been handed down to us; no philosophers, or statesmen, or nobles, or generals, or governors, or judges, or magistrates. In the first century the Christians were not of sufficient importance to be generally persecuted by the government. They had not even arrested public attention. Nobody wrote against them, not even Greek philosophers. We do not read of protests or apologies from the Christians themselves. They had no great men in their ranks, either for learning, or talents, or wealth, or social position. Nothing in history is more barren than the annals of the Church in the first century, so far as great names are concerned. Yet in this century converts were multiplied in

every city, and traditions point to the martyrdoms of those who were prominent, including nearly all of the apostles.

"**In the Second Century** there are no greater names than Polycarp, Ignatius, Justin Martyr, Clement, Melito and Apollonius, quiet bishops or intrepid martyrs, who addressed their flocks in upper chambers, and who held no worldly rank, famous only for their sanctity or simplicity of character, and only mentioned for their sufferings and faith. We read of martyrs, some of whom wrote valuable treatises and apologies; but among them we find no people of rank. It was a disgrace to be a Christian in the eye of fashion or power. The early Christian literature is chiefly apologetic, and the doctrinal character is simple and practical. There were controversies **in** the Church, an intense religious life, great activities, great virtues, but no outward conflicts,

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no secular history. They had not as yet assailed the government or the great social institutions of the empire. It was a small body of pure and blameless men, who did not aspire to **control society**. But they had attracted the notice of the government and were of sufficient consequence to be persecuted. They were looked upon as fanatics who sought to destroy a reverence for existing institutions."

[Organized for Power]

"In this century the polity of the Church was **quietly organized**. There was an organized fellowship among the members; bishops had become influential, not in society, but among the Christians; dioceses and parishes were established; there was a distinction between city and rural bishops; delegates of churches assembled to discuss points of faith or suppress nascent heresies; the diocesan system was developed, and ecclesiastical centralization commenced; deacons began to be reckoned among the higher clergy; the weapons of excommunication were forged; missionary efforts were carried on; the festivals of the church were created; Gnosticism was embraced by many leading minds; catechetical schools taught the faith systematically; the formulas of baptism and the sacraments became of great importance; and monachism became popular. The Church was thus **laying the foundation of its future polity and power**.

"**The Third Century** saw the Church more powerful as an

institution. Regular synods had assembled in the great cities of the empire; the metropolitan system was matured; the canons of the Church were definitely enumerated; great schools of theology attracted inquiring minds; the doctrines were **systematized** [i.e., defined, limited, and formulated into creeds and confessions of faith]. Christianity had spread so extensively that it must needs be either persecuted or legalized; great bishops ruled the growing church; great doctors [of divinity] speculated on the questions [philosophy and science falsely so called] which had agitated the Grecian schools; church edifices were enlarged, and banquets instituted in honor of the martyrs. The Church was rapidly advancing to a position which extorted the attention of mankind.

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"It was not till the Fourth Century--when imperial persecution had stopped; when [the Roman Emperor] Constantine was converted; **when the Church was allied with the State**; when the early faith was itself corrupted; when superstition and vain philosophy had entered the ranks of the faithful; when bishops became courtiers; when churches became both rich and splendid; when synods were brought under political influence; when monachists [monks] had established a false principle of virtue; when politics and dogmatics went hand in hand, and emperors enforced the decrees of [church] councils--that **men of rank** entered the Church. When Christianity became the religion of the court and of the fashionable classes, it was used to support the very evils against which it originally protested. The Church was not only impregnated with the errors of Pagan philosophy, but it adopted many of the ceremonies of oriental worship, which were both minute and magnificent. The churches became, in the fourth century, as imposing as the old temples of idolatry. Festivals became frequent and imposing. The people clung to them because they obtained excitement and a cessation from labor. Veneration for martyrs ripened into the introduction of images--a future source of popular idolatry. Christianity was emblazoned in pompous ceremonies. The veneration for saints approximated to their deification, and superstition exalted the mother of our Lord into an object of absolute worship. Communion tables became imposing altars typical of Jewish sacrifices, and the relics of martyrs were preserved as sacred amulets. Monastic life also ripened into a grand system of penance and expiatory rites. Armies of monks retired

to gloomy and isolated places, and abandoned themselves to rhapsodies and fastings and self-expiation. They were a dismal and fanatical set of men, overlooking the practical aims of life.

"The clergy, ambitious and worldly, sought rank and distinction. They even thronged the courts of princes and aspired to temporal honors. They were no longer supported by the voluntary contributions of the faithful, but by revenues supplied by government, or property inherited from the old [pagan] temples. Great legacies were made to the

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Church by the rich, and these the clergy controlled. These bequests became sources of inexhaustible wealth. As wealth increased and was intrusted to the clergy, they became indifferent to the wants of the people--no longer supported by them. They became lazy, arrogant and independent. The people were shut out of the government of the Church. The bishop became a grand personage who controlled and appointed his clergy. **The Church was allied with the State**, and religious dogmas were enforced by the sword of the magistrate.

"An Imposing Hierarchy Was Established, of Various Grades, which Culminated in the Bishop of Rome

"The Emperor decided points of faith, and the clergy were exempted from the burdens of the state. There was a great flocking to the priestly offices when the clergy wielded so much power and became so rich; and men were elevated to great sees [bishoprics], not because of their piety or talents, but their influence with the great. **The mission of the Church was lost sight of in a degrading alliance with the State.** Christianity was a pageant, a ritualism, an arm of the State, a vain philosophy, a superstition, a formula."

Thus the great falling away from the faith, predicted by the Apostle Paul, is an established fact of history. All historians bear witness to it, even those who approve the assumption of power and eulogize the chief actors in the scheme. We regret that our space limits our quotations to some of the most pointed expressions. The falling away, covering a period of centuries, was so gradual as to be much less noticeable to those who then lived in its midst than to us

who see it as a whole; and the more deceiving was it because every step of organization, and every advance toward influence and authority in the Church and over the world, was taken **in the name of Christ**, and professedly to glorify him and fulfil his plans recorded in Scripture. Thus was the great Antichrist developed--the most dangerous, most

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subtle and most persistent opponent of true Christianity, and the most fiendish persecutor of the true saints.

The Hindrance Removed

The Apostle Paul foretold that this iniquitous principle would work secretly for a time, while some opposing thing stood in the way, until, the hindrance being removed, it could have a free course, and progress rapidly to the development of the Antichrist. He says, "Only he that now hindereth will hinder, until he be taken out of the way." (*2 Thess. 2:7*) What does history have to show in fulfilment of this prediction? It shows that the thing which hindered a rapid development of Antichrist was the fact that the place aspired to was already filled by another. The Roman empire had not only conquered the world and given it politics and laws, but, recognizing religious superstitions to be the strongest chains by which to hold and control a people, it had adopted a scheme which had its origin in Babylon, in the time of her greatness as ruler of the world. That plan was, that the emperor should be esteemed the director and ruler in religious as well as in civil affairs. In support of this, it was claimed that the emperor was a demigod, in some sense descended from their heathen deities. As such he was worshiped and his statues adored; and as such he was styled **Pontifex Maximus**--i.e., Chief Priest or Greatest Religious Ruler. And this is the very title claimed by and given to the pontiffs or popes of the Roman Hierarchy since this Antichrist obtained "the power and seat and great authority" of the former ruler of Rome. *Rev. 13:2*

But ancient pagan Rome and Babylon had only a mere skeleton of sacerdotal power as compared with the complex and elaborate machinery and contrivances of doctrine and practice of Papal Rome, the triumphant successor to their scheme, who now, after centuries of cunning and skill, has its power so entrenched that even today, when its power is

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outwardly broken and it is shorn of civil dominion, it rules the world and controls kingdoms secretly, under cover, more thoroughly than the Roman emperors ever ruled the kings subordinate to them.

To their credit be it recorded that not one of the Roman emperors, as Pontifex Maximus or Chief Religious Ruler, ever exercised the tyranny of some of their successors on the Papal throne. On this point Gibbon says:* "It must be allowed that the number of Protestants who were executed in a single province and a single reign, **far exceeded** that of the primitive martyrs in the space of three centuries and of the [entire] Roman empire." According to the custom of their day they did favor the most popular gods, but wherever their armies went, the gods and worship of the conquered people were generally respected. This was illustrated in Palestine, in which, though under Roman control, religious liberty and freedom of conscience were generally respected by the imperial **Pontifex Maximus**, who as religious ruler thus showed his clemency toward the people, and his harmony with all the popular gods.

So, then, we see that what hindered the early development of Antichrist was the fact that the coveted seat of spiritual supremacy was filled by the representatives of the strongest empire the world had yet known; and that for any to have attempted an open display of ambition in this direction would have exposed them to the wrath of the masters of the world. Hence this iniquitous ambition at first worked secretly, disclaiming any intent to gain power or authority, until a favorable opportunity was presented--after the nominal Church had become large and influential and the imperial power was shattered by political dissensions and was beginning to decay.

The power of Rome was rapidly failing, and its strength

*Vol. II, B85.

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and unity were divided among six claimants to the imperial honors, when Constantine became emperor. And that, in part at least, he adopted Christianity to strengthen and unify his empire, is a reasonable supposition. On this point history says:

"Whether Constantine embraced it [Christianity] from

conviction of its truth, or from policy, is a matter of dispute. Certain it is, that this religion, though receiving from the Roman power only silent obloquy, or active persecution, had extended among the people, so that Constantine strengthened himself in the affection of the soldiers by adopting it...Worldly ambition pointed to the course which the emperor pursued in declaring himself a Christian, and not the spirit of Christ, who said, My kingdom is not of this world. Constantine made it the religion of the empire, and thenceforth we find its influence sullied with earthly things....No particular bishop was regarded as head of the whole Church, but the emperor was such in point of fact. In this capacity he called the **Council of Nice**, having in the controversy between Athanasius and Arius taken sides against the latter. **The council agreed with the emperor.**"*

"Whatever advantages might be derived from the acquisition of an imperial proselyte, he was distinguished by the splendor of the purple, rather than the superiority of wisdom or virtue, from the many thousands of his subjects who had embraced the doctrines of Christianity....The same year of his reign in which he convened the Council of Nice was polluted by the execution of his eldest son. The gratitude of the Church has exalted the virtues and excused the failings of a generous patron who seated Christianity on the throne of the Roman world."+

Here, then, under Constantine's reign, the opposition of the empire to Christianity gave way to favor, and the Imperial Pontifex Maximus became the patron of the **professed** but really apostate Church of Christ; and, taking her by the

*Willard's Universal History, B163.

+Gibbon, Vol. II, B269.

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hand, he assisted her to a place of popularity and splendor from which she was able afterward, as the imperial power grew weak, to put her own representatives upon the religious throne of the world as Chief Religious Ruler--**Pontifex Maximus**.

But it is a mistake to suppose, as many do, that the Church at this time was a pure (virgin) church, suddenly lifted into a dignity and power which became her snare. Quite the contrary is true. As already stated, a great falling away had occurred, from primitive purity and simplicity and freedom into creed-bound, ambitious factions, whose

errors and ceremonies, resembling those of the pagan philosophies, garnished with some truths and enforced and clinched with the doctrine of everlasting torment, had drawn into the church a vast horde, whose numbers and influence became **valuable** to Constantine and were respected and used accordingly. No such worldly man ever thought seriously of espousing the cause of the humble, Christlike "little flock"--the truly consecrated Church, whose names are written in heaven. The popularity with his soldiers, mentioned by the historians, is very different from popularity with real soldiers of the cross.

In proof of this let us here quote from history, regarding the state of religious society under Diocletian, the predecessor of Constantine, who, toward the close of his reign, believing that Christians had attempted to destroy his life, became embittered against them and persecuted them by ordering the destruction of Bibles, the banishing of bishops, and finally by decreeing the death of such as opposed these enactments. Gibbon* says of this era:

"Diocletian and his colleagues frequently conferred the most important offices on those persons who avowed their abhorrence for the worship of the gods, but who displayed abilities proper for the service of the state. The bishops held

*Vol. II, B53 and 57.

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an honorable rank in their respective provinces, and were treated with distinction and respect, not only by the people, but by the magistrates themselves. Almost in every city, the ancient churches were found insufficient to contain the increasing number of proselytes; and in their place more stately and capacious edifices were erected for the public worship of the faithful. The corruption of manners and principles, so forcibly lamented by Eusebius, may be considered as not only a consequence but a proof of the liberty which the Christians enjoyed and abused under the reign of Diocletian. Prosperity had relaxed the nerves of discipline. Fraud, envy and malice prevailed in every congregation. The proselytes aspired to the episcopal office, which every day became an object more worthy of their ambition. The bishops, who contended with each other for ecclesiastical pre-eminence, appeared by their conduct to claim a secular and tyrannical power in the church; and the lively **faith** which still distinguished the Christians from the Gentiles was shown much less in their lives than in their controversial

writings.

"The story of Paul of Samosata, who filled the metropolitan see [bishopric] of Antioch while the East was in the hands of Odenatus and Zenobia, may serve to illustrate the condition and character of the times. [A.D. 270] Paul considered the service of the church a very lucrative profession. His ecclesiastical jurisdiction was venal and rapacious: he extorted frequent contributions from the most opulent of the faithful, and converted to his own use a considerable part of the public revenues. [It is claimed by critics, says Gibbon, that Paul held the office of Imperial **Ducenarius**, or procurator, with an annual salary of two hundred **Sestertia**--\$77,000.] By his pride and luxury, the Christian religion was rendered odious in the eyes of the Gentiles. His council chamber, and his throne, the splendor with which he appeared in public, the suppliant crowd who solicited his attention, the multitude of letters and petitions to which he dictated his answers, and the perpetual hurry of business in which he was involved, were circumstances much better suited to the state of a civil magistrate than to the humility of a primitive bishop. When he harangued his people from

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the pulpit, Paul affected the figurative style and the theatrical gestures of an Asiatic sophist, while the cathedral resounded with the most extravagant acclamations in the praise of his divine eloquence. Against those who resisted his power, or refused to flatter his vanity, the prelate of Antioch was arrogant, rigid and inexorable, but he relaxed the discipline and lavished the treasures of the church on his dependent clergy."

Thus under Constantine's reign all hindrance was finally removed, and, as we shall find, the organization of Papacy --the church nominal under the headship of the bishop of Rome as pope--was speedily effected.

Rapid Development of Antichrist

The rapid development of the Papal Hierarchy after the accession of Constantine is a very remarkable feature of its history. "The prince of this world" was true to his promise to give power and dominion as a reward for worshiping and obeying him. (**Matt. 4:8,9**) By the edict of Milan, Constantine gave legal security to the possessions of the Church,

and Christians recovered lands formerly forfeited. A second edict, A.D. 321, granted the liberty of bequeathing property to the Church, while Constantine himself set an example of liberality and lavished wealth upon the Christian clergy unsparingly. This example of the Emperor was followed by thousands of his subjects, whose offerings during life and whose bequests in the hour of death flowed into the ecclesiastical treasury. White says:*

"The church of Rome began early to assume authority over the others [over the churches of other cities and countries] as well from the numbers and wealth of its converts as from its position in the capital city. Many circumstances concurred to augment the influence of its bishop, although his usurpation and ambition were for a time vigorously repelled. The transference of the seat of power [by Constantine,

*White's Universal History, B155.

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from Rome to Constantinople, A.D. 334] increased the power of the western church by conferring the chief magistracy on the bishop. To this must be added the sanction given by Gratian and Valentinian to the custom of appeals to Rome, and the frequent pilgrimages to the tombs of St. Peter and St. Paul and other martyrs."

After the death of Constantine the varied fortunes of the Roman Empire seemed to cooperate for the advancement of the apostate church and the development of Antichrist; for a union under one head or pope, esteemed the representative or vicegerent of Christ, had not yet been effected. The emperors succeeding Constantine, down to Theodosius, continued to regard themselves as the heads of the Church, in whom centered divine authority. Though no one of the eighteen hundred bishops of the empire was yet prepared to **demand recognition** as the head, or pope, several had their eyes on that prize, and the emperors were shown the shallowness of their claims to the title **Pontifex Maximus**, in the argument that since they worshiped dead saints they owed a similar respect to their living representatives--the bishops. Nevertheless, the emperors in their edicts repeatedly referred to the empire as a **divine hierarchy** and to themselves as divine personages.*

The power and headship of the bishop of Rome came on apace: within fifty years from the time Christianity was legally established, his wealth and dignity, as the bishop of the capital and chief city of the world, were very great. Ammianus,

a contemporary historian, describing his wealth and ostentation, says, "He surpassed kings in splendor and magnificence, rode in the stateliest chariots, was arrayed in the finest attire, and was distinguished by his luxury and pride." The removal of the seat of empire to Constantinople, the exposure of the city of Rome to the invasion of the barbarians from the north, the continual

*See Gibbon, Vol. II, B108.

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changes of generals and governors in the now fast falling empire, left the bishop of the church at Rome the most permanent and most honored official there; and his gradually increasing prestige was heightened as well by the removal of the rival splendors of the imperial court to Constantinople as by the reverence attaching to the very name of Rome, among all the peoples of the world.

As an illustration of this, we note that when, in A.D. 455, the city of Rome was invaded and plundered by the Vandals, and all around was distress and desolation, Leo, the bishop of Rome, improved the opportunity for impressing upon all, both barbarians and Romans, his claim of spiritual power. To the rude and superstitious barbarians, already greatly impressed by what they saw about them, of Rome's greatness and wealth, Leo, arrayed in his pontifical robes, exclaimed: "Beware! I am the successor of St. Peter, to whom God has given the keys of the kingdom of heaven and against whose church the gates of hell cannot prevail; I am the living representative of divine power on the earth; I am Caesar, a Christian Caesar, ruling in love, to whom all Christians owe allegiance; I hold in my hands the curses of hell and the benedictions of heaven; I absolve all subjects from allegiance to kings; I give and take away, by divine right, all thrones and principalities of Christendom. Beware how you desecrate the patrimony given me by your invisible king; yea, bow down your necks to me and pray that the anger of God may be averted."

The veneration for the place and name was actively taken advantage of by the bishop of Rome, who soon claimed a superiority to all other bishops, governors and rulers. Soon he claimed not only ecclesiastical dominion of the world, but also civil dominion: that the right to crown and uncrown, to make and degrade any and all rulers of the old Roman Empire was the right and inheritance of the Church of Rome, which, it was claimed, God had thus invested

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with the dominion of earth. These claims were made repeatedly, and repeatedly denied by opposing bishops, so that to fix an exact year as the date of its beginning would be impossible. As for itself, Papacy claims that it was organized in the days of the apostles, and that Peter was the first pope; but this is not only without proof, but it is most positively contradicted by all history, which shows that though the **iniquity of ambition** worked secretly for a long time, it was hindered from developing into Antichrist, and from making such open claims, until the Roman Empire began to disintegrate.

Henceforth we deal with the Antichrist, whose gradual **development** and **organization** from secretly working ambition are a fitting prelude to the terrible character displayed after the coveted power had been grasped--from 539 A.D. to 1799 A.D., 1260 years. Of this period the first three hundred years mark the rise of this temporal power; the last three mark its waning under the influences of the Reformation and civilization; and the intermediate period of seven centuries embraces Papacy's glory-time and the "dark ages" of the world, full of frauds and deceptions in the name of Christ and true religion.

A Roman Catholic writer fully corroborates our findings on this subject, and we present his words regardless of their gloss, as corroborative testimony. Giving, with glowing enthusiasm, a description of the rise of the Papacy to temporal power, describing it as a plant of heavenly origin, and therefore of rapid growth and high exaltation in the world, he says:

"The rise of the temporal power of the Popes presents to the mind one of the most extraordinary phenomena which the annals of the human race offer to our wonder and admiration. By a singular combination of concurring circumstances a new power and a new dominion grew up, silently

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and steadily, on the ruins of that Roman Empire which had extended its sway over, or made itself respected by, nearly all the nations, peoples and races that lived in the period of its strength and glory; and that new power, of lowly origin, struck a deeper root, and soon exercised a wider authority, than the empire whose gigantic ruins it saw shivered into fragments and mouldering in dust. In Rome itself the power of the successor of Peter grew side by

side with, and under the protecting shadow of, that of the emperor; and such was the increasing influence of the popes, that the majesty of the supreme Pontiff was likely ere long to dim the splendor of the purple.

"The removal by Constantine of the seat of empire from the West to the East, from the historic banks of the Tiber to the beautiful shores of the Bosphorus, laid the broad foundation **of a sovereignty which in reality commences from that momentous change.** Practically, almost from that day, Rome, which had witnessed the birth, the youth, the splendor, and the decay, of the mighty race by whom her name had been carried with her eagles to the remotest regions of the then known world, was gradually abandoned by the inheritors of her renown; and its people, deserted by the emperors, and an easy prey to the ravages of the barbarians whom they had no longer the courage to resist, beheld in the bishop of Rome their guardian, their protector, their father. Year by year the temporal authority of the popes grew into shape and hardened into strength, without violence, without bloodshed, without fraud, by the force of overwhelming circumstances, fashioned, as if visibly, by the hand of God."

While Roman Catholics thus represent the rise of the Papacy on the ruins of Pagan Rome as a triumph of Christianity, those who are acquainted with the true spirit of Christianity look in vain to see any trace of that spirit in the prostitution of the Church and her unholy alliance with the world. Neither can the true Christian see in the advantages furnished by ignorance, superstition, calamities, and the

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various circumstances of the times of which the Church of Rome took advantage, any evidence of divine interposition in her favor. Nor yet can they discover, in the exaltation of the Church of Rome to earthly power and glory, any verification of the Lord's promise to the true Church, to exalt her **in due time**--after the Antichrist has come and gone; for the exaltation of the true Church is not to be to a blood-stained and crime-polluted throne, such as the throne of the Papacy has been from its very beginning: neither will the true Christ ever need to call upon earthly kings to establish or defend his power. The marks which distinguish the counterfeit from the real kingdom of Christ are easily recognizable by those acquainted, through the Scriptures, with the real Christ and his body, the true Church, with the principles upon which his kingdom is to be established, and

with the object for which it is to be set up.

But let no one suppose that the real Church of Christ, even in those corrupt times, was either extinguished or lost sight of. "The Lord knoweth them that are his" in every age and under every condition. As wheat they were permitted to grow in the midst of a field overrun with tares; as gold they were in the furnace, being tried and purified and "made meet for the inheritance of the saints in light." True, the course of the multitude, who called themselves Christians, occupies the most prominent place on the pages of history; but undoubtedly a faithful few through all the persecutions, and in the midst of all the deceptive arts of the Mystery of Iniquity, walked worthy of their high calling, were laid to rest and recorded of God as heirs to the crown that fadeth not away, reserved in heaven for them.

Thus, clearly, on the pages of history, the fact is pointed out that this Man of Sin, Antichrist, was born in Rome; and, though at first opposed, he gradually raised himself up to power; or, as expressed in Daniel's prophecy, as "a little horn," it came up out of the head of that old Roman beast,

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that "great and terrible beast," for which Daniel could find no name, which had such power to hurt and to destroy. And, as we proceed, we shall find that Antichrist's history corresponds exactly, not only with Daniel's prophecy, but with all the prophecies recorded concerning him.

Antichrist's Character in History

Having located Antichrist, we next proceed to compare the character of Papacy with the prophecies recorded, descriptive of the character and deeds of the Antichrist or Man of Sin.

Some may query whether it be right to pass over the emperors of Rome (who claimed to be Supreme religious rulers), without calling their system Antichrist, and to apply that title complete and entire to the organized Papal system. We answer, This is certainly right; and we refer the reader again to the definition of Antichrist already given, as used in the Scriptures, viz., **in the place of, instead of**, i.e., to be a spiritual empire: it must claim to rule the kingdoms of earth by this spiritual authority; it must thus be not only an antagonist but a counterfeit, misrepresenting and pretending to be Christ's kingdom, and exercising what will in

God's due time be the authority of the true Christ, the church glorified and complete under the only true Head and Lord--the real **Pontifex Maximus**.

Not only does Papacy claim to be the glorified kingdom of Christ promised by the Lord, the apostles and the prophets, but it applies to itself and its successive heads (the popes, who, it claims, take the place of Christ, as Pontiff, Chief or King of this kingdom) all those passages of the prophets which describe the Millennial glory of the Christ. And, "deceiving [others] and being deceived" themselves (by their false theories, developed slowly by sinful ambition for greatness, during centuries), the popes have piece by piece arranged the titles of all associated in the hierarchy,

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their gorgeous clothing, their imposing ceremonials, their grand cathedrals with solemn, awe-inspiring services, on a scale to correspond as nearly as possible with their claims--the gorgeous surroundings and clothing and ceremonies matching, as best they can make them match, the glories and grandeur portrayed by the prophets.

For instance, *Psalm 2:12* reads, "Kiss the Son, O ye kings of the earth, lest he be angry, and ye perish by the way, when his anger is kindled but a little." This is not a command to kiss literally, but to yield willing, cheerful submission to our Lord, and applies to the present hour, when, preparatory to the great and true Millennial reign of the true Christ, the kings or great ones of earth, politically, socially, financially and ecclesiastically, are being tested by their willingness or unwillingness to bow to the righteous regulations now due to go into operation. Those who resist righteousness resist the scepter of this King of glory, and all such shall be overthrown in the great time of trouble which ushers in the Millennial reign of the new King: all who would not have him reign shall be slain. (*Luke 19:27*) "His enemies shall lick the dust"--be vanquished.

Misapplying this prophecy to his counterfeit kingdom, Antichrist's representative head, the pope, in the palmy days of his prosperity caused kings and emperors to bow before him, as before Christ, and to kiss his great toe--applying the same as the fulfilment of this prophecy.

Claims like these are very generally passed over lightly by prophetic students and writers, while they search out and specially notice immoralities; but herein they greatly err, for criminalities have been plentiful enough in every age, and would need no such special, prophetic delineations

as are given of Antichrist. Could it be proved that those connected with the papal system have been very models of morality, it would be none the less identical with the character

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noted in Scripture as the great Antichrist--the counterfeit which has arrogated to itself the titles, privileges, powers and reverence belonging to the Lord's Anointed. As a counterfeit, it has also misrepresented the plan of God with reference to the selection of a "little flock," or Church, in the present time; and it has entirely set aside the real hope of the Church, and the Lord's provision for the blessing of the world during the Millennial reign of Christ--which it represents as fulfilled in its own reign.

The ill effects of such perversion and misrepresentation of God's plan can scarcely be estimated. They have been the direct source from which sprang all the corrupt doctrines which, one after another, were introduced to support the claims and add to the dignity of Antichrist. And though the Reformation, three centuries ago, ushered in an era of Bible study and liberty of thought, and led to the rejection of many evils and errors, yet the counterfeit was on so elaborate a scale, so complete in all its parts and arrangements, and had so thoroughly deceived the whole world that, even after Luther and many others had recognized Papacy as the outcome of the great falling away--the Antichrist of prophecy--they, while denouncing it as a system, held firmly to the false theory which led to its peculiar errors of doctrine and practice. To this day the great majority of Protestants of all denominations support the theory of Antichrist, that Christ's Kingdom **has been set up**. Some have endeavored to do as Papacy did--to organize their church under some one person as its head--while others supply the place of this head with a council or synod; but all are under the delusion imposed by the false and misleading interpretations of Scripture doctrines started by Antichrist--that now, and not at a future time, is the **reign of Christ's Kingdom**; and, denying the coming age, as the Antichrist does, they, like that system, are careless of the full development of holiness

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among believers and are zealous rather for the accomplishment now of the work of the next age (the conversion of the world)--so much so, that they are often willing to misrepresent God's plan and Word, and to invent theories to frighten and drive the world into a profession of godliness; and willing also to resort to questionable and worldly methods to add to their attractions, to make their various systems the more enticing to the **unconverted**, whom they, like Antichrist, are willing to count in for pride's sake and to make a good showing.

Such find it difficult to see that Papacy is Antichrist. How could they, while faith is not yet free from the poison, and reason is still greatly blinded by the very essence of Antichrist's error. The greatness, the grandeur and the necessity of Christ's Millennial Kingdom and its work of blessing all the families of the earth must be seen, before the greatness of the Antichrist counterfeit can be appreciated, or its havoc to the truth and its desolating and defiling influence in the nominal church or temple of God can be rightly estimated.

None need be surprised at the completeness of this counterfeit, when we reflect that it is **Satan's workmanship**, and has been patterned after the types and illustrations of future glory presented in the Scriptures. Seeing that the time for the selection of the Church had come, and that the truths planted by the Lord and the apostles had gained rapid headway against all the heathen religions, seeking out the meek wherever it went, the great adversary sought to destroy the purity of the Church and to turn into other and false channels that which he could not stop. Thus the triumph of Antichrist, as well as its present power, has really been Satan's success. But here we behold the wisdom of God; for while the success of Antichrist seemed to presage the defeat of God's plan it was really, though unwittingly,

**THE CHURCH OF GOD,
THE ROYAL PRIESTHOOD**

----- TRUE TYPE	----- THE REALITY DURING THE MILLENNIUM	----- COUNTERFEIT
<p>Aaron--and successors--Chief or High Priest, head and representative and mouthpiece.</p> <p>-----</p> <p>Under-Priests, deriving their official dignity and rights and privileges of service through Aaron, whose body they represented, typified the Church of Christ.</p> <p>-----</p>	<p>Christ Jesus, our Lord and Head and representative; the High-Priest of our profession or order.</p> <p>-----</p> <p>The Church glorified, the Body of Christ, sharers of his glory, majesty, and office of ruler: whose offices will differ, as star differeth from star in glory.</p> <p>-----</p>	<p>The Popes, in turn, High-Priests of the Papal Hierarchy; its lord, head and mouthpiece.</p> <p>-----</p> <p>The Church of Rome consists of the bishops and prelates, who share the dignities of the hierarchy, though differing in degrees of honor--cardinals, bishops, etc.</p> <p>-----</p>

Subject to the Hierarchy are assistants, as follows:

----- TRUE TYPE	----- THE REALITY DURING THE MILLENNIUM	----- COUNTERFEIT
<p>The Levites, who did services connected with the typical Tabernacle--teaching, etc., etc. An inferior order of priests not permitted to enter the Most Holy Sanctuary (typical of the spiritual nature), neither to look therein.</p> <p>-----</p> <p>All Israel was taught and directed by the above described hierarchy. And in Moses, who was a type of the complete Christ, they had prophet, priest and king united, typical of Christ's Millennial authority. <i>Acts 3:22</i></p> <p>-----</p>	<p>The earthly phase of the Kingdom of God; through whom the glorified Church will have more direct contact with the world, in teaching, governing, etc., and who also will have closest communion with the spiritual Church in glory.</p> <p>-----</p> <p>The World will be taught, directed, ruled and helped by the above described Kingdom of God and its earthly representatives, which will have all power, and must be obeyed; and all who obey not will be "cut off." <i>Acts 3:23</i></p> <p>-----</p>	<p>The under-priests of Papacy, not parts or members of the church or hierarchy, but called "Brothers" and "Sisters." Of these are the teachers, nurses, etc., in direct contact with the people as well as with the hierarchy.</p> <p>-----</p> <p>Papacy claims the obedience of the World to its rule and teachings --as being the Kingdom of God. The lower priesthood is its agent. When in power, it attempted to enforce its laws, and to "cut off" those who obeyed not.</p> <p>-----</p>

cooperating to insure the success of his plan; for by no other means could the **truly consecrated** have been so thoroughly tried, and their faithfulness to God's Word so thoroughly tested, as by the permission of this great counterfeit.

The accompanying table will serve to show how complete has been the counterfeit of the future organization of Christ's kingdom in Papacy, and how it was drawn from the Jewish typical priesthood.

Mosheim, explaining the rise of the hierarchical system in the Church, very clearly shows this counterfeiting, in these words, Vol. I, p. 337:

"Whilst the least probability remained that Jerusalem might at one time or other again rear its head from the dust, the Christian teachers and elders assumed to themselves no titles or distinctions, at least none but the most modest and humble ones; but when the fate of that city had been sealed by Hadrian [A.D. 135], and not the most distant hope could any longer be entertained by the Jews, of seeing their ancient government re-established, these same pastors and ministers **conceived a wish to have it believed by their flocks that they themselves had succeeded to the rights of the Jewish priesthood.** The bishops, therefore, made it their business to inculcate the notion that they were invested with a character resembling that of the great High Priest of the Jews, and were **consequently possessed of all those rights which had been recognized as belonging to the Jewish Pontiff.** The functions of the ordinary Jewish priest were, in like manner, stated to have devolved, though under a more perfect form, on the presbyters of the Christian Church: and finally the deacons were placed on a parallel with the Levites, or inferior ministers."

The Head and Mouth of Antichrist
His Great Swelling Words

The pope (each pope in his turn) is the **head** of the false church, which is his body, even as Christ Jesus is the **head** of

the true Church, which is his body. Since the head is the representative of the body, and its **mouth** speaks for the body, we find, as we should expect, this feature of Antichrist prominently referred to in the Scriptures. In *Daniel 7:8,11,25*, and *Rev. 13:5,6*, the mouth of Antichrist is brought specially to our notice as a leading characteristic. Daniel says this horn had "eyes like the eyes of man"--symbolic of intelligence and a farsighted policy. This "**horn**" was to be different from all the other powers; it was to be more wise, more cunning, than other empires which attempted to rule the world; its power was to be that of its mouth (utterance) guided by its eyes (knowledge), rather than that of physical force. And no one acquainted with the history of Papacy can deny that the figures used to illustrate its power and methods are strikingly good.

"And there was given unto him a mouth speaking great things. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven." "And he shall speak great words against the Most High." *Rev. 13:5,6; Dan. 7:8,25*

It should not be forgotten that these are figurative expressions descriptive of the character and claims of a symbolic "beast" (government) and "horn" (power) out of the old Roman beast or empire. In some respects, Papacy was a new government ("beast"), distinct from the old Roman empire; and in others, it was a horn or power among others out of that empire, which for a time held superior control over the other horns or powers. It is presented in symbol from both these standpoints so as most thoroughly to locate and designate it.

Antichrist's great swelling words, or blasphemies, cover the whole period of his long career. The expression, "blasphemy," in our day, is usually given only a coarse meaning, as if it related to the most vulgar forms of cursing and profanity

only. But, in its true significance, the word "blasphemy" is applicable to **any indignity** offered to God. **Bouvier** defines it thus: "**Blasphemy** is to attribute to God that which is contrary to his nature, and does not belong to him--and to deny what does." See Webster's Unabridged Dictionary under heads of **Blasphemy** and **Blasphemously**. And in evidence that this is the sense in which the word "blasphemy" is used in the Scriptures, notice the manner in which our Lord and the Pharisees used it: "The Jews answered, For a good work we stone thee not, but for **blasphemy**; and because thou, being a man, makest thyself God." Jesus answered them, "Say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest, **because I said**, I am the Son of God?" *John 10:33,36*. See also *Mark 14:61-64*.

With this, the proper definition of "blasphemy," before us, how evident it must be to the simplest minds that Papacy's great swelling words and boastful claims have, one and all, been blasphemies. The establishment of a counterfeit Kingdom of God was a libel upon God's government, a gross blasphemy, and a misrepresentation of his character and plan and word. God's character, i.e., his "**name**," was blasphemed in the thousand monstrous edicts, bulls and decretals issued in his name, by the long line of those who claimed, as vicegerents, to represent his Son; and God's tabernacle, the **true** Church, was blasphemed by the false system which claimed to take its place--which claimed that its faithful were the true and only tabernacle or Church of God. But we must let history tell us of these great swelling words, these blasphemous assumptions, which successive popes, as the head of Antichrist, uttered and approved.

In a work entitled, "The Pope the Vicar of Christ, the Head of the Church," by the celebrated Roman Catholic, Monsignor Capel, is a list of no less than sixty-two blasphemous titles applied to the pope; and, be it noticed, these

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are not mere dead titles from the past, for they were arranged by one of Papacy's foremost living writers. We quote from the list as follows:

"Most Divine of all Heads."
"Holy Father of Fathers."
"Pontiff Supreme over all Prelates."
"Overseer of the Christian Religion."
"The Chief Pastor--Pastor of Pastors."
"Christ by Unction."
"Abraham by Patriarchate."
"Melchisedec in Order."
"Moses in Authority."
"Samuel in the Judicial Office."
"High Priest, Supreme Bishop."
"Prince of Bishops."
"Heir of the Apostles; Peter in Power."
"Key-bearer of the Kingdom of Heaven."
"Pontiff Appointed with Plenitude of Power."
"Vicar of Christ."
"Sovereign Priest."
"Head of all the Holy Churches."
"Chief of the Universal Church."
"Bishop of Bishops, that is, Sovereign Pontiff."
"Ruler of the House of the Lord."
"Apostolic Lord and Father of Fathers."
"Chief Pastor and Teacher."
"Physician of Souls."
"Rock against which the proud gates of hell prevail not."
"Infallible Pope."
"Head of all the Holy Priests of God."

In addition to the long list of titles of which the above are instances, the author gives the following quotations from a letter which St. Bernard, Abbott of Clairvaux, wrote to Pope Eugenius III, A.D. 1150:

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"Who art thou? The High-Priest, the Supreme Bishop. Thou art the Prince of Bishops, thou art the Heir of the Apostles. Thou art Abel in Primacy, Noah in government, Abraham in the patriarchal rank, in order Melchisedec, in dignity Aaron, in authority Moses, Samuel in judicial office, Peter in power, CHRIST IN UNCTION. Thou art he to whom the keys of heaven are given, to whom the sheep are intrusted. There are indeed other door-keepers of heaven, and other shepherds of the flocks; but thou art the more glorious

in proportion as thou hast also, in a different fashion, inherited before others both these names....The power of others is limited by definite bounds: thine extends even over those who have received authority over others. Canst thou not, when a just reason occurs, shut up heaven against a bishop, depose him from the episcopal office, and deliver him over to Satan? Thus thy privilege is immutable, as well in the keys committed to thee as in the sheep intrusted to thy care."

All these blasphemously flattering titles have been applied to and received by the Roman pontiffs with complacency and marked satisfaction, as rightfully belonging to them.

From Pope Boniface VIII we have the following decree, which is still extant in the common law: "We declare, say, define, pronounce it **necessary to salvation** for every human creature to be subject to the Roman pontiff." Pope Gregory VII, who in the year 1063 ordained that the pope should be called **father of fathers**, draws the following from *Gen. 1:16*, to support papal pretensions: "God made two great lights in the firmament of heaven; the greater light to rule the day and the less to rule the night; both great, but one the greater. **'In the firmament of heaven,'** that is, the universal church, 'God made two great lights'; that is, he instituted two dignities, which are the pontifical authority and the regal power; but that which presides over the day, that is, the spiritual, is the greater; but that which presides over carnal things is the less; for as the sun differs from the moon, so do popes differ from kings." Other popes have

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adopted this interpretation, which has done much to enforce the idea of papal supremacy.

St. Antonius, Archbishop of Florence, after citing *Psalms 8:4-8*, "Thou hast made him a little lower than the angels," etc., and applying it to Christ, transfers it to the pope in the following words:

"And because he left us in his bodily presence, he left his vicar [substitute] on the earth, viz., the chief pontiff, who is called papa, which means father of fathers; so that these words may be fitly expounded of the pope. For the pope, as Hostiensis saith, is greater than man but less than an angel, because he is mortal; yet he is greater in authority and power. For an angel cannot consecrate the body and blood of Christ, nor absolve or bind, the highest degree of which

power belongs to the pope; nor can an angel ordain or grant indulgences. He is crowned with glory and honor; the glory of commendation, because he is called not only blessed, but most blessed. Who shall doubt to call him blessed whom the very top of such great dignity hath exalted? He is crowned with the honor of veneration, so that the faithful may kiss his feet. A greater veneration cannot exist. **'Adore his footstool.'** (*Psa. 99:5*) He is crowned with the magnitude of authority, because he can judge all persons, but can be judged of none, unless he be found to deviate from faith [the faith of Antichrist, of course]. Hence he is crowned with a triple, golden crown, and is 'placed over all the works of his hands,' to dispose of all inferiors. He opens heaven, sends the guilty to hell, confirms empires, regulates the whole clergy."

The Council of Lateran in its first session gave to the pope the appellation of "Prince of the Universe"; in its second session it called him "Priest and King, who is to be adored by all people, and who is very like unto God"; and in its fifth session it referred prophecies of Christ's glorious reign to Leo X in these terms: "Weep not, daughter of Zion, for behold, the Lion of the tribe of Judah, the root of David: behold, God hath raised thee up a savior."

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From Ferraris' **Ecclesiastical Dictionary**, a standard Roman Catholic authority, we quote the following condensed outline of papal power as given under the word **papa**, article 2nd:

"The pope is of such dignity and highness that he is not simply a man but, as it were, God, and the vicar [representative] of God...Hence the pope is crowned with a triple crown, as king of heaven, of earth and of hell. Nay, the pope's excellence and power are not only about heavenly, terrestrial and infernal things, but he is also above angels, and is their superior; so that if it were possible that angels could err from the faith, or entertain sentiments contrary thereto, they could be judged and excommunicated by the pope....He is of such great dignity and power that **he occupies one and the same tribunal with Christ**; so that whatsoever the pope does seems to proceed from the mouth of God...The pope is, as it were, God on earth, the only prince of the faithful of Christ, the greatest king of all kings, possessing the plenitude of power; **to whom the government of the earthly and heavenly kingdom is entrusted.**" He further adds:

"The pope is of so great authority and power that he can modify, declare or interpret the divine law." "The pope can sometimes counteract the divine law by limiting, explaining, etc."

Thus, Antichrist not only endeavored to establish the Church in power before the Lord's **time**, but it was audacious enough to attempt to "counteract" and "modify" divine **laws** to suit its own schemes. How clearly did it thus fulfil the prophecy which over a thousand years before declared--"He shall think to change **times** and **laws**."

Dan. 7:25

In a bull, or edict, Sixtus V declares:

"The authority given to St. Peter and his successors, by the immense power of the eternal King, excels all the power of earthly kings and princes. It passeth uncontrollable sentence upon them all. And if it find any of them resisting God's ordinance, it takes more severe vengeance on them,

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casting them down from their thrones, however powerful they may be, and tumbling them down to the lowest parts of the earth as the ministers of aspiring Lucifer."

A bull of Pope Pius V, entitled "The damnation and excommunication of Elizabeth, queen of England, and her adherents--with an addition of other punishments," reads as follows:

"He that reigneth on high, to whom is given all power in heaven and in earth, committed one holy, catholic and apostolic church (out of which there is no salvation) to one alone upon earth, namely, to Peter, the Prince of the apostles, and to Peter's successor, the bishop of Rome, to be governed in fulness of power. Him alone he made prince over all people and all kingdoms, to pluck up, destroy, scatter, consume, plant, and build."

St. Bernard affirms that "none except God is **like the pope**, either in heaven or on earth."

"The Emperor Constantine," says Pope Nicholas I, "conferred the appellation of God on the pope; who, therefore, being God, cannot be judged by man."

Said Pope Innocent III--"The pope holds the place of the true God"; and the canon law, in the gloss, denominates the pope--"our Lord God."

Innocent and Jacobatius state that "the pope can do nearly all that God can do," while Decius rejects the word **nearly**, as unnecessary. Jacobatius and Durand assert that "none dare say to him any more than to God--Lord, what

doest thou?" And Antonius wrote:

"To him [the pope] it belongs to ordain those things which pertain to the public good, and remove those things which prevent this end, as vices, abuses which alienate men from God....And this according to *Jeremiah 1:10* [Here again appropriating to Antichrist a prophecy which belongs to Christ's Millennial reign]: 'Behold, I have placed thee over the nations and kingdoms, to root up and destroy, to scatter and disperse,' that is, as it regards vices; 'to build

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up and plant,' that is, as it regards virtues....In regard to the power of the pope over those in hell, who are designated by the fishes in the sea (*Psalms 8*)--because, as the fishes are continually agitated by the waves of the sea, so those in purgatory are continually exercised by the afflictions of punishment --God hath subjected to the pope also the fishes of the sea, that is, those who are in purgatory, to relieve them by indulgences.

"Pagans are subject to the pope, who presides in the world in the place of Christ. But Christ hath full power over every creature. The pope is the vicar of Christ, and no one can lawfully withdraw himself from his obedience, as no one can withdraw himself lawfully from obedience to God. ...The pope can punish pagans and barbarous nations.... And though pagans cannot be punished with the spiritual punishment of excommunication and the like, yet they can be punished by the church with pecuniary punishment, and by princes with corporeal punishment also....The church can punish, indirectly, the Jews with spiritual punishment, by excommunicating Christian princes to whom the Jews are subject, **if they neglect to punish them with temporal punishment** when they do anything against Christians....If the conversion of some **should be desired**, they may be compelled by terrors and stripes, not indeed to receive faith, but that they should present no obstacle to faith by an obstinate will. For the conversion of infidels, the judgment of God ought to be imitated."

Here is an illustration of how error of doctrine produces unrighteousness. Men may speedily be led into every form of cruelty and oppression, if first they can convince themselves that in the exercise of such depravities they are the more like God--imitators of God. The wonder is that men are as kind and moderate as we find them, with all the terrible, false ideas and doctrines concerning God's plan for mankind, with which Satan has blinded and deluded them

through the papal fountain of error, leading them in a course congenial to their fallen nature. Continuing, the same writer adds:

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"The power of the pope is exercised over heretics and schismatics, denoted also by oxen, because they resist the truth with the horn of pride. God hath subjected these also under the feet of the pope to be punished in a **fourfold way**, viz., by excommunication, deposition, the deprivation of temporal goods and military persecution. But then they are only to be taken for heretics when they refuse to reform their pestiferous doctrines, and are ready pertinaciously to defend them....The pope can choose or elect the emperor. The emperor is the minister [servant] of the pope, in this, that he is the minister of **God, whose place the pope fills**; for God hath deputed the emperor as the minister of the pope....I suppose it to be said as a truth, that the pope, the vicar of Christ, hath universal jurisdiction of spiritual and temporal things, in the whole world, **in the place of the living God.**"

The following utterances of the popes, culled from Fox's "Acts and Monuments," by H. G. Guinness, an English writer of note, deserves a place of prominence; and we can sympathize heartily with this writer's comment on the system whose mouth gives forth such utterances, when he says--"If 'he that exalteth himself shall be abased,' what degradation can be commensurate with such self-exaltation as this?"

"Wherefore, seeing such power is given to Peter, and to me in Peter, being his successor, who is he then in all the world that ought not to be subject to my decrees, which have such power in heaven, in hell, in earth, with the quick and also the dead....By the jurisdiction of which key the fullness of my power is so great that, whereas all others are subjects--yea, and emperors themselves ought to subdue their executions to me--only I am subject to no creature, no, not to myself; so my Papal majesty ever remaineth undiminished; superior to all men, whom all persons ought to obey and follow, whom no man must judge or accuse of any crime, no man depose but I myself. No man can excommunicate me, yea, though I commune with the excommunicated; for no canon bindeth me; whom no man must lie to, for he that lieth to me is a heretic, and an excommunicated

person. Thus, then, it appeareth that the greatness of priesthood began in Melchisedec, was solemnized in Aaron, perfectionated in Christ, represented in Peter, **exalted in the universal jurisdiction, and manifested in the Pope.** So that through this **pre-eminence of my priesthood**, having all things subject to me, it may seem well verified in me, that was spoken of Christ, 'Thou hast subdued all things under his feet.'

"And, likewise, it is to be presumed that the bishop of that church is always good and holy. Yea, though he fall into homicide or adultery, he may sin, but yet he cannot be accused, but rather excused by the murders of Samson, the thefts of the Hebrews, etc. All the earth is my diocese, and I am the ordinary of all men, having the authority of the King of all kings upon subjects. I am all in all, and above all, so that God himself, and I, the vicar of God, have both one consistory, and I am able to do almost all that God can do. In all things that I list my will is to stand for reason, for I am able by the law to dispense above the law, and of wrong to make justice in correcting laws and changing them. Wherefore, if those things that I do be said not to be done of man, but of God--WHAT CAN YOU MAKE ME BUT GOD? Again, if prelates of the church be called and counted of Constantine for Gods, I then, being above all prelates, seem by this reason to be ABOVE ALL GODS. Wherefore, no marvel if it be in my power to change time and times, to alter and abrogate laws, to dispense with all things, **yea, with the precepts of Christ**; for where Christ biddeth Peter put up his sword, and admonishes his disciples not to use any outward force in revenging themselves, do not I, Pope Nicholas, writing to the bishops of France, exhort them to draw out their material swords?...And whereas Christ was present himself at the marriage in Cana of Galilee, do not I, Pope Martin, in my distinction, inhibit the spiritual clergy to be present at marriage-feasts, and also to marry? Moreover, where Christ biddeth us lend without hope of gain, do not I, Pope Martin, give dispensation for the same? What should I speak of murder, making it to be no murder or homicide to slay them that be excommunicated? Likewise, against the law of nature, item against the apostles, also against the

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canons of the apostles, I can and do dispense; for where they, in their canon, command a priest for fornication to be deposed, I, through the authority of Sylvester, do alter the rigor of that constitution, considering the minds and bodies also of men now to be weaker than they were then....If ye list briefly to hear the whole number of all such cases as properly do appertain to my Papal dispensation, which come to the number of one-and-fifty points, that no man may meddle with but only I myself alone, I will recite them. [Here follows the list.]

"After that I have now sufficiently declared my power in earth, in heaven, in purgatory, how great it is, and what is the fullness thereof in binding, loosing, commanding, permitting, electing, confirming, dispensing, doing and undoing, etc., I will speak now a little of my riches and of my great possessions, that every man may see my wealth and abundance of all things--rents, tithes, tributes; my silks, my purple mitres, crowns, gold, silver, pearls and gems, lands and lordships. For to me pertaineth first the imperial city of Rome; the palace of Lateran; the kingdom of Sicily is proper to me; Apula and Capua be mine. Also the kingdoms of England and Ireland, be they not, or ought they not to be, tributaries to me? To these I adjoin also, besides other provinces and countries, in both the Occident and the Orient, from the north to the south, these dominions by name. [Here follows a long list]. What should I speak here of my daily revenues, of my first-fruits, annates, palls, indulgences, bulls, confessionals, indults and rescripts, testaments, dispensations, privileges, elections, prebends, religious houses, and such like, which come to no small mass of money?...whereby what vantage cometh to my coffers it may partly be conjectured....But what should I speak of Germany, when the whole world is my diocese, as my canonists do say, and all men are bound to believe. Wherefore, as I began, so I conclude, commanding, declaring, and pronouncing, to stand **upon necessity of salvation, for every human creature to be subject to me.**"

It is presumed by many today that these boastings of the Papacy belong only to the distant past, and that a great

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change has come over that system in later times; but a little reflection and observation prove that these sentiments of the Papacy are still unchanged. We should bear in mind,

too, that the constant claim of Papacy is that its doctrines are unchangeable: that the decrees of its popes and councils are **infallible**; and that those decrees, breathing out blasphemy against God, and persecution against his saints, are still held sacred by the Roman Catholic Church of the present day. The change in Papacy is merely the loss of power brought about by the awakening of the Reformation. The will is still possessed, but the power to do is curtailed by the increase of knowledge and liberty in which the Bible has been the principal factor. Antichrist is being gradually "rendered powerless" by the true Christ--by the "spirit of his mouth"--his Word. Soon the bright shining of Immanuel's **presence** will utterly destroy the vainglorious counterfeit, and wholly free the world from the chains of its delusive claims and errors.

For an illustration of latter time assumptions, note the fact that the present pope, upon ascending the papal throne, took the title of Leo XIII, and shortly after subscribed himself "**Leo de tribus Juda**"--i.e., "The Lion of the tribe of Judah"; one of the titles of the true Head. Surely in presumptuous claims, therefore, he is not behind those who held the same office during the dark ages.

The following, called **The Adoration**, is still a part of the ceremony connected with the installation of a new pope. The new pope, clad in white, studded with many brilliant gems, and wearing red shoes with large gold crosses for buckles, is conducted to the altar, where he kneels. Then--"The pope rises, and, wearing his mitre, is lifted up by the cardinals and placed by them upon the altar-throne to sit there. One of the bishops kneels, and the singing of **Te Deum** [We praise thee, O God] begins. Meantime the cardinals kiss the feet and hands and face of the pope." A coin representing

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this ceremony, struck in the Papal mint, bears the words, "Whom they create, they adore."

Cardinal Manning, Papacy's chief representative in England, endorses and draws public attention to the following clause of the Catholic faith:

"We declare, affirm, define, and pronounce it necessary to salvation, for every human creature to be subject to the Roman Pontiff." And in a published discourse he represents the pope as saying, "I claim to be the Supreme Judge and Director of the consciences of men; of the peasant that tills the field, and the prince that sits on the throne; of the household that lives in the shade of privacy, and the Legislature

that makes laws for kingdoms. I am the sole, last, Supreme Judge of what is right and wrong."

Surely, too, in observing modern instances of Papacy's "great swelling words of vanity," we should not overlook the notable decree of the Ecumenical Council, held in Rome in A.D. 1870, declaring the infallibility of the Pope. True, it had been claimed now and then in the past, by supercilious popes, that they were infallible; and bishops and princes desirous of flattering their pride had virtually so pronounced them, in the declaration, "Thou art another god, **on earth**"; but it remained for a Papal Council in this enlightened nineteenth century to coolly and deliberately inform the world how great this "god on earth" is--that he is **almost** as perfect as the other God, in heaven; that he cannot err more than the other; that in his **ex cathedra** utterances the pope is **infallible**--unerring.

The vote of the council was taken July 13th 1870, and on the 18th the decree was formally promulgated, with ceremony, at the great St. Peter's Cathedral in Rome. The following description of the event, by Dr. J. Cummings, of London, will be read with interest. He says:

"The Pope had a grand throne erected in front of the eastern window in St. Peter's, and arrayed himself in a perfect blaze of precious stones, and surrounded himself with cardinals

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and patriarchs and bishops in gorgeous apparel, for a magnificent spectacular scene. He had chosen the early morning hour and the eastern window--that the rising sun should flash its beams full upon his magnificence, and by it his diamonds, rubies and emeralds be so refracted and reflected that he should appear to be not a man, but what the decree proclaimed him, one having all the glory of God.... The pope posted himself at an early hour at the eastern window,...but the sun refused to...shine. The dismal dawn darkened rapidly to a deeper and deeper gloom. The dazzle of glory could not be produced. The aged eyes of the would-be God could not see to read by daylight, and he had to send for candles. Candle-light strained his nerves of vision too much, and he handed the reading over to a cardinal. The cardinal began to read amid an ever blackening gloom, but had not read many lines before such a glare of lurid fire and such a crash burst from the inky heavens as was never equaled at Rome before. Terror fell upon all. The reading ceased. One cardinal jumped trembling from his chair, and exclaimed, 'It is the voice of God speaking, the

thunders of Sinai."

Among the blasphemous pretensions of Antichrist should be remembered several of its doctrines, particularly the doctrine of the Mass, which we will notice in a subsequent volume. Passing over the worshipping of saints and of Mary, we note some of the still more grievous errors.

Church Infallibility was one of the first, and paved the way to others. It was claimed before the office of Pope was acknowledged. It has been a most serious error, and has barred the way against the rectifying of errors when afterward discovered. It has placed the decrees of church councils beyond contradiction or questioning, either by reason or Scripture, and has made human ignorance and weaknesses and misconceptions the **standards of faith** instead of God's word--the Bible; for, once conceded that the voice of the church council was **infallible** (unerring), everything must be forced to conform thereto; and each council felt

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bound to render no decisions contrary to preceding councils; and those which did otherwise were liable to be repudiated. So an error once affirmed could not be denied nor even dropped, and the Bible and reason had to be interpreted and twisted to match the **infallible** decrees of fallible men. No wonder it was found that it required a very expert theologian to interpret the Scriptures so as to make them agree with the so-called infallible decrees. No wonder either that, from expediency, Antichrist--

Proscribed the Bible. The history of Papacy shows clearly that, while professing to reverence the Bible as the Word of God, it has kept it in the background and its own **infallible words** in the front. Not only so, but it has proscribed God's Word entirely, as unfit to be read and dangerous to the people, that its own infallible word might have full control. It well knew that the Bible was dangerous to its power, and a constant denouncement of its blasphemous pretensions.

In the days of Papal power, the possession or reading of the Bible by the people was treated as a criminal offense. The art of printing and the general revival of learning resulting therefrom, about the sixteenth century, secured the resurrection of the Bible from the sepulcher of dead languages where Antichrist had long kept it hidden, forbidding the translating of it under severe penalties. And when an awakening spirit of independence began to scatter it in living languages among the people, Bible-burning was no uncommon thing; and long and loud were the merciless

curse that issued from the Vatican against the presumptuous sinners who dared to translate, publish or read the Word of God.

When Wycliffe published his translation, Pope Gregory sent a bull to the Oxford University condemning the translator as "run into a detestable kind of wickedness." Tyndale's translation was also condemned; and when Luther published his German translation, Pope Leo X issued a bull

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against him. Nevertheless, the work went grandly and steadily forward: the Bible was to have a complete resurrection, and was destined to shed light upon men of every nation and language. Slowly the Church of Rome came to realize this, and resolved, therefore, to permit the translation of the Scriptures into modern languages, by Catholic translators, accompanied with Catholic notes. These, however, were not to be given to the people, except where there was danger of their receiving the Protestant translations. The Rhemish translation declares this.

The following show the character of some of the **Notes** of the Rhemish translation--which, however, is in recent years being superseded by the **Douay** translation, very similar, but with less pointed notes. A note on *Matt. 3* reads: "Heretics may be punished and suppressed; and may, and ought, by public authority, either spiritual or temporal, to be chastised or executed." One on *Gal. 1:8* reads: "Catholics should not spare their own parents, if heretics." On *Heb. 5:7* the note reads: "The translators of the Protestant Bible ought to be translated to the depths of hell." And on *Rev. 17:6* the comment reads: "But the blood of Protestants is not called the blood of saints, no more than the blood of thieves, man-killers, and other malefactors, for the shedding of which, by the order of justice, no commonwealth shall answer."

The following are some of the restrictions imposed when it was found that the reading of the Bible could not be entirely prevented. The fourth rule of the **Index Expurgatoris** says:

"If any shall have the presumption to read or possess the Bible without written permission, he shall not receive absolution until he have first delivered up such Bible to the ordinary. Book-sellers who shall sell or otherwise dispose of Bibles in the vulgar tongue, to any person not having such permission, shall forfeit the value of the books,...and be subjected by the bishop to such other penalties as the

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bishop shall judge proper, according to the quality of the offense."

Said the Council of Trent, in its session A.D. 1546:

"In order to restrain petulant minds, the council decrees that in matters of faith and morals, and whatever relates to the maintenance of Christian doctrine, no one, confiding in his own judgment, shall dare to wrest the sacred Scriptures to his own sense of them, contrary to that which hath been held, and still is held, by the holy mother church, whose right it is to judge of the true meaning."

From the bull of Pius VII, against Bible Societies, issued June 29, 1816, to the Primate of Poland, we quote:

"We have been truly shocked at this most crafty device, by which the very foundations of religion are undermined; and having, because of the great importance of the subject, conferred in council with our venerable brethren, the cardinals of the holy Roman Church, we have, with the utmost care and attention, deliberated upon the measures proper to be adopted by our pontifical authority, in order to remedy and abolish **this pestilence** as far as possible....Of your own accord you have already shown an ardent desire to detect and overthrow the impious machinations of these innovators; yet, in conformity with our office, we again and again exhort you that whatever you can achieve by **power**, provide by **counsel**, or effect by **authority**, you will daily execute with the utmost earnestness....The Bible printed by heretics is to be numbered among other prohibited books, conformably to the rules of the Index."

The same pope, in the year 1819, issued a bull against the use of the Scriptures in the schools of Ireland. From it we quote:

"Information has reached the ears of the sacred congregation that Bible Schools, supported by the funds of the heterodox, have been established in almost every part of Ireland; in which the inexperienced of both sexes are invested with the fatal poison of depraved doctrines....Every possible exertion must therefore be made, to keep the youth away from these destructive schools....Do you labor

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with all your might to keep the orthodox youth from being corrupted by them--an object which will, I hope, be easily effected by the establishment of Catholic schools

throughout your diocese."

Here we have a candid admission of the real object of the establishment of Catholic parochial schools in Great Britain and North America, viz.: to protect their lines. Antichrist has no other object in offering education to the common people. Ignorance and superstition are Papacy's bulwarks; and the centuries of its power, including what is known as the "dark ages," prove this. The education of the clergy under "restrictions" was not neglected; but, that no provision was made for the education of the people, the dense ignorance of all old Roman Catholic countries is strong proof. Schools and Bibles have ever been Antichrist's unendurable enemies, and would not be tolerated, except as they became necessities--upon which a false light must be thrown for the preservation of Antichrist's existence.

From a bull by Leo XII to the Roman Catholic clergy of Ireland, A.D. 1825, we quote:

"It is no secret to you, venerable brethren, that a certain society, vulgarly called the Bible Society, is audaciously dispreparing itself through the whole world. After despising the traditions of the holy fathers, and in opposition to the well known decree of the Council of Trent, this society has collected all its forces, and directs every means to one object: to the translation, or rather to the perversion, of the Bible into the vernacular languages of all nations."

Even the late Pope Pius IX expressed his anguish of heart at the triumph on every hand of this great enemy of Antichrist --the Bible. He said, "Accursed be those very crafty and deceitful societies called Bible Societies, which thrust the Bible into the hands of the inexperienced youth."

True, it was decreed at the Roman Catholic Plenary Council of Baltimore, A.D. 1886, that an approved Bible shall be permitted in Catholic schools of the United States. This, however, betokens no change in the real sentiment of

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Antichrist; it is but another stroke of its farsighted policy, in deference to the spirit of liberty in this country, which abhors such restraints. They well knew, however, that the **liberty** and not the **Bible** was wanted; and inquiry discovers that now, two years after, the Bible is not to be found in Catholic schools hereabouts.

The doctrine of the natural, inherent immortality of man (that a human existence once begun can never cease) was another fruitful error, borrowed from Grecian philosophy. And, being admitted, it led naturally to the conclusion that

if existence **must continue** forever, then the Bible expressions concerning the destruction of finally wilful sinners, the second death, etc., must be construed to **mean** the opposite of what they **say**, viz.: everlasting life, in some condition. Next, it was easy to decree that to the wicked it must be a life of suffering; and the torments were frequently pictured upon the walls of the churches as well as by the words of zealous priests and monks. This error was the more easily impressed upon converts because the Greek philosophers (then the leaders of the world in matters of science, religion and philosophy --whose ideas, as Josephus shows, had even begun to tincture Judaism) had long held and taught a punishment for the wicked in death. To their credit, however, be it noted that they never descended to the horrible **blasphemies** of God's character and government taught to the world by Antichrist. Next, it was in order to fix a place for this torment and call it hell, and to seek passages of Scripture referring to **sheol** and **hades** and **gehenna** which describe the real wages of sin--the first and second deaths--and dextrously to apply these and the parables of our Lord and the symbols of Revelation, so as to delude themselves and the whole world on this subject and most grievously to malign and blaspheme the character and plan of God, our all-wise and gracious Heavenly Father.

Purgatory was brought in, to relieve and make endurable

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this terrible dose of doctrine, and withal to give Antichrist a firmer hold upon the people. It claimed to hold the keys of heaven and hell and to have power to remit the pains of purgatory: not only the Adamic penalty, and the weaknesses inherited thereby, but also the penalties of wilful, deliberate sins. What a leverage of power this gave, over an ignorant people, can be easily imagined--especially when the emperors and chief men of earth acknowledged and bowed before the deceiver.

Masses for the dead followed; and rich and poor alike felt it a duty to pay, and liberally, too, to have these. The efficacy of masses, for the relief of purgatorial sufferings, is claimed to be omnipotent--so that not even Jehovah or Christ could interfere with it. This became a source of great income to Antichrist; for the priests were not slow to remind the dying, if wealthy, of the propriety of leaving liberal bequests for masses for themselves--lest those who inherited their wealth should neglect the matter. And, indeed, within the present year warnings of a similar kind have appeared

in Roman Catholic journals, urging that less money be spent upon funeral flowers, that the more might be spent for masses for the dead.

Indulgences came in, some time before the "Crusades": we know that indulgences were offered, as a bounty, to secure volunteers for these "Crusades" or "Holy Wars." By Papal edict, whoever would engage in these holy wars would not only have forgiveness for sins past, but also merit to offset sins future; and thus be guaranteed against certain purgatorial sufferings. These indulgences, Roman Catholics tell us, are not designed to be licenses to commit sins, but are rewards of merit which offset or **cancel** a certain number of days or years of purgatorial anguish: so that if a man's sins made him liable to one thousand years of suffering, and he, at one time, or at various times, secured indulgences to the

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amount of one thousand years, either for money, or for services rendered to Papacy, or by penances done, he would go free; if he had to his credit nine hundred years indulgence, he would have to endure one hundred years of suffering; and if indulgences were reckoned to much overbalance his penalties, he would probably be accounted a saint, of special influence in heaven, to be prayed to and adored. Of this order Louis, king of France, the Crusader, would be an example. He was canonized, and is now adored and prayed to as Saint Louis.

There is indeed a difference between this view of Indulgences and a license to commit sins; and yet it is very slight; for Papacy affixed to various common sins a certain amount of suffering, and not only could sins past be thus offset and canceled, but those who had reason to think that they might commit certain sins, in the future, could thus provide beforehand merit to cancel them. Besides this, some, called "**plenary** [complete, entire] indulgences," are certainly understood to cover all sins, past and future.

The practice even at the present day seems scarcely credible. Romanists have certain prayers, a repetition of which constitutes a ground for indulgence for a limited period; and many added together, they claim, will protect from wrath a long time. Thus, those who say the "**Hail, Holy Queen**" are granted forty days of indulgence, while for saying the "**Litany of the Blessed Virgin**" there is an indulgence of two hundred days; and for those who say the "**Blessed be the Holy, Immaculate and Most Pure Conception of the Virgin Mary**" one hundred years indulgence is granted, etc., etc. In

the "darker ages," when indulgences were freely offered for money and for services in the persecution of infidels and heretics, it may readily be imagined to what corruption this blasphemous doctrine led.

To crimes generally committed by the rich, who **could** pay

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liberally, enormous penalties were affixed, while the basest violations of justice, more common among the poorer classes, were lightly excused. Thus, marriage with a first cousin cost \$5,000, while wife-murder or parricide cost only \$20. Spanheim says: "The institution of Indulgence was the mint which coined money for the Roman Church; the gold mines for the profligate nephews and natural children of the popes; the nerves of the Papal wars; the means of liquidating debt, and the inexhaustible fountain of luxury to the popes."

To regulate this traffic a graded scale of penalties was affixed to various sins--so many days or years in purgatory for each; and a scale of prices was also arranged to correspond, so that those obtaining indulgence for a murder or a theft, for infanticide, or adultery, or perjury, or other sins, could be charged at different rates. By this means penances were canceled and the torments of purgatory mitigated or ended, at the pleasure of Antichrist's agents. We cannot wonder that the people speedily got to understand that so much money paid for so much sin.

To such an extent was crime increased by these indulgences, that the indignation of the better classes of society was roused to rebellion against the church. Men's eyes began to be opened, and they saw the clergy, from the highest dignitaries of the church down to the lowest orders of officials, steeped in iniquity.

As the darkest hour precedes the storm, so just before the great Reformation movement was, morally, the darkest hour of Antichrist's dark reign. There the open and shameful traffic in indulgences produced nausea, and led Luther and other zealous papists to question and examine the entire system, both in its moral, and afterward in its doctrinal, aspects. Finally, Luther struck the true idea--that Papacy was indeed the Antichrist. And, having discovered this, he fearlessly pointed out some of the symbols of Revelation,

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and showed their applicability and partial fulfilment in the Papal Hierarchy.

On this subject we quote the following from the pen of the well known clergyman, Lyman Abbott. He says:

"Among other conditions, for which indulgences were formerly granted more than now, was the contribution of money to the church. This traffic reached its height in the beginning of the sixteenth century, under Leo X, who published indulgences to all who would contribute toward the erection of St. Peter's [Cathedral] at Rome. His chief agent for the sale of indulgences in Germany was one John Tetzel. The notorious vices of Tetzel did not prevent him from being selected as the bearer of these pardons to other purer souls, and no extravagance seemed to him too great, so that it brought money to his coffers. He declared that the red cross, which accompanied him wherever he went, had as great efficacy as the cross of Christ--that there was no sin so great that he could not remit it. 'Indulgences save not the living alone, they also save the dead. The very moment that the money chinks against the bottom of the chest, the soul escapes from Purgatory and flies free to heaven.' Such were some of his blasphemous declarations. A regular scale of prices was established. 'Polygamy cost six ducats; sacrilege and perjury, nine; murder, eight; witchcraft, two.' It was this open and shameless traffic which, more than anything else, led to the Reformation. Indulgences continued to be granted, not only for acts of worship, but also for contributions in money to the church; but the public and open sale of indulgences is now banished, for the most part, from the Church of Rome."

Another writer quoted Tetzel's language further, thus:

"Draw near and I will give you letters duly sealed, by which even the sins you shall hereafter desire to commit shall be all forgiven you. There is no sin so great that indulgence cannot remit. Pay, only pay largely and you shall be forgiven. Ye priests, ye nobles, ye tradesmen, ye wives, ye maidens, ye young men, hearken to your departed parents and friends, who call to you from the bottomless abyss, 'We

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are enduring horrible torment; a small alms would deliver us. You can give it, Will you not?' With ten groschen you can deliver your father from purgatory. Our Lord God no longer deals with us as God--He has given all power to the

Pope."

The following is handed down as a copy of the blanks used by Tetzel--filled out with the name of the purchaser, his sins, etc.:

"Our Lord Jesus Christ have mercy on thee,...and absolve thee by the merits of his most holy sufferings. I, in virtue of the Apostolic power committed to me, absolve thee from all...excesses, sins and crimes that thou mayest have committed, however great and enormous they may be, and of whatever kind,...I remit the pains thou wouldst have had to endure in purgatory,...I restore thee to the innocence and purity of thy baptism, so that, at the moment of death, the gates of the place of torment shall be shut against thee, and the gates of paradise open to thee. And if thou shouldst live long, this grace continueth unchangeable till the time of thy end. In the name of the Father, and of the Son, and of the Holy Ghost, Amen. The brother, John Tetzel, commissary, hath signed this with his own hand.---."

As to the immediate present we cannot say, but we know that, only a few years since, printed indulgences with prices affixed were kept on sale, at tables, in some of the large Roman Catholic churches of Mexico and Cuba.

"It Was Given Him to Make War with the Saints and to Overcome Them"--To "Wear Out the Saints of the Most High"

Did the papal counterfeit kingdom hold and exercise power over the truly consecrated children of God, and overcome them--"wear them out" by a long period of oppression, or **crushing**, as the Hebrew text implies? We answer, Yes: every means that could be thought of was employed to crush out the very spirit of true Christianity (*John 8:36*;

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Gal. 5:1; 2 Cor. 3:17), and to substitute the spirit, doctrines and forms of Antichrist. It was at first less of an open attack on the faithful than of a slow, persistent, **crushing** oppression, dealing more particularly with opposing teachers; and wearing out the patience and also the faith of many. This persistent worrying, and wearing out, are well illustrated

in the institution of the Confessional, in which Antichrist not only took cognizance of every criticism and every word of objection to that system, uttered in the hearing of the confessing one, but under threat of future penalties compelled him to confess and repent of any opposing thoughts or acts of his own. This, too, was soon so backed by the civil power that to utter any protest against the church could be construed as treason against the civil power, which was upheld by papal authority.

In the first flush of papal exaltation, the people as a whole were nominally members of the church or else pagans; and all who professed Christ were expected to conform to the usages and regulations of the gradually self-exalting hierarchy. Error, always more popular than truth, when exalted to influence and power, hunted down, proscribed and made disreputable the truth, and all who held it. This was the time when, as pictured in Revelation, the true Church (woman) fled into the wilderness--into solitude (*Rev. 12:6*)--an outcast because of her fidelity to the truth, and to the true Lord and Head of the Church. In this time, when apostates were being exalted as princes, the true, humble saints were experiencing what the Lord had warned them, and all who will live godly (in this present time), to expect, viz., persecution. The mother-in-law was against the daughter-in-law, father against son, and brother against brother; and a man's foes were often indeed they of his own household. Could anything be conceived of more likely to **wear out** or **crush** the saints of the Most High than such a course, persisted in for centuries?

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To gain an idea of the ferocity and relentlessness of this persecution, we must again turn to the pages of history.

The persecutions of the Christians under Pagan Rome were not worthy of comparison with those under Papal Rome, being less frequent, more limited in extent and much less severe. It is stated, on the authority of the early Christians, that the majority of the Roman magistrates who exercised in the provinces the authority of the emperor, or of the senate, and in whose hands was the power of life and death, behaved like men of polished manners and liberal education, who respected the rules of justice. They frequently declined the odious task of persecution, dismissed charges against the Christians with contempt (as Pilate and Herod attempted to do in the case of our Lord--*Luke 23:14-16,20,22; Matt. 27:24*), or suggested to accused

Christians some legal evasion. When possible, they used their power much oftener for the relief than for the oppression of Christians; and the Pagan tribunals were often their surest refuge against their Jewish accusers.* The cruel persecution under the execrable tyrant Nero, who burned some of the Christians to divert public suspicion from himself, forms one of the darkest pages in the history of Pagan Rome; but his victims were **comparatively** few. The victims of Pagan persecution were not communities generally, but prominent individuals. These persecutions of leading representatives, even, were not so much a fixed, persistent determination of opposition on the part of the government as a result of uncontrollable popular clamor, awakened by superstition, which it seemed to the rulers necessary to satisfy in the interest of peace and order. Several instances illustrative of this are found in the career of the Apostle Paul, as well as of other apostles. See *Acts 19:35-41; 25:24-27; 26:2,3,28.*

*Gibbon, Vol. II, pages 31-33.

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Even the more general persecutions, under the Roman emperors, lasted for but brief periods, except that under Diocletian, which continued with varying severity for ten years. Between these persecutions were often long periods of peace and quiet. Under the emperors, though greatly harassed, Christianity was not worn out, but, as we have seen, it greatly prospered.

How different the persecutions of Papacy, which laid hold not only of prominent opposers but of all, and whose persecutions lasted not for a few months only, but incessantly! What under Pagan emperors had been a passing rage or frenzy, under the popes was reduced to a regular system, animated by religious fanaticism and scheming ambition--and inspired with a Satanic zeal, energy and cruelty unparalleled in the annals of history. The apostate church laid aside the sword of the spirit, and, grasping the arm of the empire, turned its carnal weapons with relentless fury upon every weaker opponent that stood in the way of its ambition; while it courted, flattered and deceived those in authority until it gained their confidence and usurped their place and power.

Both heathenism and heresy then became the subjects of persecution--especially the latter. The so-called Christian clergy, says Edgar, "misapplied the laws of the Jewish theocracy, and the transactions of the Jewish annals, for the

unchristian and base purpose of awakening the demon of persecution against the mouldering remains of Grecian and Roman [heathenish] superstition....They dissolved the ancient fabric of Polytheism and transferred its revenues to the use of the church, the state and the army....Gentilism was expelled from the Roman territory....Coercion in general was substituted for conviction, and terror for the gospel. One blushes to read of a Symmachus and a Libanius, two heathen orators, pleading for **reason** and **persuasion** in the propagation of religion, whilst a Theodosius

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and an Ambrosius, a Christian emperor and a Christian bishop, urge violence and constraint."

Upon the accession of Constantine to the sovereignty of Rome, he was inclined to tolerate all religions, as was shown by the celebrated edict of Milan, which granted **religious freedom** to every individual of the Roman empire. Such a measure should have been hailed with joy by the Christian Church, which had so longed for liberty under previous persecutions; but such was not the case. The true spirit of Christianity had departed, and now the ambition of the church was to exalt itself as rapidly as possible by crushing out every spark of liberty and subduing all things to itself. Accordingly, says Gibbon,* "His [Constantine's] ecclesiastical ministers soon contrived to reduce the impartiality of the magistrate, and to awaken the zeal of the proselyte; ...and he extinguished the hope of peace and toleration, from the moment that he assembled three hundred bishops within the walls of the palace." The emperor was there persuaded to declare that those who resisted the judgment of this clerical body in matters of faith should prepare themselves for immediate exile. And their decisions were declared to be of divine authority. This spirit of intolerance soon ripened into bitter and relentless persecution. Constantine issued two penal laws against heresy, and his example was followed by succeeding emperors--Valentinian, Gratian, Theodosius, Arcadius, and Honorius. Theodosius published fifteen, Arcadius twelve, and Honorius no less than eighteen of these statutes. These are recorded in the Theodosian and in the Justinian codes, to the disgrace of their priestly and imperial authors.

What Antichrist was pleased to call heresy (much of which was truth and righteousness endeavoring to hold a

*Vol. II, B236.

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footing) was classed as worse than infidelity, and both were opposed by kings, emperors and theologians; and both were persecuted, especially the former, by the Inquisition. When, about the beginning of the thirteenth century, there came a revival of learning, and men began to awaken from the sleep and troubled dreams of the "dark ages," those from whose minds the truth had not been entirely eradicated were stimulated, and the standard of truth was raised in opposition to the grosser errors of Antichrist. Then the persecuting spirit of Antichrist was aroused to furious action, to crush out the opposition.

Kings and princes who trembled for the security of their crowns, if they to any extent incurred the pope's displeasure, and whose realms might be laid under a dreaded interdict, should they or their people refuse to render absolute obedience to the pope's commands, were sworn to **exterminate heresy**, and admonished to purify their provinces from heretical perversity, on the pain of having their dominions wrested from them; and those barons who neglected to aid in the work of persecution forfeited their estates. Kings and princes, therefore, were not tardy in their efforts to comply with the mandates of the Papacy, and the barons and their retainers were at their service, to aid in the work of destruction.

Even before this awakening, as early as the year A.D. 630, the Council of Toledo compelled the king of Spain, on his accession to the throne, to swear to tolerate no heretical subjects in the Spanish dominions; and it was declared that the sovereign who should violate such oath would "be accursed in the sight of the everlasting God, and become the fuel of eternal fire." But the awful import of such demands was much more fully realized when the awakening began, and when Antichrist had obtained the maximum of his power.

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The Council of Oxford in 1160 consigned a company of Waldenses, who had emigrated from Gascony to England, to the secular arm for punishment. Accordingly, King Henry II ordered them, men and women, to be publicly whipped, branded on the cheek with a red-hot iron, and driven, half-naked, out of the city in the dead of winter; and none were permitted to show them pity or to grant

them the slightest favor.

Frederick, the emperor of Germany, A.D. 1224, sentenced heretics of every description, alive, to the flames, their property to confiscation, and their posterity, unless they became persecutors, to infamy. Louis, king of France, A.D. 1228, published laws for the extirpation of heresy, and enforced their execution. He forced Raymond, Count of Toulouse, to undertake the extermination of heresy from his dominions without sparing friend or vassal.

From the earliest encroachments of the power which by degrees developed into the papal system, resistance was made; but that resistance was offered only by a faithful few, whose influence made little impression on the overwhelming tide of worldliness that swept in upon the church. Gradually, as they discerned the error, some quietly withdrew themselves from the great apostasy, to worship God according to the dictates of conscience, even at the risk of persecution. Notable among these were some, afterward called Waldenses, Albigenses, Wycliffites and Huguenots. These, though called by several names had, so far as we can judge, a common origin and a common faith. "Waldensianism," says Rainerous (3.4), the noted Inquisitor of the thirteenth century, "is the ancientest heresy; and existed, according to some, from the days of [pope] Sylvester, and according to others, from the days of the apostles." Sylvester was pope when Constantine was emperor and confessed Christianity; and thus we see that the

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truth was not without its adherents from the first, who, though humble and unpopular, resolutely resisted Papacy and the papal doctrines of purgatory, image-worship, invocation of saints, worship of the Virgin Mary, prayer for the dead, transubstantiation, celibacy of the clergy, indulgences, mass, etc., and discountenanced pilgrimages, festivals, the burning of incense, sacred burial, the use of holy water, sacerdotal vestments, monachism, etc., and held that the teaching of the Sacred Scriptures should be received, in opposition to the traditions and claims of the Church of Rome. They regarded the pope as the head of all errors, and claimed that the remission of sins is obtained through the merits of the Lord Jesus, only.

The faith and works of this people were a stand for reformation, and a protest against error, long before the days of Luther; and they, and other opposers of Romanism, were hunted and hated and persecuted with pitiless fury, by

papal emissaries. The Waldenses and Albigenses were the most numerous bodies of Protestants against Papacy; and when the literary awakening of the thirteenth century came, it was mainly from these that the truth shone out, though reflected and intensified in utterance by Wycliffe, Huss, Luther, and others. And their doctrines, backed by simplicity and morality, shone out with the greater luster in contrast to the pompous pride and flagrant immoralities of the then exalted Papacy.

Then it was that popes, councils, theologians, kings, crusaders and inquisitors combined their fiendish powers to exterminate every opponent, and to extinguish the faintest rays of dawning light. Pope Innocent III first sent missionaries to the districts in which the doctrines of the Albigenses had gained foothold, to preach Romanism, work miracles, etc.; but, finding these efforts unavailing, he proclaimed a crusade against them and offered to all who

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would engage in it the pardon of all sins and an immediate passport to heaven without passing through purgatory. With full faith in the pope's power to bestow the promised rewards, half a million men--French, German and Italian--rallied around the standard of the cross, for the defense of Catholicism and the extinction of heresy. Then followed a series of battles and sieges covering a space of twenty years. The city of Beziers was stormed and taken in 1209, and the citizens, without regard for age or sex, perished by the sword to the number of sixty thousand, as reported by several historians. The blood of those who fled to churches, and were murdered there by the holy crusaders, drenched the altars and flowed through the streets.

Lavaur was besieged in 1211. The governor was hanged on a gibbet, and his wife was thrown into a well and crushed with stones. The citizens were without discrimination put to death, four hundred being burned alive.

The flourishing country of Languedoc was devastated, its cities burned, and its inhabitants swept away by fire and sword. It is estimated that one hundred thousand Albigenses fell in one day; and their bodies were heaped together and burned.

All this rioting in blood and villainy was done in the name of religion: professedly for the glory of God and the honor of the church, but really to uphold Antichrist, sitting in the temple of God [the church], showing himself that he is a god--a powerful one--able to conquer and destroy his

enemies. The clergy thanked God for the work of destruction, and a hymn of praise to God for the glorious victory at Lavaur was composed and sung. The dreadful carnage at Beziers was accounted as the "visible judgment of heaven" on the heresy of Albigensianism. The crusaders attended high mass in the morning, and proceeded throughout the day to waste the country of Languedoc and murder its inhabitants.

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Be it remembered, however, that these open crusades, against the Albigenses and Waldenses, were undertaken merely because the so-called "heresy" had gained a strong hold upon large portions of these communities. It would be a great mistake to suppose that the crusades were the only persecutions: the quiet, steady **crushing** of individuals, in the aggregate numbering thousands, all over Papacy's wide domain, went steadily on--wearing out the saints of the Most High.

Charles V, Emperor of Germany and King of Spain and the Netherlands, persecuted the friends of the Reformation throughout his extensive dominions. Supported by the Diet of Worms, he proscribed Luther, his followers and his writings; and condemned all who should aid Luther or read his books, to the confiscation of their property, the ban of the empire and the penalty of high treason. In the Netherlands the men who followed Luther were to be beheaded, and the women buried alive or if obstinate to be committed to the flames. Though this wholesale law was suspended, the work of death in all its horrid forms proceeded. The Duke of Alva boasted of the execution of 18,000 Protestants in six weeks. Paolo reckons the number who in the Netherlands were executed on account of their religion at 50,000; and Grotius gives the list of the Belgic martyrs at 100,000. Charles, with his dying breath, exhorted his son, Philip II, to carry on to completion the work of persecution and extermination of heresy which he had begun--which advice Philip was not slow to follow. With fury he stimulated the spirit of persecution, consigning Protestants to the flames without discrimination or pity.

Francis and Henry, the French kings, followed the example of Charles and Philip in their zeal for Catholicism and the extermination of heresy. The massacres of Merindol, Orange and Paris are forcible illustrations of their zeal in the cause of Antichrist. The massacre of Merindol,

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planned by the French king and approved by the French parliament, was committed to the president, Oppeda, for execution. The president was commissioned to slay the population, burn the towns and demolish the castles of the Waldenses, large numbers of whom resided in that section. Roman Catholic historians admit that in compliance with this commission thousands, including men, women and children, were massacred, twenty-four towns were ruined, and the country was left waste and desolate. Men, women and children fled to the woods and mountains for safety and were pursued and put to the sword. Many who remained in the towns met the same or a worse fate. Five hundred women were thrown into a barn which was set on fire, and when any leaped from the windows they were received on the points of spears. Women were violated and children were murdered in sight of their parents, who were powerless to protect them. Some were dashed over precipices and others were dragged naked through the streets.

The massacre of Orange, A.D. 1562, was of a similar character to that of Merindol, and is described with precision by Catholic historians. The Italian army sent by Pope Pius IV was commanded to slay men, women and children; and the command was executed with terrible cruelty. The defenseless heretics were slain with the sword, precipitated from rocks, thrown on the points of hooks and daggers, hanged, roasted over slow fires and exposed to shame and torture of every description.

The massacre in Paris on St. Bartholomew's day, August 24th, A.D. 1572, equaled in cruelty, but exceeded in extent, the massacres of Merindol and Orange. This has also been detailed by Catholic historians, one of whom, Thuanus, stigmatizes it as "a ferocious cruelty, without a parallel in all antiquity." The tolling of the tocsin at midnight, August 23rd, gave the signal of destruction, and the dreadful scenes

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of Merindol and Orange began to be reenacted against the hated Huguenots. The carnival of death lasted seven days; the city flowed with human blood; the court was heaped with the slain on which the king and queen gazed with extreme satisfaction. The body of Admiral Coligny was dragged through the streets; and the river Seine was covered with floating dead bodies. Accounts of the number killed vary from 5,000 to 10,000. The work of destruction

was not confined to Paris, but extended very widely through the French nation. On the preceding day special messengers were dispatched in every direction ordering a general massacre of the Huguenots. The same scenes were accordingly enacted in nearly all the provinces, and estimates of the number slain vary from 25,000 to 70,000.

In these dreadful scenes of carnage Antichrist found extreme satisfaction. The pope and his court exulted at the victory of Catholicism over Waldensianism at Merindol, and the impious Oppeda was styled "The defender of the faith and the hero of Christianity." The French king went to mass, and returned solemn thanks to God for the victory over and massacre of the Huguenots at Paris. This carnage, sanctioned by the French king and parliament and Roman Catholic subjects, was probably at the direct instigation of the pope and the Papal Hierarchy. That it was highly approved, at least, is evident from the fact that at the Papal Court the news was received with great rejoicing. The pope, Gregory XIII, went in grand procession to the church of Saint Louis to render thanks to God for the signal victory. He at once proclaimed a jubilee, and sent a nuncio to the French court, who in the pope's name praised "the exploit so long meditated and so happily executed for the good of religion." A medal was struck by the king in memory of the massacre, bearing the inscription, "**Pietas Excitavit Justitiam**" --Piety Excited Justice.

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Medals commemorative of the event were also coined in the Papal mint by order of the pope. One of these is now on exhibition in Memorial Hall, Philadelphia, Pa. Its face presents a raised figure of the pope and the abbreviated inscription, "**Gregorius XIII, Pontifex Maximus Anno I,**" the first year of his pontificate, viz., A.D. 1572. On the reverse side of this medal is a representation of a destroying angel, bearing in the left hand a cross, and in the right hand a sword, before whom, prostrate and fleeing, a band of Huguenots, men, women and children, is represented, whose faces and figures express horror and despair. Under this are the words, "**Ugonottorum Strages 1572**"--which signifies, "The slaughter of the Huguenots, 1572."

A picture of the St. Bartholomew Massacre was hung in the Vatican. It had a scroll at the top, on which was inscribed, in Latin, words signifying, "**The Pontiff approves the fate of Coligny.**" Coligny was a prominent leader of the Huguenots and one of the first to fall. After he was killed,

his head was severed from his body and sent to the queen (who had it embalmed and sent as a trophy to Rome), while his body was dragged by the populace through the streets of Paris. The king was shortly afterward seized with the horrors of remorse from which he never recovered. It is recorded that to his confidential physician he said, "I know not what has happened to me, but in mind and body I am shaking as in a fever. It seems to me every moment, whether waking or sleeping, that mangled bodies present themselves to me with hideous faces and covered with blood." He died in great agony, covered with a bloody sweat.

In 1641 Antichrist proclaimed a "war of religion" in Ireland, and called on the people to massacre the Protestants by every means in their power. The deluded people heard the command as the voice of God, and were not slow to execute

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their commission. Protestant blood flowed freely throughout Ireland, houses were reduced to ashes, towns and villages were almost destroyed. Some were forced to murder their own relatives, and then to take their own lives--the last words that fell upon their ears being the assurances of priests, that their dying agonies were but the beginnings of eternal torment. Thousands died of cold and hunger, while endeavoring to emigrate to other lands. In Cavan, the road for twelve miles together was stained with the bloody tracks of wounded fugitives; sixty children were abandoned in the flight, by parents fiercely hunted, and it was declared that any who should in any way help these little ones should be buried by their sides. Seventeen adults were buried alive at Fermaugh, and seventy-two at Kilkenny. In the province of Ulster alone, over 154,000 Protestants were either massacred or expelled from Ireland.

O'Niel, the primate of Ireland, pronounced this "a pious and lawful war," and the pope (Urban VIII) issued a bull dated May 1643, granting "full and absolute remission of all their sins" to those who had taken part in "gallantly doing what in them lay, to extirpate and wholly root out the pestiferous leaven of heretical contagion."

The Inquisition or "Holy Office"

To Dominic, the leading spirit in this crusade, is ascribed the honor of inventing the infernal Inquisition, though Benedict, who is zealous in ascribing to Saint Dominic the

honor of being the first Inquisitor General, is doubtful as to whether the **idea** first suggested itself to Pope Innocent or to Saint Dominic. It was first established by Pope Innocent III, in A.D. 1204.

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St. Dominic was a monster, devoid of every feeling of compassion, who seemed to find his chief delight in scenes of torture and misery. During the crusade against the Albigenses, with a crucifix in his hand he led and encouraged the holy warriors to deeds of death and destruction. The Inquisition or Holy Office is today a tribunal in the Roman Catholic Church for the discovery, repression and punishment of heresy and other offenses against the Church of Rome.* But in Dominic's day it had no legal tribunal, nor were the instruments of torment brought to the perfection exhibited in later days. Nevertheless, Dominic, without such machinery, found abundant means of torture, in dislocating joints, tearing nerves, and lacerating the limbs of his victims, and in burning at the stake those whose convictions were unshaken by other means, and who would not renounce their faith and liberties.

Under his commission from Pope Innocent, to punish with confiscation, banishment and death the heretics who would not receive his gospel, Dominic stimulated the civil magistracy and populace to massacre the heretical Waldenses; and he at one time committed one hundred and eighty Albigenses to the flames. It was for such faithfulness in the service of Antichrist that he was canonized a saint, and is today adored and prayed to by Roman Catholics. The Roman Breviary (somewhat like a Prayer Book), referring to St. Dominic, lauds "his merits and doctrines which enlightened the church, his ingenuity and virtue which overthrew the Tolossan heretics, and his many miracles which extended even to the raising of the dead." The Roman Missal (which embraces the service connected with the administration of the Lord's supper) eulogizes his merits, and prays for temporal aid through his intercession. Thus Antichrist still upholds and honors its faithful heroes.

*The Chair of St. Peter, B589.

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It would be impossible briefly to convey any adequate conception of the horrors of the Inquisition, or of the dreadful fear which it inspired among the people. Those not loud in their praise of Antichrist, or who ventured a criticism of his methods, were suspected of heresy; and such persons, without warning or redress, were liable to imprisonment in a dungeon for an indefinite time until a convenient season for trial--both the accuser and the accusation often being equally unknown to them. The proceedings of these trials were conducted secretly, and tortures were often employed to extort confessions. The tortures inflicted were almost too appalling to be credited in this age and land of freedom, yet their reality is confirmed by evidence which even Catholic historians cannot deny; and their fruitless attempts to apologize for them only tend to substantiate the evidence. Instruments of torture, relics of the Inquisition, are still in existence which would render denial unavailing. The "Holy Office" even employed physicians to watch the process of torture and stop it when death seemed likely to relieve the sufferer; and the victim was allowed partially to recover, that the torture might be applied a second or even a third time. These tortures were not always inflicted as punishments for the offense of heresy: they were in general for the purpose of compelling the accused to confess, retract or implicate others, as the case might be.

Even within the present century, after the Inquisition had lost many of its horrors, it was still terrible. The historian of Napoleon's wars, describing the capture of Toledo by his army, incidentally mentions the opening of the Inquisition prison, and says:

"Graves seemed to open, and pale figures like ghosts issued from dungeons which emitted a sepulchral odor. Bushy beards hanging down over the breast, and nails grown like bird's claws, disfigured the skeletons, who with laboring bosoms inhaled, for the first time for a long series

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of years, the fresh air. Many of them were reduced to cripples, the head inclined forward and the arms and hands hanging down rigid and helpless. They had been confined in dens so low they could not rise up in them, and in spite of all the care of the [army] surgeons many of them expired the same day. On the following day General Lasalle minutely inspected the place, attended by several officers of

his staff. The number of machines for torture thrilled even men inured to the battle field, with horror."

"In a recess in a subterranean vault, contiguous to the private hall for examinations, stood a wooden figure made by the hands of monks and representing the Virgin Mary. A gilded glory encompassed her head, and in her right hand she held a banner. It struck all at first sight as suspicious that, notwithstanding the silken robe, descending on each side in ample folds from her shoulders, she should wear a sort of cuirass. On closer scrutiny it appeared that the fore part of the body was stuck full of extremely sharp nails and small narrow knife-blades, with the points of both turned toward the spectator. The arms and hands were jointed, and machinery behind the partition set the figure in motion. One of the servants of the Inquisition was compelled by command of the General to work the **machine** as he termed it. When the figure extended her arms, as though to press some one lovingly to her heart, the well-filled knapsack of a Polish grenadier was made to supply the place of a living victim. The statue hugged it closer and closer, and when the attendant, agreeably to orders, made the figure unclasp her arms and return to her former position, the knapsack was perforated to the depth of two or three inches, and remained hanging on the points of the nails and the knife blades."

"Racks" of various sorts were invented, and applied as means of torture. One of the simplest methods is explained thus: The victim, stripped of all clothing, had his arms fastened behind his back with a hard cord, with which, by the action of a pulley, he was raised off his feet, to which weights were attached. The sufferer was several times let

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fall, and raised with a jerk, which dislocated the joints of his arms and legs, while the cord by which he was suspended penetrated the quivering flesh to the very bone.

A reminder of such outrages in the name of Christ came to public notice recently. A Bible Society's printing office in Rome being crowded for space, it rented a large room near the Vatican. A large and peculiar ring in the ceiling attracted attention, and inquiry discovered the fact that the room in which they are now busy printing the Bible--"the sword of the spirit, which is the Word of God," by which Antichrist has already been rendered "**powerless**" to oppress and wear out the saints--is the very room once used by the Inquisition as a torture chamber; the pulley ring having

probably been used to rack many a poor, gagged sufferer.

Those convicted of heresy were sometimes sentenced to what was called an "Act of Faith." The ecclesiastical authority transferred the condemned to the secular power, while the clergy, in pretense of mercy, implored the magistracy to show compassion to the condemned, and, holding up the cross, pleaded with the victim to recant and save his present and future life. The magistrates knew well their part, and showed no mercy except to recanters; thus gaining the blessings and titles of "Defender of the Faith," and "Exterminator of Heretics." The condemned "heretic," dressed in a yellow coat variegated with pictures of dogs, serpents, flames and devils, was led to the place of execution, tied to the stake and committed to the flames.

Torquemada, another famous Inquisitor General, furnished a marked illustration of the spirit of Antichrist. Roman Catholic writers admit that he caused ten thousand two hundred and twenty (10,220) persons, men and women, to be burned alive. Llorente, who was for three years the Secretary General of the Inquisition, and had access to all the documentary evidences, in his Reports, published

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A.D. 1817 (4 vols.), shows that between the years 1481 and 1808, by order of this "Holy Office" **alone**, no less than 31,912 persons were burned alive, and nearly 300,000 tortured and condemned to serve penances. Every Catholic country in Europe, Asia and America had its Inquisition.

We cannot here trace Antichrist's persecutions of everything resembling reforms, liberty of conscience or political freedom. Suffice it to say, this persecution extended to every country where Papacy had a footing--to Germany, Holland, Poland, Italy, England, Ireland, Scotland, France, Spain, Portugal, Abyssinia, India, Cuba, Mexico and some South American states. Space forbids our reciting individual cases which would serve to show that many of the martyrs were truly saints and heroes, who under the most horrible sufferings had grace sufficient, and were often enabled, while dying by inches, to sing hymns of praise and thanks to the true Head of the true Church, and, like him, to pray for their enemies who, as he had foretold, persecuted them for his sake.*

Neither will we, for the same reasons, particularize all the awful, sickening, soul-harrowing tortures, inflicted upon some of the Lord's jewels because of faithfulness to their convictions. It is estimated, by those who seemingly have

given the subject thorough investigation, that Papacy, during the past thirteen hundred years, has, directly or indirectly, caused the death of **fifty millions of people**. And it may safely be said that human and Satanic ingenuity were taxed to their utmost to invent new and horrible tortures, for both the political and religious opponents of Antichrist;

*To those desiring a fuller account of these awful times and scenes we commend Macaulay's History of England; Motley's Dutch Republic; D'Aubigne's History of the Reformation; White's Eighteen Christian Centuries; Elliot on Romanism; and Fox's Book of Martyrs.

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the latter--heretics--being pursued with tenfold fury. Besides the common forms of persecution and death, such as racking, burning, drowning, stabbing, starving and shooting with arrows and guns, fiendish hearts meditated how the most delicate and sensitive parts of the body, capable of the most excruciating pain, could be affected; molten lead was poured into the ears; tongues were cut out and lead poured into the mouths; wheels were arranged with knife blades attached so that the victim could be slowly chopped to pieces; claws and pinchers were made red hot and used upon sensitive parts of the body; eyes were gouged out; finger nails were pulled off with red hot irons; holes, by which the victim was tied up, were bored through the heels; some were forced to jump from eminences onto long spikes fixed below, where, quivering with pain, they slowly died. The mouths of some were filled with gunpowder, which, when fired, blew their heads to pieces; others were hammered to pieces on anvils; others, attached to bellows, had air pumped into them until they burst; others were choked to death with mangled pieces of their own bodies; others with urine, excrement, etc., etc.

Some of these fiendish atrocities would be quite beyond belief were they not well authenticated. They serve to show to what awful depravity the human heart can descend; and how blind to right, and every good instinct, men can become under the influence of **false, counterfeit religion**. The spirit of Antichrist degraded and debased the world as the spirit of the true Christ and the power and influence of the true Kingdom of God would have elevated and ennobled men's hearts and actions--and as they will do, during the Millennium. This is to a slight extent illustrated by the advance in civilization, and the increase of justice and mercy, since the power of Antichrist began to wane, and the word of God began to be heard, and heeded, even slightly.

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Truly, no device of which we can conceive could have been better calculated to deceive and oppress mankind. Advantage has been taken of every depraved disposition and weakness of fallen men; every base passion has been stimulated and appealed to, and the gratification of those passions rewarded. The vicious were thus allured and enlisted as its devotees, while those of nobler cast were engaged by other means--by an outward and hypocritical show of piety, self-denial and charity manifested in its monastic institutions, but which served only to lead many such far from the paths of virtue. The gay and the frivolous found ample satisfaction in its parade and show, its pomp and ceremony; the enterprising and chivalrous in its missions and crusades; the profligate in its indulgences; and the cruel bigot in its enterprises for oppressing its opponents.

In horror and wonder we ask ourselves, Why did kings, and princes, and emperors, and the people at large, permit such atrocities? Why did they not arise long ago and smite down Antichrist? The answer is found in the Scriptures (*Rev. 18:3*): The nations were **drunk** (stupefied), they lost their senses in drinking the **mixed wine** (doctrine, false and true mixed) given them by the apostate church. They were deceived by the claims of Papacy. And, truth to tell, they are only partly aroused from their stupor yet; for though the ambassadors of kings, falling before the pope, do not as of old address him as the "Lamb of God that taketh away the sins of the world," nor think of him as "a God with power over all things on earth and in heaven," yet they are still far from realizing the truth--that Papacy has been, and is, Satan's counterfeit of the true Kingdom.

While kings and soldiers wearied of such inhuman work, it was not so with the holy (?) hierarchy; and we find the General Council of Sienna, A.D. 1423, declaring that the spread of heresy in different parts of the world was due to

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the **remissness of the Inquisitors**--to the offense of God, the injury of Catholicism and the perdition of souls. Princes were admonished, by the mercy of God, to **exterminate** heresy if they would escape divine vengeance; and plenary indulgences were granted to all who would engage in the work of destruction or provide arms for the purpose. These

enactments were published in the churches every Sabbath. And Roman Catholic theologians and historians are by no means few who have wielded their pens in the unholy cause of justifying, recommending and praising the persecution of heresy. Bellarmine, for instance, declares that the apostles "abstained from calling in the secular arm only because there were in their day no Christian princes." Doctor Dens, a celebrated Roman Catholic theologian, published a work on theology in 1758, which is regarded by papists today as standard authority, especially in their colleges, where it ranks as Blackstone does on English civil law. This work breathes the spirit of persecution throughout. It condemns the patrons of heresy to confiscation of goods, banishment from the country, confinement in prison, infliction of death and deprivation of Christian burial.

One of the authorized curses published in the Romish Pontifical, to be used against Protestants, reads as follows:

"May God Almighty and all his saints curse them with the curse with which the devil and his angels are cursed. Let them be destroyed out of the land of the living. Let the vilest of deaths come upon them, and let them descend alive into the pit. Let their seed be destroyed from the earth--by hunger, and thirst, and nakedness and all distress let them perish. May they have all misery and pestilence and torment. Let all they have be cursed. Always and everywhere let them be cursed. Speaking and silent let them be cursed. Within and without let them be cursed. From the crown of the head to the sole of the foot let them be cursed. Let their eyes become blind, let their ears become deaf, let their mouth become dumb, let their tongue cleave to their jaws,

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let not their hands handle, let not their feet walk. Let all the members of their body be cursed. Cursed let them be, standing or lying, from this time forth forever; and thus let their candle be extinguished in the presence of God, at the day of judgment. Let their burial be with dogs and asses. Let hungry wolves devour their corpses. Let the devil and his angels be their companions forever. Amen, Amen; so be it, so let it be."

This is the spirit of Papacy; and all who possess the spirit of the true Christ should readily recognize so base a counterfeit.

Since errors of doctrine lie at the very foundation of all these errors of conduct, it cannot be doubted that if circumstances were again favorable, the doctrines being unchanged,

their bad spirit and bad fruits would shortly again appear, in similar acts of injustice, oppression, superstition, ignorance and persecution; and any and all means conceivable would be resorted to, for restoring, upholding and extending the **counterfeit** Kingdom of God. In proof of this, let us cite a few incidents which recently chanced to come to our attention, as follows:

In Ahuehuetitlan, Guerro, Mexico, August 7th, 1887, a native Protestant missionary, named Abraham Gomez, and two assistants, were murdered in cold blood by natives, at the instigation of a Roman Catholic priest, Father Vergara, who, when celebrating mass the day previous, is reported to have urged his people to "make an example of the minister of Satan" who had come among them; adding, that they might "kill him" with all safety, counting upon protection from the chief of police as well as the priest. The priest's word was law to the benighted people, and to the civil authorities. The mangled body of the poor missionary, shot and hacked to pieces, was dragged through the streets, subject to all sorts of indignities, a **warning to others**. For this no redress could be obtained.

The New York **Independent** having called attention to this

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bloody massacre, the following retort was made by the **Freeman**, an influential New York Roman Catholic journal:

"They [Protestant missionaries] see honest people kneel, at the sound of the **Angelus**, in honor of the Annunciation and the Incarnation. The Bible, they say, will soon wipe out such 'superstition.' A light burns before an image of the Mother of God. 'Ha!' cries the missionary, 'We shall soon teach the benighted to break that symbol!' and so on. If the killing of a few missionaries of this kind would keep others like them at home, we should almost--we Papists are so wicked!--be inclined to say: 'On with the dance; let joy be unconfined.'"

A minister by the name of C. G. Moule tells a painful story, which has gone the rounds of the press, of the persecution, in Madeira, of Robert Kelley and the converts resulting from his labors, who, with their children, nearly one thousand persons in all, suffered expatriation as the penalty for receiving a crumb of truth.

In "Protestant Prussia," so-called, Pastor Thummel has been arrested for "insulting the Roman Catholic Church." He published a pamphlet criticising Papacy, in which one of the "insulting" remarks was to the effect that Papacy is

an apostasy "built upon superstition and idolatry."

Recently the Caroline Islands were in dispute between Prussia and Spain, and the pope got himself appointed arbitrator or judge, to settle the dispute. (Much in this reminds one of his former power and policy as arbiter or supreme judge of nations.) The pope decided in favor of Spain. A man-of-war, fifty soldiers and six priests were at once dispatched by Spain; and on their arrival Mr. Doane, an American missionary, was made a prisoner and cut off from all intercourse with his converts, without cause, except that he refused to surrender his mission work and property to the priests; and because, the islands now belonging to Spain, and Spain belonging to the pope, none but the pope's religion could be tolerated.

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A gentleman, formerly a Roman Catholic, and a friend of the writer, states that recently, when traveling in South America, he was assaulted with stones and obliged to flee for his life, because he would neither uncover his head nor kneel with the multitude, when the Romish priests bearing the crucifix and host passed along the streets. And a similar case, in which three Americans were struck by the priests, mobbed by the people and arrested by the police in the city of Madrid, Spain, for a like offense, is no doubt still fresh in the minds of many who read the daily papers.

The Converted Catholic quotes as follows from the **Watchman**, a Roman Catholic journal published at St. Louis, Mo.:

"Protestantism! We would draw and quarter it. We would impale it and hang it up for crows' nests. We would tear it with pinchers and fire it with hot irons. We would fill it with molten lead, and sink it in hell-fire a hundred fathoms deep."

In the light of the past, it is entirely probable that with such a spirit, if the power were possessed, the Editor of the **Watchman** would soon extend his threats beyond "Protestant-ism" to the persons of Protestants.

In Barcelona, Spain, by order of the government, a large number of copies of the Bible were recently burned--of course at the instigation of the Church of Rome. The following, translated from the **Catholic Banner**, the organ of Papacy there, shows that they approved and appreciated the action. It said:

"Thank God, we have at last turned toward the times when those who propagated heretical doctrines were punished

with exemplary punishment. The re-establishment of the Holy Tribunal of the Inquisition must soon take place. Its reign will be more glorious and fruitful in results than in the past. Our Catholic heart overflows with faith and enthusiasm; and the immense joy we experience, as we begin

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to reap the fruit of our present campaign, exceeds all imagination. What a day of pleasure will that be for us, when we see Anti-clericals writhing in the flames of the Inquisition!"

To encourage another crusade, the same paper says:

"We believe it right to publish the names of those holy men under whose hands so many sinners suffered, that good Catholics may **venerate their memory**:

"By Torquemada--	
Men and women burnt alive.....	10,220
Burnt in effigy.....	6,840
Condemned to other punishments.....	97,371
"By Diego Deza--	
Men and women burnt alive.....	2,592
Burnt in effigy.....	829
Condemned to other punishments.....	32,952
"By Cardinal Jiminez de Cisneros--	
Men and women burnt alive.....	3,564
Burnt in effigy.....	2,232
Condemned to other punishments.....	48,059
"By Adrian de Florencia--	
Men and women burnt alive.....	1,620
Burnt in effigy.....	560
Condemned to other punishments.....	21,835

"Total number of men and women burnt alive, under the ministry of 45 holy Inquisitor-Generals....	35,534
Total number burnt in effigy.....	18,637
Total number of condemned to other punishments....	293,533

"Grand total.....	347,704
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The Papal Millennium

As the true Kingdom of the true Christ is to last a thousand years, so the Papal counterfeit looks back upon the period of its greatest prosperity, which began A.D. 800 and closed in the dawn of the present century, as the fulfilment of the Millennial reign foretold in *Rev. 20*. And the period

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since, in which Papacy has gradually lost all of its temporal power, suffered many indignities from nations formerly its supporters, and been greatly despoiled of territories, incomes and liberties long claimed and possessed, Romanists regard as the "little season" of **Rev. 20:3,7,8**, at the close of the Millennium, during which Satan was to be loosed.

And the dates which mark the beginning and the close of Papacy's Millennium of ignorance, superstition and fraud are clearly shown in history. A Roman Catholic writer* thus refers to the beginning of this religious empire: "The coronation of Charlemagne as Emperor of the West, by Pope Leo, A.D. 800, was really the commencement of the Holy Roman Empire."+

Although Papacy was organized, as a religious system, long before, and was even "set up" in temporal power in A.D. 539, yet it was Charlemagne who first actually bestowed and formally recognized the **temporal dominion** of the pope. As Charlemagne was the first emperor over the "Holy Roman Empire," A.D. 800, so Francis II was the last, and he voluntarily surrendered his title in A.D. 1806.# As, prior to the year 800, Papacy was rising, supported by the Roman "beast" (people) and by its "horns" (powers), so since

*The Chair of St. Peter.

+**"The Holy Roman Empire"** was the title of the great political institution of the middle ages. It had its start in Charlemagne. Fisher's Universal History, B262, describes it thus: "In theory it was the union of the world-state and the world-church--an undivided community under Emperor and Pope, its heaven-appointed [?] secular and spiritual heads." And, since the popes, as in Christ's stead, anointed the emperors, it follows that they were the real heads of it.

#"By the battle of Marengo, 1800, and of Austerlitz, 1805, Germany was twice laid prostrate at the feet of Napoleon. The main result of the latter defeat was the establishment of the Confederation of the Rhine, under the protectorate of the French ruler. **This event put an end to the old German or [Holy] Roman Empire**, after a duration of a thousand years." **White's Universal History, B508.**

1800 it has been cast off from temporal authority over kings and peoples, and has been torn and pillaged by those who formerly gave it support. (*Rev. 17:16,17*) Today, though still the recipient of honors, and still possessed of a wide influence over the consciences of the people, Papacy bemoans its loss of everything resembling temporal dominion.

The careful student will note four periods, more or less distinctly marked, in the development and exaltation of Antichrist, and the same number distinctly marking its fall.

In its development the four dates are:

1st. In Paul's day, about A.D. 50, a beginning of the secret working of the iniquitous ambition was the start.

2nd. Papacy, "the Man of Sin," was **organized** as a hierarchy; i.e., the church came to an organized condition, and the popes came to be recognized as the Head, representing Christ, reigning in the church and over the nations, gradually, from about A.D. 300 to 494.*

3rd. The time when the popes **began** to exercise civil authority and power, as will hereafter be shown, A.D. 539.

(Vol. III, Chap. iii)

*The popedom struggled long for mastery as the head of the church, and gradually obtained recognition and dominion; and that this dominion was generally recognized as early as A.D. 494, is clearly shown by the Romanist writer of **The Chair of St. Peter**, B128. After giving in detail acknowledgments of the Roman Bishop as supreme pontiff by various councils, bishops, emperors, etc., he summarizes thus:

"These words were written as far back as the year of our Lord 494.... On the whole, then, it is clear, from the foregoing authentic evidence, that the primacy of the Chair of St. Peter [the Bishopric of Rome] had so far **developed itself** in the fifth century, that the pope was then universally regarded as the center of Christian unity--the Supreme Ruler and Teacher of God's church, the Prince of Bishops, the Final Arbiter of appeals in ecclesiastical causes from all parts of the world, and the Judge and Moderator of General Councils, over which he presided by his legates."

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4th. The time of exaltation, A.D. 800, when, as already shown, the "Holy Roman Empire" was formed, and the pope, crowning Charlemagne emperor, was recognized as himself King of kings, Emperor of emperors, "another God, on earth."

The four periods of the fall of papal influence are as follows:

1st. The period of the Reformation, which may be said to have had its beginning about A.D. 1400, in the writings of Wycliffe--followed by Huss, Luther and others.

2nd. The period of Napoleon's success, the degradation of the popes, and the casting aside finally of the title "Emperor of the Holy Roman Empire," by Francis II, A.D. 1800-1806.

3rd. The final rejection of the pope as ruler over Rome and the so-called Papal States of Italy, by the pope's subjects and the King of Italy, A.D. 1870, by which Antichrist is left without the slightest temporal authority.

4th. The final extinction of this counterfeit hierarchy, near the close of the "Day of wrath" and judgment already begun--which will close, as shown by the "Times of the Gentiles," with the year A.D. 1914.

Is There Room for Doubt?

We have traced Antichrist's rise, out of an apostasy or "falling away" in the Christian Church; we have heard its blasphemous claim to be Christ's Kingdom and that its pope is Vicegerent of Christ--"another God, on earth"; we have heard its great swelling words of blasphemy, arrogating to itself titles and powers belonging to the true Lord of lords and King of kings; we have seen how terribly it fulfilled the prediction, "He shall wear out the saints"; we have seen that the truth, crushed and deformed, would

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have been completely buried under error, superstition and priestcraft, had not the Lord at the proper moment, prevented by raising up reformers, thus helping his saints--as it is written, "They that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with a little help."

Dan. 11:33,34

In view of all this testimony, is there room for doubt that

it was concerning Papacy that the apostles and prophets were inspired to write, describing minutely as they do its prominent characteristics? We think there should remain no doubt in any unbiased mind that Papacy is the Antichrist, the Man of Sin; and that no one man could possibly fulfil the predictions. Papacy's unparalleled success, as a counterfeit Christ, deceiving the whole world, has amply fulfilled our Master's prediction, when, after referring to his own rejection, he said, "If another shall come [boastingly] in his own name, **him ye will receive.**" *John 5:43*

It will be observed, no doubt with surprise, by many, that in our examination of the subject we have in general omitted reference to villainies, gross immoralities, on the part of the popes and other officials, and to the dark deeds of "**expediency**" practiced by the Jesuits and other secret orders, who do all sorts of detective work for Papacy. We have omitted these intentionally, not because they are untrue, for even Roman Catholic writers acknowledge many of them; but because our line of argument does not require these evidences. We have shown that the Papal Hierarchy (even if it were composed of the most moral and upright of men--which is not the case, as all history testifies) is the Man of Sin, the Antichrist, the counterfeit and misrepresentative of Christ's Millennial Kingdom, skillfully arranged so as to deceive.

The words of Macaulay, the English historian, serve to

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show that some without special prophetic light can see Papacy's wonderful system--the **counterfeit** of the most wonderful of all systems, the Kingdom of God, yet to come.

He says:

"It is impossible to deny that the polity of the Church of Rome is **the very masterpiece of human** [we would say Satanic] **wisdom.** In truth, nothing but such a polity could, against such assaults, have borne up such doctrines. The experience of twelve hundred eventful years, the ingenuity and patient care of forty generations of statesmen, have improved that polity to such perfection, that among the contrivances of political ability it occupies the highest place."

Antichrist's Final End

We have traced Papacy to the present time, to the Day of the Lord--the time of Immanuel's **presence**. This Man of Sin has been developed, has done his awful work, has been smitten with the sword of the Spirit--the Word of God. The spirit of Christ's mouth has rendered him **powerless** to persecute the saints openly and generally, no matter how strong the desire; and now we ask, What next? What says the Apostle concerning Antichrist's end?

In *2 Thess. 2:8-12*, the Apostle Paul declares concerning Antichrist: "Whom the Lord Jesus will **consume** with the spirit of his mouth, and annihilate with the **bright shining of his presence**." The light of truth is to penetrate every subject. By exposing rights and wrongs it will lead into the great struggle between these principles, and between the human exponents of each--causing the great time of trouble and wrath. In this struggle, wrong and evil shall fall, and right and truth shall triumph. Among other evils now to be finally and utterly destroyed is Antichrist, with which nearly every evil, of theory and practice, is more or less directly connected. And it will be this bright-shining, this sunlight from the Lord's presence, which will produce the "day of

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trouble," because of and in which Antichrist, with every other evil system, will be destroyed. "Whose presence is with [accompanied by or during] an energetic operation of Satan [Satanic energy and action] with all power, and signs, and lying delusions, and with every iniquitous deception for those perishing; because they did not receive the love of the truth, that they might be preserved. And for this reason God will send to them a deluding power, that they might believe the error: so that all not believing the truth, but taking pleasure in iniquity, may be judged" unworthy to share the Millennial Kingdom as joint-heirs with Christ.

We understand these words to imply that in the time of the Lord's **presence** (the present time--since 1874), through this Antichrist system (one of the principal of Satan's agencies for deceiving and controlling the world), as well as through all his other agencies, the devil will make a most desperate resistance to the new order of things about to be established. He will take advantage of every little circumstance, and all the inherited weaknesses and selfishness of the human family, to enlist their hearts and hands and pens

in this final struggle against liberty and the full elucidation of truth. Prejudices will be enkindled where, if the truth were clearly seen, none would exist; and passionate zeal will be evoked, and partisan unions formed, which will deceive and mislead many. And this will be so, not because God has not made the truth clear enough to guide all the fully consecrated, but because those who will be deceived were not sufficiently in earnest in seeking out and using the truth provided as "meat in due season." And thus it will be manifested that the class misled received not the truth **in the love of it**, but rather through custom, formality or fear. And the Apostle's assurance seems to be that, in this final death-struggle of Antichrist, notwithstanding he shall seem to gain increased power in the world by new stratagems, deceptions

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and combinations, yet the true Lord of earth, the King of kings, in the time of his **presence**, will prevail; and shall finally, during the great time of trouble, utterly annihilate Antichrist and destroy forever his power and deceptions.

As to the exact form in which this closing struggle should be expected, we can only make suggestions, based largely upon the symbolic views of the same, given in Revelation. We anticipate the gradual formation throughout the world of two great parties--from both of which the faithful, overcoming saints will stand separate. These two great parties will be composed on the one side of Socialists, Free-thinkers, Infidels, discontents, and true liberty-lovers whose eyes are beginning to open to the facts of the case as they relate both to political and religious mis-government and despotism: on the other side will be gradually associated the opponents of human liberty and equality--Emperors, Kings, Aristocrats; and in close sympathy with these will stand the counterfeit of God's Kingdom, Antichrist, supporting and being supported by earth's civil despots. We expect, too, that Antichrist's policy will be somewhat modified and softened to seek to win back into sympathy and practical cooperation (not actual union) extremists of all Protestant denominations, who even now are panting for a nominal **union** with each other and with Rome--forgetful that the only true union is that produced and continued by the truth, and not by creeds, conventions and laws. Improbable as this cooperation of Protestants and Catholics may seem to some, we see unmistakable signs of its rapid approach. It is being hastened by the secret workings of Papacy

among its people, whereby such politicians as are willing to cooperate with Papacy are assisted into prominent positions in governmental affairs.

Laws may be expected soon through which, gradually,

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personal liberty will be curtailed, under the plea of **necessity** and the public welfare; until, one step after another being taken, it will finally be necessary to formulate some "**simple law of religion**"; and thus Church and State may be in a measure united, in governing the United States of America. These laws, simple as they can be made, to suit all so-called "**orthodox**" (i.e., popular) religious views, will be calculated to repress and prevent further growth in grace, and in the knowledge now "meat in due season." The plea will probably be, the prevention of socialism, infidelity, and political eruption, of the lower and the independent classes.

Evidently, in the near future, as a part of its trouble, and even before the severity of the great trouble of this "day of wrath" has burst upon the world and wrecked the entire social fabric of earth (preparatory to the new and better one promised under the true Christ), there will be a severe hour of trial and testing of the truly consecrated Church, much as it was in the days of Papacy's triumph; only now the methods of persecution will be more refined and will comport better with the more civilized methods of the present day: the spikes and pincers and racks will have more the form of sarcasm and denunciations, restrictions of liberties, and social, financial and political boycotting. But concerning this, and the new combinations which Antichrist will form in this final struggle against the establishment of the true Millennial Kingdom, more anon.

In concluding this chapter we desire to again impress our readers with the fact that Papacy is the Antichrist, not because of its moral obliquity, but because it is the **counterfeit** of the true Christ and the true Kingdom. It is because of a failure to realize this fact that many Protestants will be deceived into cooperation with Papacy in opposition to the true King of Glory.

Faithful Until Death

"Am I a soldier of the cross,
A follower of the Lamb?
And shall I fear to own His cause,
Or blush to speak his name?"

"Must I be borne to Paradise
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?"

"Are there no foes for me to face?
Must I not stem the flood?
Is this vain world a friend to grace,
To help me on to God?"

"Sure I must fight if I would reign.
Increase my courage, Lord.
I'll bear the toil, endure the pain,
Supported by thy Word.

"Thy saints in all this glorious war
Shall conquer, though they die.
They see the triumph from afar,
By faith they bring it nigh.

"When thine illustrious day shall rise,
And all thy saints shall shine,
And shouts of vict'ry rend the skies,
The glory, Lord, be thine."

STUDY X

THE TIME IS AT HAND

Nothing Intervenes--The Establishment of Christ's Kingdom, the Work now in Progress--The Testimony of Prophecy Concur--The Worldly-wise See Much--The Watching Saints See More Distinctly--The Importance to All, of Open Eyes in the Right Direction.

THE Time is at Hand for the establishment of the Redeemer's Kingdom. This is the concurrent testimony of the foregoing chapters. Nothing intervenes. We are already living in the seventh millennium--since Oct. 1872. The lease of power to the Gentile kingdoms must terminate with the year 1914. The great antitypical Jubilee, the Times of Restitution of all things, had its beginning in the year 1874, when the presence of the great Restorer was also due. The manner of his return and the character of his work up to the present time are in exact correspondence with the details of prophecy thus far. The closing features of this dispensation, now observed, are in perfect accord with those of its Jewish type. The Elias has come, and is received as foretold; and the predicted curse--the great time of trouble--is already impending. The Man of Sin has been revealed in all his hateful deformity, and has almost run his predicted course. The establishment of the long promised Kingdom of Messiah is therefore the great event just before us. Not only so, but its establishment is now in progress. The necessary undermining and overturning of the kingdoms of this world under the prince of darkness--"the prince of this world"--are now visible to some extent even to the natural eye of the children of this world, but are much more clearly seen, as

they should be, by those who look upon transpiring events through the field glass of God's Word, which at proper focus brings distant matters and results close to view, and enables God's children to recognize the minutiae which the natural eye cannot discern, as well as the leading features which the world's statesmen and philosophers see in but dim outline. Even the worldly-wise can discern the social

trouble fomenting, as the dominance of ignorance gives place to greater general knowledge and personal independence. And though they vainly hope for some unknown and unexpected favorable turn of affairs to occur, yet, as described in the Scriptures, their hearts are failing them for fear and for looking after the things coming upon the earth--because they see the shaking of the symbolic heavens now in progress, and perceive that with such a shaking and removal of the power of error, superstitions and religious restraints from the masses of the people, violence and anarchy must result.

But, from God's standpoint, from which the waking ones of the household of faith are privileged to look, not only the severity of the trouble is more distinct, but also the blessed results, which under God's providence it shall subserve by ushering in the Millennial Kingdom. And this is a comfort, and more than an offset for all the tribulation, even though we or our dearest ones may share it.

That we might now have the comfort of this knowledge, and not be in doubt and perplexity, was but part of the object in the giving of the time prophecies. Another object was, that, as the representatives of that kingdom among men, we should be aware of the great dispensational changes now in progress, and able to bear testimony before the world, regarding God's plan, etc., which, though unheeded now, will greatly benefit them by and by, and help them the sooner to recognize the Lord's presence in the great day of wrath, drawing on. Another object is, that the

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faithful, thus armed and strengthened by God's Word, may be enabled to stand firm, when so many will be falling into infidelity and various other deceptive errors, which will soon sweep over "Christendom." Another object is, to give force and point to the entire Plan of the Ages: for it is a general experience that, while the first glimpse of God's gracious plan for blessing the whole world through the Church, during the Millennial age, fills the hearts and enlists the zeal of his faithful children to the utmost, yet as their efforts to enlighten others are coldly received, and they find that only a very few, comparatively, have "an ear to hear," the tendency is to settle down to the quiet enjoyment of the precious knowledge, in such a manner as will bring the least reproach and opposition.

Seeing this, our natural weakness, the Lord has provided time prophecies as a spur, to quicken and awaken us fully,

and keep us active in his service. Being already in the "harvest" time, harvest work should engage the time, service and thoughts of the Lord's servants, who now, like the disciples at the first advent, are to do the reaping work. (*John 4:35-38*)

Let us each seek to do what our hands find to do, in obedience to the instructions of the great Chief Reaper. But, with reference more particularly to the time and order of events in this "harvest," we must refer the reader to the succeeding volume of this series, wherein the conclusions of the foregoing and other time prophecies are brought to a focus, and the various foretold signs and corroborative testimonies of the Master's presence and the progress of his work are marked, proving--that the "Time of the End" has come; that the Days of Waiting for the Kingdom are fulfilled; that the Cleansing of the Sanctuary is accomplished; that the great Harvest Work is in progress; that the Regathering of Israel is apparent; that the Battle of the Great Day of God Almighty is impending; and that the complete establishment of the glorious Kingdom of God at the time

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appointed, the end of the Times of the Gentiles, is an unquestionable certainty; and showing, further, the work of the saints during the harvest; marking the close of the "high calling," and the "change" of those saints who "are alive and remain"; and showing, also, that the Great Pyramid of Egypt is one of God's Witnesses (*Isa. 19:19,20*), whose wonderful message is a full and complete corroboration of God's plan of the ages, together with its times and seasons.

Millennial Dawn

"All things are onward moving! Let the blessed time begin!
The Old is swiftly passing, and the New is coming in!
The golden bells are ringing, and the pageant sweeps along
Like an army that is speeding to the measure of a song.

"Dark theories now are waning: they are weak to build upon;
The light is on the hill-tops, and Truth is marching on:
Many landmarks are but shadows, which now fade and flee away
Before the mighty forces that are coming in today.

"O brother, why this waiting? And sister, why so mute?
Up with the early sunshine! Watch for the golden fruit!
O poet, why this sorrow? O minstrel, why this hush?
And painter, why so long delay the heavenly tint and blush?

"Up with the larks of morning! Up with the rising sun!
Waiting not for noon-day, nor halting when begun!
For everything is moving; let the blessed time begin!
The Old is swiftly passing, and the New is coming in!

"The heavenly light is spreading, spreading at the King's command!
It is spreading in its glory, speeding onward through the land.
Human creeds are downward tending; let them droop and fade away.
Following in the dawning sunlight, we can see a better way.

"Oh, let us all be ready for the work we have to do,
Toiling late and early, for the laborers are few!
Reaping, as instructed, in the morning light;
Reaping in the harvest field, toiling for the RIGHT!

"All things are onward moving! Let earth's Jubilee begin!
The Old is swiftly passing, and the New is coming in!
It is coming! Oh 'tis coming! My raptured eyes behold!
The light is on the hill-tops, the Shepherd with his Fold."

THY KINGDOM
COME



A HELPING HAND
FOR
BIBLE STUDENTS

STUDIES IN THE SCRIPTURES

"The Path of the Just is as the Shining Light,
Which Shineth More and More
Unto the Perfect Day."

SERIES III

Thy Kingdom Come

"And the Kingdom and Dominion, and the Greatness
of the Kingdom Under the Whole Heaven,
Shall be Given to the People of the Saints of the
Most High, Whose Kingdom is an Everlasting
Kingdom, and All Dominions Shall Serve and
Obey Him." *Dan.7:27; Rev. 5:10*

To the King of Kings and Lord of Lords

IN THE INTEREST OF

HIS CONSECRATED SAINTS,

WAITING FOR THE ADOPTION,

--AND OF--

"ALL THAT IN EVERY PLACE CALL UPON THE LORD,"
"THE HOUSEHOLD OF FAITH,"

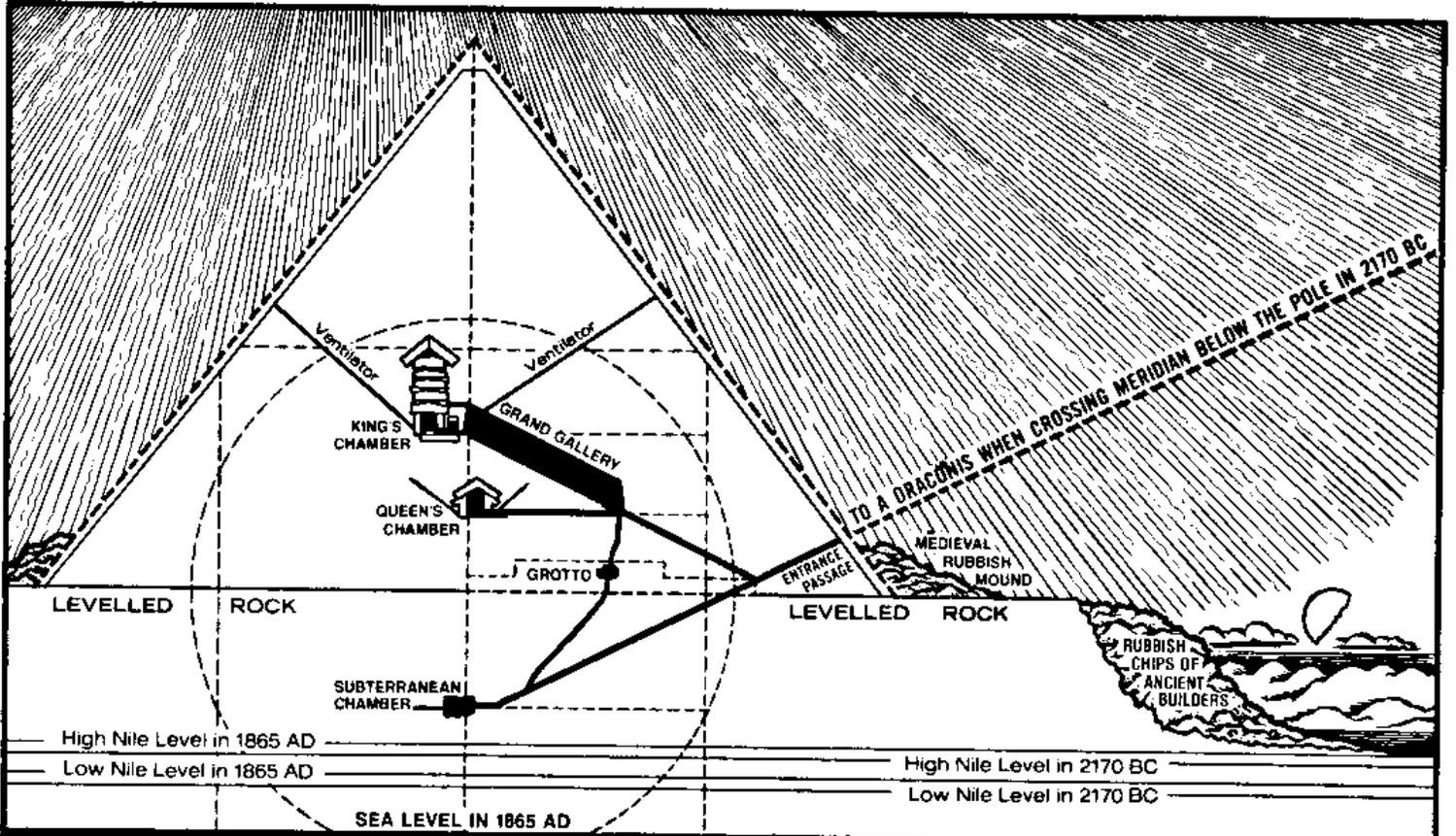
--AND OF--

THE GROANING CREATION, TRAVAILING AND WAITING FOR THE
MANIFESTATION OF THE SONS OF GOD,

THIS WORK IS DEDICATED.

"To make all see what is the fellowship of the mystery which from the beginning of the world hath been hid in God." "Wherein He hath abounded toward us in all wisdom and prudence, having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fulness of the times He might gather together in one all things, under Christ."
Eph. 3:4,5,9;1:8-10

Written in 1890 by Pastor Russell



VERTICAL SECTION (from South to North Looking West) OF THE GREAT PYRAMID OF JEEZEH AT WHAT TIME IT DEVOURS ITS OWN SHADOW

"Thy Kingdom Come"

THE AUTHOR'S FOREWORD

THIS volume was written in 1890 and has since passed through many editions in many languages, and still more editions are in prospect. We have testimonials from thousands of God's consecrated people to the effect that they have, through this Volume, drunk deeply of the Fountain of Living Waters--the Word of God. We trust that the blessing will continue to flow, until finally through the Kingdom, the knowledge of the glory of God will fill the whole earth as the waters cover the depths of the seas.

Although we disclaim anything akin to inspiration in connection with these *STUDIES IN THE SCRIPTURES*, nevertheless we are glad that because we are in the dawning of the New Dispensation, the light of Truth is shining so clearly and the Divine Plan is so manifest that scarcely a word of the Volume would need to be changed if it were written today--26 years later.

The Time of the End has emphasized this more and more as the years have gone by, especially since we entered chronologically the great Seventh Day. The work of Harvest has progressed and is still progressing--even though at one time we supposed that the Harvest work would have been fully accomplished with the ending of the Times of the Gentiles. That was merely a supposition, which proved to be without warrant, for the thrusting in of the sickle of Truth and the gathering in of the ripe grain has been progressing since October, 1914, as never before. Indeed, the great World War has awakened humanity in a remarkable degree, and more independent thinking is being done than ever before. All this contributes to the breaking of the shackles of ignorance, superstition, and prejudice, and the freeing of those who desire to know and to do the Lord's will and to walk in the footsteps of Jesus.

We are glad for further opportunities of service to our great King in the gathering of the Elect to Himself, to the Truth. We are glad to see others coming into the Truth and preparing for the "Wedding." Evidently the "door" is not yet shut, although we anticipate that before a very long time--perhaps a year or two or

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three--the full number of the Elect will be completed, and all will have gone beyond the Veil and the door will be shut.

We are free to say that the restoration of Israel has not been accomplished as rapidly as we had anticipated. Nevertheless, the

Jews in Palestine seem to be thus far wonderfully sheltered; and doubtless many of their co-religionists in the war districts, especially in Poland, would be glad if they had gone to Palestine when they had opportunity. It is difficult to say how the conclusion of the war may affect the interests of Israel. We should be in a waiting, expectant attitude. It looks as though the trying experiences of the Jews would arouse considerable numbers of them eventually to go to their home land. We have never expected, however, that all the Jews would return thither, but rather a representative company of them, just as in the case of the return from Babylonish captivity--only about 52,000 returned, notwithstanding the great hosts that went to Babylon in the captivity.

The returning ones represent those fullest of faith in the Lord and His promises, and doubtless will be dealt with as representative of the whole. We remind our readers that when this Volume was written, the Jews themselves had little thought of going to Palestine. Now Zionism has sprung up, and has taken a deep hold upon the hearts of the Israelites. Although it was a secular Zionism at first, it has gradually turned to religious sentiment and hope.

The Great Pyramid of Egypt discussed in this Volume has not lost any of its interest to the author. Its Descending Passage still represents figuratively the downward course of mankind under the reign of sin and death. The First Ascending Passage still represents the Law Dispensation--God's Covenant with Israel made at Sinai and the course of that people under the domination of that Law. The Grand Gallery still represents the lofty heights of the teachings of Christ and His followers during this Gospel Age. The step in the upper end of the Grand Gallery still represents a marked change in the affairs of the world, lifting man to a higher plane. The connection between the top of the Grand Gallery and the spaces above the King's Chamber still represents the

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spiritual presence of our Lord in the Harvest of this Age, beginning with 1874.

We have never attempted to place the Great Pyramid, sometimes called the Bible in Stone, on a parallel or equality with the Word of God as represented by the Old and New Testament Scriptures--the latter stand pre-eminent always as the authority. We do, however, still believe that the structure of this Pyramid, so different from that of all other pyramids, was designed of the Lord and intended to be a Pyramid and a witness in the midst and on the border of the land of Egypt. (*Isaiah 19:19*) It certainly tells a very different story from any other art or relic handed down from its remote times.

Its wonderful corroboration of the Divine Plan of the Ages is

astounding to everybody who really grasps it. It should be read with just as fresh interest as in the first edition, because its lessons have not altered or changed. We trust that new readers will get the same rich blessings from this Volume that old readers have received, and that thus we may glorify God together and rejoice in His provision of light and comfort on the way to the full ushering in of the glorious Kingdom of God's dear Son.

Messiah's Kingdom is sometimes styled the Kingdom of God, because, although it is strictly under the management of Messiah, all of its laws, regulations, judgments, etc., are in strict conformity to the Divine arrangement, which is unchangeable.

Hence when we pray, "Thy Kingdom come; Thy will be done on earth even as in Heaven," our thought should be that the grand perfection of the Heavenly Father's Rule and Government is our desire and that we are hoping and waiting for the thousand-year Reign of Christ to conquer the rebellion of earth and to bring humanity back into as full accord with God as are all the angels of Heaven in their perfection.

Messiah's Kingdom has various stages of inauguration. First, in His **Parousia** the glorified Jesus quickens, or resurrects, the sleeping members of the Body of Christ. This is the first executive act of the Great One whom God has so highly exalted--the Heir of the great Abrahamic promise. His members must be completed before He will officially take His position as the King of the world. Assurance of this fact is given by the inspired Word: "When Christ, who is our Life, shall appear, then shall we also appear with Him in glory." (*Col. 3:4*) Next in order the Master

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deals with the living members of His Body, the Church. As shown in the parables of the pounds and the talents, the Master's judgment concerning worthiness or unworthiness in the Kingdom must pass upon all of His consecrated ones and the full number of the Elect must be found and be glorified by the resurrection "change"--because "flesh and blood cannot inherit the Kingdom of God." (*1 Cor. 15:50*) Then the dominion of the world will be assumed. The glorified One will ask of the Father, and He will give Him the heathen for His inheritance and the uttermost parts of the earth for His possession. "He will rule them with a rod of iron. As the vessels of a potter shall they be broken into shivers."

Psa. 2; Rev. 2:27

This revealing of the Son of Man to the world by His assumption of power and His permission of the world to pass into the great ordeal of anarchy is evidently nearing. For a little while there will be a great triumph of Churchianity, after the war. Both Catholics and Protestants will share in this triumph and both political and financial princes will encourage it, hoping for the prolongation

of their own power. At that time we may expect strong opposition from Churchianity upon the true, faithful followers of Jesus, resulting in serious persecutions--perhaps even unto death. But the triumph of Babylon will be short. Soon the sentence already pronounced will be executed and she shall fall like a great millstone into the sea--into anarchy--into destruction, never to rise again.

Not long after, according to the Bible picture, we may expect the total collapse of our present civilization. But the darkest moment of man's extremity will be God's opportunity. The Messiah, the Elect of God, will take the control and speak peace to the tumultuous peoples and bring order out of confusion, joy out of tears, praise out of despair. Thus the Kingdom of Messiah will be born in a terrible travail; but the glorious results will more than compensate for the "Time of Trouble such as never was since there was a nation." Thus we are told, "The desire of all nations shall come." *Haggai 2:7*

May these pages continue to be a blessing to the Lord's people and an honor to His name, is the prayer of the author,

Charles T. Russell

Brooklyn, N.Y.,
October 1, 1916

SCRIPTURE STUDIES

STUDY I

"THY KINGDOM COME"

Importance of The Kingdom--Classes of Men Interested in It--Classes Opposed to It, and Why Opposed--Proximity of the Kingdom--Its Glory Heavenly--Its Present Establishment.

THE most momentous event of earth's history is the establishment of God's Kingdom among men, in the hands of our Lord Jesus and his selected joint-heirs, the overcomers of the Gospel Church. This great event, toward which, as shown in previous volumes of SCRIPTURE STUDIES, all of God's promises and types point, we now see to be not only at hand, but just upon us. None of those awake to these facts, and who properly or even partially realize them, and whose hearts are in full sympathy with God's great plan of the ages, and who see that God's panacea for the sin and misery and dying of the groaning creation is to be applied by this Kingdom, can possibly feel other than an absorbing interest in the fact, the time and the manner of its establishment.

All who trust implicitly for the fulfilment of the prayer our Lord himself taught us to offer--"Thy Kingdom come, Thy will be done on earth as it is done in heaven"--must feel the liveliest interest in the fulfilment of their request, if they prayed from the heart--in spirit and in truth.

We can see that even the world, if it could but realize the true character of this Kingdom, would hail it at once, as they finally will, as the long sought blessing, bringing with it the precious favors of the golden Millennial age, so long desired.

But one general class could possibly be opposed to this rule of righteousness. This class embraces all who love not the golden rule of love, and who, instead of loving others as themselves, are willing to see others crushed, oppressed and denied their rights and the reasonable rewards and comforts

of toil in order that they may luxuriate extravagantly, "wantonly" (*James 5:1-9*), in more than heart could wish or reason ask. These hold to the present arrangement of society with a death clutch, and seem instinctively to dread the promised kingdom of Messiah. And, with these, the wish is father to the thought, that it will never come. As David said, "Their inward thought is, that their houses [families] are to be forever, their dwelling-places from generation to generation; they call them by their own names in [various] countries....This their way is their folly: yet their posterity approve their sayings." *Psa. 49:11,13*

Disbelieving or ignoring the multiplied testimony of the prophets touching this Kingdom--for it was always the theme of them all: "Spoken by the mouth of all his holy prophets since the world began" (*Acts 3:21*)--many seem to dread the Kingdom, and to instinctively feel the truth, that if God should establish his Kingdom it would rule in justice; and that if justice were meted out, many of earth's rulers would change places with their subjects, or, perhaps, be put into prison; and many of the great and lordly and purse-proud and flattered would be stripped of glory and honor and wealth ill-gotten, and be seen in their true light, as ignoble. These dread, though they do not believe the testimony, that "There is nothing covered that shall not be revealed, and hid, that shall not be known." (*Matt. 10:26*) And with these ignoble ones--unjust stewards of wealth and power, in the final use of which they are not "wise" as the one commended for prudence in the parable (*Luke 16:1-9*)

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--stands a yet larger class, without whom they would fall. This large class, which has not, perhaps, at present more than its reasonable share of honor, office, wealth and comfort, has hope, however slim, of some day being able to roll in luxury, the envied patrons of the "common herd." Ignoble these: the slaves of selfish vanity and toys of fickle fortune. And of these--alas! 'tis true--are some who wear the name of Christ, the poor man's friend, and who with their lips ask only daily bread, and pray with solemn mockery, "Thy Kingdom come," while in their every look and act and dealing with their fellowmen they show how much they love the present unjust rule, and how, rejoicing in unrighteousness, they would not gladly have Christ's Kingdom come.

Strange it is--in marked contrast to the attitude of many of God's professed children--that not infrequently we find

some "Socialists" and others--who reject "Churchianity," and with it too frequently the Bible, and all faith in a revealed religion, yet who really grasp some of the fundamental principles of righteousness--recognizing man's common brotherhood, etc., as some of their writings most beautifully show. They seem to be expecting and striving for the social equality and generally favorable conditions repeatedly promised in Scripture as the result of the establishment of Christ's Kingdom among men, when God's will shall be done on earth. And yet, poor Socialists, it would appear that often their advocacy of liberal dealings and equality is largely the offspring of their poverty and appreciated lack of the average comforts and advantages, rather than the outgrowth of principle; for, let one of them inherit or acquire great wealth, and he is almost sure to abandon his socialistic theories.

Very circumspectly ought those saints to walk who pray,

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"Thy Kingdom come, Thy will be done on earth," lest their prayers be mere mockeries of lip-service, to which their hearts and lives do not consent. "Out of thine own mouth will I judge thee," represents one of the most searching and severe reproofs which the Judge will pronounce against some who have professed to be his servants and to long for his Kingdom of love and justice. Let all who thus pray for and believe in the coming reign of righteousness even now square their actions and words by its just precepts, as far as in them lies.

Those who have caught the force of the lessons of the preceding volumes will see that God's Kingdom will not be one of outward, visible, earthly splendor, but of power and divine glory. This Kingdom has already come into executive authority, although it has not yet conquered and displaced the kingdoms of this world, whose lease of power has not yet expired. Hence it has not yet **come** into full control of earthly dominion. Its establishment is in progress, however, as indicated by the signs of the times, as well as by the prophecies considered in the previous volume and others examined in this volume.

Succeeding chapters will present prophecies marking various stages of the preparation of the nominal church and the world for the Kingdom, and call attention to some of those most momentous changes foretold to take place during the time of its establishment--than which nothing could be more important or more deeply interesting to

those living saints who are longing for the promised joint-heirship in this Kingdom, and seeking to be engaged in cooperation with the Master, the Chief-Reaper and King, in the work now due and in progress.

STUDY II

"THE TIME OF THE END," OR "DAY OF HIS PREPARATION"

--DANIEL XI--

The Time of the End--Its Commencement, A.D. 1799--Its Close, A.D. 1914--What is to be Prepared, and the Object--The World's History Prophetically Traced Through its Chief Rulers--From B.C. 405 to This Day of Preparation--The Beginning of the Time of the End Definitely Marked, yet Without Names or Dates.

THE "Time of the End," a period of one hundred and fifteen (115) years, from A.D. 1799 to A.D. 1914, is particularly marked in the Scriptures. "The Day of His Preparation" is another name given to the same period, because in it a general increase of knowledge, resulting in discoveries, inventions, etc., paves the way to the coming Millennium of favor, making ready the mechanical devices which will economize labor, and provide the world in general with time and conveniences, which under Christ's reign of righteousness will be a blessing to all and aid in filling the earth with the knowledge of the Lord. And it is a day or period of preparation in another sense also; for by the increase of knowledge among the masses, giving to all a taste of liberty and luxury, before Christ's rule is established to rightly regulate the world, these blessings will gradually become agencies of class-power and will result in the uprising of the masses and the overthrow of corporative Trusts, etc., with which will fall also all the present dominions of earth, civil and ecclesiastical. And thus the present is

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a day of preparation (through such an overthrow) for the establishment of the universal dominion of the Kingdom of God so long prayed for.

The last forty years of the Time of the End is called the "End" or "Harvest" of the Gospel age, as we read, "The HARVEST is the END of the age." (*Matt. 13:39*) To the foretold

general character and events of this period we will shortly call particular attention, reserving the special features of the harvest, however, for a subsequent chapter.

Though our information pointing out the date of this period is furnished in Daniel's prophecy, we know that he understood nothing at all concerning it, as he said: "I heard, but I understood not." (*Dan. 12:8*) In answer to his anxious inquiries he was told that the words were closed up and sealed **until** the Time of the End. It follows, therefore, that no one could understand the prophecy before 1799; and before leaving the subject we shall show that the prophecy indicates that it would not **begin** to be understood before 1829, nor reach a clear unfolding until 1875.

Chapter xi of Daniel's prophecy is devoted to the notable events leading down to this period, the Time of the End, while chapter xii leads on from there to the End or Harvest. Students of prophecy will notice the peculiar manner in which the date of the beginning of the Time of the End is given--a manner remarkable both for its exactness in fixing the date, and also for its concealment, until the appointed time for it to be understood. And after this point of time is thus peculiarly marked in chapter xi, without a name or a date being stated, chapter xii produces three periods of time, 1260, 1290 and 1335 prophetic days, which corroborate and establish the lesson of chapter xi, that the beginning of the Time of the End was in the year 1799.

And, although chapter xi touches upon some of the most

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prominent characters and events of history, as we shall show, yet its testimony is still sealed to very many prophetic students because the **central item** of the prophecy, upon which much depends, has already had a seeming fulfilment. This manner of covering or hiding a prophecy until its due time to be revealed is by no means uncommon. And so confident have some prophetic students of the past felt that this central item has already been fulfilled, that in our English Bibles, common version, the marginal reference reads--"Fulfilled 171 to 168 B.C." The passage (*Dan. 11:31*) reads, "Arms shall stand on his part, and they shall defile the Sanctuary of strength and shall take away the daily [literally, **the continual**] sacrifice, and they shall place [or set up] the abomination that maketh desolate [or the desolating abomination]."

The claim is that this prophecy was fulfilled by Antiochus Epiphanes, a Syrian king, when he forcibly entered

Jerusalem and stopped the sacrificings to God in the Temple, and placed in the temple the idol of Jupiter Olympus.

This seeming fulfilment of the prophecy is sufficient to satisfy the general student, contented to believe what he is told; and it causes him to lose interest in the prophecy as one fulfilled in the far past and of no special interest to him. But the earnest student will note that it was foretold (*verse 14*) that the robbers of Daniel's people would indeed **attempt** to fulfil the vision (or would seemingly fulfil it), but would fail; and, further, that the Time of the End was a fixed time (*verse 35*); and that a full and correct interpretation could not be had **until** then. Hence such will not expect correct interpretations from the past. And neither will the careful student overlook the fact that our Lord drew attention to this very prophecy two hundred years after its claimed fulfilment, and told us to expect its fulfilment **future**, saying, "Ye shall see [future] the abomination of desolation standing in

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the holy place." (*Matt. 24:3,15*) Our Lord even added a caution, that we should take heed and not be mistaken regarding the real abomination, saying, "Whoso readeth let him understand."

We trust that the evidences presented in the preceding volume have made clear the fact that the great Papal system is the desolating abomination which for centuries has despoiled both the world and the Church, in the name of Christ's kingdom. Truly it has long been "standing in the holy place"--in the temple of God, the Christian Church. Thank God for the privilege of seeing its abominable characteristics more and more clearly, that we may flee from all its errors. Thank God that its days are numbered, and that the cleansed sanctuary (*Dan. 8:14*) will soon be exalted and filled with the glory of God.

With this introduction, we proceed to examine *Daniel xi* in consecutive order.

Verse 2 begins with the Medo-Persian empire, the fourth and last king being Darius III Codomanus.

The mighty king of *verse 3* is Alexander the Great, of Greece, concerning whom the following scrap of history from Willard will be read with interest. He says:

"Alexander the Great, having invaded Judea, sent a mandate to Jerusalem to furnish his army with provisions and troops. Jaddus, then the high priest, returned for answer, that he had sworn allegiance to the king of Persia, and

could not desert his cause while he lived. Alexander, as soon as the siege of Tyre was completed, marched to Jerusalem to take vengeance for this refusal. Apprised of his purpose, and utterly unable to contend with him, the high priest in his distress cried to heaven for protection. Being instructed by a vision in the night, he threw open the gates of the city and strewed the way with flowers. Clothing himself in the splendid vestments of the Levitical priesthood, he went forth to meet the conqueror, followed by all the priests robed in white. Alexander met him, bowed, and worshiped. Being asked by his astonished friend, why he, whom others

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adored, should adore the high priest, he answered, 'I do not adore him, but the God whose minister he is. I knew him, as soon as I saw his habit, to be the same whom I saw in a vision in Macedonia, when I meditated the conquest of Persia; and he then assured me that his God would go before me and give me success.' Alexander then embraced the priests, walking in the midst of them, and thus entering Jerusalem; where, in the most solemn manner, he offered sacrifices in the temple. **The high priest then showed him the prophecy of Daniel, and interpreted it to foreshow that the Persian power should be overthrown by him."**

Though Alexander conquered the world in the short period of thirteen years, the kingdom did not continue as one nation in his family after his death, but was divided by his four generals and broken into fragments generally, as stated in *verse 4*.

Notice here the correspondence of this prophecy with that of *Dan. 8:3-9,20-25*. Here it is shown that out of one of the divisions of Alexander's empire (compare *verses 8,9 and 21*) would come forth a "little horn" or power, which would become exceedingly great. This evidently refers to Rome, which rose to influence upon the ruins of Greece. From being an insignificant subject whose ambassadors hastened to acknowledge the Grecian supremacy, and to become **part of the empire** at the feet of Alexander the Great, Rome rose gradually to supremacy.

The history which is told in few words in *Dan. 8:9,10* is related with greater detail in *chapter 11:5-19*. In this detailed account, **Egypt** is spoken of as **the King of the South**; while the **Grecians, and afterward the Romans**, their successors in power, or the new horn out of Greece, are designated **the King of the North**. Woven between these, linked now with the one and again with the other, is the history of God's

people--Daniel's people--in whose ultimate blessing, as promised by God, Daniel trusted. It is tedious and unnecessary to trace this history in its many details of conflicts between

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Alexander's generals and their successors, until *verse 17*, which refers to Cleopatra, queen of Egypt. And since all are agreed thus far, we need go no farther into the past.

At *verse 18* those who claim that *verse 31* applies to Antiochus Epiphanes continue to apply the prophecy to the little squabbles and battles between Seleucus, Philopater, Antiochus Epiphanes and Ptolemeus Philomater down to the end of the chapter--as the Jews were evidently accustomed to apply it. The Jews, continuing this interpretation into chapter xii, would have strong grounds for expecting deliverance by Messiah speedily; and so we read that at the time of our Lord's birth "all men were in expectation" of him, and through him, of their deliverance from the Roman yoke. But from *verse 18* onward, we who see the real "abomination," part company from them, and understand the prophecy merely to touch prominent characters down to Papacy; and then, touching and identifying it, to pass on to the end of its power to persecute, and to mark that date by a detailed account of one of the most noted characters of history--Napoleon Bonaparte.

But it may be asked, why this change of the particular method of the preceding verses, to touch only prominent features of history? We answer, that this has been part of God's method of sealing and closing the prophecy. Besides, everything in prophecy was so arranged as not to stumble Israel at the first advent. Had the minutiae and detail of twenty centuries been spread out as is that prophecy contained in *verses 3 to 17* of this chapter, it would have been long, tedious and beyond comprehension; and it would have given the Jews and the early Christian church an idea of the length of time before the Kingdom of God should come; and this was not God's purpose.

Proceeding, then, we understand *verses 17-19* to apply to the times and incidents in which Mark Antony and Cleopatra

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figured, when Antony fell, and Egypt ("King of the South") was swallowed up in the Roman empire. *Verse 20* we apply to Augustus Caesar, who was noted for his systematic collection of large taxes from all tributary nations, and

whose exactions of taxes, in Judea and throughout the then civilized world, are noted in Scripture in connection with the birth of our Lord. (*Luke 2:1*) The statement, "Caesar Augustus sent forth a decree that all the world should be taxed," corresponds faithfully to the description--"There shall stand up in his estate a **raiser of taxes in the glory** of the kingdom." This latter part of the description also fits exactly; for the period of Augustus Caesar's reign is noted in history as the **most glorious** epoch of the great Roman empire, and is called "the golden age of Rome."

Another translation of *verse 20* reads: "There will stand up in his place one who will cause the exactor of taxes to **pass through the glorious land of the kingdom.**" This would seem to apply specially to Palestine, and would make this fit exactly to the record in Luke. But both applications are correct: It was the glorious time of the Roman Empire, and tax collectors were caused to pass through the land of Palestine--the glorious land of the kingdom. Furthermore, be it noted that Augustus Caesar was the first ruler to introduce to the world a **systematized** taxation.

We read further of this prominent ruler--"Within few days he shall be broken, neither in anger nor in battle." Of Augustus Caesar it is recorded that he died a quiet death, while his predecessor and his seven successors in imperial power died violent deaths. His death was within a few years after he had reached the zenith of his power and had caused "the exactor of taxes to pass through the glorious land of the kingdom."

Verse 21 fitly describes Tiberius Caesar, the successor of Augustus: "There will stand up in his place a despicable

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person, to whom they shall not give the **honor** of the kingdom; but he shall come in peaceably and obtain the kingdom by flatteries." Let us here note how the historic account of Tiberius agrees with the above by the prophet.

Says White: "Tiberius was fifty-six years old when he ascended the throne, **professing great unwillingness** to take upon him its important cares....All restraint being now removed, the tyrant gave loose reign to his cruel and sensual passions."

Says Willard: "At first he dissembled and appeared to govern with moderation; but the mask soon dropped.... The senate, to whom he transferred all the political rights of the people, had become degraded, and thus obsequiously sanctioned his acts and offered the incense of perpetual flattery

to the man who filled their streets with blood. It was under the administration of **this most debased** of men, that our Lord Jesus Christ was crucified in Judea."

These pictures fit exactly the prophet's description, and are further confirmed by the next *verse--22*. "With the powers of an overflow [flood] will they [all opposers] be swept away before him, and be broken; yea, also the **Prince of the Covenant**." This last statement seems unmistakably to refer to our Lord Jesus, who, as above noted by the historian, was crucified under the administration of Tiberius by his representative, Pilate, the Roman governor of Judea, and by Roman soldiers.

"And after the league made with him [the Senate recognizing him as emperor] he shall work deceitfully; for he will come up and become strong with a small number of people. [Tiberius organized the **Praetorian Guard**, at first of 10,000, afterward doubled. This small number of people, as the emperor's bodyguard, was continually at Rome and under his control. By it he overawed the people and the senate, abolished popular elections, assemblies, etc.] He shall enter peaceably even upon the fattest places of the province, and he shall do that which his fathers have not done, nor his father's

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fathers; he shall scatter among them the prey, and spoil, and riches: and he shall think thoughts against the strongholds, even for a time." *Verses 23,24*

It was the policy of both Augustus and his successors to preserve peacefully the control of the dominions previously gained, rather than to seek by conquest further additions; and, to secure this hold, it was their policy to **divide** the spoil by appointing local governors, with dignity and authority, whose tenure of office was made to depend upon the preservation of order in their provinces, their fealty to the Caesars and the prompt collection of taxes. They no longer, as at first, pursued the policy of sacking and plundering the world merely to carry the spoils as trophies to Rome. By this diplomatic policy, by thus "**forecasting devices**," Rome now ruled the world more completely and with greater prestige than when her armies went hither and thither.

It should be recognized that while the prophecy has particularized, and in the cases of Augustus and Tiberius has almost individualized the account, yet this has been only a means to an end. The end to be accomplished is to mark the time of transfer of universal dominion, from Greece to Rome, from the four generals of Alexander the Great, representing

four divisions of that empire (the "four horns" of the Grecian "goat" mentioned in *Daniel 8:8*), to the Roman empire which was at that time and previously a part of Grecia. These four generals who succeeded Alexander the Great are no less distinctly marked in history than in prophecy.* The historian+ says:

"The [Grecian] empire was now divided into four parts, and one part assigned to each of the generals who formed the league. Ptolemy assumed the regal power in **Egypt**; Seleucus,

*The division among these four is distinctly referred to in *Daniel 8:8 and 11:4,5*.

+Willard's Universal History, C100.

C32

in **Syria** and **Upper Asia**; Lysimachus, in **Thrace** and **Asia Minor** as far as Taurus; and Cassander took as his share **Macedonia**."

In this division Italy belonged to Cassander's department, which was the northern division, designated "King of the North," while Egypt was the southern division, or "King of the South." Gradually the Roman influence prevailed, and piece by piece the territory originally held by Seleucus, Lysimachus and Cassander was brought into subjection to Rome, which was part of the northern division, and left only Egypt, the southern division. This king of the south, Egypt, became subject to the power of the northern division, as above narrated, in the days of Cleopatra, Antony and Augustus Caesar, partly by the will of the father of Cleopatra, who dying while his children were young, left the kingdom under the protection of the Roman Senate, and partly by Mark Antony's defeat. For a while, indeed, the "King of the South," Egypt, was quite as powerful as the "King of the North," Rome. Historians tell us that "it was the **greatest** mercantile nation then existing"; that it had "33,000 cities"; and that its annual revenue "amounted to 14,800 silver talents," about \$20,000,000.

Recognizing the sense and design of the prophecy, we should not expect detailed, personal accounts of the monarchs of these kingdoms, but by "King of the North" we should understand the Roman empire's representative, and by "King of the South" a representative of Egypt's kingdom. With this explanation we proceed with the prophecy.

Verse 25: "And he [Rome] will stir up his power and courage against the King of the South [Egypt], with a great army; and the King of the South shall be stirred up for the

war with a very great and mighty army; but he shall not stand; for they will [treacherously] devise plans against him."

C33

From the year B.C. 30, when Augustus Caesar made Egypt a Roman province, no hostilities occurred between the two countries until Queen Zenobia, a descendant of Cleopatra, about A.D. 269, claimed and exercised its control. Her reign was short; Aurelian, the Roman emperor, conquering her in A.D. 272. The historian says: "Syria, Egypt and Asia Minor acknowledged the sway of Zenobia, Queen of Palmyra. But she had to cope with the superior force of the empire and the military skill of the first captain of the age. Yet Aurelian writes of her, 'The Roman people speak in contempt of the war, which I am waging against a woman. They are ignorant both of the character and fame of Zenobia. It is impossible to describe her warlike preparations and her desperate courage.'" Firmus, the ally of Zenobia in Egypt, was speedily vanquished and put to death, and Aurelian returned to Rome covered with honor and with great wealth as described in *verse 28*--"Then will he return into his land with great riches, and his heart will be against the holy covenant, and he shall do [various exploits] and return to his own land."

As an evidence of the riches he accumulated, note an extract from Gibbon's account of his march of triumph through the streets of Rome. He says:

"The wealth of Asia, the arms and ensigns of conquered nations, and the magnificent plate and wardrobe of the Syrian queen, were disposed and in exact symmetry or artful disorder....The beautiful figure of Zenobia was confined in fetters of gold; a slave supported the gold chain which encircled her neck, and she almost fainted under the intolerable weight of jewels. She preceded on foot the magnificent chariot in which she once hoped to enter the gates of Rome."

As to the Prophet's statement, that on his return his heart would be against the holy covenant [Christianity], Mosheim says:

C34

"Aurelian, although immoderately given to idolatry, and possessing a strong aversion to the Christians, yet devised no measure for their injury during four years. But in

the fifth year of his reign, either from his own superstition, or prompted by the superstition of others, he prepared to persecute them: and, had he lived, so cruel and ferocious was his disposition, and so much was he influenced by the priests and the admirers of the gods, that his persecution would have been more cruel than any of the preceding. But before his new edicts had reached all the provinces he was assassinated; and therefore only a few Christians suffered for their piety under him."*

This persecuting spirit against Christianity was manifested **after his return** from the conquest, as indicated in the prophecy. Aurelian was a worshiper of the sun, and he ascribed his victory over Zenobia to the sun; and immediately after the battle he repaired to the magnificent temple, dedicated to the sun, to acknowledge the favor. As the Christians deemed the sun unworthy of worship, it is presumed that their refusal to participate in this sun-worship was the provocation of his sudden and violent opposition.

Verse 26: "Yea, they that eat of his food will bring his downfall: and his army shall overflow: and many shall fall down slain." Aurelian was assassinated by his own generals; his army was successful, though many were slain.

Verse 27 applies not to Rome and Egypt, but to **two** kings or **powers** in the Roman empire--the Imperial power gradually dying, and the Clerical power slowly coming to life and ambition. Each sought to use the other for its own selfish ends, while denying such designs. It reads: "And the heart of the two kings shall be to do mischief, and they shall speak lies at one table; but it shall not prosper [then], **because** as yet the end is unto **another time**." Or, to express the thought more plainly, a certain period of 1260 years had been appointed

*History of Christianity, Vol. II, C101.

C35

of God as the length of Papacy's persecuting power; hence the union or league between the clergy and the civil power could "not **prosper**" then, because the 1260 years counted from that date would bring "the end" too soon; therefore it must be put off, or held back, and allowed to come about gradually by the decay of the empire in Italy. We see on the pages of ecclesiastical history the scheming of the Christian bishops for **power** in the Roman empire; and evidently the emperors debated much whether it would not be to their advantage to recognize the new religion. Apparently Constantine merely acted out, at a riper time, what others had

more or less thought of. But even Constantine was hindered by the temper of the people from accomplishing at once and as rapidly as was desired a union of the forces of church and state.

We regard *verses 29 and 30* as a parenthesis, thrown in to conceal the meaning for a time by breaking the order of the narrative, and believe it to apply to a then far future collision between the representatives of the Roman empire and Egypt. No further conflict between these would occur except one, and it would be **just at** "the time appointed"--the time of the end, 1799. For this reason we will leave the examination of these verses until considering that last battle between them, as detailed in *verses 40-45*.

Verse 31 connects with the thought of *verse 27*, and we recognize it as referring to the more successful of the two powers in the Roman empire--Papacy. Having traced history through notable individual rulers down to Aurelian, and having introduced us to the two antagonistic rulerships--civil and ecclesiastical--which arose shortly after, the predominance of Papacy, its character and its work, as related to God's truth and Church, are next pointed out--being represented as one king or power, regardless of its various and changing popes or heads. We know that in the contest between the civil and religious rulers Papacy was

C36

victorious; and the prophecy reads, "Arms shall stand on his part [or, "strong ones out of him stand up"--**Young's translation**], and shall pollute the sanctuary of strength, and shall **take away the continual sacrifice**, and they will SET UP **the desolating abomination.**"

This we interpret to mean that, though neither the church nor the civil power succeeded in swallowing up the other, as at one time seemed probable, yet "strong ones" arose, who polluted the fundamental principles both of the civil government and also of true religion. The "sanctuary of strength," the sacred precincts of civil authority, which for the time God had delivered over to the Gentiles, to the kingdoms of this world, was undermined by those in the Church who thirsted for present dominion, and who sought by every device to obtain civil power to help forward **their** ecclesiastical schemes; and the sanctuary of God (his sacred dwelling--the Church) was defiled and degraded by the persistent efforts of these "strong ones" to obtain power with the civil rulers, and numbers, and influence with the people. This was Papacy in embryo, scheming to set itself

up in power as a sacerdotal empire.

We cannot wonder that these heady, "strong ones," having disregarded God's plan, which provides for our **present** submission to "the powers that be" (which are ordained of God for our present trial and our preparation for **future** exaltation to power, glory and the dominion of the world), and having decided to reign, if possible, before God's time, were so far out of harmony with God's plan that they lost the very essence and kernel of the truth, and retained only the form, the outward appearance. A most decisive step of the apostasy was to "remove the continual sacrifice." This, the climax of doctrinal degeneracy, represented in the Romish doctrines of Transubstantiation and the Sacrifice of the Mass, we merely name here, leaving it for fuller examination

C37

in connection with another prophecy in a later chapter. From the introduction of this fatal and blasphemous error, God calls the system an abomination; and its subsequent exaltation to power is here referred to as, "the desolating abomination **set up**." How well Papacy has earned this name, and how blighting has been its baneful influence, are well attested by the history of the "dark ages," glimpses of which we have given in the preceding volume.

Verse 32: "And such as do wickedly against the covenant shall he corrupt by flatteries." Those in the Church who failed to live up to their covenant with the Lord fell an easy prey to the flatteries, honors, titles, etc., held before them by the Papal hierarchy as it began to have influence. But though many yielded to the errors, all did not; for we read, "But the people that do know their God shall be strong and deal valiantly; and they that understand among the people shall instruct many." Thus is shown a division of the Church into two marked classes, distinguished in *Dan. 8:11-14* as **the sanctuary** and **the host**: one class, corrupted by the flattering honors of the world, violated its covenant with God, while the other class was really strengthened by the persecutions to which their loyalty to God exposed them. Among the latter class were some who understood the situation, and taught the faithful that thus it was written in the Scriptures that the Antichrist, or Man of Sin, would develop from a great falling away in the Church.

Numbers and power were in the hands of the forsakers of the covenant, who became joined to the empire; and the faithful few were persecuted--hunted, imprisoned, racked,

tortured, and put to death in hundreds of revolting forms, as the pages of history plainly attest, and as here foretold by the prophet, who said, "Yet they shall fall by the sword, and by flame, by captivity and by spoil--days," [Here another

C38

parenthesis of *verse 34 and part of 35* interrupts]--"to the time of the end; because it is yet [future] for a time **appointed.**" The length of time this persecution was to continue is not stated here, except that it will be concluded as appointed, at the Time of the End. From other scriptures we learn that it was a period of 1260 years, which ended with A.D. 1799, a date prominently noted by Daniel and the Revelator as well as in history.

Verses 34,35: "Now when they shall fall, they shall be holpen with a little help." The full period of the persecutor's (Papacy's) power, 1260 years, would not end until 1799; but before its end God granted a little help through the Reformation movement, which, though at first it rather increased persecution, afterward gave some comfort and protection to those falling because of fidelity to God's Word. The Reformation prevented the complete crushing out of the truth from the world. But, alas! with the little help came the "flatterers" again. As soon as persecution began to abate the adversary resorted to the same device, by which he had formerly succeeded in corrupting and degrading the church, to now overcome the reform movements. Kings and princes began to give honors and titles to Protestants and to unite with Protestantism; and this led to serious evil results and deflection from the covenant, as we read: "But many shall cleave to them with flatteries; and some of them of understanding [leaders, reformers, teachers, who had been able to instruct many concerning Papacy's errors] shall fall; to try them [the faithful few] and to purge and to make them white."

Tracing the prophecy further, we find that as the previous verses pointedly describe the leading characters prominently connected with the transfer of dominion to Greece and then to Rome, and then craftily, gradually, stealthily to Papacy as a power which grew up out of civil

C39

Rome, so also when it comes to the very important point of noting where Papal dominion was broken,* it is but reasonable to expect that Napoleon, the leading character associated

with this change, should be marked out; and that, too, not by a description of his personal appearance, but by a description of his peculiar characteristics, just as Augustus and Tiberius Caesar were indicated. Such a description we do find; and Napoleon Bonaparte's career corresponds exactly with that description. *Verses 31-35* describe Papacy, its errors and abominations, and the Reformation and its "little help" yet partial failure through flatteries; and these verses bring us down to the "Time of the End," and show us that, notwithstanding the little help afforded, some would **fall** by persecution **until** the Time of the End. And so it was: in all the countries subject to Papacy--Spain, France, etc.--persecution through the terrible Inquisition continued, until broken effectually by Napoleon.

Next follow the verses descriptive of Napoleon, the instrument employed by Providence to break Papacy's power and to begin her torture, which will end in utter destruction, to be accomplished later on; as it is written, "Whom the Lord shall **destroy with the bright shining of his presence.**"

2 Thess. 2:8

*It is proper to say that Papal **dominion** passed away at the beginning of the present century; for after the French Revolution the authority of Rome over rulers and kingdoms (and even over its own territory in Italy) was only **nominal** and not real. It should be remembered, too, that until that time France had been, of all the nations, the most faithful and subservient to the Papal authority. It was her kings and princes and nobles and people who most readily obeyed the behests of the pope--organized crusades, went to war, etc., etc., in obedience to the pope's command, and who were so loyal as not to permit a Protestant to live on her soil after the massacre of St. Bartholomew's night. No other nation, therefore, **could** have struck Papacy so stunning and destructive a blow as the French.

C40

The public career of Napoleon Bonaparte, who was recognized even in his own day as "the man of destiny," is so clearly portrayed by the prophetic statement as to positively fix the date of "the time appointed." This method of fixing a date is accurate. And if we shall show that the events here mentioned in prophecy agree with Napoleon's career in history, we can determine the date as certainly as we could the beginning of the reign of Augustus Caesar, or Tiberius, or Cleopatra--described in *verses 17, 20 and 21*. Napoleon's career, in the light of prophecy, marked A.D. 1799

as the close of the 1260 years of Papal power, and the beginning of the period called the "Time of the End." The prophetic description runs thus:

Verse 36: "And the king shall do according to his will, and he shall exalt himself and magnify himself above every god, and shall speak marvelous things against the god of gods, and shall prosper till the wrath is accomplished; for that which is determined shall be done." Napoleon was not a king, but the term king is a general one to indicate a powerful ruler. He did, perhaps, as nearly "**according to his will**" as any man that ever lived; he was noted for his wilfulness and determination, which conquered almost insurmountable difficulties. To get the proper meaning of the above verse, it must be remembered that the word "**god**" signifies a **mighty one**; and that it is frequently used in Scripture in referring to kings and rulers, as in this verse: "god of **gods**."* Here the word "gods" refers to rulers, kings and princes, and the expression, "**god** of gods," or ruler of rulers, refers to the pope. Most men have acknowledged **some** religious superior, but Napoleon acknowledged none. He had a will of his own, and a plan of his own, which was to exalt himself above every other ruler. Even the "god of gods" (i.e., the ruler of rulers--the pope) he addressed in a marvelous

*See SCRIPTURE STUDIES, Vol. II, pp. 274 and 275.

C41

way; commanding his obedience as his servant, in a manner which shocked the superstitions of the world at that day, and the dignity of the papal hierarchy as well. And, as here declared, he prospered until he had accomplished his mission of scourging Papacy and breaking its influence over the minds of the people. In proof of this, history* says:

"Whilst the secular princes who had concluded treaties with the French adhered to them in good faith, and paid the contributions stipulated, the sovereign Pontiff was guilty of the most unwise violations of his engagements. Surrounded by priests who were his only counsellors, the Pope had resource to his old expedients of artifice and pious frauds; and great efforts were made to inflame the minds of the people against the French....The priests pretended that heaven had interfered, and it was positively asserted that various miracles had been performed in the different churches in vindication of the holy catholic faith of Papal

supremacy, showing the displeasure of heaven at the conduct of the French. Bonaparte, perceiving that such was the infatuation of the Court of Rome that all his efforts for peace would be unavailing, took immediate steps to bring 'His Holiness' to his senses.

"He ordered General Victor to invade the Papal territories, who scattered the army of the Pope 'like chaff before the wind,' and spread a general panic through the ecclesiastical states....'His Holiness,' finding that St. Peter afforded him no assistance in this emergency,...dispatched plenipotentiaries to Bonaparte to supplicate for peace. Peace was obtained, but upon conditions sufficiently humiliating: In addition to complying with the provisional treaty previously entered into and infracted by the Pope, he was obliged to cede a part of his territory and pay a sum of money amounting to about thirty millions of French livres [about six million dollars], as an atonement for the last rupture."

This, added to the first assessment, made in all over ten

*Campaigns of Napoleon, pp. 89,95,96.

C42

million dollars that the Pope paid to France in gold and silver, besides other valuables--statuary, paintings, etc. A Roman Catholic writer declares that "The fulfilment of these conditions brought the Pope to the verge of ruin." This treaty was concluded February 19, 1797.

It may be thought that this summary and successful overturning of Papal power would be sufficient to prove to the world that its claims to divine right to rule kings, etc., were mere assumptions; but if not, surely the final touches were added the following year, when the French general, Berthier, entered Rome, organized there a Republic, on February 15, 1798, and five days later carried the pope a prisoner to France, where he died the following year. From that time until the present, Papal dominion over the kingdoms of earth has been merely a shadow of its former self. Since then, it has scarcely mentioned its assumed right to make and unmake kings. In fact, the pope who succeeded in 1800, under the title Pius VII, "published an address in which he declared it to be the doctrine of the gospel that **all** should obey established governments," which of course included himself.

Verse 37: "He shall neither regard the god [ruler] of his

fathers, nor the desire of women, nor regard any god [ruler]; for he shall exalt himself in opposition to all."

Not only did Napoleon not respect the god of his fathers, Papacy, but neither did he regard favorably any of the Protestant sects, here represented as women.* In fact, nothing but his own personal ambition controlled him.

Verse 38: "But in his place [instead of any of these gods] he shall honor the god of forces [military power]: and a god whom his fathers knew not, shall he honor with gold, and

*As the one true Church is symbolically called the Bride of Christ, and as the Church of Rome in unfaithful alliance with earthly empire is called a harlot, so the various Protestant sects are called "women."

C43

silver, and with precious stones, and things desired."

Other great warriors made some acknowledgment to some supernatural powers for victories achieved. Alexander the Great visited the heathen temples, and thus celebrated victories; so did the Caesars; and in later times, under Papacy, it was the custom for both sides in a war to appeal to God, to saints, to the Virgin and to the popes for blessings and victory; and at least to pretend to accept victory as God-given. But Napoleon did nothing of the sort: he ascribed his success to himself and his own genius. Armies were his reliance; in brave men, quick maneuvering and able generals he put his trust; and to these he addressed his petitions. The form of his oath to the French "Council of the Ancients," on assuming command of the armies of France upon his return from Egypt, shows that his reliance was upon himself and his armies. He swore neither by God, nor by the Bible, nor by the Pope, nor by France; but he said: "I swear it! I swear it in **my own name**, and in the name of my brave comrades!" While serving his own ambition, he claimed to serve the people; and the treasures of Rome, and of other cities and countries which he spoiled, were turned over to the people of France, of whom himself and his soldiers were a part.

Verse 39: "And he shall do this to strengthen his hold with the strange [new] god: Whoever will acknowledge him, him will he give much honor; and he will cause such to rule over many, and he will divide the land gratis."

Napoleon put his friends and trusty generals into places of power among all the conquered nations of Europe. These offices were his **gifts**, yet they were held upon condition of

fealty to him. They were "gratis," and yet the price of their loyalty to him. Of this history* says:

*Williard's Universal History, C452.

C44

"The ambitious views of Napoleon became still more apparent. Holland had the previous year been formed into a kingdom, of which his brother, Louis Bonaparte, was made king. Naples was now given to Joseph Bonaparte, the elder brother, who was also invested with the title of King of the two Sicilies. Several provinces were constituted duchies or grand fiefs of the empire, and given to the Emperor's relations and favorites. His sister Pauline was made princess of Guastalla; his brother-in-law, Murat, grand duke of Berg and Cleves; while Eugene Beauharnais, the son of his Empress Josephine by a former marriage, was sent viceroy to Italy. Fourteen provinces in the south and west of Germany were formed into the Confederation of the Rhine. They were separated from the Germanic body, and recognized Napoleon as their head, under the title of Protector.... Switzerland was also brought under the dominion of France, Napoleon declaring himself its 'Mediator.'"

The policy of Napoleon also led him to establish various honorable and honorary orders among the officers and soldiers, such, for instance, as the "Legion of Honor," "The Order of the Iron Crown," etc., etc.

Having thus furnished grounds for establishing the identity of this character (Napoleon), whose deeds mark the beginning of the "Time of the End," the prophecy proceeds to show which **particular event** of that time is to be understood as definitely marking the **exact date** of the beginning of the "Time of the End." This event is shown to be Napoleon's invasion of Egypt, which covered a period of a year and nearly five months. He sailed May, 1798 and, returning, landed in France Oct. 9, 1799. This campaign is graphically described in a few words in *verses 40-44*.

Verse 40: "And at the [fixed] Time of the End shall the king of the South [Egypt] fight against him, and the king of the North [England] shall come against him like a tempest, with chariots and with horsemen [the Egyptian Mamelukes,

C45

etc.] and with a **great navy**. [The English forces consisted of a navy under Admiral Nelson.] And he [Napoleon] shall enter into the countries, and shall destroy and pass through [victoriously]."

History informs us that the Egyptian army under Murat Bey "after a most determined struggle was repulsed;...the success of the French struck terror far into Asia and Africa; and the surrounding tribes submitted to the conqueror... But fortune was preparing for him a terrible reverse. His fleet, consisting of thirteen ships of the line [war vessels], besides frigates, was found in Aboukir Bay by Nelson, the English admiral, who had long been in pursuit, and was attacked on the evening of Aug. 1, 1798, with a degree of vigor and activity ["like a whirlwind"] which was never surpassed in naval warfare."

Verses 41-43: "He shall enter also into the glorious land [Palestine], and many shall fall: but these shall escape out of his hand, even Edom and Moab, and the principality of the children of Ammon. [Napoleon kept to the coast, and did not enter but passed by these lands.] He shall stretch forth his hand upon the countries, and Egypt shall not escape. And he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians will follow at his steps."

Verses 44-45: "And he shall plant the tabernacles of his palace [his palatial tents] between the seas, in the glorious holy mountain." This statement might refer to either of two mountains--Mt. Tabor or Mt. Sinai--both of which might be called glorious and holy. On Mt. Tabor, glorious and holy as the place of our Lord's transfiguration, and called by Peter "the holy mount," Napoleon's tents were pitched, one of his most important battles being fought there. Mt. Sinai, holy and glorious as being the place where the Law

C46

Covenant between God and Israel was ratified, was visited by Napoleon and his "scientific corps" and select guard.

"But tidings out of the East and out of the North shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many [nations]. Yet he shall come to his end, and none shall help him."

While in Egypt tidings of fresh alliance against France reached Napoleon, and he at once set out for France. With reference to this history* says, "Intelligence from Europe

now induced him to abandon Egypt; and, leaving his army under Kleber, he returned to France with secrecy and dispatch. ...A reverse of fortune had taken place in French affairs, a second coalition had formed against France, composed of England, Russia, Naples, the Ottoman Porte and Austria." Compare these words of history with those of prophecy: "But tidings out of the **East** and out of the **North** shall trouble him; therefore shall he go forth with great fury to destroy, and utterly to make away many [nations]." Napoleon's great fury, and his attempted destruction of all the nations of Europe, are too well known to require repetition here. He almost succeeded in his ambitious designs; yet, as predicted by the Prophet, in a few years this most notable man of his day died an exile, forsaken by all.

As *verse 40* declares that this invasion of Egypt would be "at the Time of the End" or (as the **Douay** version renders it) "at the time prefixed," so do *verses 29 and 30*, which refer to the same event and which were previously introduced as a parenthesis. It will be remembered that we have found *verses 25-28* to refer to a previous invasion of Egypt; and in *verses 29 and 30* it is intimated that the next great invasion of Egypt would be "**at the time appointed**," i.e., at the "Time of the End," as described in *verses 40-45*.

*Willard's Universal History, C446.

C47

"At the time appointed he shall return, and come toward the south; but it shall not be as the former or as the latter" invasions. Napoleon's invasion of Egypt did not result either like that in the days of Cleopatra, or like that in the days of her descendant, Queen Zenobia. Napoleon, though successful as a general in Egypt, achieved no such victories as his predecessors; and the reason is described in the next verse--"**For** the ships of Chittim ["of the Romans"--**Douay**] shall come against him." The English navy harassed Napoleon and hindered his conquest. Since England as well as France had been a part of the old Roman Empire, and since France was at war with the remainder of that empire, endeavoring to conquer it, we see the propriety of these being called Roman ships. "Therefore he [Napoleon] shall be grieved, and return and have indignation **against the holy covenant: and he shall succeed.**"

On his return from Egypt, Napoleon abandoned his former policy of violent opposition to Papacy, and signed a

Concordat or agreement with the pope, by which the Roman Catholic religion was re-established in France. This was an action **against** the truth; but he seemed to see that by this policy he could best succeed in overturning the Republic and in establishing himself in power as Emperor. And he **did** "succeed." But this policy did not last long after he obtained imperial power: he soon began again to work against that system called the "Man of Sin," as the prophecy describes in the following words: "And he [Napoleon] shall return [change about] and shall devise **against them** that have forsaken the covenant of the sanctuary"; i.e., he began to scheme and operate against the apostate church of Rome. In this also he succeeded.

Thus pointedly does *Daniel xi* trace the world's history, by its most notable characters, from the kingdom of Persia down to the overthrow of Papal dominion. Though covering

C48

the long period of twenty-four hundred years, it accomplishes its purpose of clearly marking the very year of the beginning of the Time of the End--1799. With that year terminated the limit of Papacy's 1260 years of power to oppress, and the Time of the End began. And let it not be overlooked that this was also the last year of Papacy's millennium, or one thousand years' reign, which began, as shown in the previous volume, with the year 800. But 1799 was only the beginning of the period known as "the Time of the End," within the limits of which every vestige of that system shall pass away.

Notice how in the few words of *verses 34 and 35* the decline of the Reformation and its cause are described. The love of the world and a desire to be in power, influence and ease were the snares which first seduced the church and brought forth Papacy; and the same desires and endeavors interrupted the Reformation. Luther and his companions at first boldly denounced, among other of the papal errors, the union of church and state; but when, after some years of brave resistance to powerful opposition, the Reformation began to have some influence because of numbers, when kings and princes began to flatter the reformers, and avenues to social and political preferment opened before them, the evils of church and state union, which once they saw and opposed in Papacy, were lost sight of. The reformed churches in Germany, Switzerland, etc., stepped into the very shoes of Rome, and stood ready to unite with and favor any political party, or prince, or government, willing to

own and recognize them. Thus some of understanding fell, and from being leaders of reform they became leaders into temptation. Thus the reform movement, well begun, was greatly checked.

But all this could not frustrate God's plan. By his wisdom it was overruled for good. It served, as Papacy's error had

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done, to further test the true saints, to prove whether they were really followers of men or of God. It has served this purpose all the way down, from that time to this--"to try them, and to purge, and to make them white."

If we are correct in placing the beginning of the Time of the End at 1799, we should expect that there the falling into the error of church and state union would measurably cease, though it might require long years for the full recovery out of that snare of the devil. Looking back, we find that facts exactly correspond with this. Since that date there have been separations between empires and churches, but no new unions. Really, this date marks a new reformation on a more substantial basis. The influence of Papacy over the kingdoms of Europe had previously been so great that its curses were dreaded by the nations as a withering blight, and its blessings desired for national prosperity. When Protestants separated from Papacy, they were received by the world as being merely a less corrupt substitute for the Papacy; and their favor, advice or sanction was often very similarly sought. But when Napoleon boldly ignored both the blessings and the curses of Papacy, and yet prospered phenomenally, his course not only greatly weakened the Papal influence over civil governments, but it also weakened the influence of the various Protestant systems, in matters civil and political--which influence had grown very strong in two and a half centuries.

The new reformation, which dated from Napoleon's day, was no less thorough than the reformation brought about by Luther and his colleagues, though it was not a religious movement, nor in any way animated by a religious zeal; nor were the actors in it aware of the fact that they were accomplishing a work marked out for them in prophecy centuries before. Napoleon and his co-workers were godless men, animated by their own selfish ambitions for power;

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but God, unknown to them, was overruling their course and causing it to work out his own designs, which it effectually did. Had the reformation which God first started within the Church itself continued, had the reformers and their descendants continued faithful to the Truth, his great designs might have been accomplished through their honored instrumentality. But when they succumbed to the flatteries of the world, God showed that he had other ways and means for accomplishing his purposes.

Napoleon's work, together with the French Revolution, broke the spell of religious superstition, humbled the pride of self-exalted religious lords, awakened the world to a fuller sense of the powers and prerogatives of manhood and broke the Papal dominion against which the religious Reformation had previously struck a death-blow, but which its after course had healed. (*Rev. 13:3*) The era closing with A.D. 1799, marked by Napoleon's Egyptian campaign, sealed and defined the limit of Papal dominion over the nations. There, the time appointed (1260 years of power) having expired, the predicted judgment against that system began, which must finally "consume and destroy it unto the end." *Dan. 7:26*

This date also clearly marks the beginning of a new era of liberty of thought, and the realization of individual rights and privileges, and has already been distinguished by its rapid strides of progress toward the full accomplishment of the work mapped out for this Time of the End. As a single illustration, notice the rise and work of the various Bible Societies--"pestiferous Bible Societies," Rome calls them, though it cannot now hinder them. And the sacred volume which once she confined in chains, kept covered in dead languages, and forbade her deluded subjects to read, is now scattered by the million in every nation and language. The British and Foreign Bible Society was established in 1803;

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the New York Bible Society in 1804; the Berlin-Prussian Bible Society in 1805; the Philadelphia Bible Society in 1808; and the American Bible Society in 1817. The extent of the work done by these societies during this century is wonderful. Bibles by the million are published yearly and sold at low prices, and many thousands are given away to the poor. It is difficult to estimate the wide influence of this work. While much is doubtless lost, the result in general is

to break the bonds of slavery and superstition, political and ecclesiastical. Its quiet teaching--that popes, priests and laity, as well as kings, generals and beggars, must all render an account to one Lord--is the greatest of all levelers and equalizers.

Though the religious reformation movement throughout Europe had severely shaken Papacy's influence, yet the reformed churches had so closely imitated her policy of statecraft, affiliation with earthly empires, and claims of clerical authority over the people (that the "clergy" constitute a special and divinely appointed rulership in the world), that the first effect of that reformation became greatly modified, and left the people and the civil rulers largely under superstitious awe and subserviency to every thing called church authority. The reform divided among several sects much of the superstitious and unwholesome veneration formerly concentrated upon Papacy alone. But the political reform witnessed during the Nineteenth Century, dating particularly from 1799, the "Time of the End," though very different from the former, is none the less a **reformation**. The revolution and independence of the American colonies--the successful establishment of a prosperous Republic, a government by the people and for the people, without the interference of either royalty or priest-craft--had set a new lesson before the now awaking people, who for so many centuries had slumbered in ignorance of their God-given

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rights, supposing that God had appointed the church to the supreme rulership of earth, and that they were bound to obey those kings and emperors sanctioned by the church, no matter how unjust their demands, because she had declared them to be **appointed by God**, through her.

To a long down-trodden and priest-ridden people, America became a source of wonderment. Truly it was "Liberty enlightening the world." Finally, oppressed by priest-craft, royal extravagance, etc., augmented by repeated failures of the crops, which impoverished and almost famished them, the people of France arose in desperation and accomplished that most terrible revolution which lasted for fourteen years, from 1789 to 1804.

Awful as were those scenes of anarchy and violence, they were but the legitimate fruit, the reactionary effect, of the awakening of a long oppressed people to a realization of their shame and degradation. It was the reaping of a whirlwind by the civil and religious powers, which **in the**

name of God and of truth had been blinding and binding, for their own aggrandizement, people for whom Christ died.

Of course such a reaction from such a cause would be to infidelity. France suddenly became thoroughly infidel under the influence of Voltaire and his associates, who deluged the country with their writings, hurling contempt and ridicule upon Christianity, or rather upon the apostate Church of Rome, which was the only Christianity with which the French people were acquainted. They pointed out its falsehoods, its absurdities, its hypocrisies, its immoralities, its cruelties and all its wickedness, until the French people became as inflamed in their zeal to exterminate Catholicism and all religion as they had formerly been zealous to uphold it. And miserable, deluded France, for a thousand years completely under the influence of the Papacy,

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supposing that the real Christ and not the Antichrist had been her despicable master, cried out in the words of Voltaire, "Down with the wretch"; and their efforts to down the execrable Antichrist resulted in all the horrors of the French Revolution--a wonderful illustration of retributive justice when viewed in comparison with the dreadful massacres of St. Bartholomew's day, and similar occasions incited and rejoiced over by the Papacy.

Infidel France suddenly rose in its might, destroyed the Bastille, issued its declaration of the rights of man, executed the king and queen and declared war against all kings and sympathy with all revolutionists everywhere. Meanwhile the rulers of the world with bated breath dreaded lest the revolutionary contagion should break out among their subjects; and, fearful of world-wide anarchy, they organized alliances for their mutual protection against their subjects, who indeed were scarce restrained. The French renounced Christianity, and confiscated all the vast estates and revenues of the Roman Catholic Church, as well as the estates of the king and the nobility. The streets of Paris again ran with blood, but it was the blood of priests and nobles and their supporters, instead of that of Protestants. The number of the executed is estimated at 1,022,000. These perished by hundreds of processes invented for the occasion. During the hunting and the slaughter, the priests were taunted with reminders of the similar course of Papists toward Protestants, and of their own doctrine--that "the end justifies the means." The Revolutionists claimed the **end** sought to be

human liberty, political and religious; and that the death of those opposed to this was needful, as the only sure means.

Like all such things, the French Revolution was a great evil, and caused much distress to millions of people; yet like some others, too, it was a partial redress of a great wrong; and, like some others, it was overruled by God for good, for

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the increase of knowledge and the forwarding of his plans as pointed out in prophecy. We here intrude the remark that the French Revolution is prominently pointed out in the Book of Revelation, which clearly shows that the closing trouble upon all the nations of "Christendom" was illustrated in that reign of terror. That pestilence of Infidelity and Anarchism, which spread from France the world over, was fed and fattened upon the false, unscriptural doctrines and practices of "Christendom," represented not only in Papacy but in "Orthodoxy" generally. Nominal Christianity has not cured this malady, and is powerless to avert its further outbreak, predicted in the Scriptures to be the greatest trouble ever to be known to earth.

The influence of the French infidels was carried over Europe by the armies under Napoleon, and greatly undermined the power both of kings and priests. But the rough handling of Papacy by Napoleon, acting as the head and representative of Infidel France, capped the climax, and more than all else helped to break the fetters of superstitious veneration, by which the "clergy" class had so long held the "common people" under them. But when the intrepid Napoleon not only defied the anathemas of Pope Pius VI but laid penalties upon him for violation of his (Napoleon's) orders, and finally compelled him to cede back to France the papal territories granted a thousand years before by Charlemagne (whose successor Napoleon claimed to be), it opened the eyes of the people as well as of the monarchs of Europe to the falsity of Papacy's claim to authority. The great revolution of public opinion at this time, regarding papal authority, may be seen in the fact that Napoleon, upon assuming the title and proclaiming himself Roman Emperor as successor of Charlemagne,* did not go to Rome

*Napoleon's great European wars were but his attempts to re-unite that empire as it existed under Charlemagne.

to have the pope crown him, as did Charlemagne and others, but commanded the pope to come to France to attend his coronation. And even then the successful chief, who more than once had pillaged, impoverished and humbled the Papacy, would not consent to be crowned by the pope, and thus to accept the imperial dignity with any acknowledgment of papal authority, but merely had the pope (Pius VII) present, to sanction and acknowledge the ceremony, and to bless the crown which Napoleon then took from the altar and put upon his own head. The historian says, "He then put the diadem on the head of his empress, as if to show that **his authority** was the child of his own actions"--the result of his own civil and military successes. Nor has the pope ever been since requested to bestow the crown of the Roman empire. A Roman Catholic writer* says of this coronation:

"Acting differently from Charlemagne and other monarchs, who had repaired to Rome on similar occasions, he [Napoleon] **insisted in his arrogance** that the holy father should come to Paris to crown him. The pope felt **extreme reluctance** to depart thus from the ancient usage. In fact, he considered it **derogatory to his exalted office.**"

Concerning the humiliations heaped upon Papacy by Napoleon, history+ says:

"An armistice was concluded [June 23, 1796] with the Pope [Pius VI], the terms of which were sufficiently humiliating to the head of the church, once the most powerful sovereign in Europe. The pontiff, who once trod on the necks of kings, made and unmade sovereigns, disposed of states and kingdoms, and, as the great high-priest and vicegerent of the Almighty on earth, established an authority as lord paramount, and reigned over the heads of other sovereigns, was constrained to drink to the very dregs the cup of humiliation.

*Chair of St. Peter, C433.

+Campaigns of Napoleon, pp. 89,90.

If the draught was bitter, it was one which his predecessors had liberally dealt out to others. He was compelled to open his ports to French vessels, and to exclude the flags of all nations at war with that Republic; to permit the French army to continue in possession of the legations of Bologna and Ferrara; to surrender the citadel of Ancona; to give to the French 100 paintings, busts, vases or statues to be selected by commissioners sent from Paris to Rome; also 500 (ancient and valuable) manuscripts to be selected in the same way; and, to sweeten the whole, his holiness was to pay to the Republic 21,000,000 French livres, most of which was to be in specie, or gold and silver ingots."

For the nonfulfilment of these penalties promptly, the money fine was increased to 50,000,000 livres, and certain papal territories were compelled to be ceded to France; and the pope was finally made a prisoner and taken to France, where he died.

Even Pius VII, who had been restored to pontifical honors, and who in 1804 **attended** the crowning of Napoleon, was afterward by decree of Napoleon (1808-1809) bereft of every shred of temporal power; and the monuments and art treasures of Rome were taken under French protection. The language used by Napoleon was that "the donation of territories by our illustrious predecessor, Charlemagne, to the Holy See,...Urbino, Ancona, Macerata, be forever united to the Kingdom of Italy."

The import of this is thus told by a Roman Catholic writer*:

"To this it was added, that the pope should continue to be the bishop of Rome, exercising his spiritual functions as his predecessors had done in the early ages, down to the reign of Charlemagne. The following year, emboldened by the successes of his arms, the Emperor resolved that the pope should be deprived of his now nominal sovereignty--the mere shadow of temporal power, that still remained to

*Chair of St. Peter, pp. 439,440.

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him in his **capital** and the adjacent districts. [These Papacy held for years before Charlemagne's gift--from A.D. 539.] Accordingly he issued a new decree, from the palace of the Austrian Caesars, that Rome should be an Imperial Free City; that its civil administration should be conducted by a council then nominated by the Emperor; that its monuments and art treasures should be taken under French protection; and that the pope, having ceased to reign, an income should be settled on his holiness."

Following this, Pius VII issued a bull of excommunication against Napoleon, and was taken a prisoner to France, where he finally signed the Concordat of Fontainebleau, dated Jan. 25, 1813, in which he placed in Napoleon's hands the nomination of Bishops and Metropolitans, and virtually rescinded his own authority to veto such appointments. Thus he in effect gave Napoleon the authority of a pope, which was what Napoleon had long desired.

Nor have Roman Catholics failed to note the importance of the events which introduced the present century. They not only admit the losses and indignities inflicted, as above quoted, but they claim that the Millennial reign of Papacy (the thousand years from the time of Charlemagne's present of the before mentioned states to the Papacy--A.D. 800) ended with the taking away of its dominions by Napoleon; from which time it has at no time had more than a skeleton of power. It is Papacy's claim that, as the Kingdom of Christ, it has accomplished the predicted reign over the nations, mentioned in *Rev. 20:1-4*, and that the present period of trouble upon that system is the "little season" in which Satan is loosed, mentioned in the *7th and 9th verses*. Only such as see in Papacy Satan's **counterfeit** of the true Christ, and who recognize the true Church and the true reign, can fully appreciate this.

We have, perhaps, cited enough to convince the reader that the period of the French Revolution and Napoleon's power was a very marked period in Papacy's history; and

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Papal influence, broken then, has never been regained. Though at times some favors were granted, they were only for a short time, and were followed by renewed indignities, until in 1870 all temporal authority of the popes again ceased--we believe never to be revived. Remember, too, that it was Napoleon's soldiers who broke open the

Inquisitions, and put an end to public tortures and executions for religious convictions.

The effect of the partial breaking down of the priest-craft and superstition, while it has led to more **open** infidelity, has also, in thus overthrowing a superstitious reverence for men, led to more intelligent thought on the part of the consecrated people of God--many of whom previously scarcely dared to think, or study the Scriptures for themselves. Thus, this revolution was favorable to the development of the truth and of true Christianity, by stimulating Bible study. It really carried forward the good work **begun** in the Reformation of Luther's day, which had been checked by the ignorance and servility of the masses, and the love of power, dignity, authority and ease on the part of the "clergy."

We have thus shown that 1799 began the period called the Time of the End; that in this time Papacy is to be consumed piece-meal; and that Napoleon took away not only Charlemagne's gifts of territory (one thousand years after they were made), but also, afterward, the Papacy's civil jurisdiction in the city of Rome, which was recognized **nominally** from the promulgation of Justinian's decree, A.D. 533, but **actually** from the overthrow of the Ostrogothic monarchy A.D. 539--just 1260 years before 1799. This was the exact limit of the time, times and a half of its power, as repeatedly defined in prophecy. And though in some measure

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claimed again since, Papacy is without a vestige of temporal or civil authority today, it having been wholly "**consumed.**" The Man of Sin, devoid of civil power, still poses and boasts; but, civilly powerless, he awaits utter destruction in the near future, at the hands of the enraged masses (God's unwitting agency), as clearly shown in Revelation.

This Time of the End, or day of Jehovah's **preparation**, beginning A.D. 1799 and closing A.D. 1914, though characterized by a great increase of knowledge over all past ages, is to culminate in the greatest time of trouble the world has ever known; but it is nevertheless preparing for and leading into that blessed time so long promised, when the **true** Kingdom of God, under the control of the **true** Christ, will fully establish an order of government the very reverse of that of Antichrist. Since this period prepares for and leads to the Kingdom, it leads also to the great conflict between the old and the new order of things by which the latter will be introduced. And though the old order of things must pass away, and the new must supersede it, the change will be

violently opposed by those advantaged by the present order. Revolution, world-wide, will be the outcome, resulting in the final and complete destruction of the old order and the introduction and establishment of the new.

All the discoveries, inventions and advantages which make our day the superior of every other day are but so many elements working together in this day of preparation for the incoming Millennial age, when true and healthful reform, and actual and rapid progress in every direction, will be the order, to all and for all.

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AWAKE FROM THY SADNESS!

"Daughter of Zion, awake from thy sadness!
Awake! for thy foes shall oppress thee no more.
Bright o'er the hills dawns the day-star of gladness:
Arise! for the night of thy sorrow is o'er.

"Strong were thy foes, but the arm that subdued them,
And scattered their legions, was mightier far:
They fled like the chaff from the scourge that pursued them;
Vain were their steeds and their chariots of war.

"Daughter of Zion, the power that hath saved thee,
Extolled with the harp and the timbrel should be.
Shout! for the foe is destroyed that enslaved thee,
Th' oppressor is vanquished and Zion is free."

STUDY III

DAYS OF WAITING FOR THE KINGDOM

--DANIEL XII--

The Kingdom Work Epitomized--The Waiting Period to be Marked by Great Increase of Knowledge and of Travel--Sir Isaac Newton's Foreview of Railroading--The 1260 Days--The Flood from the Mouth of the Dragon--The 1290 Days Mark the Spread of an Understanding of the Vision, Partially Correct--The Disappointment, Trial and Consequences --The 1335 Days--The Blessing Then upon the Faithful "Waiting" Ones--The Lord's Reference to These Waiting Days, in The Parable of The Ten Virgins.

THE "Time of the End" having been pointed out in *chapter eleven*, *chapter twelve* points to the Kingdom, and tells of waiting, etc., which would precede its establishment, during the "Time of the End." The first three verses express in few words the grand outcome of God's plan.

"And at [in] that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to lasting life, and some to shame and lasting contempt. And they that be wise shall shine as the brightness of the firmament [the Sun--*Matt. 13:43*]; and they that turn many to righteousness as the stars, for ever and ever."

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If, in the *eleventh chapter*, the summary of 2,300 years of the world's history was brief and pointed, yet clear, this summary of Messiah's Millennial reign, in three verses, is still more so. And yet it is all there. Michael (which signifies "Who as God," or one representing God) is the name here applied to our great Redeemer, who is indeed the great Prince ordained of God to stand forth and deliver Daniel's people, God's people--all who love God in truth and sincerity--

Israelites indeed. (*Rom. 9:6,25,26; Gal. 6:16*) He will deliver them from sin, ignorance, pain and death, and from all the persecutions and besetments of Satan's blinded servants, which have in the past almost overwhelmed them. All found written in the Lamb's Book of life will be delivered forever, from all enemies: those written as worthy during the Jewish and Patriarchal ages as well as those written during the Gospel age, and those who will be written during the Millennial age. Though all God's people (all who, when brought to a knowledge of him, love and obey him) will be delivered, yet the degrees of honor to be granted to some--the overcomers--are carefully noted; also the fact that some of the great ones of the past--Alexander, Nero, Napoleon, the Caesars, the popes, etc.--whose talents, misused, crushed while they dazzled the world, will be seen in their true characters, and be ashamed and dishonored during that Millennial age. Nor does this brief synopsis of Christ's reign omit mention of the great time of trouble by which it will be inaugurated--a time of trouble in comparison with which no past revolution will compare, a trouble with which even the French Revolution will be small, a time of trouble such as was not since there was a nation, no, nor ever shall be; for this great Prince, Michael, will not only conquer the whole world, but his dominion is to be an everlasting dominion. Justice is the foundation of

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his throne, and when mankind has once tasted of its benefits the great majority will never consent to another, for his Kingdom will be "the desire of all nations."

Here the thread of this prophecy, having run its full length, stops, and the remaining verses of the chapter are for the purpose of furnishing (not to Daniel and his fellowservants in his day, but to God's children, Daniel's fellowservants living in the Time of the End) certain periods of 1260, 1290 and 1335 symbolic days, respectively, by which, in the due time, we may be convinced, concerning the time in which we are living that it is indeed the Harvest time or "End" of the Gospel age.

Daniel, who had heard the long account of the strifes between the kingdoms of this world, and now finally of the triumph of God's Kingdom in the hands of Michael, the great Prince, was anxious to know **when** it would deliver the Lord's people. But he is told (verse 4): "But thou, O Daniel, shut up the words, and seal the book, even to the Time of the End: [then] many shall run to and fro, and knowledge

shall be increased."

Not only does the general increase of knowledge experienced confirm the teachings of *Daniel xi*, that the Time of the End began in 1799, but the predicted running to and fro --much and rapid traveling--also confirms it. These all belong to the Time of the End. The first steamboat was operated in 1807; the first steamcar in 1831; the first telegraph in 1844; yet today thousands of mammoth cars and steamships are carrying multitudes hither and thither, "to and fro."

Sir Isaac Newton, the celebrated astronomer of the seventeenth century, was greatly interested in this statement by the Prophet Daniel, and declared his belief that in fulfilment of it human knowledge would so increase that men would possibly travel at the rate of fifty miles an hour.

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Voltaire, the noted French infidel, got hold of this statement and scornfully remarked:

"Now look at the mighty mind of Newton, the great philosopher who discovered the law of gravitation: when he became an old man and got into his dotage, he began to study the book called the Bible, and in order to credit its fabulous nonsense he would have us believe that the knowledge of mankind will yet be so increased that we shall by-and-by be able to travel fifty miles an hour! Poor dotard!"

Both of these men died long before the Time of the End had brought its wonderful increase of knowledge, which more than fulfils the prediction of the Christian philosopher, based upon the divine revelation.

Not for Daniel, but for God's children living during the Time of the End, was the conversation, etc., related in *verses 5-7*: "And I, Daniel, looked, and behold there were two others standing, one on this side of the bank of the **flood** [**Young's translation**], and the other on that side of the bank of the flood. And one said to the man who was above the waters of the stream, 'How long shall it be to the end of these wonders?' Then heard I the man clothed in linen, who was above the waters of the flood; and he lifted up his right hand and his left unto the heavens and swore by the Everliving One that [the end should be] after a time, times and half a time."

The matter of special inquiry was the "abomination of desolation," of *chapter 11:31-33*, which Daniel rightly associated with the terrible character seen in his previous visions,

recorded in *chapters 7:8-11,21,24-26 and 8:10-12, 24-26*.

The time, times and half a time, or three and a half times or years ($360 \times 3 \frac{1}{2} = 1260$ days, symbolic time--1260 literal years), here mentioned, are elsewhere shown to be the period of Papacy's power. Compare *Dan. 7:25; 12:7* and *Rev. 12:14*

C65

with *Rev. 12:6; 13:5*. The "flood" in or during which these 1260 years of Papal power terminated--as shown by the angel standing **upon** the flood, declaring the limit of the times--symbolized a condition of things during the French revolution already referred to. This is the same "flood" mentioned in *Rev. 12:15,16*, where it is shown more fully, as coming out of the mouth of the serpent or dragon, and where its real object, from Satan's standpoint, is explained to be to overwhelm the "woman" (the protesting Church of God), as her three and a half times (1260 years) of wilderness-hiding were about closing, and she was coming forward into prominence "leaning on [the arm of] her beloved," The Word of God. *Songs of Solomon 8:5*

In symbol, water generally represents **truth**, and the symbol preserves its meaning even though it be said to issue from the mouth of the dragon or serpent. The thought conveyed by this symbol is that **truth** would issue forth through evil agencies, and with an evil intent. And just this we find: the strength of the French revolution lay in the fact that it was instigated by many stern **truths**, regarding priest-craft and king-craft, and regarding the individual rights and liberties of all. "The Rights of Man" was indeed the watchword of that revolt against civil and ecclesiastical oppression. Truths regarding human rights were seen and expressed there which cause us surprise when we consider the ignorance, superstition and servility of that day, under which the masses had so long rested. Many of the **truths** which then swept as a "flood" over France, deluging it with blood, are now very generally accepted among all civilized peoples; but they were too strong, and too suddenly put, for that time.

Indeed, the prophecy clearly shows that the serpent, Satan, did not intend what under God's providence has resulted, but the reverse. In this he overreached himself, as he

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has done on other occasions. Satan will never send forth the waters of truth to bless and refresh and release from bondage: on the contrary his effort has all along been to blind and securely bind mankind under ignorance and superstition; and this sudden flood of waters (truth) was designed to act as an emetic, to lead to the casting out of the **food** of liberty already being received by the people from the Bible, as the result of the Reformation, and thus to force rulers and teachers to oppose the truth through fear of anarchy.

Satan's design in instigating the French revolution was to create an alarm throughout Europe, especially among the influential class, unfavorable to liberty and to illustrate in France the theory that, were the superstitions of Rome to be overthrown and liberty to be given full sway, all law and order would speedily end. This was a master-stroke of policy, worthy of its author, and designed, as the prophet shows, to overwhelm the "woman" (the reformed Church), and to drive all conservatives and peace-lovers--rulers and ruled--back to union and harmony with Papacy. The failure of the scheme was not due to lack of craftiness in its designer, but to the overruling power of God, whereby he is able to cause all things to work together for good.

In this case God's plan, for the protection of the "woman" (Church) from Satan's wiles and for causing the intended ill to work out good, may be clearly traced, in exact fulfilment of the prediction made seventeen hundred years before, viz: "And the earth helped the woman, and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth." The "earth," in symbol, as already explained, represents society--order-loving people; and it is a fact of history that the flood of truth which spread over France--arraigning Papacy and its priest-craft, and monarchy and its parasitic aristocracy, as the responsible causes of much of the ignorance, poverty and superstition of the people--was swallowed up, or absorbed

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by the people of Europe generally (the Roman "earth"). To such an extent was this the case, that though Papacy and royal aristocracy were thoroughly alarmed, they were also thoroughly separated, by the fall of Papal influence as well as by Napoleon's armies. And when the "man of destiny" was finally crushed, and the rulers of Europe formed what was called "The Holy Alliance," for the

suppression of the liberties of the people and the perpetuation of their own thrones, it was too late to fetter the people; for, having drunk up the flood of waters, they would not submit. It was also too late to think of re-establishing Papacy, which had been so terribly humiliated and whose anathemas against liberty and the French had so reacted against itself; so the pope was **not even invited** to join the "Holy Alliance," of which before he would have been the recognized head. Thus the "woman," the reformed and progressing Church of God, was helped, spared from being overwhelmed, and liberty and truth stepped out to prominence before men; and from that time forward the spirit of liberty and God's Word have led all who were willing to follow, into more and more light and truth.

Here, then, was the "flood" which marked both the end of Papal power and the beginning of the Lord's "Day of Preparation" or "Time of the End." It was on this flood that the Lord's messenger was prophetically seen to stand, to announce the close of the time, times and half a time. And this announcement was made in reply to the query, "How long to the end of these strange things?" The "strange things" or "wonders" referred to were not the things of *chapter 12:1-3*, relating to the Kingdom of God. Those were not strange, but expected. The "strange things" were the intervening troubles, persecutions and trials of God's holy people, **especially** during, and as a result of, the supremacy of the peculiar power or "horn," Papacy; concerning which Daniel had before specially inquired. (*Dan. 7:19-22*)

C68

The query was, How long will God permit these wonderful perversions of the truth, this wonderful deception of his children and the nations? The answer given measures the Papal power, giving definitely the time of its close, and adds, "When the crushing of the power of the holy people is [thus] ended, all these [strange] things shall be finished."

In *verse 5*, Daniel is shown a person on each side of the "flood," asking jointly when the strange things would end. This seems to indicate that even when Papal power had ended, people would be in doubt as before, as to whether or not its persecuting and crushing power was really at an end. And no wonder, when we remember that even after its power was broken, after its "**dominion** was taken away," and even while it was being consumed, this "horn," as recently as 1870, uttered great words concerning its infallibility.

Daniel, representing the saints, says (*Dan. 7:11*), "I watched it then [after its dominion was gone and it was powerless longer to crush the truth, the power of the holy people], **because** of the voice of the great words which that horn spoke, and I saw that [it got no power over the holy saints and the truth, but it did have another effect] the beast was slain, the body thereof destroyed and given to the burning flame"--general anarchy. The destruction of the remnant of governments in the old Roman empire, caused by the misleading influence of Papacy's continued bombastic utterances, even after its dominion is gone, is thus shown.

Since the close of the times of Papal power are not only thus clearly fixed, as occurring during the French Revolution, but also by the events of *chapter 11:40-44*, which mark the very year 1799, we can readily measure backward 1260 years to note whether Papal power had its beginning there. If we find that it had, we have our evidence as clear and strong as faith could ask. Let us thus verify.

C69

Measuring back 1260 years from 1799 would bring us to A.D. 539, where we shall show the Papal power began. But the Papal system has been such a mixture of state-craft and priest-craft, and had such a small and gradual beginning, as well as gradual ending, that a variety of opinions as to its commencement and close would be reasonable as well as possible, until we obtain God's fixed dates for its rise and fall, and see how very correct they are. Papacy claimed supremacy in church and state affairs, and mixed in politics, before it was recognized by opponents; even as it has also attempted to exercise civil authority, and has declared its head infallible, since the period at which prophecy shows its power was broken and its consumption began. But Papacy has not been recognized by the Italian people of the province of Romagna since the spell of ignorance and superstitious reverence was broken during the French Revolution. Though at times, between revolutions, the pope has sat as nominal ruler of the Papal states, it has been merely as a foreign invader, the representative of Austria or France, whose troops by turns protected him in office.

Now, knowing that the 1260 years began at A.D. 539, we are enabled to find what would not before have been recognized. Papists themselves are more inclined to date their beginning of power either at the conversion of Constantine and the nominal Christianizing of the Roman empire in

A.D. 328, or from the presentation of the Papal states to the church by Charlemagne in A.D. 800. The fact stands, however, that Constantine in no wise recognized civil power as a right or possession of the church. On the contrary, though he favored Christianity, it was rather the church that made the emperor at least its **associate head**, so that the emperor called church councils and meddled in church affairs, though the church was not permitted to meddle in civil matters. The date A.D. 539, shown by the prophetic measuring rod of 1260 years, is nearly midway between this

C70

union of church and empire in A.D. 328, and its full, complete recognition by Charlemagne, as the head of all authority --the dispenser of civil as well as religious authority--A.D. 800.

From the time of Constantine, the bishops of Rome had held a most prominent position before the world, and they began ere long to claim an authority over all others--in the church as well as in the world--demanding that some **one** person should be recognized as an authority or head in the church, and that the bishops of Rome should be that one. They claimed that Peter as well as Paul had lived in Rome, and that Rome was thus constituted the seat of apostolic authority, and also that, by reason of its long having been the seat of the Caesars and the seat of civil government, it held a place of authority in the minds of the people.

These pleas for supremacy were not readily conceded, however. The spirit of rivalry was abroad, and other bishops in other large cities claimed supremacy also, some upon one and some upon another ground. It was not until A.D. 533 that the bishop of Rome was thus recognized by the emperor, Justinian I. This was in connection with a warm religious discussion in which the emperor took sides with the bishop of Rome, recognizing the Virgin Mary's worthiness of adoration, and disputing with the Eutychians and Nestorians regarding distinctions and blendings of natures in our Lord Jesus. The emperor feared that the discussion might divide the church, and thus divide the empire which he was desirous of more firmly uniting; for even at that early day the nominal church and the empire were one and the same--"Christendom." And desiring to have some authority as a standard to settle the dispute, and to tell the people what to believe and what to disbelieve, and finding the bishop of Rome already the most popular of the claimants to primacy (poppedom or headship), as well

as the one most "orthodox"--the one most nearly in harmony

C71

with the emperor's views on the questions--Justinian, by documents, not only condemned the doctrines of the Eutychians and Nestorians, but, addressing the bishop of Rome as the **Head** of all the holy churches, and of all the holy priests of God, thus acknowledged him, and desired to assist the pope in putting down the heresy and in establishing the unity of the church.

In conjunction with this edict, the emperor thus addressed Pope John, patriarch of Rome*:

"The victorious Justinian, the devout, the fortunate, the renowned, the triumphant, the ever august, to John, the most holy archbishop of the fostering city of Rome, and patriarch. Rendering honor to the Apostolic See and to your Holiness (as always was and is our desire), and reverencing your Blessedness, as befits a father, we have hastened to bring to the notice of your Holiness everything which concerns the condition of the churches, since it has always been our great desire to guard the unity of your Apostolic See, and the standing of the holy churches of God, which still maintains itself and endures unshaken, with nothing to

*"Victor Justinianus, pius, felix, inclytus, triumphator, semper Augustus, Joanni sanctissimo Archiepiscopo almae Urbis Romae et Patriarchae.

"Reddentes honorem apostolicae sedi, et vestrae sanctitati (quod semper nobis in voto et fuit et est), et ut decet patrem honorantes vestram beatitudinem, omnia quae ad ecclesiarum statum pertinent festinavimus ad notitiam deferre vestrae sanctitatis; quoniam semper nobis fuit magnum studium, unitatem vestrae apostolicae sedis, et statum sanctarum Dei ecclesiarum custodire, qui hactenus obtinet, et in commote permanet, nulla intercedente contrarietate Ideoque omnes sacerdotes universi Orientalis tractus et subicere et unire sedi vestrae sanctitatis properavimus. In praesenti ergo quae commota sunt (quamvis manifesta et indubitata sint et secundum apostolicae vestrae sedis doctrinam ab omnibus semper sacerdotibus firme custodita et praedicata) necessarium duximus, ut ad notitiam vestrae sanctitatis perveniant. Nec enim patimur quicquam, quod ad ecclesiarum statum pertinet, quamvis manifestum et indubitatum sit, quod movetur, ut non etiam vestrae innotescat sanctitati quae caput est omnium sanctarum ecclesiarum. Per omnia enim (ut distum est) properamus honorem et auctoritatem crescere vestrae sedis."

prevail against it. And so we have hastened to make subject to the See of your Holiness, and to unite with it, all the priests of the whole Eastern district. At present, then, we have held it necessary that there come to the notice of your Holiness the matters which are in commotion, however plain and certain they are, and however firmly they have always been guarded and declared by all the priests according to the doctrine of your Apostolic See. For we do not permit that any question be raised as to anything which concerns the state of the churches, however plain and certain it be, that be not also made known to your Holiness, who is the Head of all the holy churches. For in all points (as has been said) we are eager to add to the honor and authority of your See."

The epistle next refers to certain views, styled heretical, which were causing the commotion, and gives the emperor's faith as in harmony with that of the Church of Rome. It concludes as follows*:

 *"Suscepimus autem sancta quatuor concilia: id est, trecentorum decem et octo sanctorum patrum qui in Nicaena urbe congregati sunt: et centum quinquaginta sanctorum patrum qui in hac regia urbe convenerunt: et sanctorum patrum qui in Epheso primo congregati sunt: et sanctorum patrum qui in Chalcedone convenerunt: sicut vestra apostolica sedis docet atque praedicat. Omnes ergo sacerdotes sequentes doctrinam apostolicae sedis vestrae ita credunt et praedicant.

"Unde properavimus hoc ad notitiam deferre vestrae sanctitatis per Hypatium et Demetrium, beatissimos episcopos, ut nec vestram sanctitatem lateat, quae et a quibusdam paucis monachis male et Judaice secundum Nestorii perfidiam denegata sunt. Petimus ergo vestrum paternum affectum; ut vestris ad nos destinatis literis, et ad sanctissimum episcopum hujus almae urbis, et patriarcham vestrum fratrem (quoniam et ipse per eosdem scripsit ad vestram sanctitatem, festinans in omnibus sedem sequi apostolicam beatitudinis vestrae), manifestum nobis faciatis, quod omnes qui praedicta recte confitentur, suscipit vestra sanctitas, et eorum qui Judaice aussi sint rectam denegare fidem, condemnat perfidiam. Plus enim ita circa vos omnium amor, et vestrae sedis crescet auctoritas; et quae ad vos est unitas sanctarum ecclesiarum inturbata servabitur, quando per vos didicerint omnes beatissimi episcopi eorum, quae ad vos relata sunt, sinceram vestrae sanctitatis doctrinam. Petimus autem vestram beatitudinem orare pro nobis, et Dei nobis acquirere providentiam."

"Now we admit [the validity of] four sacred councils: that is, of the 318 holy fathers who gathered in the city of Nicae [Council of Nice], and of the 140 holy fathers who assembled in this royal city [Council of Constantinople], and of the holy fathers who first gathered in Ephesus [Council of Ephesus], and of the holy fathers who assembled in Chalcedon [Council of Chalcedon], as your Apostolic See teaches and affirms. All priests, therefore, who follow the doctrine of your Apostolic See, so believe, and confess, and affirm. Hence we have hastened to bring to the notice of your Holiness, through Hypatius and Demetrius, most blessed bishops, that it may not lie hidden from your Holiness what [doctrines] have been wickedly denied by some few monks, after the Jewish manner, according to the heresy of Nestorius. We therefore seek your paternal regard, [praying] that by a letter addressed to us and to the most holy bishops of this fair city, and to the patriarch, your brother (since he himself, too, has written by the same to your Holiness, hastening in all points to follow the Apostolic See of your Blessedness), you make manifest to us that your Holiness accepts all who duly confess what is ordained, and condemns the heresy of these who have dared, after the Jewish manner, to deny the true faith. For thus the love of all for you and the authority of your See will grow the greater; and the unity of the holy churches, which has been disturbed, will be preserved to you, since through you all the most blessed bishops will have learned the genuine doctrine of your Holiness, as to those points which have been **referred to you**. Now we entreat your Blessedness to pray for us, and to obtain for us the protection of heaven."

Pope John replied to the above, under date of March 24th, A.D. 534.*

*We quote as follows from his reply:

"Gloriosissimo et clementissimo filio Justiniano Augusto,
"Johannes Episcopus Urbis Romae.

"Inter claras sapientiae ac mansuetudinis vestrae laudes, Christianissime principum, puriore luce tanquam aliquod sydus irradiat, quod amore fidei, quod charitatis studio edocti ecclesiasticis disciplinis, Romanae sedis reverentiam conservatis, et ei cuncta subjicitis, et ad ejus deducitis unitatem, ad cujus auctorem, hoc est apostolorum primum, Domino loquente praeceptum est, **Pasce oves meas**: Quam esse omnium

C74

Upon the same occasion the emperor wrote to the patriarch of Constantinople. The first paragraph of his letter we quote, as follows*:

"Epiphanius, the most holy and most blessed Archbishop of this royal city, and Ecumenical Patriarch:--

Wishing your Holiness to know all matters which relate to the condition of the church, we have held it necessary to make use of these ecclesiastical compends, and through these to make manifest what movements are already started, although we are persuaded that you also know of these. And since we had ascertained that certain ones, aliens from the Holy Catholic and Apostolic Church, had followed the heresy of the impious Nestorius and Eutyches, we promulgated an ecclesiastical edict (as your Holiness also knows) in which we censured the madness of the heretics. In no manner whatever have we changed, or shall we change, or have we (as your Holiness also knows) passed beyond

vere ecclesiarum caput, et patrum regulae et principum statuta declarant, et pietatis vestrae reverendissimi testantur affatus.*** Proinde serenitatis vestrae apices, per Hypatium atque Demetrium, sanctissimos viros, fratres et coepiscopos meos, reverentia consueta sescepimus: quorum etiam relatione comperimus, quod fidelibus populis proposuistis edictum amore fidei pro submovenda haereticorum intentione, secundum apostolicam doctrinam, fratrum et coepiscoporum nostrorum interveniente consensu. Quod, quia apostolicae doctrinae convenit, nostra auctoritate confirmamus."

*"Epiphanio sanctissimo et beatissimo Archiepiscopo Regiae hujus Urbis et Ecumenico Patriarchae.

"Cognoscere volentes tuam sanctitatem ea omnia quae ad ecclesiasticum spectant statum: necessarium duximus, hisce ad eam uti divinis compendiis, ac per ea manifesta eidem facere, quae jam moveri coepta sunt, quamquam et illa eandem cognoscere sumus persuasi. Cum itaque comperissemus quosdam alienos a sancta, catholica, et apostolica ecclesia, impiorum Nestorii et Eutychetis sequutos deceptionem, divinum antehac promulgavimus edictum (quod et tua novit sanctitas) per quod haereticorum furores reprehendimus, ita ut nullo quovis omnino modo immutaverimus, immutemus aut praetergressi simus eum, qui nunc usque, coadjuvante Deo, servatus est, ecclesiasticum statum (quemadmodum et tua novit sanctitas) sed in omnibus servato statu unitatis sanctissimarum ecclesiarum cum ipso S. S. Papa veteris Romae, ad quem similia hisce perscripsimus. Nec enim patimur ut quicquam eorum, quae ad ecclesiasticum spectant statum, non etiam ac ejusdem referatur beatitudinem: quum ea sit caput omnium sanctissimorum Dei sacerdotum; vel eo maxime quod, quoties in eis locis haeretici pullularunt, et sententia et recto iudicio illius venerabilis sedis coerciti sunt."

that position of the church which, by the favor of God, has as yet been preserved; but in all respects **the unity of the most holy churches with his SUPREME HOLINESS, THE POPE OF ANCIENT ROME** (to whom we have written in like manner), has been maintained. For we do not suffer that any of those matters which relate to the state of the church be not also referred to HIS BLESSEDNESS, **since he is the head of all the most holy churches of God**; even especially for this reason, that as often as heretics have sprung up in those parts, they have been repressed [literally, pruned off, as the sprouts of a tree] by the wisdom and righteous decisions of that venerable See."

The letters from which we have given the foregoing extracts may be found complete, together with the Edict of Justinian* referred to, in the Volume of the Civil Law. Codicis lib. I tit. i

This, the first official recognition of Papacy's claims, was afterward confessed more and more pointedly by Phocus and succeeding emperors.

But even after being recognized as a ruler, a sacerdotal emperor, for the time it was of no special advantage to Papacy, beyond the empty name; for Justinian was far from

*An extract from this edict reads as follows:

"Imp. Justinian. A. Constantinopolitis.

"Cum Salvatorem et Dominum omnium Jesum Christum verum Deum nostrum colamus per omnia, studemus etiam (quatenus datum est humanae menti assequi) imitari ejus condescensionem seu demissionem. Etenim cum quosdam invenerimus morbo atque insania detentos impiorum Nestorii et Eutychetis. Dei et sanctae catholicae et apostolicae ecclesiae hostium, nempe qui detrectabant sanctam gloriosam semper virginem Mariam Theotocon sive Deiparam appellare proprie et secundum veritatem: illos festinavimus quae sit recta Christianorum fides edocere. Nam hi incurabiles cum sint, celantes errorem suum passim circumeunt (sicut didicimus) et simpliciorum animos exturbant et scandalizant, ea astruentes quae sunt sanctae catholicae ecclesiae contraria. Necessarium igitur esse putavimus, tam haereticorum vaniloquia et mendacia dissipare, quam omnibus insinuare, quomodo aut sentiat sancta Dei et catholica et apostolica ecclesia, aut praedicent sanctissimi ejus sacerdotes; quos et nos sequuti, manifesta constituimus ea quae fidei nostrae sunt; non quidem innovantes fidem (quod absit) sed coarguentes eorum insaniam qui eadem cum impiis haereticis sentiunt. Quod quidem et nos in nostri imperii primordiis pridem satagentes cunctis fecimus manifestum."

C76

Rome, with his capital at Constantinople. Rome, and Italy in general, was under the sway of another kingdom--the Ostrogoths--who did not recognize the bishop of Rome as supreme pontiff; for they were mainly Arians in faith. Papacy, therefore, was exalted and advantaged in name only, by the emperor's recognition, until the fall of the Ostrogothic Monarchy, when its exaltation became an actual fact. Indeed, as if by a preconcerted arrangement, the emperor at once (A.D. 534) sent Belisarius and an army into Italy, and in six years after the pope's recognition by the emperor, the Ostrogothic power was vanquished, and their king Vitiges and the flower of his army were taken with other trophies to Justinian's feet. This was in A.D. 539, which is therefore the point of time from which we should reckon the "Desolating Abomination **set up**." Papacy there had its small beginning. There the little, peculiar "horn" noted in Daniel's prophecy (*Dan. 7:8,11,20-22,25*), just began to push itself up, upon the Roman beast. It began to form or take root two centuries before, and in two centuries after its small appearance its "look was more stout than its fellows"--the other horns, authorities or powers, in the territory of the old empire--and its eyes, and its mouth speaking great swelling words, began to develop; and it lorded it over the other horns, claiming divine right to do so.

The Prophet had said that three horns would be plucked up, or rooted out, to make room or prepare the way for this peculiar power or "horn." And so we find it: Constantine built Constantinople, and removed his capital thither; this, though favorable to Papacy's development in the seat of the Caesars, was unfavorable to the empire; and soon it was found expedient to divide the empire, and Italy was thenceforth

C77

known as the Western Empire, whose seat or capital was at Ravenna. This was one of the "horns": it fell, A.D. 476, at the hands of the Heruli, another of the horns, which established itself on its ruins. Next came the Ostrogothic kingdom, another "horn," overthrowing the Heruli and establishing itself as ruler of Italy, A.D. 489. And, as we have just seen, it was during the power of this "horn" (the third to be rooted out to make way for the papal horn) that Justinian acknowledged the papal supremacy; and it was by his orders, and by his general and his army, that it was plucked up. And, as we have seen, its plucking up was necessary

to the advancement of Papacy to power, as a peculiar blending of political and religious power--a peculiar "horn," differing from its fellows. Indeed, it seems not improbable that the Papacy was secretly favorable to the fall of each of these "horns" or powers, hoping thus to open the way to its own exaltation, just as it finally resulted.

With the overthrow of the Ostrogoths, the Roman emperor was recognized for some time as the ruler of Italy, and was represented by Exarchs; but since these had their capital at Ravenna, and not at Rome, and since they had come to recognize the Papacy in the manner shown, it follows that from A.D. 539 Papacy was recognized as the chief authority in the city of Rome; and that from that date (when it was "set up") it began to grow and thrive as a "**horn**" or **power** among the other "horns" or powers, representing the formerly united power of Rome. The fact of the greatly disturbed condition of Italy, and especially of Rome, about this period, subject to the pillage of invaders from the North, as well as to heavy taxes by whichever master was nearest at the time, helped to break up political loyalty to the imperial power at Constantinople; so that the church-rulers, always with them, speaking the same language, and sharing their advantages and losses, were readily accepted

C78

by the people as the advisers, protectors and rulers of the city of Rome and its environs.

No doubt, indeed, the object of Justinian in acknowledging the claims of the bishop of Rome to superiority over others was also in part to gain his cooperation in the war he was about to wage against the Ostrogoths, to regain Italy as a part of the Eastern Roman Empire; for the influence of the pope and the church was by no means inconsiderable even then; and to have them on his side in the war was half the conquest won, at the very outstart.

Though the Goths rebelled against the empire, and sacked the city of Rome, they did not re-establish their rule, and its only government was that of the church. And though the Lombard kingdom soon came in and established its rule over most of Italy, even overthrowing the rule of the Eastern empire established by Justinian in the hands of the Exarchs, yet be it carefully noted that the Lombards recognized the authority of the Papacy in Rome. It was not until near the end of that kingdom, in the eighth century, that any serious attempts were made against the Papal authority, the narrative of which only serves to establish the

fact that the popes in turn were Rome's real rulers, the claimed "successors of the Caesars"--"the spiritual Caesars"--though they claimed the **protection** of the government at Constantinople as long as it advantaged them to do so. When the Lombards finally sought to take possession of Rome, the pope appealed to the French king to **protect** the church (Papacy), and to maintain them in their long uninterrupted control of what they called "The Patrimony of St. Peter," which they claimed* had been bestowed upon the church by Constantine.

*That those claims were false, and based upon forgeries--"The Forged Decretals"--is now freely acknowledged, even by Roman Catholics. Constantine made no such gift: Papacy grew into its power and control of Rome, as we have here described.

C79

The French kings, Pepin and Charlemagne, each in turn brought his army for the protection of Papacy's dominion, and vanquished the Lombards. It was the latter of these who in A.D. 800 formally presented to Papacy several states known as the "Papal States," already referred to--**additional** to the city and suburbs of Rome, actually held by Papacy from A.D. 539. So, then, the Lombard Kingdom or "horn" did not hinder, nor occupy the place of, the papal horn, as some have surmised, even though it did sometimes crowd it.

Of this attack by the Lombards upon Rome, Gibbon says:

"A memorable example of repentance and piety was exhibited by Lutiprand, king of the Lombards. In arms, at the gate of the Vatican, the conqueror listened to the voice of Gregory I, withdrew his troops, resigned his conquest, respectfully visited the church of St. Peter, and, after performing his devotions, offered his sword and dagger, his cuirass and mantle, his silver cross and crown of gold, on the tomb of the apostle." But "His successor, Astolphus, declared himself the equal enemy of the emperor and the pope:...Rome was summoned to acknowledge the victorious Lombard as her lawful sovereign....The Romans hesitated; they entreated; they complained; and the threatening barbarians were checked by arms and negotiations **until the popes** had engaged the friendship of an ally and avenger beyond the Alps."

The pope (Stephen III) visited France, and succeeded in

getting the needed assistance; and, says Gibbon, returned as a conqueror at the head of a French army which was led by the king [Pepin] in person. The Lombards, after a weak resistance, obtained an ignominious peace, and swore to **restore** the possessions and to respect the sanctity of the Roman Church.

As an illustration of the claims of the popes and of the kind of power by which they claimed and held dominion, we quote again from Gibbon a letter of Pope Stephen III,

C80

sent at this time to the king of France. The Lombards had again assaulted Rome, shortly after the French army had retired, and the pope desired fresh assistance. He wrote in the name of the Apostle Peter, saying:

"The Apostle assures his adopted sons, the king, the clergy and the nobles of France, that, dead in the flesh, he is still alive in the spirit; that they now hear, and **must obey**, the voice of the founder and guardian of the Roman church; that the Virgin, the angels, the saints, the martyrs, and all the host of heaven unanimously urge the request, and will confess the **obligation**; that riches, victory and paradise will crown their pious enterprise, and that **eternal damnation** will be the penalty of their neglect, if they suffer his tomb, his temple and his people to fall into the hands of the perfidious Lombards." And Gibbon adds, "The second expedition of Pepin was not less rapid and fortunate than the first: St. Peter was satisfied; Rome was again saved."

As this beginning of Papacy's **dominion** was obscure, and yet important to be recognized clearly, it has seemed to us to require careful marking as above. And in concluding the proof, that A.D. 539 was the date prophetically pointed out, we quote **corroborative** testimony from Roman Catholic writings, as follows:

"After the downfall of the Western Roman empire the political influence of the popes in Italy became of still more importance, from the fact that the popes had to take under their protection the unfortunate country, but particularly Rome and its environs, which were so often changing masters and continually exposed to the invasions of coarse and brutal conquerors. While the successors of St. Peter were so energetically interesting themselves in the welfare of the inhabitants of Italy, the latter were totally neglected by the Eastern Roman emperors who still **laid claim** to rule the land. Even after Justinian I had reconquered a part of Italy [A.D. 539] and converted it into a Grecian province, the lot

of the inhabitants was no better; for the Byzantine emperors could only exhaust by taxation the subjects of the Exarchate

C81

of Ravenna, but in no way could they afford her the necessary protection.

"Under these circumstances it happened that the...emperors ...lost all **actual power**, and remained **only in name** masters of the government, while the popes, in virtue of the needs of the moment, **came practically in possession of that supremacy over the Roman domain....**This spontaneous result of generous exertion was in after times acknowledged as a **lawful acquisition** [by Pepin and Charlemagne]....Pepin, as contemporary writers express it, '**restored**' the conquered territory to the Apostolic See. This donation **or restitution** of Pepin was confirmed and enlarged by his son Charlemagne, who in A.D. 774 put an end to the Lombard rule in Italy. **In this legitimate way, the TEMPORAL POWER AND SOVEREIGNTY OF THE POPES** was, by divine providence, **gradually** established."

The above quotations are from "The History of the Catholic Church," by H. Brueck, D.D., Vol. I, pp. 250,251. As this is a standard work among Roman Catholics, used in their colleges and seminaries, and approved by papal dignitaries, its testimony is of value, touching the **gradual** rise of the temporal power of Papacy, and the **time** when its beginning was favored by circumstances. It proves that the fall of the Ostrogothic kingdom in A.D. 539 was, as clearly indicated by the prophetic measure (1260 years), the exact point of time when this desolating and, in the sight of God, abominable system was "**set up**."

In harmony with the same line of thought, and in the endeavor clearly to establish the fact that Papal authority began **before** the day of Charlemagne, another Catholic work, **The Chair of St. Peter**, in a chapter on "The growth of the temporal power" (C173), says: "Rome was ruled nominally only by a Patrician appointed by the emperor, but **in reality**, through the force of circumstances, the popes became the supreme lords of the city." In proof of this authority and rulership, the writer proceeds to cite historic proofs of the power of the popes, and of the powerlessness of the

C82

nominal rulers. He refers to Pope Gregory the Great (A.D. 590--only fifty years after Papacy was "set up") as an **illustration of power already possessed** by the popes, saying:

"We find him dispatching Leontius as governor to Nepi in Etruria, enjoining on the inhabitants that they should obey him as they would himself. Again he appoints Constantius to the important post of governor of Naples. Next he writes to the bishops about the **defense** and provisioning of their respective cities; issues **orders to the military commanders**. ...In a word, he becomes the **actual ruler** and protector of Italy; so that he is fully justified in saying, 'Whoever fills my place as pastor is gravely occupied with external cares, so that it frequently becomes uncertain whether he discharges the functions of a pastor or of a temporal prince.'"

So great as this was the growth of temporal power in the short space of fifty years from its small beginning, A.D. 539. We may therefore feel assured that the 1260 years, or three and a half times, of papal dominion, are well and clearly marked at both ends.

Daniel, who had heard the limit placed upon the power of the abomination to desolate the Church and to crush the truth, the power of the Lord's people, saw that this would not still usher in the kingdom of Michael (Christ), and the exaltation of the saints to power, but that it would merely grant them release from their oppressor. This, therefore, was still not the understanding which he desired: "I heard, but I [still] understood not. Then said I, O my lord, what shall be later than [or after] these things? And he said, Go thy way, Daniel [it is useless for you to try to comprehend the matter], for the words are closed up and sealed till the Time of the End. From the time that the continual sacrifice shall be taken away and the desolating abomination **set up** [A.D. 539] shall be a thousand two hundred and ninety days [years. Then] many shall purify [separate] themselves, yea, make themselves white, yea, be tried as by fire; but the

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wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand [then]. Oh! the blessedness of him who is waiting earnestly when the thousand three hundred and five and thirty [1335] days touch. And thou, go [thy way] till the end: and thou shalt rest, and rise again for thy lot [portion, reward] after the end of the days." *Dan. 12:8-13*

The careful student will note that these 1290 and 1335 prophetic days, literal years, have the same starting point as the 1260 years of papal power to crush, viz., from the time the desolating abomination was "set up"--A.D. 539. Where two events occurring at different times are mentioned, as in

this case--the taking away of the "daily" (or, more correctly, the **continual** sacrifice), and the **setting up** of the abomination --we must always reckon from the time that **both** were true. The taking away of the "continual sacrifice," we will show in the next chapter, occurred some years before the **setting up** of the abomination in 539; and it was the important item which caused it to be named "the abomination." We should and do, therefore, reckon the "setting up" of the abomination from the last of these two events.

And note, further, that both of these measures are given in answer to Daniel's question as to what would occur to God's holy ones after their power (the truth) would be released from Papal crushing, (that is, after 1799), and before the setting up of the kingdom of Messiah--Michael. The reply in substance is that Daniel need not hope to understand further, but that in **thirty** years after the beginning of the Time of the End ($1260 + 30 = 1290$), a purifying, cleansing, refining work would begin among the holy people, in connection with which an understanding of the prophecy would be granted to the wise among this tried, cleansed, separated class; yet the knowledge would be so communicated that the ungodly and unpurified would not receive or

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believe it. It was shown, further, that the **right understanding** of the vision would be far from complete or full; in fact it would be deficient in some of its chief elements until 45 years later ($1290 + 45 = 1335$), or 75 years after the beginning of the Time of the End, A.D. 1799 ($1260 + 75 = 1335$). This is clearly indicated by the Hebrew text, which represents the matter as though the watchers, who already have seen something, and are waiting patiently, would suddenly (when "1335 days" had passed) get a full, clear view, far beyond their expectations. "Oh! the blessedness of him!"

Reckoning from A.D. 539, the 1290 symbolic days ended in 1829, and the 1335 days in the close of 1874. Let the reader judge carefully how accurately these dates mark the understanding of the vision, and all the prophecies connected with the Time of the End, and the separating, cleansing, and refining as by fire, to bring God's children to the childlike, humble, trustful condition of mind and heart, needful that they might be ready to receive and appreciate God's work in God's way and time.

A religious movement culminated in 1844, the participants in which were then, and since, generally known as "Second Adventists" and "Millerites," because they expected

the second advent of the Lord to occur at that date, and because a Mr. William Miller was the leader and prime mover. The movement, which began about 1829, had before 1844 (when they expected the Lord's return) attracted the attention of all classes of Christian people, especially in the Eastern and Middle States where it amounted to an excitement. A long while before this, Prof. Bengel, in Tubingen, Germany, began to call attention to the prophecies and the coming Kingdom of Messiah, while the celebrated missionary Wolff did the same in Asia. The center of the work, however, was America, where social, political and religious

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conditions have favored, more than elsewhere, independence in Bible study as well as in other matters; just as the first advent movement was confined to Judea, though all the devout Israelites, everywhere, heard more or less of it. *Acts 2:5*

All know something of the failure of Brother Miller's expectations. The Lord did not come in 1844, and the world was not burned up with fire, as he had expected and taught others to expect; and this was a great disappointment to those "holy people" who had so confidently looked for Christ ("Michael") then to appear and to exalt them with him in power and glory. But, notwithstanding the disappointment, the movement had its designed effects--of awakening an interest in the subject of the Lord's coming, and of casting reproach upon the subject by reason of mistaken expectations. We say designed effects because without a doubt the hand of the Lord was in it. It not only did a work corresponding to that of the first advent movement, when our Lord was born, when the wise men came from the East and when "all men were in expectation of him" (*Matt. 2:1,2; Luke 3:15*), but it corresponded with it in time also, being just thirty years before the anointing of our Lord, at thirty years of age, at the beginning of his work as Messiah. That "Miller movement," as it is slightly called, brought also an individual blessing to the "holy people" who participated in it: it led to a careful searching of the Scriptures, and to confidence in God's Word above the traditions of men; and it warmed and fed and united the hearts of God's children in unsectarian fellowship; for those interested were of all denominations, though principally Baptists. It is since that movement ended, that **some** of these have organized and bound themselves as new sects, thus blinding themselves to some of the blessings due in the "harvest."

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While, as the reader will have observed, we disagree with Mr. Miller's interpretations and deductions, on almost every point--viewing the **object**, as well as the **manner** and the **time**, of our Lord's coming, in a very different light--yet we recognize that movement as being in God's order, and as doing a very important work in the separating, purifying, refining, and thus making ready, of a waiting people prepared for the Lord. And not only did it do a purifying and testing work in its own day, but, by casting reproach upon the study of prophecy and upon the doctrine of the Lord's second advent, it has ever since served to test and prove the consecrated, regardless of any association with Mr. Miller's views and expectations. The very mention of the subject of prophecy, the Lord's coming and the Millennial Kingdom, now excites the contempt of the worldly-wise, especially in the nominal church. This was undoubtedly of the Lord's providence, and for a purpose very similar to the sending of the infant Jesus for a time to Nazareth, "that he might be called a Nazarene," though really born in the honorable city of Bethlehem. That evidently was in order that the truth might separate the "Israelites indeed" from the chaff of God's chosen nation. The chaff was driven off by the statement that our Lord was a Nazarene; for they reasoned, "Can any good thing come out of Nazareth?" Just so some now contemptuously inquire, "Can any good thing come out of Adventism?" and dismiss unconsidered the testimony of the Lord and the apostles and prophets. But the humble, holy ones, wise in God's sight though foolish in the world's estimation, take no such attitude.

But the "Miller movement" was more than this: it was the beginning of the **right** understanding of Daniel's visions, and at the right time to fit the prophecy. Mr. Miller's application of the three and a half times (1260 years) was practically the same as that we have just given, but he made the

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mistake of not starting the 1290 and 1335 periods at the same point. Had he done so he would have been right. On the contrary, he started them thirty years sooner--about 509 instead of 539, which ended the 1335 days in 1844, instead of 1874.* It was, nevertheless, the **beginning** of the right understanding of the prophecy; for, after all, the 1260 period, which he saw correctly, was the key; and the preaching

of this truth (even though in combination with errors, and misapplications, and false inferences) had the effect of separating and purifying "many," and at the very time the Lord had foretold.

Not understanding the manner nor the object of the Lord's return, but expecting a sudden appearance, and the end of all things in one day, he supposed all the time prophecies must end there; and it was his aim and effort to force them all to this common terminus: hence his failure--beyond which God did not then enlighten any, further enlightenment not being then due.

Mr. Miller was an earnest and esteemed member of the Baptist Church; and, being a careful student of the Scriptures, the prophecies began to open before him. After becoming thoroughly convinced himself, as to the correctness of his applications, he began to disseminate his views among ministers, chiefly Baptists at first, but afterward among all classes and all denominations. As the work spread, he, with many colabomers, traveled and preached extensively. The beginning of this work among the Baptist ministers was, as nearly as can be learned from his memoirs, in 1829, Elder Fuller of the Baptist Church at Poultney, Vt., being the first convert to preach his views in public. In a letter written about three years after, Mr. Miller says:

*We have been unable to secure Mr. Miller's writings to compare his interpretations. We have merely learned the dates at which he applied the prophetic numbers.

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"The Lord is scattering the seed. I can now reckon eight ministers who preach this doctrine, more or less, besides myself. I know of more than one hundred private brethren who say that they have adopted my views. Be this as it may, "The truth is mighty and will prevail."

Thus it will be seen that the separating work of the "Miller movement" had its beginning at the time foretold--at the end of the 1290 days, 1829.

Now, how about the **waiting earnestly** until the 1335 days had been touched? Who have thus waited?

Some of God's children, the "holy people," the writer among the number, though not associated with the "Miller movement," nor with the denomination subsequently organized, which calls itself the "Second Advent Church," have been looking and "earnestly waiting" for Michael's

Kingdom; and gladly we bear testimony to the "blessedness" of the wonderfully clear unfoldings of our Father's plan, at and since the fall of 1874--the end of the 1335 days.

Words fail us to express this blessedness! Only those who have been refreshed in spirit with this new wine of the Kingdom could appreciate it, if we could describe it. It is therefore something to be felt, rather than told. It was at and since the ending of those 1335 prophetic, symbolic days that the precious views of the Lord's **presence**, and the fact that we are even now living in the time of the "harvest" of this Gospel age, and in the time of the setting up of Michael's (Christ's) Kingdom, came to be known.

Oh, the blessedness of this favored time! Oh, the harmony, the beauty, the grandeur of the divine plan as it began to unfold when the 1335 days were "touched!" It is to express, as far as lies within our power, this "blessedness" and fuller unfolding of the divine plan, now **due** to be understood by all the "holy people" now living, that this SCRIPTURES STUDIES series is being published. None but the

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"holy people" will understand it. It is granted as a favor. "None of the wicked shall understand"; and those of the "holy people" who have fellowship with the worldly, who **unwisely** stand in the assemblies of the wicked, and sit in the seat of the scorner, shall not understand, and shall not be able to experience this blessedness, now due only to those "holy" ones, truly "wise," who delight in the Law of the Lord and meditate [study] therein day and night. *Psa. 1:1,2*

This message concerning Michael's Kingdom, gradually opening from 1829 onward, is symbolically represented in the book of *Revelation (chap. 10:2,8-10)* as a "little book," which the "wise" of the "holy people," represented by John, are instructed to eat. And John's experience, as expressed in *verse 10*, is the experience of all who receive these truths. They bring wondrous sweetness: Oh, the blessedness! But the after effects are always more or less a blending of the bitterness of persecution with the sweetness. And the effect upon those who patiently endure to the end is to purge, purify and refine, and thus to make the bride of Christ ready for the marriage and exaltation, due toward the close of the Day of Preparation.

Concerning this disappointment, which we have shown was nevertheless a blessing and a beginning of the correct interpretation of the vision, the Prophet Habakkuk is caused to write a word of encouragement, saying (*chap. 2:2*),

"Write the vision, make it plain upon tables [charts], that he [desiring] may read it readily...Though it tarry, **wait for it** ["Oh, the blessedness of him that **waiteth** unto the 1335 days!"], for it will surely come; it will not tarry." Its seeming tarrying or delay was not so, but a partial mistake on the part of Mr. Miller, foreknown and permitted by the Lord for the testing of his "holy people."

As an evidence of the consecration, Bible study and faith engendered by this movement, we quote from a letter written

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by Mr. Miller, after the disappointment of 1844, to those who had been disappointed with him, as follows:

"We thank God always on your behalf, when we hear, as we already have, that your and our late disappointment has produced in you, and we hope in us also, a deep humiliation, and a careful inspection of our hearts. And though we are humbled, and in a measure pained, by the jeers of a wicked and perverse generation, we are not terrified nor cast down. You can, all of you, when inquired of for the reasons of your hope, open your Bibles, and with meekness and fear show the inquirer why you hope in the glorious appearing of the great God and our Savior, Jesus Christ. You need not in a single instance refer the inquirer to your minister, for the reason of your faith. Your creed is the Scriptures;... your philosophy is the wisdom which cometh down from God; your bond of union is the love and fellowship of the saints; your teacher is the Holy Spirit; and your professor is the Lord Jesus Christ....We exhort you, by all the love and fellowship of the saints, to hold fast to this hope. It is warranted by every promise in the Word of God. It is secured to you by the two immutable things--the council and oath of God, in which it is impossible for him to lie. It is ratified and sealed by the death, blood, and resurrection, and life of Jesus Christ....Never fear, brethren; God has told you what to say. Do as he bids you, and he will take care of the consequences. God says, 'Say unto them, **The days are at hand, and the effect of every vision.**' [See *Ezek. 12:22,23*]...It is to me almost a demonstration that God's hand is in this thing. Many thousands have been made to study the Scriptures by the preaching of the time....God's wisdom has in a great measure marked out our path, **which he has devised for such good as he will accomplish in his own time and manner.**"

One of our Lord's parables was given expressly to illustrate

this period of **waiting**, from the disappointment of 1844 to the realizations at the end of the "1335 days." We refer to--

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The Parable of the Ten Virgins

--Matt. 25:1-12--

This parable begins with "then," thus indicating that it was not applicable at once, in the Lord's day, but sometime in the future. "**Then** shall the Kingdom of heaven [in its embryo condition--represented by some or all of the holy people, probationers for heirship in that Kingdom] be likened unto ten virgins, who took their lamps and went forth to meet the Bridegroom. And five of them were wise and five were foolish."

The numbers are not significant; neither are the proportions. The parable teaches a movement among the heirs of the Kingdom, in expectation of meeting the Bridegroom--a movement in which two classes would be manifested, here styled "wise" and "foolish." The word "virgin" signifies pure; so these represented in the parable, both the wise and the foolish, represent "holy people." In fact, no lovers of the Bridegroom, longing to meet him, can be lovers of sin, even though many of them are "foolish."

The movement noted by our Lord in this parable corresponds exactly to one which began with the "Miller movement," and which is still in progress. That, though begun by a Baptist, was an undenominational movement, joined in by the most devout and faithful of all denominations. Accounts of those times, of their fervency of zeal, etc., fill our hearts with admiration for men and women who had the honesty to act out their convictions, even though we cannot coincide with those convictions. Money was poured out like water, in printing tracts and papers in various languages, and in sending the message the world over. It is said that in the churches of all denominations a revival spirit spread, and that in some congregations, where all were under the influence of this teaching, those who had money to

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spare piled it upon a table in front of the pulpit, where it was free to all needing it; and the sincerity and zeal of believers

at that time were such that, it is said, the money thus consecrated to the Lord needed no guarding, as those who did not need it would not touch it.

The virgins of the parable are shown as all having lamps trimmed and giving them light. These lamps represent the Scriptures ("Thy word is a lamp to my feet"); and such a **general** trimming of lamps--searching the Scriptures--by all classes of Christians probably never before took place. The oil represents the spirit of the truth. It was manifest, then, in the lamps of all; but all had not the spirit of the truth in themselves--the "vessels."

The disappointment of 1844 is briefly recorded in the parable, by the statement that "the Bridegroom tarried"--i.e., he seemed to the expectant ones to tarry. And the confusion and darkness experienced by all, and the many false and visionary views entered into by some who were there disappointed, are shown in the parable by the statement: "While the Bridegroom tarried, they all **slumbered** and slept." Yea, and in their darkness and slumber many of them dreamed strange, unreasonable things.

But the parable shows a second movement, similar, and yet different, among the same virgins. The same general class is referred to but not necessarily the same individuals. As the first movement was the result of light upon the prophecy, regarding the time for Messiah's second advent as the Bridegroom of the Church, so was the second movement. But there are several differences. In the first, the lamps of all the virgins burned alike, and the company expecting the Bridegroom was mixed; whereas in the second movement, while all will be aroused, only those will be led out who have the spirit of the truth in their hearts, as well as a knowledge of the Bible--a trimmed lamp. Disappointment

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was predicted for the first movement, and waiting for the 1335 days was necessary; but the second was not a disappointment, and a waiting was no longer necessary; for fulfilment came exactly at the close of the 1335 prophetic days--in October 1874. It was just following the close of the 1335 years, the period of "waiting," that the fact of our Lord's presence, as taught by the foregoing prophecies, began to be recognized. It was very early in the morning of the new age, but it was the "midnight" hour, so far as the deep slumbering of the virgins was concerned, when the cry (which is still ringing) went forth, "Behold the Bridegroom!"--not Behold the Bridegroom **cometh**,* but Behold

he **has come**, and we are now living "in the [**parousia**] presence of the Son of man." And such has been the character of the present movement, since that date: a proclamation of the Lord's **presence** and of the kingdom work now in progress. The writer, and colaborers, proclaimed the fact of the Lord's **presence**, demonstrating it from prophecy, and on charts or tables, such as are used in this book, until the fall of 1878, when arrangements were made for starting our present publication, "ZION'S WATCH TOWER, and **Herald of Christ's Presence**." By the Lord's blessing, millions of copies of this publication have carried abroad the tidings that the time is fulfilled, and that the Kingdom of Christ is even now being **set up**, while the kingdoms and systems of men are crumbling to their utter destruction.

The parable forewarns us that, though all the virgin class trim their lamps, all cannot **see**. Only those who have the oil in their vessels (in themselves--the fully consecrated) can get the light from their lamps, and appreciate the facts. The others (all the pure, the virgins) will get the oil and the light sometime, and be greatly blessed by it; but only those **filled**

*The oldest Greek manuscripts (Sinaitic and Vatican) omit **cometh**, and read, "Behold the Bridegroom!"

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with the oil, the spirit of the truth, will have the light in season and get the great blessing. Only these go in with the Bridegroom to the marriage. The oil, or spirit of consecration, and its attendant light cannot be communicated from one virgin to another. Each for himself must be filled with the spirit; each must get his own supply of this oil (the Truth, and its spirit of consecration and holiness); and the cost is considerable in the way of self-denial and misrepresentation and fiery trial. Experience in the great time of trouble will be the market in which the foolish virgins will purchase their oil. But it will then be too late to go into the marriage, as members of the Bride, the Lamb's wife. The Scriptures point out, however, that, as vessels unto "less honor," these, repentant of their folly, will not be destroyed; but, being thus fitted for the Master's use, they shall yet **serve** him in his temple.

Recurring to the angel's words to *Daniel--verse 13* reads: "But go thou thy way till the end; for thou shalt rest, and arise again for thy lot [portion, reward] at [after] the end of the [1335] days"--during the harvest then beginning.

In the expression, "Go thou thy way till the end," the "end" should be noticed as of very different significance from the "Time of the End." "The **harvest** is the **end** of the age"; and the harvest, as already shown, is the period of 40 years from the fall of A.D. 1874, the termination of the "1335 days," to the fall of A.D. 1914. And Daniel is to receive his portion, reward or lot in the Kingdom of Michael (Christ), together with all the holy prophets, as well as the saints of the Gospel age, at the **end** of this "harvest" period; the saints being first in order, as well as in honor, in that Kingdom. (*Heb. 11:40*) See SCRIPTURE STUDIES, Vol. I, C288.

STUDY IV

THE CLEANSING OF THE SANCTUARY

2300 DAYS--*DAN. 8:10-26*

The True Sanctuary--The Defilement--The Base or Foundation--How "Cast Down"--Evidences of This Cited from Roman Catholic Writings--The Cleansing will not be Accomplished Until 2300 Years After the Vision--How and Where Begun, and When Due to be Completed--"Golden Vessels," Truths, Must be Replaced.

IN preceding chapters we saw the identity of the presumptuous, peculiar "little horn" of *Dan. 7:8,11,20-26*, with the "Man of Sin" of *2 Thess. 2:3*, and with the "Abomination of Desolation" foretold by our Lord in *Matt. 24:15*; and also that the same papal power is referred to in *Dan. 8:9,10,23-25*. We have examined, sufficiently for our present purposes and limited space, its rise, its character, the breaking of its crushing power, and its final complete destruction, which is yet future.

We wish now to examine another prophecy which points out distinctly the one special false doctrine, or fundamental error, which led to the full rejection of that system by our Lord, and made it in his sight the desolating **abomination**. The prophecy now to be considered shows, further, the time at which the true Church, the consecrated class--the Sanctuary --will be cleansed of the abominable defilements introduced by Papacy.

While the preceding chapter pointed out to us certain days of waiting, and a purifying of this holy or Sanctuary class, this prophecy points out a date at which a nucleus of

holy believers would get entirely free from papal defilements, errors, etc., and at which the misappropriated "golden vessels," or precious truths, would begin to be restored to this holy or Sanctuary class.

We quote *Dan. 8:10-26*, as follows:

"And it became great even unto [controlling] the host of

heaven [the entire Church], and it caused some of the host and of the shining lights to fall to the earth, and trod them under foot. Yea, it magnified itself even up to the Prince of the host. [It assumed to itself honors and dignities, and applied to itself prophecies and titles, which belong to Christ Jesus, the true Chief or Prince or Head of the Church.] And it took away from him [Christ] the CONTINUAL SACRIFICE, and the BASE OF HIS SANCTUARY was overthrown. And the host [people] was given over to it against the continual sacrifice, through transgression; and it cast down truth to the ground, and its doings prospered.

"Then did I hear a certain holy one speaking, and a holy one said unto another, I know not to whom he was speaking: 'For how long shall be the vision, concerning the continual sacrifice and the transgression that maketh desolate, to give both the sanctuary and the host to be trodden under foot?' And he answered, 'Until two thousand three hundred evenings and mornings [days], then shall the sanctuary be cleansed.'

"And it came to pass when I, even I, Daniel, had seen the vision, that I sought to understand it; and behold there stood before me as the appearance of a man. And I heard a man's voice between the banks of the [river] Ulai, which called and said, 'Gabriel, make this man to understand the vision.' So he came and stood near where I stood; and when he was come, I fell upon my face, trembling, and he said unto me, 'Mark well, O son of man! because for the Time of

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the End is the vision.' Now as he was speaking unto me, I fell down in amazement on my face to the ground; but he touched me and set me upright, where I had been standing. And he said, 'Behold, I will make known to thee what is to come to pass to the end of these evil predictions; for it pertaineth to the appointed Time of the End.'

"The ram which thou hast seen, him with the two horns, (signifieth) the kings of Media and Persia. And the shaggy he-goat is the king of Greece; and the great horn that is between his eyes is the first king. But that it was broken, and that four sprung up in its stead, (signifieth that) four kingdoms will spring up out of the nation, but not with his power. And in the latter time of their kingdom, when the transgressors have filled their measure of guilt [Compare **Gen. 15:16**], there will arise a king [Papacy] of an impudent [or shameless] face, and understanding deep schemes. And his power shall be strengthened [made mighty], but not

with his own force. [Papacy strengthened itself by using the force of the various nations of Europe.] And he will destroy wonderfully, and do more than can be believed; and he shall destroy [or corrupt] the mighty ones and the holy [saintly] people. And by his cunning skill he shall cause deceit to prosper (him) in his power; and in his heart he shall magnify himself, and by prosperity shall he corrupt [destroy] many: he shall also stand up [as Antichrist] against the Prince of princes; and he shall be broken without hand. And [that part of] the vision concerning the evenings and mornings which hath been told [that there would be 2300, till the cleansing] is correct; but shut thou up the vision, for it will be fulfilled after many days."

We do not enter into a detailed explanation of the ram, goat, horns, etc., mentioned in these and the preceding verses believing that they have already been made clear.

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(See C27) We have already seen that Rome, which is treated as a separate beast with its own horns, in chapter vii, and as the legs and feet of the image, in chapter ii, is here (chapter viii) treated as one of the horns of the Grecian "goat," which, after becoming great toward the South and toward the East, as civil or imperial Rome, underwent a change, and, becoming papal Rome, "became great even unto the host of heaven; i.e., it became an ecclesiastical power or empire, over the host or people. And this same method of treating the Roman empire as a branch or development out of one of the divisions of the Grecian empire, is followed in the historical prophecy of chapter xi.

The continual sacrifice here mentioned is generally supposed to refer to the daily or continual burnt-offerings of the Jews at Jerusalem. And this taking away of the continual sacrifice has been laid to the charge of Antiochus Epiphanes, as already narrated. The prophecy, however, passes by the typical temple or Sanctuary, and the typical burnt-offerings, and deals with the antitypical Sanctuary or Temple of God, the Christian Church (*2 Cor. 6:16*), and with the antitypical burnt-offering, Christ's meritorious sacrifice once for all and forever--a **continual**, ever-efficacious sacrifice, for the sins of the whole world.

Christ's **continual** sacrifice was not actually canceled or abolished by Papacy, but it was set aside by a false doctrine advanced by that system--which gradually, but in the end fully and completely, set aside the merit of Christ's sacrifice as a **continual** and ever-efficacious one. This false doctrine is

known as the Mass, or Sacrifice of the Mass.

Protestants in general totally misunderstand this so-called sacrament. They suppose it to be merely a different **form** of celebrating the Lord's Last Supper, adopted by Roman Catholics. Others get the idea that it is a sort of special

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prayer. But these ideas are quite erroneous. The Roman Catholic doctrine of the Mass is this: The death of Christ, they claim, canceled Adamic or original sin, but is not applicable for our daily shortcomings, weaknesses, sins and omissions; it is not a **continual sacrifice**, ever meritorious for all our sins, ever sufficient and efficacious to cover as a robe every sinner and every sin, so as to permit the contrite one to come back into union and fellowship with God. For such sins the Sacrifice of the Mass was instituted: it is esteemed by Papists as a further development of the Calvary sacrifice. Each time the Mass is offered in sacrifice it is, they claim, a **fresh** sacrifice of Christ, for the particular persons and sins to which the priest offering it mentally applies it.

The Christ to be thus sacrificed afresh is first "created" from wheat-bread and wine by the officiating priest. They are ordinary bread and wine until laid upon the altar, when certain words of consecration, it is claimed, change the bread and wine into the **actual** flesh and blood of Christ. Then they are bread and wine no longer, though they still have such an appearance. This change is called **transubstantiation** --change of substance. The five magical Latin words which, it is claimed, effect this change of bread and wine into **actual** flesh and blood, are, "**Hoc est autem corpus meum.**" It is claimed that any priest can thus create Christ in the flesh, **afresh**, to be sacrificed **afresh**. And having thus created Christ, a bell is sounded, and priests and people fall down and worship and adore the bread and wine, which now they recognize as the very Christ. This done, the bread (the real flesh of Christ, veiled from the senses, they say) is broken. Christ is thus slain or **sacrificed afresh**, repeatedly, for the special sins sought by this means to be canceled.

Carrying out this absurd theory, and endeavoring to have it consistent with itself, Roman Catholic councils have

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issued numerous and long decrees and explanations, and wise (?) theologians have written thousands of books. In these it is taught that if a drop of the "blood" (wine) be

spilled, it must be carefully preserved and burned, and the ashes buried in holy ground; and likewise the bread ("the flesh of Christ"): not a crumb of it must be lost. Provision is carefully made lest a fly should get into the "blood" (wine), or lest a mouse or dog should get a crumb of the broken "flesh" (bread). And Dr. Dens, one of their leading theologians, explains that, "A mouse or a dog eating the sacramental species, does not eat them sacramentally; yet this proves that **then the body of Christ does not cease to exist** under the species."* The Roman Catholic (American) Catechism states the doctrine thus:

Ques. What is the holy eucharist?

Ans. It is a sacrament which contains the **BODY** and **BLOOD**, the **SOUL** and **DIVINITY**, of Jesus Christ, under the forms and **appearances** of bread and wine.

Q. Is it not bread and wine which is first put upon the altar for the celebration of the Mass?

A. Yes, it is always bread and wine till the priest pronounces the words of consecration during the Mass.

Q. What happens by these words?

A. The bread is changed into the **BODY** of Jesus Christ, and the wine into his **BLOOD**.

Q. What is this change called?

A. It is called **transubstantiation**, that is to say, a change of one **substance** into another.

Q. What is the Mass?

A. The Mass is the perpetual ["daily" or "continual"] sacrifice of the new law, in which Christ our Lord **offers himself** by the hands of the priest, in an unbloody manner, under the **appearances** of bread and wine, to his Heavenly Father, **as** he once offered himself on the cross in a bloody manner.

*Dens, Tract. de Euchar., No. 20, p. 314.

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Q. What is the difference between the sacrifice of the Mass and the sacrifice of the Cross?

A. The sacrifice of the Mass is essentially the same [kind or sort of] sacrifice as that of the Cross; the only difference is in the **manner** of offering.

Q. What effects has the Mass as a sacrifice of propitiation [satisfaction]?

A. By it we obtain from the divine mercy, first, Graces of contrition and repentance for the forgiveness of sins; and

second, Remission of temporal punishments deserved for sins.

Q. To whom are the fruits [benefits] of the Mass applied?

A. The general fruits are applied to the whole Church, both the living and the dead; the **special** fruits are applied, first, Chiefly to the priest who celebrates the Mass; next, To those for whom in particular he offers it up; and, thirdly, To those who assist at it with devotion [i.e., those who attend Mass as worshipers]."

The same authority says: "He who sacrifices is a **priest**; the sensible thing which is sacrificed is called the **victim**; the place where it is sacrificed is called the **altar**. These four--**priest, victim, altar** and **sacrifice**--are inseparable: each one of them calls for the others."

Again, explaining the ceremony, it says of the priest:

"Then he pronounces the mysterious words of **Consecration**, adores, making a genuflection, and elevates the Sacred Body and the Sacred Blood above his head. At the ringing of the bell the people adore on their knees, and strike their breasts in token of repentance for their sins. The priest **begs of God graciously to ACCEPT THE SACRIFICE.**"

We close the testimony on this subject by a brief quotation from the Canons of the Council of Trent* as follows:

Canon 3. "If any one shall say that the Mass is only a service of praise and thanksgiving, or a bare commemoration of the sacrifice made on the Cross, and not [**in itself**] a

*Concil. Trid., Sess. 22. De Sacrificio Missae.

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propitiatory offering [i.e., a sacrifice which itself makes **satisfaction** for sins]; or that it only benefits him who receives it, and ought not to be **offered** for the living and the dead, for sins, punishments, satisfactions, and other necessities: let him [who so denies the power of this **sacrifice**] be accursed."

Thus we see clearly that Papacy has substituted a false or sham sacrifice, in the place of the one everlasting, complete and never-to-be-repeated sacrifice of Calvary, made once for all time. Thus it was that Papacy took away from Christ's work the merit of being rightly esteemed the Continual Sacrifice, by substituting **in its stead** a fraud, made by its own priests. It is needless here to detail the reason why Papacy denies and sets aside the true Continual Sacrifice,

and substitutes the "abomination," the Mass, in its stead; for most of our readers know that this doctrine, that the priest makes in the Mass a sacrifice for sins, without which they cannot be canceled, or their penalties escaped, is at the very foundation of all the various schemes of the Church of Rome for wringing money from the people, for all her extravagancies and luxuries. "Absolutions," "indulgences," and all the various presumed benefits, favors, privileges and immunities, for either the present or the future life, for either the living or the dead, are based upon this blasphemous doctrine of the Mass, the fundamental doctrine of the apostasy. It is by virtue of the power and authority which the sacrifice of the Mass imposes upon the **priests**, that their other blasphemous claims, to have and exercise the various prerogatives which belong to Christ only, are countenanced by the people.

As an evidence of the fundamental character of this error, let it be noted that, though the Reformation in Germany and Switzerland began with opposition to indulgences, it soon became a question concerning **transubstantiation**

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--the sacrifice of the Mass. The corner stone of the Reformation was, that the forgiveness of sins was effected by Christ alone, as a consequence of his sacrifice at Calvary, and not by indulgences, confessionals and Masses. In fact, this question of the Mass lay at the bottom of nearly all of Rome's persecutions. Bishop Tilotson remarks, "This [**transubstantiation--the Mass**] has been in the Church of Rome the great **burning** article; and, absurd and unreasonable as it is, more Christians have been murdered for the denial of it, than perhaps for all the other articles of their religion."

Of course, Romanists claim that the Mass was instituted by Christ and the apostles; but the earliest mention of it we have been able to find was at the Council of Constantinople, A.D. 381. However, the date of the introduction of this defiling error is not particularly referred to in the prophecy, except that by reason of this fundamental error Papacy became the "Abomination of Desolation," **before** it was, as such, "set up" in power, which, we have seen, was in A.D. 539.

The prophecy declares, "It took away from him [Christ] the continual sacrifice," and then adds, "and the **base** of his Sanctuary was overthrown." The base, or **foundation-truth**, upon which the truly consecrated or Sanctuary class is

built, is that our Lord Jesus, by the sacrifice, of himself, has redeemed all, and will save to the uttermost all who come unto God by him, without any other mediator, without priest, or bishop, or pope, and without any other sacrifice--any other being an abomination in God's sight, as teaching by implication the insufficiency of Christ's great ransom-sacrifice. *Heb. 7:25; 10:14*

This doctrine of the **ransom** is the base of the Sanctuary or holy temple--the consecrated Church. And when this "continual"

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was displaced, made void or overturned by the Mass, then followed the evils predicted by the prophet. The host (nominal Christians) was given over to the error, easily led by the false system which exalted itself (in the person of its head, the pope) even to be the Prince or ruler over the host. "And it cast down the **truth** to the ground," together with such of the host, and of the shining lights, or teachers, as held fast to the truth, and would not unite with it in its course of transgression. And, as we have seen in preceding chapters, it prospered marvelously in its doings.

The very foundation of the true Christian faith being thus cast aside, is it any wonder that the great apostasy fell into such depths of iniquity as it did? One error led to another, until only outward forms of truth and godliness remained; and the desolating abomination seated itself in the temple of God, defiling both the Sanctuary and the host, and exalting its head as Christ's vicar or representative.

In the midst of these scenes of the success of the Abomination of Desolation, Daniel hears the saints, holy ones, ask, "For how long shall be the vision, concerning the Continual Sacrifice and the transgression which maketh desolate, to give both the Sanctuary and the host to be trodden under foot?" All along since the abomination was set up, there have been saints who more or less distinctly recognized its character and its defilements, and anxiously have such sought to know, crying to God, How long, O Lord! shall the truth be trodden in the mire, and error, blasphemy and abominations be allowed to prosper? How long shall Antichrist, "intoxicated with the blood of the saints and martyrs of Jesus," and with its phenomenal success, continue to intoxicate and deceive the nations? (*Rev. 17:2,6; 14:8; 18:3*) And, anticipating their inquiry, and Daniel's and ours, God gave the answer in advance, through his messenger. And though the terms could not even begin to be understood

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before the Time of the End, yet the fixing or limiting of the time gave to others as well as to Daniel the assurance that God has full control of the situation, so that naught can happen which he cannot and will not control, and ultimately overrule for good. This answer marks, not the beginning of the cleansing work, but a period when it would be in a measure finished. It reads as follows:

"Until Two Thousand Three Hundred Days, Then Shall the Sanctuary be Cleansed"

In the examination of this period of time the student is at once struck with the fact that literal days cannot be meant; because 2300 literal days would be less than eight years, and yet the prophecy evidently covers all the long period of the defiling of the Sanctuary and the treading down of the truth. Again, we note that it is foretold that these 2300 days will terminate sometime **in** the period called the "Time of the End"; for Gabriel said, "Mark well, O son of man! because for the Time of the End is the vision"; and again, "Behold, I will make known unto thee what is to come to pass to the end of these evil predictions; for it [the fulfilment] pertaineth to the appointed Time of the End."

In his explanation, Gabriel traverses the entire vision, explaining in part the various symbols, and finishes with the assurance that the 2300 days is the correct measure of it all.

Daniel, who was thinking specially of Israel, and of the fulfilment of God's promises to the fathers, perceived that all that he had heard could not occur in 2300 literal days, especially when Gabriel said to him, "But shut thou up the vision, for it will be fulfilled after **many** days." And though he knew not how long each symbolic day would be, he was made sick at heart by the thought of so many evils as were coming upon God's people--though he saw not the change of that name from fleshly to spiritual Israel. We read, "And

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I, Daniel, languished and was sick for some days"; and "I was astonished at the vision, but none could interpret it." And well it was for Daniel, and for all God's children from then to the Time of the End, that the dread significance of

that vision of papal power and persecution, and of saintly suffering, was not more clearly revealed in advance. Our merciful Heavenly Father, while willing to prove his people in the furnace of affliction and persecution, in order to prepare a people for the exceeding and eternal weight of glory promised, deals with us upon the principle--"Sufficient unto the day is the evil thereof."

Daniel, who was more interested in Israel than in the Persian "ram," or the Grecian "goat," knew from Jeremiah's prophecy that the seventy years of captivity in Babylon was a punishment upon Israel for sins, and so now he judged from the vision of coming persecutions (instead of exaltation and glory as he had expected) that it betokened Israel's sin and God's wrath; hence he prayed earnestly for forgiveness of Israel's sins, and for the fulfilment of the promises made to the fathers. This is told in few words in *Dan. 9:2-19*. Daniel saw not the scope of the divine plan as we may now behold it; nevertheless, his earnestness and faith in the promises were pleasing to God, who therefore revealed to him something more concerning this vision--an increase or further elaboration of it, in those features which specially pertained to fleshly Israel. Daniel supposed that the end of the seventy years' desolation of the land of Israel, while its people were in Babylon, was to be thus prolonged, or continued, for many (2300) days. God corrects this error by sending Gabriel to inform him that the captivity would end when the seventy years were complete, and that the city of Jerusalem and the temple would be rebuilt, though in a troublous period, etc.

It was while Daniel was praying over the vision of the 2300 days, which he misunderstood to mean a prolonging

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of the 70 years captivity in Babylon, that Gabriel was sent to further **explain that misunderstood vision**, thus (*Dan. 9:21-27*):

"And he talked with me and instructed me, and said, O Daniel, I am now come forth to teach thee, that thou mayest understand. From the beginning of thy prayers the [further] declaration [of God's plan, now to be communicated] went forth, and I am come to tell it; for thou art greatly beloved: therefore understand this [further] matter, and have understanding of the vision [of the 2300 days]. Seventy weeks [70 x 7 = 490 days] are cut off [or set apart, fixed, or determined] upon thy people [Israel] and upon thy holy city [Jerusalem]," etc.*

The point to be here noticed specially is, that the 490 days are a part of the 2300 days--a part marked off as of special interest to Daniel, in answer to his prayer about the restoration of Israel from Babylon. (See *verses 12,16-18.*) As these seventy weeks, or 490 days, were the forepart of the 2300, their fulfilment not only serves to show us when the 2300 began, but also to show what manner of time (literal or symbolic) was signified. (See *1 Pet. 1:11.*) And, more than this, the fulfilment of this prophecy of "seventy weeks" would serve to set a **seal** upon Daniel as a true prophet, and upon all his prophecies; and especially would it **seal** this "vision" of the 2300 days. And thus it was foretold that the seventy weeks should among other things serve to "**seal** the vision and prophet."

So then, recognizing the symbolic seventy weeks, or 490 days, as fulfilled in years, to be the forepart of the 2300 days, and God's seal or mark of approval to that full vision, we begin there to measure, to see where the whole period will be fulfilled. Deducting from the 2300 the 490 fulfilled at the first advent, we have a remainder of 1810. Then,

*For an examination of this prophecy see Vol. II, chapter iii, C63.

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1810 years (prophetic, symbolic days) must be the measure from the close of the seventy weeks to the time when the Sanctuary class will be cleansed from the various defilements of Papacy--the desolating abomination which has for so many centuries defiled the temple of God.

The death of Messiah, as shown, was in the spring of A.D. 33;* and this was the midst or middle of the last week of the seventy, the full end of which was therefore a half week, or three and a half years later--in the autumn of A.D. 36. Therefore, 1810 years from the autumn of A.D. 36, viz., the autumn of 1846, marks the end of the vision of the 2300 days, and the date when the Sanctuary was due to be cleansed.

This prophecy being fulfilled, we should expect, in this as in other cases of fulfilled prophecy, to find the facts proving its fulfilment clearly set forth on the pages of history; for, though historians are often unbelievers in the Bible and the God of the Bible, yet, unknown to them, God has overruled their work, so that wherever a prophecy has been fulfilled, the facts have unmistakably passed into history, and always on good and reliable authority. And so it has been in

this case of the cleansing of the Sanctuary.

We find, on the authority of all modern historians, that what they all term a Great Reformation had its beginning in the sixteenth century--except Roman Catholic writers, who call it the great sedition. And with this reformation the cleansing of the Sanctuary may be dated as commencing. Let us bear in mind that the Sanctuary was defiled by the bringing in of various errors with their corresponding evil tendencies, that the climax of these was reached in the introduction of the Mass, and that following in the wake of this error came the deepest degradation of **the host** (the masses of

*See Vol. II, C68.

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the church nominal), culminating in the shameless sale of "indulgences," which measurably provoked the reform movement. Though the **Sanctuary** class, too, was in a measure defiled, i.e., deceived into this error, the dreadful results opened their eyes to it. And, accordingly, we find that the keynote of the Great Reformation was, Justification by faith in the "**continual sacrifice**" of Christ that needs no repetition --as opposed to forgiveness assumed to be secured by penances and Masses, at the polluted altars of Antichrist.

This was the right place for reformation to begin: at the foundation--justification [cleansing] **by faith** in "**the continual.**" Yet, notice, the prophecy does not indicate a cleansing of the **host** at this time, but of the **Sanctuary** class only. Nor was the host cleansed. They still retained the error, and do to this day; but the consecrated class, the Sanctuary, renounced the error and suffered for the truth's sake, many of them even unto death.

But this was only the beginning of the cleansing process; for this class, now awakened, soon discovered that the defiling errors had been multiplied while Papacy had practiced and prospered. Luther, the leading spirit of the reformation, did not stop with one error, but attempted to throw out many others, and nailed upon the church door at Wittenberg, Oct. 31st, 1517, ninety-five theses, all of which were objections to the doctrines of Papacy, the twenty-seventh being a denial of the claimed inherent immortality of man. These propositions having been denounced as heresy by Pope Leo X, Luther in his response (A.D. 1520) denounced in unmeasured terms the doctrines of transubstantiation, human immortality, and the claim of the

pope to be "Emperor of the world, king of heaven, and God upon earth," and referred to them as "MONSTROUS OPINIONS TO BE FOUND IN THE ROMAN DUNGHILL OF DECRETALS."

But, alas! the "cleansing" work so nobly and courageously

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commenced was too radical to be popular, and the friends and admirers of Luther and his associates conquered in a measure, overpowering them with **policy**, prudence, "flatteries," and promises of help and success, provided their course were shaped according to the dictates of the wisdom of this world. (See *Dan. 11:34,35*.) Several of the German princes became ardent admirers of the bold reformers, who had both the understanding and the courage to attack the system before which kings had for centuries trembled. These princes aided the reformers, and their aid seemed to them to be indispensable to the success of the movement. And in return for the aid they received from the reformers recognition of their kingly rights(?).

We should remember also that the reform movement was a revolt not only against religious tyranny, but against political tyranny as well. And the two classes of reformers were brought into more or less sympathy and cooperation. Concerning this era of the Reformation, Professor Fisher* says:

Of Switzerland--"Zwingli's exertions as a church reformer were mingled with the patriotic zeal for the moral and political regeneration of Switzerland."

Of John Calvin's time and the Genevan government--"The civil was followed by an ecclesiastical revolution. Protestantism was legally established (1535). Calvin became the virtual law-giver of the city. It was an ecclesiastical state."

Of Scandinavia--"In Scandinavian countries monarchical power was built up by means of the reformation."

Of Denmark--"The new [Protestant] doctrine had come into the land and was spreading. The nobles who coveted the possessions of the church [Roman Catholic] espoused it."

*Fisher's Universal History, pp. 402-412.

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Of Sweden--"A great political revolution occurred, which involved also a religious revolution."

Of Germany--"The threats against the Protestant princes induced them to form the **League of Smalcald**, for mutual defense. It was found impracticable to carry out the measures of repression against the Lutherans." "At the Diet of Augsburg in 1555, the **Religious Peace** was concluded. Every prince was to be allowed to choose between the Catholic religion and the Augsburg Confession [of the Reformers]; and the religion of the prince was to be that of the land over which he reigned: that is, each government was to choose the creed for its subjects."

In fact, the political circumstances of the time, combined with the fact that even the leaders of the reform were only beginning to get awake to some of the moral and a few of the doctrinal errors of Papacy, lead us to wonder at the rapid strides taken toward the right, rather than to harshly condemn them for not making the cleansing more thorough. But when the Protestant churches united with the state, progress and reform came to a standstill. Soon creeds were formed which were almost as unyielding and opposed to growth in knowledge as the decrees of Rome, though nearer to the truth than Rome's--bondages of greater latitude.

Thus, the same kind of union between church and state which had worked such injury to the truth before, in Papacy, was the snare by which the adversary impeded and obstructed the "cleansing of the sanctuary," so nobly begun. Reformation and cleansing for a time ceased, and, instead of progressing with the cleansing, the reformers gave attention to organizing themselves, and to revamping and repolishing many of the old papal dogmas, at first so loudly condemned. Thus did Satan decoy the reformers into the

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very "harlotry" (union of church and state) which they had denounced in the Church of Rome. And thus the deadly wound which Papacy had received was for a time healed.

Rev. 13:3

But the "cleansing," thus begun and thus interrupted, must start afresh and go on; for by the end of the 2300 years the Sanctuary must be cleansed. And so it has been. The recurrence to the Bible as the only authority for faith, by which the reformation was begun, planted deeply seeds

which have since sprouted time and again, and brought forth one and another reform, in spite of the fact that the leading reformers speedily attempted to hinder the spread of reform beyond their own measure, by establishing creeds and bulwarks of faith beyond which, regardless of the teachings of the Bible, none were permitted to go, without drawing down upon themselves the anathema of "heretic."

Glancing along the pathway of the Church, from Luther's day until now, we can see that, step by step, reform or cleansing has progressed; and yet the same tendency is marked at every step; for each set of reformers, as soon as they accomplished their own little item of cleansing, stopped and joined the others, in opposition to all further reform or cleansing.

Thus the Church in England, casting aside some of the grosser doctrines and practices of the Church of Rome, claimed, and still claims, that it is the only true Church, and that its bishops have apostolic succession, and hence supreme control of God's heritage. This "daughter" of Rome, leaving the "mother," took the proffered arm of England, and made the sovereign of the empire the head of that church. Yet, as with the Lutheran daughter, even this was a reform, and in the right **direction**--a **partial** cleansing. Calvin, Knox and others discovered that God's foreknowledge of transpiring events had been largely lost sight

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of under the papal rubbish; and, casting out the idea that the success of God's plans were made wholly dependent on the efforts of fallible men, their doctrines helped to show that the Church was not dependent on the arm of the state to win success for it by carnal weapons. These men did a great and valuable work which has since borne more good fruit than many seem to see. Nevertheless, blinded by other defiling errors not recognized as such, they were led to advocate the error that all not elected to the heavenly state were reprobated to eternal torture. Soon their doctrines became crystallized under the name Presbyterianism; and, beyond the first enunciation of the immutability of the divine decrees, little has been done by them to aid reformation or cleansing. And, like its sister sects, Presbyterianism has also done much to obstruct and hinder the cleansing work.

The Wesleys and their colaborers, oppressed by the prevalent coldness and formality of their day, endeavored to cast out some of the cold formalism naturally resulting from the union of church and state, and to show the necessity

of individual holiness through personal faith in and union with Christ--teaching that the fact of being born under a so-called Christian government, and reckoned from birth a member of such state-church organization, is not Christianity. This was excellent so far, and a necessary part of the "cleansing" work; but, instead of going on toward perfection in the simplicity of the early church, Wesley, too, soon concluded that the cleansing and reforming work was completed, and proceeded with others to **organize** Methodism, and so to hedge it about with the creed, formulas and standards of Methodism as to effectually hinder further progress and cleansing. Unitarianism and Universalism, though likewise embodying errors, have also been attempts to cast out defiling errors, which perhaps have been proportionately as successful and as unsuccessful as others.

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Those called Baptists represent another effort at cleansing the Sanctuary, by casting out another error introduced by Papacy with reference to baptism, and denying that the sprinkling of an unbelieving infant is the baptism of a believer, or that sprinkling in any manner even symbolizes any doctrine of Christ. Yet, beyond the teaching of a correct **outward form** or symbol, Baptists have made little progress, and now are often found standing with others as objectors to, and hinderers of, any further cleansing.

A later reform is known by the name of "The Christian Church" or "The Disciples." This sect was organized in 1827 by Alexander Campbell. The reforms they specially advocated at their organization were, Apostolic simplicity in church government; the Bible only for a creed; the equality of all members of Christ under Him as the head of all; and, consequently, the abrogation of ecclesiastical titles, such as Reverend, Doctor of Divinity, etc., as Romish, and contrary to the spirit of Christ and pure Christianity, which says: "All ye are brethren, and one is your master, even Christ." The design, and the cleansing so far as it went, were good, and have borne fruit in the minds and liberties of some in all denominations. But this denomination, like the others, has ceased to attempt further reform, and the spirit of its reform is already dead; for, while claiming the Bible as the only creed, it has stopped in the rut, and there it revolves without making progress in the truth. Claiming liberty from the creeds and shackles of human tradition, it fails to use the liberty, hence is really bound in spirit, and consequently fails to grow in grace and knowledge.

Though bound by no written creed, yet by its respect for the traditions and the honor of men, as well as by self-complacency, it soon became fixed, and asleep to the work of the further cleansing of the Sanctuary, and is even retrograding from its former position.

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While we have mentioned but a few of the reformers and reform movements, we must not be understood as rejecting or ignoring others. Far from it: the reform has been general, and all true, earnest Christians have had some share in the work of **cleansing**. The great difficulty lies in the fact that, prejudiced by early training and awed by the loud and boastful claims of error, few can see the great amount of error, and the consequent necessity for going forward with the cleansing. And these, his advantages, our great adversary, Satan, has not been slow to use in binding the saints and hindering the cleansing work.

Another reform, and in some respects the most thorough of all, had its start shortly after the last mentioned, as referred to briefly in the preceding chapter. Mr. William Miller, of Massachusetts, connected with the Baptist denomination, who was the instrument used to start this reform, brought to the attention of the Church the fact that the Bible reveals something of the time, as well as the order, of God's plan. He saw periods recorded by the prophets, accompanied by the statement that at the due time the truly wise should understand them, and he sought to be of the class described. He searched, and found some things of great interest, long lost sight of under the traditions of Rome, among others that the second coming of our Lord was for the bestowment of God's blessing of **life**, to believers, as the first coming was for the purchase of the world; in fact, that ransom and recovery are two parts of the one redemptive plan.

For an honest, earnest heart to realize such good news could mean no less than to proclaim it; and this he did. The uncovering of this truth led to the rejection of certain errors, and hence he did a cleansing work in all who came under its influence. For instance, since our Lord's second coming is to "set up" his Kingdom and to exalt his Church, it is evident

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that the claims of churches associated with earthly kingdoms (which severally claim to be the kingdoms of God, and that they therefore are now authorized to reign and rule over the world) must be mere assumptions; for, if the Kingdom of Christ has not yet been "set up," these now "set up" must have been so exalted by "the prince of this world" (Satan), and must be working largely in his interest, however ignorant of the fact their rulers may be.

Another error, to the removal of which Mr. Miller's preaching **led**, was the natural immortality of man. The idea had long obtained that man is inherently an immortal being; that is, that once created he can never die, and that death is merely a deceptive illusion; that man only appears to die, and does not really do so, but merely changes form and takes another step in "evolution." Mr. Miller believed like others on this subject; yet the truths to which he called attention, particularly the doctrines of the Lord's coming and the **resurrection** of the dead, first pointedly exposed this baneful error--which denies the resurrection by teaching that none are dead, and hence that the Lord's second coming and a resurrection of the dead are not necessary. But the critical examination of this subject we leave for a future volume of this work, in which it will be shown that immortality and everlasting life are favors, obtainable only through Christ, and neither promised nor to be granted to the wicked. Based upon and growing out of the idea of human immortality, is the Romish doctrine of purgatory, and the still more awful Protestant doctrine of **eternal** misery in a place of unending tortures; for they reason, If man **must** live forever (and **if immortal**, even God could not destroy him), he must live in either everlasting happiness or everlasting misery. And since, say they, he is at death remanded to his everlasting condition, the vast majority must then begin an eternity of torture, because in the few years of the present

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life they either failed to get a knowledge of the right way, or, obtaining the knowledge, they were, through inherited weaknesses, etc., unable to walk in it.

This great **root** of many blasting errors began to be torn up and cast out by the preaching of the second coming of Christ and the resurrection declared to be then due. Intelligent and thinking people began to wonder why the Lord would resurrect the dead, if they were in either heaven

or hell, and their portion forever unalterably fixed. Then they began to wonder why the dead were called dead, if really alive. Then they wondered why our Lord and the apostles said nothing about the dead being still alive, but on the contrary always pointed to a resurrection as the only hope; even declaring that if there be no resurrection all have "**perished.**" (*1 Cor. 15:13-18*) Then our Lord's words, promising an awakening to "all that are in their graves," began to have a meaning; and it gradually came to be seen that the dead are not alive, but that death signifies the opposite of life. And those who sought found that the Scriptures are in perfect harmony with themselves on this subject, but in direct opposition to the common traditions of today, received from Papacy.

The root of error being thus removed, the various branches soon began to wither; and soon it was seen that instead of everlasting life (in misery) being the punishment of the wicked, the reverse is the Bible statement of God's plan; that everlasting life is the reward for righteousness, and that death, a cutting off from life, is the punishment for wilful sinners.

Then came to be seen what was meant by the curse of **death** which came upon all the race through Adam's disobedience --that the whole race was condemned to extinction. Then, too, the veil began to lift, showing the object and value of our Redeemer's death, as the payment of the

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penalty upon the race, in order that there might be a resurrection, a restoring to life and its rights. Ah! then the meaning of **ransom** began to be appreciated, as it was seen that he who knew no sin was treated as the accursed; that, being willingly substituted in our stead, he was made a curse for us, treated as a sinner for us, and **died**, the just **for** the unjust.

Thus, finally, the great system and network of defiling error, which began with the taking away of the continual sacrifice, was removed; and, the Sanctuary being relieved or cleansed of it, the value of the "**continual sacrifice**" of Jesus was seen in renewed freshness and beauty and power.

When we say that the Sanctuary was cleansed of this defilement, we must remember that in Scripture a part of the Church not infrequently stands for the whole. A company, a few, had been relieved from the defiling error; and to these few, God has been adding daily of those who are fully under his leading and taught of him.

In his calculation of what would occur, Mr. Miller was

far from correct--supposing that the cleansing of the Sanctuary meant a cleansing of the **earth** from evil, by literal fire in which the earth would be burned up. The failure of his predictions, which ensued, was a sore trial to those who under his teachings had learned to expect the Lord from heaven and the fulfilment of the prayer, "Thy kingdom come." But, though disappointed by the Bridegroom's tarrying, they were greatly blest. Their experience in searching the Scripture was valuable, and they had learned to place the Word of God above the traditions of men. They had measurably gotten free from servility to the honor and respect of men in the various denominations from which they had been cut loose, for they had been separated from their company by reason of obedience to their convictions relative to the subject of the Lord's coming. Honesty to conviction always brings some blessing: even as Paul going to Damascus, we meet the Lord on the way.

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Consequently, we find that among these were some who took a more advanced stand in the cleansing or reformation work than any who preceded them. Thus A.D. 1846, the end of the 2300 days, as above shown, found an unorganized nucleus of Christians, who not only agreed with the "Disciples" regarding simplicity of church government, the discarding of all creeds but the Bible, and the abolition of all titles by its ministers, but with the "Baptists" relative to the outward form of baptism, and with Luther in regarding the Papal system as the Man of Sin, and the degenerate church the mother of harlots and abominations. These, standing aloof from any compromise or affinity with the world, taught vital piety, simple trust in the omnipotent God, and faith in his unchangeable decrees; and, in addition, while recognizing Christ as Lord of all, and now partaker of the divine nature, they were guarded against the unscriptural* as well as the unreasonable theory that Jehovah is his own Son and our Lord Jesus is his own Father; and they began to see that eternal life and immortality are not present possessions, but are to be expected only as gifts of God through Christ in the resurrection.

And, as though God would arrange that thereafter there should always be a class representing his Sanctuary cleansed, kept separate from the various sects, this very year 1846 witnessed the organization of Protestant sects into one great system, called **The Evangelical Alliance**. This organization, mindful of the new views (of the cleansed Sanctuary)

clearly defined its faith in human immortality, adding it as the ninth article of its creed. Thus it separated, and has since kept separate from other Christians, a company of God's children--the Lord's cleansed Sanctuary--a sanctuary of truth. And to this cleansed Sanctuary class other meek and faithful children of God have been added daily ever since;

*These subjects are fully discussed in Volume V of this SCRIPTURE STUDIES series, and all the scriptures bearing upon them are there fully examined and found to be in absolute harmony.

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while from it have been eliminated such as lose the spirit of meekness and love of the truth. To maintain their standing as the cleansed Sanctuary, against organized opposition and great numbers, becomes a severe test of courage and faith, which only **a few** seem able to endure: the majority follow the course of their predecessors, and endeavor to make themselves respectable in the eyes of the world. Becoming somewhat numerous, and seeking less odium, some of these organized another system, formulated a creed, and adopted another sectarian name, calling themselves Second Adventists. And, settling down to the belief that what they had learned was all that could be learned, they have not made progress since; and, in common with others who failed to follow on in the path that shineth more and more unto the perfect day, many of them have fallen into foolish errors.

But though many of those who at first represented the cleansed Sanctuary thus became again entangled with the yoke of bondage, those who still kept free and followed on to know the Lord still represented his cleansed Sanctuary, and have since been owned and greatly blessed by his leading.

If the rubbish and defiling abominations were entirely removed in 1846, the time since should be a season for the setting in order of the things which remain, and for the unfolding and developing of God's glorious plan--which truths should re-occupy the places vacated by the errors removed.

This work of opening up the truth, and examining and appreciating its beauty, is properly due now, and is being accomplished. We thank God for the privilege of being engaged with others in this blessed work of bringing the golden vessels of the Lord's house (precious truths) back from the captivity of (symbolic) Babylon the Great (*Ezra 1:7-11; 5:14; 6:5*), and replacing them in the Sanctuary.

And in this great work we offer fraternal greetings to all colaborers and members of the Anointed Body. Blessed those servants whom their Lord, when he **has come**, shall find giving meat in due season to the household.

STUDY V

THE TIME OF HARVEST

The Chronological Location of the Harvest--Its Object and Great Importance
 --The Focus of Time Prophecies--Preparations for the Harvest
 --Significance of the Convergence of Prophetic Testimony--The Lord's Presence--Reasonable Objections Answered--Entering the Joys of Our Lord.

"The Harvest is the end of the age." *Matt. 13:39*

THE careful student will have observed that the period designated "The Time of the End" is very appropriately named, since not only does the Gospel age close in it, but in it, also, all prophecies relating to the close of this age terminate, reaching their fulfilments. The same class of readers will have noticed, too, the special importance of the last 40 of those 115 years (1874-1914), called "The End" or "Harvest."

This brief period is the most momentous and eventful period of the entire age; for in it all the fruitage of the age must be gathered and disposed of, and the field, which is the world (*Matt. 13:38*), must be cleared, plowed and prepared for another sowing and reaping time--the Millennial age. The importance of the events of this harvest period can scarcely be overestimated; and yet the world will not be aware of it, until its potent though unrecognized agencies have accomplished their appointed work. Indeed, it is well to remember that this is not a harvesting of the whole world, but of the Christian Church; and it affects not Mohammedans, Brahmins, Buddhists, etc., but only the true

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Church of Christ, and such as are more or less associated with it--"Christendom."

But while the world during the entire period will be in total ignorance of its character, yet in dread and fear of the outcome of its strange events (*Isa. 28:21*), the Lord's little flock of consecrated followers, now living, enjoy greater enlightenment than was ever the privilege of any of their forerunners;

for in this period all the rays of prophetic testimony reach a grand focus, illuminating to the eye of faith the plan of God, including its developments, past, present and future.

Since the beginning (1799) of the Time of the End, God has been preparing his consecrated "holy people," his "Sanctuary," for the great blessings he intended to pour upon them during these forty years of harvest: which blessings are also intended as special preparation for their entering with Christ into full joy and joint-heirship with him, as his bride. At the exact "time appointed," 1799, the end of the 1260 days, the power of the Man of Sin, the great oppressor of the Church, was broken, and his dominion taken away. With one stroke of his mighty hand, God there struck off Zion's fetters, and bade the oppressed go free. And forth came, and are coming, the "Sanctuary" class, the "holy people," weak, and halt, and lame, and almost naked, and blind, from the dungeon darkness and filth and misery of papal bondage. Poor souls! they had been trying to serve God faithfully in the very midst of the lurid flames of persecution, clinging to the cross of Christ when almost every other truth had been swept away, and courageously endeavoring to emancipate God's "Two Witnesses" (the Old and New Testaments), which had so long been bound, and which had prophesied only under the sackcloth of dead languages. *Rev. 11:3*

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In his wisdom, God did not overpower them with the great flood of light now granted to the saints. Gently he led them on, step by step, cleansing them first from the papal pollutions which still clung to them. And as God thus drew them, the Sanctuary class followed on, recognizing the voice of the Good Shepherd in the accents of truth which exposed the old errors, until 1846, which prophecy marks as the date when a nucleus of the "holy people," the "Sanctuary," would become free from the errors of Papacy, cleansed of defilements, and ready to replace the unclean theories of men with the clean and beautiful principles of truth, on which the Lord and the apostles had founded the Church. Gradually they were led to expect the great culmination of blessing when the Lord himself should come, in the harvest of the age. Their diligent study of God's Word, and commendable desire to know what even the angels desired to look into (*1 Pet. 1:12*), were greatly blessed, though their desires were not fully granted.

A faithful few were thus instructed in the Word of truth, filled with its spirit, purified and more fully separated from the world, purged of pride and, through the discipline of the disappointment of 1844, brought to more humble reliance upon God; and the foretold tarrying of thirty years developed in the holy ones patience, humility and loving submission, until the watchers at the end of the "1335 days" (1874, harvest time) received, and were sent forth to announce to all the Sanctuary class, the glad message, "Behold the Bridegroom!" And all of this class who hear, when they recognize its import, lift up their voices also, saying, "Behold the Bridegroom!" And this harvest message to the saints continues to go forth, and will do so, until it has reached all the consecrated and faithful. This intelligence is not for the world now, but only for the prospective bride of Christ. Our Lord is not the Bridegroom to any other class. The knowledge of his presence will come to the world in another

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way, and at a later time. None are now prepared to receive this truth, except the consecrated, the Sanctuary class. To the "host" of nominal Christians, as well as to the world, it is foolishness; nor will they be disposed to test the proofs set forth in the volumes of this series.

Not only thus has the Lord prepared the hearts of his people and led them by ways which they knew not, but for this special time of need he has furnished wonderful helps to Bible study, such as concordances, and varied and valuable translations of the Scriptures, as well as wonderful facilities for printing, publishing and mailing the truth; and the advantages of general education, so that all can read and study for themselves, and prove to their own satisfaction all the doctrines advanced; and these under conditions of peace, so that none can molest them or make them afraid to exercise full liberty of conscience in so doing.

After a careful perusal of the foregoing chapters of this and the preceding volume, the thoughtful reader will observe that while each of the time prophecies accomplishes a separate and distinct purpose, the central object of their united and harmonious testimony has been to mark, with definiteness and precision, by either direct or indirect evidence, or corroborative testimony, the date of our Lord's second advent, and of the establishment of his Kingdom in the earth; and also to mark the various stages and means of its establishment, during the harvest period.

In order that we may realize the force of these various

lines of prophecy in their bearing on these central truths, let us draw them to a focus, and note how these rays of testimony unitedly and harmoniously blend, clearly revealing the blessed fact, not that the Lord is coming, nor that he will soon come, but that he has come; that he is now present, a spiritual king, establishing a spiritual empire, in the harvest or end of the Gospel age, which laps upon the now dawning Millennial age. We have seen that there are to

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come "Times of Restitution of all things"--"Times of Refreshing" (*Acts 3:19*); we have seen also that the Lord Jehovah "**hath appointed a day** [the Millennial age] in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given **assurance** unto all men, in that he hath raised him from the dead" (*Acts 17:31*); we have seen that the Gospel age has been the trial time or judgment day of the Church, and that it ends with a harvesting, and the glorification of those who are to live and reign with Christ a thousand years--during the world's judgment day, the Times of Restitution; and we have also seen that the kingdoms of this world, under the prince of this world, Satan, must give place to the Kingdom of God, under the King of glory. All of these great events must tarry until the second advent of our Lord, the King, Bridegroom and Reaper, whose presence and work are to accomplish them, as foretold.

The typical Jubilee cycles pointed out A.D. 1874 as the date of our Lord's return; and yet the date was therein so ingeniously hidden, as to make its discovery impossible until the "Time of the End." And this testimony was made doubly strong by proofs from two standpoints--the Law and the Prophets--the two being entirely independent of each other, and yet equally clear and convincing.

The wonderful parallelism of the Jewish and Gospel dispensations taught us the same truth with additional features.

The second advent of our Lord in the end or harvest of the Gospel age, occurring in the fall of 1874, proves to be at a point of time exactly parallel to the time of his first advent, in the end of the Jewish age. (See Table of Correspondencies, Vol. II, pages 246 and 247.) As every prominent feature of the Gospel dispensation is marked by a corresponding parallel in that typical dispensation, so we find that this most noteworthy event taught by the jubilee has its corresponding parallel. Our Lord's presence as

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Bridegroom, Reaper and King is shown in both dispensations. Even the movement on the part of the virgins going forth to meet him, their disappointment and the tarrying time of thirty years find their parallel both in time and circumstances. And the parallelism continues to the full end of the harvest of this dispensation--until the overthrow of the professedly Christian kingdoms, really "kingdoms of this world," and the full establishment of the Kingdom of God in the earth after 1914, the terminus of the Times of the Gentiles. (See Vol. II, chapter iv.) This coming trouble and overthrow, we have seen, had its parallel in the destruction of Jerusalem and the complete overthrow of the Jewish polity, A.D. 70--another parallel, corresponding in both time and circumstances.

Again, we have found the second advent of our Lord indicated by the prophet *Daniel (12:1)*, yet in such a manner as to be under cover until the events foretold to precede it had transpired and passed into history, when we were led to see that the one veiled under the name Michael is indeed that which the name indicates--**God's representative**--"The Great Prince." Yes, we recognize him: "The Prince of the Covenant," the "Mighty God [ruler]," the "Everlasting Father [life-giver]" (*Dan. 11:22; Isa. 9:6*), who is to "stand up" with power and authority, to accomplish the great restitution of all things, and to offer everlasting life to the dead and dying millions of mankind, redeemed by his own precious blood. And, having traced the 1335 days of *Dan. xii*, down to their ending at this same date, we can now understand why the angel who thus pointed out the date referred to it in such exultant terms--"Oh, the blessedness of him that waiteth [who is in a waiting or watching attitude] and

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cometh to the thousand, three hundred, five and thirty days!"--A.D. 1874.* And in our reckoning of the symbolic times here given, let it not be overlooked that we used the key furnished us by the manner in which the first advent was indicated--a symbolic day representing a literal year. Thus we found the time of our Lord's second advent clearly proven to be 1874--in October of that year, as shown in Vol. II, chap. vi.

But this is not all. Certain reasonable obstacles to faith in Christ's presence might yet appear to the minds of even careful students, and we wish to see these all removed. For

instance, it might reasonably be inquired, How is it that the exact Bible Chronology points to October 1872 as the beginning of the seventh thousand years, or Millennium, while the Jubilee Cycles show October 1874 to be the date of our Lord's return and the beginning of restitution times?

This apparent inharmony of the date of the second advent with the beginning of the seventh thousand years seemed at first sight to indicate "a screw loose" somewhere in the chronological reckoning, and led to careful re-examination of the subject, but always with the same result.

Closer thought, however, proves that God is an exact timekeeper, and that this point is no exception to his mathematical precision. It will be remembered that the reckoning of chronology began with the creation of Adam, and that some time was spent by Adam and Eve before sin entered. Just how long we are not informed, but two years would not be an improbable estimate. Before the creation of Eve, Adam was permitted to live long enough to realize his lack of a companion (*Gen. 2:20*); he had become acquainted with and had named all the animals; he had become acquainted with the various trees and plants of Eden. Then

*The year as reckoned by the Jews begins in October; hence October 1874 was really the beginning of 1875.

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followed the creation of Eve; and some time must have elapsed in the enjoyment of their delightful surroundings, before the blight of sin entered.

Recalling all these circumstances, we can scarcely imagine that a shorter time than two years elapsed in that sinless condition; and the interval between the close of the six thousand years and the beginning of the times of Restitution leads to the inference that the interval between the creation of Adam and the entrance of sin, during which God's Kingdom was in the world, represented in Adam, is not counted as part of the six days of evil. The six thousand years in which God has permitted evil to dominate the world, prior to the beginning of the great seventh or sabbatic thousand, or Times of Restitution, dates from the entrance of sin into the world. And since the Times of Restitution began with October 1874, that must be the end of the six thousand years reign of Sin; and the difference between that and the date shown in the chronology from Adam's creation represents the period of sinlessness in

Eden, which really belongs to the reign of righteousness.

Again, what might at first thought have appeared a discrepancy --that the Lord would be present in the close of 1874, and yet that Gentile Times would not end until 1914--is found, on the contrary, to be in fullest harmony with the unfoldings of God's plan for the campaign of the Battle of the Great Day, and exactly as foretold by *Daniel (2:44)*, who declared, "**In the days** of these kings, shall the God of heaven set up a Kingdom, and **it** shall break in pieces and consume all these." It must, therefore, be just as we have found it: our Lord must be present, must test the living members of his Church, must exalt them, glorify them and associate them with himself in the power and authority to be exercised during the Millennium (*Rev. 5:10; 20:6*), and must put in motion those instrumentalities and agencies which (though unconscious of it themselves) will

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carry out his orders--thus doing their share in the "battle of the great day of God Almighty"--undermining and finally overthrowing all the present "Christian Nations," so-called. The "kingdoms of this world," even while being crushed by the Kingdom of God, will be quite ignorant of the **real cause** of their downfall--until, in the close of this "day of wrath," the eyes of their understanding shall open, so that they will **see** that a new dispensation has dawned, and learn that Immanuel has **taken** to himself his great power, and has begun his glorious and righteous reign.

While the time prophecies thus point to and harmonize with 1874 as the date of our Lord's second presence, assuring us of the fact with mathematical precision, we find ourselves overwhelmed with evidence of another character; for certain peculiar signs, foretold by the Lord and the apostles and prophets, which were to precede his coming, are now clearly recognized as actually fulfilled. We see that the promised Elias has indeed come; that his teachings have been rejected, just as predicted; and that therefore the great time of trouble must follow. The predicted Man of Sin, the Antichrist, has also made his appearance, and accomplished his long and terrible reign; and at the exact "time appointed" (1799) his dominion was taken away. The cleansing of the sanctuary was also accomplished as predicted, and at a time sufficiently in advance of 1874 to make ready "a people prepared for the Lord"--a people in devout expectancy of his coming--just as a similar work prior to the first advent made ready a people to receive him

then.

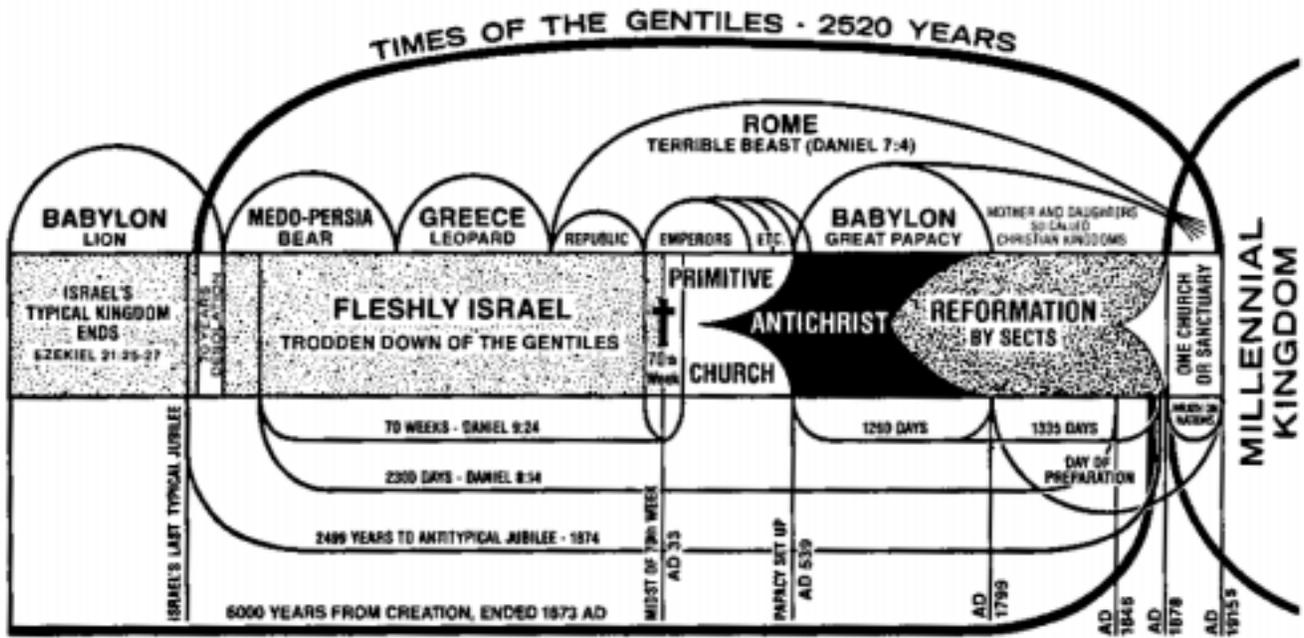
We find that the date 1874 is also in harmony with the prophecy of *Daniel (12:1)*, which fixes the advent of "Michael" in the "Time of the End"--that is, somewhere between 1799 and 1914--and as the cause and precursor of the great time of trouble. When seventy-five years of this "Day of Preparation" had developed the proper conditions for

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the beginning of his great work, then the Master stepped upon the scene--quietly, "without outward show"--"in like manner" as he went away. And the remaining forty years of this "Day of Preparation," sixteen of which are already in the past, will accomplish the setting up or establishment of his Kingdom in power and great glory.

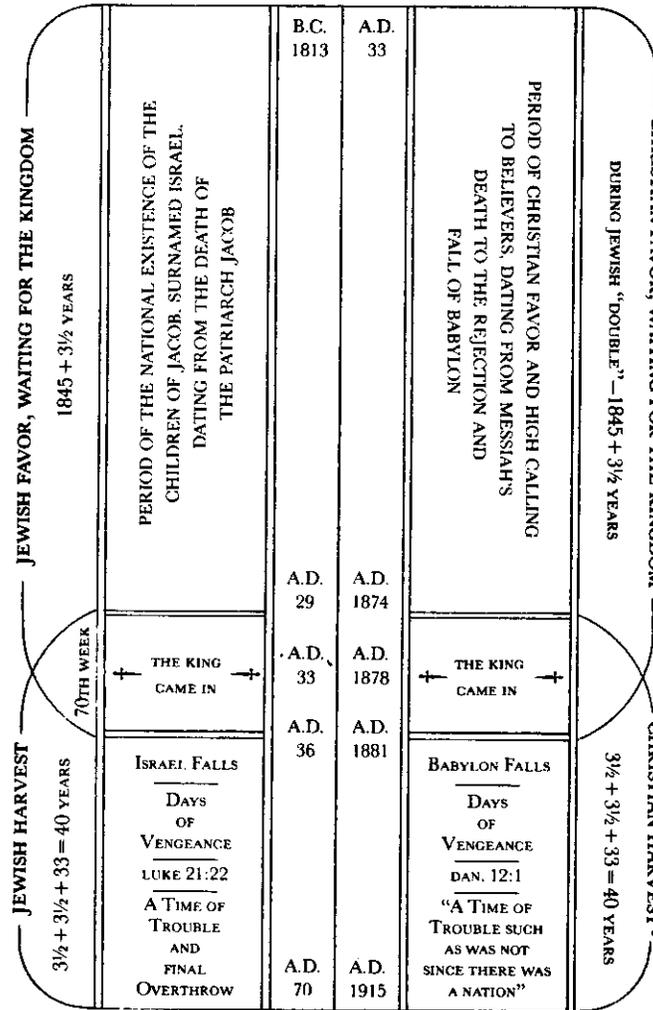
The **focus** of time prophecy upon the harvest and matters connected with the Lord's presence and the establishment of the Kingdom, will be impressed upon the mind by a careful study of the accompanying diagrams, one of which shows the parallels or correspondencies between the Gospel age and its type, the Jewish age, and how the various prominent features in this harvest are marked by the great prophecies, while the other concisely shows the history of the world as related to that of God's typical and real churches (Jewish and Gospel), and points out the prophetic measures relating to them.

Thus all the rays of prophecy converge upon this "Time of the End," the focal point of which is the "Harvest"--the time of our Lord's presence and the establishment of his long promised Kingdom. And when we consider the great importance of these events, the stupendous dispensational changes which they introduce, and the amount and character of the prophetic testimony which marks them; and when we see how carefully we have been instructed as to the manner of his manifestation, so that no stumbling block to our faith should stand in the way of our recognition of his presence, our hearts rejoice with joy unspeakable. Fully tenfold greater testimony is now given to the fact of his second presence than was granted to the early disciples at the first advent, though that was quite sufficient then for the "Israelite indeed," who waited for the consolation of Israel.



THE SCROLL OF CHURCH HISTORY as Related to National History and Prophecy

"BOTH THE HOUSES OF ISRAEL"
 —TIME PARALLELS—



⁴Ibid.

For nearly two thousand years, the suffering, persecuted, self-sacrificing, consecrated ones have anxiously waited for the Master's coming. Faithful Pauls, ardent Peters, loving Johns, devoted Stephens, gentle Marys and tender and generous Marthas, a long line of brave confessors of the truth at the risk of torture and death, and suffering martyrs, and some of the faithful fathers and mothers and brothers and sisters in Israel who humbly walked with God in less stormy times, neither ashamed nor afraid to confess Christ and to bear his reproach, nor to be the companions of those who were reproached for his truth's sake (*Heb. 10:33*)--these, after fighting the good fight of faith, laid down their armor to await their promised reward at the Master's appearing.

2 Tim. 4:8

And now he has come! The Lord is indeed present! And the time is at hand for the setting up of his Kingdom, and the exaltation and glorification of his faithful bride. The days of waiting for his presence are now in the past, and the blessedness of the waiting ones, long foretold, is ours. To the eye of faith he is now revealed by the prophetic lamp (*2 Pet. 1:19*); and, ere the harvest is fully ended,* faith, and the present joys of faith, will give place to the rapturous joys of the full fruition of our hopes, when those counted worthy will all have been made like him, and will see him **as he is**, face to face.

As shown in the parable illustrating it (*Matt. 25:14-30*), the **first** thing done by the Lord on his return is to call his servants and reckon with them. In reckoning with the servants who had made faithful use of their talents, seeking to know and to do his will, the parable shows that each one, as soon as examined, tested, is caused to "enter into the joys of his Lord," before he receives the dominion promised. Now we see that parable fulfilling, and that before our share in

*The "end" of the harvest will probably include the burning of the tares.

the reign begins. Even before the enemies are conquered, each faithful one is permitted to get a clear view of the coming Kingdom and glory and of the great work of the dawning Millennial day; and this view of the great restitution shortly to be accomplished for all mankind, through the instrumentality of Christ and his glorified Church, is the joy of the Lord in which they are permitted to participate.

While we thus stand, as it were on Pisgah's heights, and view the grand prospect just before us, our hearts rejoice in the Lord's great plan, with an unspeakable joy; and though we realize that the Church is still in the wilderness of her humiliation, and that the hour of her actual triumph has not yet fully come, yet, seeing the indications of its rapid approach, and by faith already discerning the Bridegroom's presence, we lift up our heads and rejoice, knowing that our redemption draweth nigh. Oh, what fulness of blessing and cause for joy and thanksgiving this truth contains! Truly, the Lord hath put a new song into our mouths. It is the grand anthem, the first note of which was sung by the angelic choir, at the birth of the infant Jesus--"Behold, I bring you **good tidings, of GREAT JOY**, which shall be unto **all people**." Thank God, its harmonious strains will ere long fill heaven and earth with eternal melody, as the blessed work of salvation--restitution--which he comes to accomplish progresses toward its glorious culmination.

"Joy to the world! the Lord is come!
 Let earth receive her King!
 Let every heart prepare him room,
 And heaven and nature sing.

"He'll rule the world with truth and grace,
 And make the nations prove
 The strictness of his righteousness,
 And wonders of his love."

STUDY VI

THE WORK OF HARVEST

Character of the Harvest Work--Gathering the Wheat--Bundling and Binding and Burning the Tares--Their Origin and Prolific Growth--Consumed Like the Chaff of the Jewish Harvest--Time Correspondencies Noted--The Casting off, Gradual Fall and Final Destruction of Babylon--The Sealing of the Servants of God Before the Plagues Come upon Babylon--Judgment or Trial, Both as Systems and Individually --The Test of the Jewish System Typical--The Testing and Sifting of the Wheat--The Wise, Separated from the Foolish Virgins, Go in to the Feast--"And the Door was Shut"--A Further Inspection, and the Casting Out of Some--Why? and How?--The Close of the "High Calling"--The Time is Short--"Let no Man Take Thy Crown"--Eleventh Hour Servants and Overcomers.

"HARVEST" is a term which gives a general idea as to what work should be expected to transpire between the dates 1874 and 1914. It is a time of reaping rather than of sowing, a time of testing, of reckoning, of settlement and of rewarding. The harvest of the Jewish age being a type of the harvest of this age, observation and comparison of the various features of that harvest afford very clear ideas concerning the work to be accomplished in the present harvest.

In that harvest, our Lord's special teachings were such as to gather the wheat, who were such already, and to separate the chaff of the Jewish nation from the wheat. And his doctrines became also the seeds for the new dispensation, which opened (shortly after the nation of Israel was cast off) at Pentecost.

Our Lord's words to his disciples as he sent them forth, during his ministry to that church-nation, should be carefully

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remembered, as giving proof that their special work then was reaping, and not sowing. He said to them, "Lift up your eyes and look on the fields; for they are white already to harvest: and he that **reapeth** receiveth wages, and gathereth fruit unto life eternal." (*John 4:35,36*) As the chief reaper in that harvest (as he also is in this one), the Lord said to the under-reapers, "I sent you to reap that whereon

ye bestowed no labor: other men [the patriarchs and prophets and other holy men of old] labored, and ye are entered into their labors"--to reap the fruits of those centuries of effort, and to test that people by the message, "The Kingdom of heaven is at hand," and the King is present--"Behold, thy King cometh unto thee." *Matt. 10:7; John 12:15; Zech. 9:9*

In the Jewish harvest, the Lord, rather than to make goats into sheep, sought the blinded and scattered sheep of Israel, calling for all who **already were his sheep**, that they might hear his voice and follow him. These observations of the type furnish an intimation of the character of the work due in the present harvest or reaping time. Another and a larger sowing, under the more favorable conditions of the Millennial age and Kingdom, will soon be commenced: indeed, the seeds of truth concerning restitution, etc., which will produce that coming crop, are even now being dropped here and there into longing, truth-hungry hearts. But this is only an incidental work now; for, like its Jewish type, the present harvest is a time for reaping the professed church (so-called Christendom), that the true saints gathered out of it may be exalted and associated with their Lord, not only to preach the truth, but also to put into operation the great work of restitution for the world.

In this harvest, wheat and tares are to be separated; yet both of these classes, previous to the separation, compose the nominal church. The wheat are the true children of the

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Kingdom, the truly consecrated, the heirs, while the tares are nominally, but not really, Christ's Church or prospective bride. The tares are the class mentioned by our Lord, who call him Lord, but who do not obey him. (*Luke 6:46*) In outward appearance, the two classes are often so much alike as to require close scrutiny to distinguish between them. "The field is the world," in the parable, and the wheat and tares together (the tares more numerous) constitute what is sometimes called "The Christian World," and "Christendom." By attending religious services occasionally or regularly, by calling themselves Christians, by following certain rites and ceremonies, and by being identified more or less directly with some religious system, the tares look like, and sometimes pass for, God's heart-consecrated children. In so-called "Christian lands," all except professed Infidels and Jews are thus counted Christians; and their numbers (including the few fully consecrated

ones--the saints) are estimated at about one hundred and eighty millions of Greek and Roman Catholics, and about one hundred and twenty millions of Protestants.

During the Gospel age, our Lord's instructions have been not to attempt a separation of the true from the imitation children of the Kingdom; because to accomplish a complete separation would occasion the general turning of the world (the field) upside down--a general unsettlement of the wheat, as well as of the tares. He therefore said, "Let both grow together until the harvest." But he added, "In the time of harvest I will say unto the reapers [angels, messengers], Gather ye together first the tares and bind them in bundles to burn them, but gather the wheat into my barn." (*Matt. 13:30*) Hence, in the time of harvest we must expect a general separating work, hitherto prohibited. While those symbolized by the wheat are ever encouraged to stand fast in the liberty wherewith Christ made them free, and to

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avoid entangling alliances with open transgressors and with wolves in sheep's clothing, yet they were not to attempt to draw the line between the **fully consecrated** class (the wheat, the saints), and the tares who **profess** Christ's name and doctrines, and who to some extent allow these doctrines to influence their outward conduct, but whose heart desires are far from the Lord and his service. This judging of hearts, motives, etc., which is beyond our power, and which the Lord commanded us to entirely avoid, is the very thing which the various sects have all along endeavored to accomplish; attempting to separate, to test the wheat, and to keep out as tares or heretics, by rigorous creeds of human manufacture, all professors of Christianity whose faith did not exactly fit their various false measurements. Yet how unsuccessful all these sects have been! They have set up false, unscriptural standards and doctrines, which have really developed many tares and choked and separated the wheat; for instance, the doctrine of the everlasting torment of all not members of the Church. Though now becoming greatly modified, under the increasing light of our day, what a multitude of tares this error has produced, and how it has choked and blinded and hindered the wheat from a proper recognition of God's character and plan. Today we see what a mistake the various sects have made in not following the Lord's counsel, to let wheat and tares, saints and professors, **grow together**, without attempting a separation. Honest men in every sect will admit that in their sects are

many tares, professors not saints, and that outside their sectarian bars are many saints. Thus, no sect today either can or does claim to be **all** wheat, and **free** from tares. Much less would any earthly organization (except Christadelphians and Mormons) be bold enough to claim that it contained **all of the wheat**. Hence, they are without any excuse for their organizations, theological fences, etc. They do not separate

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wheat from tares, nor can anything completely and thoroughly accomplish this separation of hearts except the method which the Lord has ordained shall be put into execution in the time of harvest. This shows the necessity for knowing when the time is at hand and the harvest work of separating is due to begin. And our Lord, true to his promise, has not left us in darkness, but is giving the information now due, to all whose hearts are ready for it. "Ye, brethren, are not in darkness [nor sleep] that that day should overtake you as a thief." *1 Thess. 5:4*

The truth now due is the sickle in this harvest, just as a similar sickle was used in the Jewish harvest. The reapers, the angels* or messengers, now, are the Lord's followers, just as a similar class were the reapers in the Jewish harvest. And though others, throughout the age, were told not to attempt the separation of the wheat from the tares, yet those now ready, worthy and obedient will be shown the Lord's plan and arrangement so clearly that they will recognize his voice **in the time of harvest**, saying, "Thrust in the sickle" of present truth, and "gather my saints together unto me, those that have made a covenant with me by sacrifice." **"They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." *Psa. 50:5; Mal. 3:17***

Not only is this the time for the gathering of the saints by the truth (into oneness with their Lord and each other, and out of fellowship with mere professors, tares), but it is also a time for cleaning up the field by consuming the tares, stubble, weeds, etc., preparatory to the new sowing. In one sense the "wheat" is gathered out from among the tares--because of the greater abundance of tares--as when the Lord says, "Come out of her, my people." Yet, in another sense, the separation is properly represented by the tares

*The word "angel" signifies **messenger**.

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being gathered from the wheat. Really, the wheat has the place by right; it is a wheat-field, not a tare-field (the world of mankind being counted the ground out of which the wheat and also the tares grow or develop); so it is the tares that are out of place and need to be removed. The Lord started the wheat-field, and the wheat represents the children of the Kingdom. (*Matt. 13:38*) And since the field or world is to be given to these, and already belongs to them by promise, the parable shows that really it is the tares that are gathered out and burned, leaving the field, and all in it, to the wheat. The tares are returned to the ground (world) whence they came, and the first-fruits of the wheat are to be gathered into the garner, so that the earth may bring forth another crop.

The wheat was not to be bundled: the grains were originally planted separate and independent, to associate only as one kind, under similar conditions. But the parable declares that one of the effects of the harvest will be to gather and bind the tares in bundles before the "burning" or "time of trouble." And this work is in progress all around us. Never was there a time like it for Labor Unions, Capitalistic Trusts and protective associations of every sort.

The civilized world is the "field" of the parable. In it, during the Reformation, the winds of doctrinal strife, from one quarter and another, threw wheat and tares together into great batches (denominations), inclining some in one direction (doctrinally), and some in another. This huddled wheat and tares closely together, and took away much of the individuality of all. The doctrinal storms are long past, but the **divisions** continue from force of habit, and only here and there has a head of wheat attempted to lift itself to uprightness from the weight of the mass.

But with the harvest time comes the release of the wheat from the weight and hindrance of the tares. The sickle of

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truth prepares this class for the freedom wherewith Christ originally made all free, though the same sickle has an opposite influence upon the tares. The spirit of the tares is toward sectarian greatness and show, rather than toward **individual** obedience and allegiance to God. Hence, present truths, the tendency of which they at once discover to be to condemn all sectarianism, and to test each individual, they reject and strongly oppose. And, though disposed to unite

with each other, all the sects unite in opposing the disintegrating tendencies of present truth, to such an extent as to draw the cords slowly, cautiously, yet tightly upon all **individual** thought and study on religious subjects, lest their organizations should fall to pieces and, all the wheat escaping, leave nothing but tares.

Each of the tare class seems aware that, if examined individually, he would have no claim to the Kingdom promised to the close followers of the Lamb. The tares would prefer to have the various sects judged as so many corporations, and in comparison one with another, hoping thus to glide into the Kingdom glory on the merits of the wheat with whom they are associated. But this they cannot do: the test of worthiness for the Kingdom honors will be an individual one--of individual fidelity to God and his truth--and not a trial of sects, to see which of them is the true one. And each sect seems to realize, in the greater light of today, which is scattering the mists of bigotry and superstition, that other sects have as good (and as little) right as itself to claim to be the one and only true church. Forced to admit this, they seek to bind all by the impression that it is essential to salvation to be joined to some one of their sects--it matters little to which one. Thus they combine the idea of individual responsibility with sectarian bondage.

As an illustration of a popular cord recently drawn tightly by sectarianism upon its votaries, we cite the seemingly

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harmless, and, to many, seemingly advantageous, International Sunday School Lessons. These lend the impression of unsectarian cooperation in Bible study, among all Christians. They thus **appear** to be taking a grand step away from, and in advance of, the old methods of studying with sectarian catechisms. These uniform lessons have the appearance of being an abandonment of sectarianism and a coming together of all Christians to study the Bible in its own light--a thing which all recognize to be the only proper course, but which all sectarians refuse to do actually; for, be it noticed, these International S. S. Lessons only **appear** to be unsectarian: they only **appear** to grant liberty in Bible study. Really, each denomination prepares its own comments on the scriptures contained in the lessons. And the committee which selects these lessons, aiming for the outward appearance of harmony and union, selects such passages of scripture as there is little difference of opinion upon. The passages and doctrines upon which they disagree,

the very ones which need most to be discussed, in order that the truths and errors of each sect may be manifested, that a real union might be arrived at upon the basis of "one Lord, one faith and one baptism"--these are ignored in the lessons, but still firmly held as before by each sect.

The effect of these and other similar "union" methods is to make Protestantism more imposing in appearance, and to say to the people in fact, if not in words: You **must** join one of these sects, or you are not a child of God at all. Really, it is not a union as one church, but a combination of separate and distinct organizations, each as anxious as ever to retain its own organization as a sect or bundle, but each willing to combine with others to make a larger and more imposing appearance before the world. It is like the piling of sheaves together in a shock. Each sheaf retains its own bondage or organization, and becomes bound yet more

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tightly by being wedged and fastened in with other bundles, in a large and imposing stack.

The International Lesson system, in connection with modern methods of "running" Sunday Schools, greatly aids sectarianism, and hinders real growth in the knowledge of the truth, in yet another way. So general a lesson is presented in connection with the "exercises" of the school, that there is scarcely time to consider the guarded, printed questions, with prepared answers; and no time is left for the truth-hungry Bible student, or the occasional earnest teacher, to bring out other questions of greater importance, containing food for thought and profitable discussion. Formerly, Bible classes met to study such portions of the Bible as they chose, and were hindered from obtaining truth by the bondage of their own prejudice and superstition only, and the earnest, truth-hungry ones were always able to make some progress. But now, when increasing light is illuminating every subject and dispelling the fogs of superstition and prejudice, it is hindered from shining upon the Bible class student by the very International Lessons which claim to aid him. His time for Bible study is skillfully directed, so that he may get no new ideas, but be so continually occupied in the use of the "milk of the word" (greatly diluted with the traditions of men), as to take away all appetite for the "strong meat" of more advanced truth. (*Heb. 5:14*) In such classes, all time and opportunity for tasting and learning to appreciate "meat" is sacrificed, in obedience to the words, "We must stick to our lesson; for the

hour will soon expire." Well has the prophet, as well as the apostle, declared that, to appreciate the great doctrines of God, so essential to our growth in grace and in the knowledge and love of God, we must leave the first principles and go on unto perfection--"weaned from the milk, and drawn from the breasts." *Heb. 6:1; Isa. 28:9*

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While Sunday School methods have recently been considerably improved, they still leave much to be desired.

They contain some of the best of the Lord's people--who, anxious to serve the Master, are more or less bewildered by the show of numbers and appearance of "**work** for the Lord." Some good is accomplished, we admit, but it has its offsets. The earnest are hindered from personal duty and progress, in the doing of that which God committed to the parents, the neglect of which is an injury to the parents as well as to the children. The immature find the brief session and "exercises" more agreeable than Bible study. They are led to feel that they have performed a **duty**; and the **sacrifice** of the few moments is repaid by the social gossip and interchange which it affords. The little ones, too, like the "exercises," the singing, story-books, picnics, treats and general entertainment, best; and they and their mothers feel well repaid for the labor of dressing, by the opportunity thus afforded for showing their fine clothing. And the parental responsibility of religious home-training is very largely resigned in favor of the sham and machinery of the Sunday School. The Sunday School has been well named the nursery of the church and the little ones thus brought up in the nurture and admonition of the worldly spirit are the young shoots of that abundant crop of tares with which great Babylon is completely overrun.

Wherever, here and there, an adult Bible class does exist, and the teacher is candid and independent enough to leave the prescribed lesson, and follow up more important topics, giving liberty for the truth to be brought forward, whether favorable or unfavorable to the creed of the sect, he is marked by the worldly-wise pastor or superintendent as an unsafe teacher. Such teachers are indeed dangerous to sectarianism, and are very soon without classes. Such teachers, and the truths they would admit to candid investigation,

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would soon cut the cords and scatter the sectarian bundles, and hence are not long wanted. Others are therefore preferred, who can hold the thoughts of their classes, divert them from "strong meat," and keep them unweaned babes, too weak to stand alone, and bound to the systems which they learn to love, and believe they would die without. The true teacher's place, and the true Bible student's place, is outside of all human bondage, free to examine and feed upon all portions of the good Word of God, and untrammelled to follow the Lamb whithersoever he leads. *John 8:36*;

Gal. 5:1

While individual liberty **must** outwardly be recognized as never before, we see that really there never was a time when the bands were so thoroughly drawn, to bind all wheat and tares into the many bundles. There never was a time when arrangements were so close, and so restraining of all personal liberties, as now. Every spare hour of a zealous sectarian is filled by some of the many meetings or projects, so that no time for untrammelled thought and Bible study can be had. The principal design of these meetings, entertainments, etc., is sectarian growth and strength; and the effect is the bondage mentioned, so detrimental to the real development of the consecrated children of God, the wheat. These bands are being made stronger, as the prophet intimates. (*Isa. 28:22*) Some wheat and many tares constitute these bundles, from which it daily becomes more difficult to get free.

From what we have seen of the small quantity of truly consecrated wheat, and the great mass of "baptized profession" (as a Methodist bishop has forcibly described the tare class), it is evident that the burning of the tares will be a momentous event. It is a mistake, however, which many make, to suppose that the burning of the tares in a furnace of fire, where there shall be wailing and gnashing of teeth

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(*Matt. 13:42*), refers either to a literal fire, or to trouble beyond the present life. The entire parable belongs to the present age. Not only is this fire a symbol, as well as the wheat and the tares, but it symbolizes the **destruction** of the tares, in the great time of trouble with which this age is to close, and from which the wheat class is promised an escape. (*Mal. 3:17*; *Luke 21:36*) The great furnace of fire symbolizes the "great time of trouble" coming, in the close of this harvest,

upon the unworthy tare class of "Christendom."

Nor does the destruction of the tares imply the destruction, either present or future, of all the **individuals** composing the tare class. It signifies rather a destruction of the false pretensions of this class. Their claim or profession is that they are Christians, whereas they are still children of this world. When burned or destroyed as tares, they will be recognized in their true character--as members of the world, and will no longer imitate Christians, as nominal members of Christ's Church.

Our Lord explains that he sowed the good seed of the Kingdom, the truth, from which springs all the true wheat class, begotten by the **spirit of truth**. Afterward, during the night, the dark ages, Satan sowed tares. Doubtless the tares were sown in the same manner as the wheat. They are the offspring of errors. We have seen how grievously the sanctuary and the host were defiled by the great adversary and his blinded servants, and how the precious vessels (doctrines) were profaned and misapplied by Papacy; and this is but another showing of the same thing. False doctrines begat false aims and ambitions in the Lord's wheat-field, and led many to Satan's service, to sow errors of doctrine and practice which have brought forth tares abundantly.

The field looks beautiful and flourishing to many, as they count by the hundreds of millions. But really the proportion of wheat is very small, and it had been far better for the

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wheat, which has been choked and greatly hindered from development by the tares, if the worldly-spirited tares had not been in the Church, but in their own place in the world, leaving the consecrated "little flock," the only representatives of Christ's spirit and doctrine, in the field. Then the difference between the Church and the world would be very marked, and her growth, though **apparently** less rapid, would have been healthy. The great seeming success manifested by numbers and wealth and social standing, in which many glory so much, is really a great injury, and in no sense a blessing, either to the Church or to the world.

As we examine this subject, we find that many of these tares are little to blame for their false position as imitation wheat. Nor do many of them know that the tares are not the real Church; for they regard the little flock of consecrated wheat as extremists and fanatics. And, when compared with the tare multitude, the Lord and the apostles and all the wheat certainly do appear to be extremists and fanatics,

if the majority, the tares, be in the right.

The tares have been so thoroughly and so often assured that they are Christians--that all are Christians except Jews, infidels and heathens--that they could scarcely be expected to know to the contrary. False doctrines assure them that there are but two classes, and that all who escape everlasting torment are to be joint-heirs with Christ. Every funeral discourse, except in the case of the miserably degraded and the openly wicked and immoral, assures the friends of the peace and joy and heavenly glory of the deceased; and, to prove it, passages of scripture are quoted, which, from the context, should be seen to apply only to the fully consecrated, the saints.

Naturally inclined to reprove themselves, to conscientiously deny that they are saints, and to disclaim the rich promises of the Scriptures to such, they are persuaded

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to claim them, by their no better informed fellow-tares, both in pulpits and pews. They conscientiously feel--indeed they are certain--that they have done nothing which would justly merit everlasting torture; and their faith in the false doctrines of "Christendom" leads them to hope, and to claim, that they and all moral people are members of the Church to which all the rich promises belong. Thus they are tares by force of false doctrines, and not only occupy a false position themselves, but misrepresent the truly high standard of saintship. Under the delusion of the error, they feel a sense of security and satisfaction; for, measuring themselves and their lives with those of the majority in the nominal church, and with their deceased friends to whose funeral eulogies they have listened, they find themselves at least average--and even more consistent than many of loud profession. Yet they are conscious that they have never made any real consecration of heart and life, time and means, talents and opportunities, to God and his service.

But **as** the "chaff" class of the Jewish nation was consumed in the close of that harvest (*Luke 3:17*), **so** this "tare" class will be consumed in this harvest. As the chaff ceased from all pretention to divine favor as the triumphing Kingdom of God, before that harvest closed in the great **fire** of religious and political contention, which consumed that system, so it shall be with the tare class of so-called "Christendom." They will be consumed; they will **cease to be** tares; they will cease to deceive either themselves or others; they will cease to apply to themselves the exceeding great and

precious promises which belong only to the overcoming saints; and, when their various so-called Christian kingdoms, and their various religious organizations, rent by discords induced by the increasing light of truth, will be **consumed** in the fire already kindled, "the fire of God's zeal" (the great time of trouble with which this age will end--

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Zeph. 3:8), they will cease to claim for their worldly systems the name "Christendom."

After telling of the burning of the tares, the parable further declares, "**Then** shall the righteous [the wheat] shine forth as the sun in the Kingdom of their Father." [What better testimony than this could we have, that the true Church is not yet set up in power, as God's Kingdom, and that it will not be thus exalted until this harvest is ended?] Then shall this sun of righteousness (of which Christ Jesus will always be the central glory) arise with healing in his beams, to bless, restore, purify and disinfect from sin and error the whole world of mankind; the incorrigible being destroyed in the second death.

Let the fact be remembered that, in the typical Jewish harvest, Israelites indeed, as well as imitation Israelites, constituted the Jewish or Fleshly House of Israel; that only the **true** Israelites were selected and gathered into the gospel garner, and honored with the truths belonging to the Gospel age; and that all others of that nation ("chaff") were not physically destroyed (though of course many lives were lost in their trouble), but were cut off from all Kingdom favors in which previously they trusted and boasted. Then trace the parallel and counterpart of this, in the treatment of the "tares" in the present burning time.

Not only has the Lord shown us what to expect in this "harvest," and our share in it, both in being separated ourselves and, as "reapers," in using the sickle of truth to assist others to liberty in Christ and separation from false human systems and bondages, but in order to render us doubly sure that we are right, and that the separating time of the harvest has arrived, he provided us proofs of the very year the harvest work began, its length, and when it will close. These, already examined, show that the close of 1874 marked the beginning, as the close of 1914 will mark the

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end, of this 40 years of harvest; while all the minutiae of the order and work of this harvest were portrayed in that of the Jewish age, its type. Some of the marked time-features of that typical harvest we will now examine, and note the lessons which they teach, which are applicable now, and which our Lord evidently designed for this purpose, so that we might not be in either doubt or uncertainty, but might know of his plan, and be able to act accordingly, with strength, as cooperators with him in carrying out his revealed will.

All the time-features connected with the Jewish harvest (though they sometimes indirectly related to the faithful), had their direct bearing upon the great nominal mass, and marked periods of its trial, rejection, overthrow and destruction as a system or church-nation. Thus the Lord, as the Bridegroom and reaper, came (A.D. 29) not to the **true** Israelites only, but to the entire mass. (*John 1:11*) The progress of the harvest work there disclosed the fact that the grains of ripe wheat fit for the garner (the Gospel dispensation) were few, and that the great mass was wheat merely in appearance--in reality only "chaff," devoid of the real wheat principle within. When, three and a half years later (A.D. 33), our Lord assumed the office of King, and permitted (what before he had refused--*John 6:15*) that the people should mount him upon an ass and hail him King, it marked a point in this antitypical, Gospel harvest more important far than that of the type. The parallel to this, as we have seen, points to 1874 as the time of our Lord's second presence as Bridegroom and Reaper, and to April 1878 as the time when he began to exercise his office of King of kings and Lord of lords in very deed--this time a spiritual King, present with all power, though invisible to men.

The doings of our Lord, while there for a few hours typically

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acting as King of Israel, are deeply significant to us, as unquestionably indicating, and shadowing forth, what must be expected here. What men **saw** him do at that time, such as riding on an ass into Jerusalem as king, and scourging the money-changers out of the temple, we recognize as typical--as done **here** on a larger scale, though the King, and the scourge of cords, and the proclamation of kingly authority, are now manifested in a very different way, and to the eye of faith only. But the Jewish type serves to call attention

to this fulfilment, which otherwise we would not be able to appreciate. The first work of the typical King was to reject the entire church-nation of Israel as unworthy to be his Kingdom, or longer to be treated as his special heritage. This was expressed thus: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. **Behold, your house is left unto you desolate!**"

Matt. 23:37-39

This, when applied to the present harvest, teaches that as in A.D. 33 typical Israel, after being recognized as God's people for 1845 years by favors, chastisements, etc., was cast off, rejected by the King, because found unworthy, after a trial and inspection of three and a half years, so in the present harvest, after a similar three and a half years of inspection, and at the close of a similar period of 1845 years of favor and chastisement, nominal Christendom would be rejected by the King as unworthy longer to receive any favors from him, or to be recognized in any manner by him.

But, as the rejection of nominal Fleshly Israel did not imply the rejection, individually, of any "Israelite indeed," in whom was no guile, but rather a still greater favor to such (who were set free from the "blind guides," and taught more directly and perfectly through new spiritual channels --the apostles), so here we must expect the same. The

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spiritual favors, formerly bestowed upon the nominal mass, belong henceforth only to the faithful and obedient.

Henceforth the light, as it becomes due, and "the meat in due season for the household of faith," must be expected, not through former channels, in any degree, but through faithful individuals outside of the fallen, rejected systems.

During his ministry, and up to the time when, as King, he cast off the Jewish system, our Lord recognized the scribes and Pharisees as the legitimate instructors of the people, even though he often upbraided them as hypocrites who deceived the people. This is evident from the Lord's words (***Matt. 23:2***)--"The scribes and the Pharisees sit in Moses' seat; whatsoever therefore they bid you do, that observe and do." So, likewise, for a time the great religious rulers of nominal Christendom in Synods, Conferences, Councils, etc., measurably sat in Christ's seat as instructors of the people, as the Jewish Sanhedrin once occupied Moses' seat. But as, after A.D. 33, the scribes and Pharisees

were no longer recognized by the Lord in any sense, and the true Israelites were no longer instructed by these, but by God himself, through other, humbler, untitled and more worthy instruments, who were raised up among the people and specially taught of God, so we must expect and do find it here, in this parallel harvest.

The taking of the kingly office by our Lord in A.D. 33, and his first official act in rejecting the national church of fleshly Israel, taken in connection with all the striking parallels of the two ages, indicate very clearly that at the parallel point of time in the present harvest, i.e., 1878, mystic Babylon, otherwise called Christendom, the antitype of Judaism, was cut off; and there went forth the message, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." *Rev. 18:2*

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The fall, plagues, destruction, etc., foretold to come upon mystic Babylon, were foreshadowed in the great trouble and national destruction which came upon fleshly Israel, and which ended with the complete overthrow of that nation in A.D. 70. And the period of falling also corresponds; for from the time our Lord said, "Your house is left unto you desolate," A.D. 33, to A.D. 70 was 36 1/2 years; and so from A.D. 1878 to the end of A.D. 1914 is 36 1/2 years. And, with the end of A.D. 1914, what God calls Babylon, and what men call Christendom, will have passed away, as already shown from prophecy.

Judaism was a divinely appointed type of the Millennial Kingdom of Christ which will control and regulate all matters; hence Judaism was properly a union of church and state--of religious and civil government. But, as we have already shown, the Gospel Church was in no sense to be associated in, or to have anything to do with, the government of the world, until her Lord, the King of kings, comes, assumes control, and exalts her as his bride to share in that reign of righteousness. Neglecting the Lord's words, and following human wisdom, theories and plans, the great system called Christendom, embracing all governments and creeds **professing** to be Christ's (but a miserable counterfeit of the true Kingdom of Christ), was organized before the time, without the Lord, and of wholly unfit elements. The fall of Babylon as an unfit church-state system, and the gathering out of the worthy wheat, therefore, can be and is well illustrated by the fall of Judaism.

The name Babylon originally signified **God's gateway**; but afterward, in derision, it came to mean **mixture** or **confusion**.

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In the book of Revelation this name is applied specifically to the church nominal, which, from being the gate-way to glory, became a gate-way to error and confusion, a miserable mixture composed chiefly of tares, hypocrites--a confused mass of worldly profession in which the Lord's jewels are buried, and their true beauty and luster hidden. In symbolic prophecy, the term Babylon is applied at times only to the Church of Rome, called "Babylon the Great, the Mother of Harlots." The name could apply only to her for centuries, so long as she was the only mixed system and would tolerate no others; but other ecclesiastical systems, not so great as the "mother," nor yet so wicked, nor so radically wrong, sprang up out of her, through various attempted though imperfect reforms. Errors, tares and worldliness in these also largely predominating, the name Babylon is used as a general or family name for all the nominal Christian systems, and now includes not only the Church of Rome, but all Protestant sects as well; for, since Papacy is designated the mother system, we must regard the various Protestant systems which descended from her as the daughters--a fact very generally admitted by Protestants, and sometimes with pride.

Previous to the harvest time, many of God's people in Great Babylon discovered her real predominant character to be grossly antichristian (notably the Waldenses, the Huguenots and the reformers of the sixteenth century); and, calling attention to the fact, they separated from the mother system and led others with them, many of whom were tares, as the prophet had predicted, saying, "Many shall cleave to them with flatteries." (*Dan. 11:34*) Here were the separatings of the politico-doctrinal storms before the harvest time. Among these the tares, still predominating, formed other, though less objectionable, Babylonish systems.

Thus the wheat, though from time to time endeavoring

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to free themselves from the incubus of the tares (and especially from the grosser errors which fostered and produced the tares), and though blessed by these efforts, were still under their influence, still mixed with large predominance of

the tare element. But for the wheat's sake God's favor extended even to these mixed bunches or Babylonish systems; and not until God's time for effecting a complete and final separation--in the time of harvest, 1878--were those systems completely and forever cast off from all favor, and sentenced to swift destruction, and all of God's people explicitly and imperatively called out of them. In the very beginning of the age, God's people were warned against the deceptions of Antichrist, and taught to keep separate from it; and yet, for their trial and testing, they were permitted to be in a measure deceived by it and more or less mixed up with it. Every awakening to a realization of unchristian principles, doctrines and doings, which led to reform measures, tested and proved the wheat class, and helped to purify them more and more from the pollutions of Antichrist. But this last testing and positive call, coupled with the utter rejection of those systems, no longer to receive divine favor (as they had formerly received it, for the sake of the wheat in them), is to effect the final separation of the wheat class from all antichristian systems and principles. What truths those systems formerly held are now fast being swept away from them, being displaced by theories of men, subversive of every element of divine truth; and vital godliness and piety are being rapidly displaced by the love of pleasure and the spirit of the world.

With the declaration that Babylon is fallen comes also the command to all of God's people still in her, to come out--"And I heard another voice from heaven, saying, Come out of her, **my people**, that ye be not partakers of her sins, and that ye receive not of her plagues." (*Rev. 18:4*) The expression, "Babylon is fallen: Come out of her, my

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people," clearly marks two thoughts which should be distinctly remembered. It indicates that at one time Babylon was not fallen from divine favor; that for a time she retained a measure of favor, notwithstanding her mixed character; that, however large the proportion of error which she held, and however little of the spirit of Christ which she manifested, she was not entirely cast off from God's favor until the harvest time of separation. It indicates that at some time a sudden and utter rejection is to come upon Babylon, when all favor will forever cease, and when judgments will follow--just such a rejection as we have shown was due in 1878. It indicates, also, that at the time of Babylon's rejection many of God's people would be in and associated

with Babylon; for it is after Babylon's rejection, or fall from favor, that these are called to--"Come out of her, my people."

The contrast between the many gradual reform movements of the past four hundred years and this final complete separation should be clearly discerned: they were permitted attempts to **reform** Babylon, while this recognizes her as beyond all hope of reform--"Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken; the nations have drunken of her wine; therefore the nations are mad [intoxicated with her errors]. Babylon is suddenly fallen and broken: wail for her; take balm for her wound, if so be she may be healed. **We would have healed Babylon**, but she is not healed: forsake her, and let us go every one unto his own country [to the true Church, or to the world, as the case may be, according as each is thus proved to be of the wheat or the tares]: for her punishment reacheth unto heaven." *Jer. 51:7-9*. Compare *Rev. 17:4; 14:8; 18:2,3,5,19*.

Unhealed Babylon is now sentenced to destruction: the whole system--a system of systems--is rejected, and all of God's people not in sympathy with her false doctrines and

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practices are now called to separate themselves from her. The prophet gives the reason for this sentence of rejection, and the failure of some to comprehend it, saying:

"The stork in the heavens knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming home; but my people know not the arrangement of the Lord. [They do not recognize that a harvest time of full and complete separation of wheat, from chaff and tares, must come. In this they show less discernment than the migratory fowls.] How can ye say, We are wise, and the Law of the Lord is with us [when you cannot discern the harvest time and the change of dispensations then due]? Truly, behold in vain wrought the pen, in vain the writers [because the word of the Lord by his prophets and apostles is made void, and set aside without attention, and creeds formed in the past "dark ages" are the lightless lanterns of them that walk in darkness]. The wise (?) [learned] men are ashamed; they are disheartened [by the failure of their cherished human schemes] and caught: lo, the word of the Lord have they rejected, and what wisdom have they [now]? [Compare *Isaiah 29:10*.] Therefore will I give their wives [churches] unto others, and their

fields [of labor] to the conquerors; for, from the least even to the greatest, every one [of them] is seeking his own personal advantage--from the prophet [orator] even unto the priest [minister], every one practiceth falsehood. [Compare *Isa. 56:10-12; 28:14-20.*] And they heal the sore of the daughter of my people [nominal Zion--Babylon] very lightly, saying, Peace, peace: when there is no peace [when her whole system is diseased, and needs thorough cleansing with the medicine of God's Word--the truth]. They should have been ashamed of their abominable work; but they neither felt the least shame, nor did they know how to blush: therefore shall **they** [the teachers] fall among them that fall; in the time of their visitation [or inspection--in the "harvest"]

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they shall stumble, saith the Lord. I will surely make an end of them, saith the Lord; there shall be left no grapes on the vine, and no figs on the fig tree, and the leaf shall wither; and the things that I have given them [all divine favors and privileges] shall pass away from them." *Jer. 8:7-13*

The succeeding verse shows that many of the rejected will realize the troubles coming, yet will still be blind to their real cause. They will say, Let us unite ourselves and entrench ourselves in the strong cities [governments], and **keep silence**. They somehow realize that neither reason nor Scripture supports their false doctrines, and that the wisest method is to keep silent, in the shadow of old superstitions and under the protection of so-called Christian governments. They are here represented as saying very truly: "The Lord hath put us to silence, and given us bitter poison-water to drink." The only refreshment they may have is the cup which they have mixed (the poison of bitter error, the "doctrine of devils," mingled with the pure water of life, the truth of God's Word). Shall not such as are of and who love Babylon, and who are therefore unready to obey the command, "Come out of her," be forced to drink the cup of their own mixing? Shall not such be forced to admit the falsity of their doctrines? They surely shall; and they will all be thoroughly nauseated by it. The next verse tells of the disappointment of their expectations, which were that their bitter (poison-water) doctrines would have converted the world and brought about the Millennium. They say, "We looked for peace, but no good came; and for a time of health, and behold trouble!"--The disease of nominal Zion will grow rapidly worse from the time of her visitation and rejection, when the "Israelites indeed," obeying the divine

call, begin to come out of the nominal systems.

Some wonder why the Lord does not institute a still greater reform than any of the past, which have proved so futile and short-lived. They ask, Why does he not pour

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out a blessing upon all the great sects and amalgamate them all into one, or else upon some one and purify it of dross, and draw all others into it? But, we ask, Why not also amalgamate all the kingdoms of earth into one, and purify it?

It should be sufficient for all of God's children to know that such is not what he reveals as his plan. And a little further reflection, from the standpoint of God's Word, shows us the unreasonableness of such a suggestion. Consider the number of the professed church (four hundred millions) and ask yourself, How many of these would themselves claim to be **fully consecrated**, mind and body, to the Lord and the service of **his plan**? Your own observation must lead you to the conclusion that to separate the "wheat" from the "tares," by removing the "tares," would in almost every instance leave but a small handful even in the largest church buildings or cathedrals.

The reason for not attempting to purify the nominal systems is that no amount of cleansing would make the unconsecrated mass of "Christendom" and their organizations, civil and ecclesiastical, suitable to the Lord's work, now to be commenced in the earth. During the past eighteen centuries he has been selecting the truly consecrated, the worthy ones, and now all that remains to be done is to select from among the living those of the same class--and they are but few--as only a few are lacking to complete the foreordained number of members in the body of Christ.

The reason for discarding all human organizations, and not reforming the least objectionable one and calling out of all others into it, now, is shown by our Lord's treatment of the various Jewish sects in the harvest or close of their dispensation; for then, as now, all were rejected, and the "Israelites indeed" were called out of all, into freedom, and taught the will and plan of God by various chosen vessels of God's own selection.

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Illustrating this subject to the Jews, the Lord in two parables explained the wisdom of his course: first, that a patch of new cloth upon a very old garment would only make the weakness of the garment more noticeable, and from the inequality of strength the rent would be made greater; second, that new wine put into old wine-skins, out of which all the stretch and elasticity had gone, would be sure to damage, rather than benefit, for the result would be not only to speedily burst and destroy the old wine-skins, but also to lose the valuable new wine.

Our Lord's new doctrines were the new wine, while the Jewish sects were the old wine-skins. Suppose that our Lord had joined one of those sects and had begun a reform in it: what would have been the result? There can be no doubt that the new truths, if received, would have broken up that sect completely. The power of its organization, built largely upon sectarian pride, and cemented by errors, superstitions and human traditions, would forthwith have been destroyed, and the new doctrines would have been left stranded --hampered, too, by all the old errors and traditions of that sect, and held responsible for its past record by the world in general.

For the same reasons, the Lord here, in the present harvest, in introducing the fuller light of truth, at the dawn of the Millennial age, does not put it as a patch upon any of the old systems, nor as new wine into old skins. First, because none of them are in a fit condition to be patched, or to receive the new doctrines. Second, because the new truths, if received, would soon begin to work, and would develop a power which would burst any sect, no matter how thoroughly organized and bound. If tried, one after another, the result would be the same, and, in the end, the new wine (doctrines) would have none to contain and preserve it.

The proper and best course was the one followed by our Lord at the first advent. He made an entirely new garment out of the new stuff, and put the new wine into new wine-skins; i.e., he called out the Israelites indeed (non-sectarian), and committed to them the truths then due. And so now: he is calling out the truth-hungry from nominal spiritual Israel; and it becomes them to accept the truth in the Lord's own way, and to cooperate with him heartily in his plan, no matter which, or how many, of the old wine-skins are passed by and rejected as unfit to contain it. Rejoice, rather, that you are counted worthy to have this new wine of present truth testified to you, and, as fast as proved, receive it and act upon it gladly.

Those who at the first advent waited to learn the opinion and follow the lead of prominent sectarians, and who inquired, "Have any of the scribes or Pharisees believed on him?" did not receive the truth, because they were followers of men rather than of God; for prominent sectarians then did not accept of Christ's teaching, and the same class always have been, and still are, the blindest leaders of the blind. Instead of accepting the truth and being blessed, they "fall" in the time of trial. The old garment and the old wine-skins are so out of condition as to be totally unfit for further use.

Since it is the Lord who calls his people out of Babylon, we cannot doubt that, whatever may be his agencies for giving the call, all truly his people will hear it; and not only will their obedience be tested by the call, but also their love of Babylon and affinity for her errors will be tested. If they approve her doctrines, methods, etc., so as to be loathe to leave her, they will prove themselves unworthy of present truth, and deserving of her coming plagues. But the words of the call indicate that God's true people in Babylon are

not to be considered as implicated in her sins of worldliness and ignoring of divine truth, **up to the time** they shall learn that Babylon is fallen--cast off. Then, if they continue **in her**, they are esteemed as being **of her**, in the sense of approving her wrong deeds and doctrines, past and present, and shall be counted as **partakers** of her sins, and therefore meriting a share of their punishment, the plagues coming upon her. See *Rev. 18:4*.

How strong the expression, "She is become the habitation of demons, and the hold of every foul spirit, and a cage of every unclean and hateful bird." How true it is, that the most execrable of society seek and wear the garb of Christian profession and ceremonialism, in some of the various quarters (sects) of Babylon. Every impure principle and doctrine, somehow and somewhere, finds representation in her. And she is a "cage" which holds securely not only the Lord's meek and gentle doves, but also many unclean and hateful birds. Of all the defaulters, and deceivers of men and of women, how many are professedly members of Christ's Church! and how many even use their profession as a cloak under which to forward evil schemes! It is well known that a majority of even the most brutal criminals executed die in the Roman Catholic communion.

Babylon has contained both the best and the worst, both the cream and the dregs, of the population of the civilized world. The cream is the small class of truly consecrated ones, sadly mixed up with the great mass of mere professors and the filthy, criminal dregs; but under favorable conditions the cream class will be separated in the present harvest, preparatory to being glorified.

As an illustration of the proportion of the unclean and hateful birds, in and out of Babylon, note the following official report of the condition of society in a quarter of the wheatfield where "Orthodoxy" has for centuries boasted of

the fine quality and purity of its wheat and the fewness of its tares, and where "The Church," so-called, has been associated with the government in making the laws and in ruling the people:

The Status of Society in England and Wales

Parliamentary Report Made in 1873

Population by Religious Professions

Roman Catholics.....	1,500,000
Church of England.....	6,933,935
Dissenters [Protestants other than Episcopalians]	
.....	7,234,158
Infidels.....	7,000,000
Jews.....	57,000

Total Number of Criminals in Jails

Roman Catholics.....	37,300
Church of England.....	96,600
Dissenters.....	10,800
Infidels.....	350
Jews.....	0

	145,050

Criminals to Every 100,000 Population

Roman Catholics.....	2,500
Church of England.....	1,400
Dissenters.....	150
Infidels.....	5
Jews.....	0

Proportion of Criminals

Roman Catholics.....	1 in 40
Church of England.....	1 in 72
Dissenters.....	1 in 666
Infidels.....	1 in 20,000

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The cause of this mixed condition is stated: "Babylon made all the peoples drunk with the wine [spirit, influence] of her fornication"--worldly affiliation. (*Rev. 18:3*) False teachings concerning the character and mission of the Church, and the claim that the time for her exaltation and reign had come (and particularly after the great boom of success which her worldly ambition received in the time of Constantine, when she claimed to be the Kingdom of God **set up** to reign in power and great glory), led many into Babylon, who would never have united with her had she continued in the narrow way of sacrifice. Pride and ambition led to the grasping of worldly power by the early Church. To obtain the power, numbers and worldly influence were necessary. And to obtain the numbers, which, under present conditions, the truth never would have drawn, false doctrines were broached, and finally obtained the ascendancy over all others; and even truths which were still retained were disfigured and distorted. The numbers came, even to hundreds of millions, and the true Church, the wheat, still but a "little flock," was hidden among the millions of tares. Here, as sheep in the midst of devouring wolves, the true embryo Kingdom of God suffered violence, and the violent took it by force; and, like their Lord, in whose footprints they followed, they were despised and rejected of men, men of sorrows and acquainted with grief.

But now, as the Millennial morning dawns, and the doctrinal errors of the dark night past are discovered, and the real gems of truth are lighted up, the effect must be, as designed, to separate completely the wheat from the tares. And, as false doctrines produced the improper development, so the unfolding of truth in the light of harvest will produce the separation. All of the tares and some of the wheat are fearful, however. To them it seems that the dissolution of Babylon would be the overthrow of God's work,

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and the failure of his cause. But not so: the tares never were wheat, and God never proposed to recognize them as such. He merely permitted, "let," them both grow together until the harvest. It is from Babylon's "cage" of unclean birds that God's people are called out, that they may both enjoy the liberty and share the harvest light and work, and prove

themselves out of harmony with her errors of doctrine and practice, and thus escape them and their reward--the plagues coming upon all remaining in her.

These plagues or troubles, foreshadowed in the troubles upon the rejected Jewish house, are pictured in such lurid symbols in the book of Revelation that many students have very exaggerated and wild ideas on this subject, and are therefore unprepared for the realities now closely impending. They often interpret the symbols literally, and hence are unprepared to see them fulfilled as they will be--by religious, social and political disturbances, controversies, upheavals, reactions, revolutions, etc.

But note another item here. Between the time when Babylon is cast off, falls from favor (1878), and the time when the plagues or troubles come upon her, is a brief interval, during which the faithful of the Lord's people are all to be informed on this subject, and gathered out of Babylon. This is clearly shown in the same verse; for with the message, "Babylon is fallen," is coupled the call, "Come out of her, **my people**, that ye...receive not of her [**coming**] plagues." This same interval of time, and the same work to be accomplished in it, are also referred to in symbol, in *Rev. 7:3*. To the messenger of wrath the command is given, "Hurt not the earth, neither the sea, nor the trees, **until we have SEALED** the servants of our God in their foreheads." The forehead sealing indicates that a mental comprehension of the truth will be the mark or seal which will separate and distinguish the servants of God from the servants and votaries

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of Babylon. And this agrees with Daniel's testimony: "The wise [of thy people] shall understand; but none of the wicked [unfaithful to their covenant] shall understand." (*Dan. 12:10*) Thus the classes are to be marked and separated before the plagues come upon rejected, cast off Babylon.

And that this **knowledge** is to be both a sealing and a separating agent is clearly implied in the verse before considered; for the declaration is first made, that "Babylon is fallen," and that certain plagues or punishments are coming upon her, before the Lord's people are expected to obey the command, "Come out," **based upon that knowledge**. Indeed, we know that all must be well "sealed in their foreheads"--intelligently informed--concerning God's plan, before they can rightly appreciate or obey this command.

And is it not apparent that this very work of sealing the

servants of God is now progressing? Are we not being sealed in our foreheads? and that, too, at the very proper time? Are we not being led, step by step, as by the Lord's own hand--by his Word--to an appreciation of truth and affairs in general from his standpoint--reversing our former opinions derived from other sources, on many subjects? Is it not true that the various divisions or sects of Babylon have not been the channels through which this sealing has come to us, but rather that they have been hindrances which prevented its speedier accomplishment? And do we not see the propriety of it, as well as of the Lord's declaration, that a separation of wheat and tares must occur in the harvest? And do we not see it to be his plan, to reveal the facts to his faithful, and then to expect them to show their hearty sympathy with that plan by prompt obedience? What if to obey and come out obliges us to leave behind the praise of men, or a comfortable salary, or a parsonage home, or financial aids in business, or domestic peace, or what not?--

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yet let us not fear. He who says to us "Come!" is the same who said "Come!" to Peter when he walked on the sea. Peter, in obeying, would have sunk, had not the Lord's outstretched arm upheld him; and the same arm supports them well who now, at his command, come out of Babylon. Look not at the boisterous sea of difficulties between, but, looking directly to the Lord, be of good courage.

The command is Come, not Go; because in coming out of bondage to human traditions, and creeds, and systems, and errors, we are **coming directly to our Lord**, to be taught and fed by him, to be strengthened and perfected to do all his pleasure, and to **stand**, and not to **fall** with Babylon.

God's Word reveals the fact that the nominal church, after its fall from his favor and from being his mouthpiece (*Rev. 3:16*), will gradually settle into a condition of unbelief, in which the Bible will eventually be entirely ignored in fact, though retained in name, and in which philosophic speculations of various shades will be the real creeds. From this fall the faithful sealed ones will escape; for they will be "accounted **worthy** to escape all these things that shall come to pass, and to stand"--not fall, in the time of the Lord's presence. (*Luke 21:36*) In fact, many are already thus settling--retaining the forms of worship, and faith in a Creator and in a future life, but viewing these chiefly through their own or other men's philosophies and theories, and ignoring the Bible as an infallible teacher of the divine purposes.

These, while retaining the Bible, disbelieve its narratives, especially that of Eden and the fall. Retaining the name of Jesus, and calling him the Christ and the Savior, they regard him merely as an excellent though not infallible exemplar, and reject entirely his ransom-sacrifice--his cross. Claiming the Fatherhood of God to extend to sinners, they repudiate both the curse and the Mediator.

It has not been generally observed that at the first advent

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our Lord's ministry of three and a half years, up to the casting off of the Jewish nation (their church and nation being one), was a trial or testing of that polity or system **as a whole**, rather than of its **individual** members. Its clerical class--Priests, Scribes and Pharisees--represented that system as a whole. They themselves claimed thus to represent Judaism (*John 7:48,49*), and the people so regarded them; hence the force of the inquiry, Have any of the rulers or Pharisees believed on him? And our Lord so recognized them: he rarely rebuked **the people** for failure to receive him, but repeatedly held responsible the "blind leaders," who would neither enter into the Kingdom themselves, nor permit the people, who otherwise would have received Jesus as Messiah and King, to do so.

Our Lord's constant effort was to avoid publicity--to prevent his miracles and teachings from inciting **the people**, lest they should take him by force, and make him king (*John 6:15*); and yet he constantly brought these testimonies or evidences of his authority and Messiahship to the notice of the Jewish clergy, up to the time when, their trial as a church-nation being ended, their house or system was cast off, "left desolate." Then, by his direction and under the apostles' teachings, all efforts were directed to the people individually; and the cast off church-organization and its officers, as such, were wholly ignored.

In evidence that during his ministry, and until their system was rejected, the teachers and priests represented it, note the Lord's course with the cleansed leper, as recorded in *Matt. 8:4*. Jesus said to him, "**See thou tell no man**; but go thy way, show thyself **to the priest** and offer the gift that Moses commanded, **for a testimony unto THEM.**" The evidence or testimony was to be hidden from the people for a time, but to be promptly given to **their "rulers,"** who represented the Jewish church in the trial then in progress.

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We should notice particularly the object and results of the trial of the Jewish church as a system, because of their typical bearing upon the present trial of the Gospel Church, as well as their relationship toward the entire plan of God. They professed, in harmony with God's promises, to be the people **ready** for the coming Messiah, the people whom he would organize, empower, direct and use as his "**own people**," in blessing all the other nations of the earth, by bringing all to a full knowledge of God and to opportunities of harmony with his righteous laws. God, though by his foreknowledge aware that Fleshly Israel would be unfit for the chief place in this great work, nevertheless gave them every opportunity and advantage the same as though he were ignorant of the results. Meanwhile he disclosed his foreknowledge in prophetic statements which they could not comprehend, lest **we** should suppose that he had experimented, and failed, in his dealings with the Jewish people.

So long as Israel as a church-nation claimed to be ready, waiting and anxious to carry out their part of the program, it was but just that they should be **tested**, before God's further plan should go into effect. That further plan was, that when the natural seed of Abraham should, by their testing, be proved unfit for the chief honor promised and sought, then an election or selection should be made, during the Gospel age, of individuals worthy of the high honor of being the promised seed of Abraham, and joint-heirs with Messiah in the promised Kingdom, which would lift up and bless all the families of the earth. *Gal. 3:16,27-29,14*

The "seventy-weeks" (490 years) of divine favor promised to the Jewish people could not fail of fulfilment; and hence in no sense could Gentiles, or even Samaritans, be invited to become disciples, or in any sense to be associated with the Kingdom which Christ and the apostles preached. (*Acts 3:26*) "**It was necessary** that the word of God [the invitation

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to share the Kingdom] should **first** have been preached **to you**," said Paul, addressing Jews. (*Acts 13:46*) "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel"; and again: "I am not sent, except to the lost sheep of the house of Israel," said the Master, sending forth his disciples. *Matt. 10:5; 15:24*

The entire "seventieth week," in the midst of which

Christ died--the seven years from the beginning of our Lord's ministry to the sending of Peter to preach to Cornelius, the first Gentile convert--was set apart by God's arrangement for the Jewish trial. But instead of testing them as a whole (as a church-nation) all of those seven years, that testing was "cut short in righteousness"--that is, not to their disadvantage, but to their advantage. Because it was evident, not only to God but to men also, that the Pharisees, priests and scribes not only rejected, but toward the last hated, the Lord Jesus and sought to kill him; therefore, when the time had come for him to offer himself publicly as **King**, riding to them on the ass, when not received by the representatives of the church-nation, the King promptly disowned that system, though the common people received him gladly and insisted on his recognition as king. (*Mark 12:37*) Thus our Lord cut short the further useless trial, in order that the remainder of that "seventieth week" might be spent specially and exclusively upon the **people**, the **individuals** of that cast-off system--before the efforts of the ministers of the new dispensation should be distributed broadcast to all nations. And it was so; for our Lord, after his resurrection, when telling his disciples that their efforts need no longer be confined to Jews only, but might be extended to "all nations," was particular to add--"**beginning at Jerusalem.**" (*Luke 24:47*) And he knew well that their Jewish ideas would hinder them from going beyond the Jews until

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he should in due time open the way--as he did at the end of their favor, by sending Peter to Cornelius. Since that time, individual Jews and Gentiles have shared the privileges of God's favor equally, both being alike acceptable, in and through Christ; for in the present call "there is no difference" so far as God is concerned--the difference unfavorable to the Jew being his own prejudice against accepting, as a **gift** through Christ, the blessings once offered him upon condition of his actual compliance with the full letter and spirit of God's law, which none in the fallen state could fulfil.

That "seventieth week," with all the particulars of the testing of Fleshly Israel, not only accomplished the purpose of testing that system, but it also and specially furnished a typical representation of a similar testing of the nominal Gospel Church or Spiritual Israel, called "Christendom" and "Babylon," during seven corresponding years, which began the harvest of the Gospel age--the period from October

1874 to October 1881. "Christendom," "Babylon," professes to see the failure of its prototype, Fleshly Israel, and claims to be the true **spiritual** seed of Abraham, and to be ready, waiting and anxious to convert the heathen world, and to righteously rule and teach and bless all nations, just as the Jewish system professed. The present is like the typical age, also, in the fact that the leaders then had generally come to regard the promises of a coming Messiah as figurative expressions; and only the commoner class of the people expected a **personal** Messiah. The learned among the Jews, then, ignored an individual Messiah, and expected that their church-nation would triumph over others by reason of its superior laws, and thus fulfil all that the common people supposed would require a personal Messiah to accomplish. (And this is the view that is still held by "learned" Jewish teachers, or Rabbis, who interpret the Messianic

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prophecies as applicable to their church-nation, and not to an individual Savior of the world. Even the prophecies which refer to the sufferings of Christ they apply to their sufferings as a people.) Carrying out their theory, they were sending missionaries throughout the world, to convert the world to the Law of Moses, expecting thus to reach and "bless all the families of the earth," aside from a personal Messiah. To such an extent was this the case, that our Lord remarked it, saying, "Ye compass sea and land to make one proselyte."

How similar to this is the theory of nominal "Christendom" today. The common people, when their attention is drawn to the fact that the Lord promised to come again, and that the apostles and prophets predicted that the Millennium, or Times of Restitution, would result from the second coming of the Lord (*Acts 3:19-21*), are inclined to accept the truth and to rejoice in it, just as a similar class did at the first advent. But today, as eighteen hundred years ago, the chief priests and rulers of the people have a more advanced (?) idea. They claim that the promises of Millennial blessedness, of peace on earth and good will among men, can and must be brought about by their efforts, missions, etc., without the personal coming of the Lord Jesus; and thus they make void the promises of the second advent and the coming Kingdom.

The present chief priests and rulers, the "clergy" of "Christendom," deceiving themselves as well as the people, claim, and seemingly believe, that their missionary efforts

are just about to succeed, and that, without the Lord, they are now upon the eve of introducing to the world all the Millennial blessings portrayed in the Scriptures.

The foundation of this delusion lies partly in the fact that the increase of knowledge and of running to and fro in the earth, incident to this "Day of His Preparation," have been

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specially favorable to the spread of the commerce of civilized nations, and the consequent increase of worldly prosperity. The credit of all this Babylon coolly appropriates to herself, pointing out all these advantages as the results of her Christianizing and energizing influences. She proudly points to the "Christian nation" of Great Britain, and to her wealth and prosperity, as results of her Christian principles. But what are the facts? Every step of progress which that nation or any other nation has made has been only to the extent of the effort exercised to cast off the yoke of Babylon's oppression. In proportion as Great Britain threw off the fetters of Papal oppression, she has prospered; and in proportion as she continued to hold and to be influenced by the Papal doctrines of church and state union, of divinely appointed kingly and priestly authority and oppression, and to submit to the tyranny of greed and selfishness, to that extent is she degraded still.

Greed for gold and ambition for power were the energies by which the ports of heathen lands were reluctantly opened up to the commerce of so-called Christian nations, to English and German rum and opium, and to American whiskey and tobacco. The love of God and the blessing of the heathen nations had no place in these efforts. Here is an apparently small item of current history that ought to startle the consciences of so-called Christian nations, if they have any. The Mohammedan Emir of Nupe, West Africa, recently sent the following message to Bishop Crowther, of the Niger mission:

"It is not a long matter; it is about barasa [rum]. Barasa, barasa, barasa! It has ruined our country; it has ruined our people very much; it has made our people mad. I beg you, Malam Kip, don't forget this writing; because we all beg that he [Crowther] should ask the great priests [the committee of the Anglican Church Mission Society] that they

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should beg the English Queen [Head of the Church of England] to prevent bringing barasa into this land.

"For God and the Prophet's sake! For God and the Prophet, his messenger's sake, he must help us in this matter --that of barasa. Tell him, may God bless him in his work. This is the mouth word from Malike, the Emir of Nupe."

Commenting on this a Baptist journal remarks:

"This humble negro ruler reveals in this letter a concern for his people which Christian monarchs and governments have not yet reached; for no European Christian ruler, and no President of the United States, has ever yet so appealed in behalf of his people. In all the addresses opening Parliaments, in all the Presidential messages, no such passage has ever been found. All shame to our Christian rulers! Gain, the accursed hunger for gold, is the law with merchants; and these are the darlings and lords of governments."

Then, in the name of truth, we ask, Why call these Christian governments? And the government of the United States is no exception, though so many persist in denominating it a Christian government, while properly it does not recognize the undeserved title, though urged to do so by zealous sectarians. From Boston, vast cargoes of rum are continually sent to Africa, unchecked by the government, and with its full permission, while it grants licenses to tens of thousands to manufacture and deal out to its own citizens the terrible "fire-water," made doubly injurious and seductive by what is called rectifying, that is, by the legalized mixture of the rankest poisons. All this, and much more, is justified and defended by "Christian" statesmen and rulers of so-called Christian nations, for **revenue**--as the easiest way of collecting from the people a share of the necessary expenses of the government. Surely this is prostitution of the lowest and worst type. Every thinking man must see how out of place is the name Christian, when applied to even the very best of present governments. The attempt to

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fit the name Christian to the characters of "the kingdoms of this world," ruled by the "prince of this world"--Satan--and imbued with the "spirit of the world," has perplexed all truly Christian hearts, deluded by this error of supposing

the present governments of the world to be in any sense Christ's Kingdom.

Says Cannon Farrar in the Contemporary Review:

"The old rapacity of the slave-trade has been followed by the greedier and more ruinous rapacity of the drink-seller. Our fathers tore from the neck of Africa a yoke of whips: we have subjected the native races to a yoke of scorpions. We have opened the rivers of Africa to commerce, only to pour down them the raging phlegethon of alcohol, than which no river of the Inferno is more blood-red or accursed. Is the conscience of the nation dead?"

We answer, No! The nation never was Christian, and consequently never had a Christian conscience or a Christian spirit. The **most** that can be said of it is, that the light from God's truly consecrated children has enlightened, refined and shamed into a measure of moral reform the public sentiment of those nations in which they "shine as lights."

In like manner a similarly horrid traffic was forced upon China and Japan, against their earnest protest, by the same Christian (?) governments. In 1840 Great Britain began a war with China, called the "Opium War," to compel the Chinese government, which wished to protect its people from that terrible curse, to admit that article. The war resulted favorably to the devil's side of the question. British warships destroyed thousands of lives and homes, and forced the heathen Chinese ruler to open the empire to the slower death of opium--the intoxicant of China. The net revenue of the British government from this drug, after paying large expenses for collecting the revenue, amounted, according to official reports published in 1872,

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to over \$37,000,000 for the preceding year. This, \$37,000,000 per year, was the inspiring cause of that war, the very reverse of love for either the present or future welfare of the Chinese. The clause in the treaty providing protection to Christian missionaries was merely a morsel cunningly thrown in to appease the consciences of justice-loving people--to make a great crime appear to be a mercy, in kindness done. In the treaty at the end of the war, certain ports were made free to British trade, and similar treaties

with other nations followed, and some good results were thereby secured. One of these was the opening of China to civilizing influences. But the fact that a few Christian men and women stepped to the front to teach the people some of the principles of righteousness is not to be reflected to the credit of the **British nation**, whose object was trade, and which, for greed of gold, and not for the good of the Chinese or the glory of God, waged an unholy and unjust war upon a people not so skilled in the devilish art.

Along with other vices, "Christendom" has taught the nations the worst form of idolatry, the idolatry of self and wealth and power, for which professedly Christian men and nations are willing to defraud, to injure and even to kill one another. It has also taught them blasphemy and sacrilege in every language; for every ship's crew, from every professedly Christian nation, blasphemes the name of Christ. But, while such has been the influence of the so-called Christian nations, from their midst have also gone some noble missionaries of the cross, some real servants of God, and also some less noble, the servants of men--in all, however, but a mere handful--to tell the heathen about Christ and real civilization.

It is not the earnest missionaries but the sanguine home officers of missionary societies, who have little idea of, and often little actual interest in, the real situation in foreign lands, and whose views are based mainly upon the large

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sum annually collected and expended, who think the heathen world almost converted, and their efforts about to eventuate in the promised Millennial blessings, without the Lord's second coming. Missionaries who have been to the front confess, generally, to great discouragement, except when they can stimulate their hope out of all proportion to actual experience and sound judgment. Thus, one such--Rev. J. C. R. Ewing, D. D.--who had spent nine years in mission work in India, in delivering a discourse recently before the Young Men's Christian Association of Pittsburgh, Pa., admitted that the **present** effect of civilization and missionary effort is not only to break down the heathen religions, but to abolish all religious faith and to make the people infidels. But his strong hope is that the next step will be from Infidelity to Christianity--an unreasonable hope, surely, as all experience here, in civilized lands, most certainly proves. We extract from the public press reports of his discourse, as follows:

"India owes more to the direct and indirect influences of Christianity than to any other one thing. It has done much to break down the old idea of material gods, and in its stead to set up the idea of a single supreme God, that the people of the West [Europe and America] entertain. [A more explicit statement would be that they are receiving the idea, common to Atheism, that Nature is the supreme and only God.]

"Among the 263,000,000 of people in that country there are 10,000,000 young men who speak the English language and are instructed in the Western ideas that we are taught. The higher caste are thoroughly learned in the literature, the religion and the sciences that are the basis of the education of the people of this country. The old idea of a vengeful God, who must be propitiated by numerous gifts and many prayers, has given way to the modern spirit of Infidelity. The educated men of the East no longer believe in the gods of their fathers. They have abandoned them forever, and replaced them with the teachings of Colonel Robert G. Ingersoll,

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of Paine, of Voltaire, of Bradlaugh and of every other atheistical and pantheistical teacher. This skeptical age will soon pass away, and the West, just as it has given India her ideas, will give her the religion of the Christian God.

"The young men of India are well educated, acute observers, intelligent, well posted in all the affairs of other nations besides their own, and, though it may seem strange, well acquainted with our Bible. Indeed, they know it so well that none but a man thoroughly conversant with its teachings, and the Christian theology, could hope to be able to successfully answer all the objections they bring forward against it. The popular idea, that a missionary sits in the shade of a tree and teaches naked savages who gather around him, is an exploded one. In India the missionary meets intelligent and educated men, and he must be well equipped to influence them. They are, besides being intelligent, a fine looking people, amiable, courteous, gentlemanly, and treat all foreigners with the greatest consideration and respect."

The obstinate facts he cites certainly do not warrant the gentleman's unreasonable hopes. Experience has surely proved that the bungling arguments of sectarianism, whose errors distort and vitiate what truth they possess, seldom

make converts of either honest or scoffing skeptics. Surely, all but the blind can see that if the **ten hundred millions** of heathendom were converted to the condition of the **four hundred millions*** of so-called Christendom, the question would be an open one, as it was in the Jewish age (*Matt. 23:15*), whether they would not be two-fold more fit for destruction than they were in their original heathen superstitions. Surely no sane mind could claim that conversion to such a condition as that of so-called Christendom would fulfil the description of the Millennial peace and good will, foretold

*Of these 400,000,000, Roman and Greek Catholics together claim 280,000,000, while Protestants claim 120,000,000.

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by the prophets, and briefly summed up in our Lord's prayer, in the words, "Thy kingdom come; thy will be done on earth, **as it is done in heaven.**" *Luke 11:2*

Is it at all surprising that this mass of **four hundred millions**, professedly constituting the Church of Christ, and calling itself his Kingdom--"Christendom"--is disowned by the Lord, and by him given the more appropriate name, Babylon (mixture, confusion)? And is it any wonder that with their ideas of the Kingdom of Christ, and of the manner and results of its spread throughout the world, these should be unprepared for the real Kingdom, and unwilling to receive the new King, as, for similar reasons, the rulers of the typical house were unprepared at the first advent? Nor can it be doubted that those emperors, kings and princes who now use influence and power chiefly for self-aggrandizement, and who equip and maintain millions of armed men to protect and to continue them in their imperial extravagances and lordly positions, would rather see millions slaughtered, and other millions made widows and orphans, as in the past, than that they should part with their present advantages. Is it any wonder that these should neither desire, nor expect, nor believe in the kind of Kingdom promised in the Scriptures?--a kingdom in which the high and lofty and proud shall be brought low, and the lowly lifted up to the general, proper and designed level? Is it any wonder that all in sympathy with any kind of oppression, extortion, or grinding monopoly, by which they obtain, or hope to obtain, unjust advantage over their fellow-creatures, would be slow to believe in the Kingdom of righteousness in which no injustice and overreaching will be permitted? Especially,

can we wonder that such are slow to believe this Kingdom nigh, even at the doors?

Nor can we wonder that the great ones, the chief priests and rulers of "Christendom," looking each to gain from his own quarter or sect (*Isa. 56:11*), fail to recognize, and therefore

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reject, the spiritual King now present, as the teachers of the fleshly house rejected him when present in the flesh. And as the Lord rejected, cut off and cast away from favor, into a fire of trouble, many of the "natural branches" of the olive tree, preserving only the Israelites indeed as branches, do we not see that, in the harvest of this age, the same wisdom tests the "wild branches" also (*Rom. 11:21,22*), and cuts off from favor and fatness of the root [the Abrahamic promise] this great mass of professed branches, whose character and aims and dispositions are foreign and wild indeed --very different from the promise and plan of God represented in the root?

It is not strange that the present harvest witnesses the separation of true Christians from mere professors, as in the Jewish harvest a separation of Israelites indeed from mere professors was accomplished. It is only what we might reasonably have expected, even had there been no revelation made to us in God's Word, showing the fact of the rejection of the mass, as Babylon. Compare *Rom. 11:20-22* with *Rev. 3:16; 18:4*.

The rejection of Babylon ("Christendom"), in 1878, was the rejection of the mass of professors--the "host," as it is termed by Daniel, to distinguish it from the sanctuary or temple class. The sanctuary class will not be given up, nor left desolate. No, thank God, the sanctuary is to be glorified; the glory of the Lord is to fill his temple, when its last living stone is polished and approved and set in place. (*1 Pet. 2:5,6*) We have seen how such a sanctuary class has existed throughout the age, how it was defiled, and its precious vessels (doctrines) profaned, and how its cleansing from error has been gradually effected. This class had all along been the real Church, even while the nominal systems were still in a measure recognized and to some extent used. After the rejection of the nominal systems, however,

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now as in the Jewish harvest, the real Church or Sanctuary class alone is recognized and used as God's mouthpiece.

Caiaphas, a chief-priest of Fleshly Israel, was used as the agent of God to deliver a great lesson and prophecy only a few days before that system was cast off. (See *John 11:50,51,55; 18:14.*) But we have no intimation in the Scriptures, nor any reason for supposing, that God ever used or recognized that church-nation, its rulers and representatives, after it was cast off. And this same lesson should be recognized, here, in connection with Babylon. She is "spewed out" of the Lord's mouth; and neither the voice of the Bridegroom nor of the bride shall be heard **in her** any more **forever. Rev. 18:23**

It is in vain that some attempt to make a plea for their quarter of Babylon, and, while admitting the general correctness of the prophetic portrait, to claim that their sect, or their particular congregation, is an exception to the general character of Babylon, and that, therefore, the Lord cannot be calling upon them to withdraw from it formally and publicly, as they once joined it.

Let such consider that we are now in the harvest time of separation, and remember our Lord's expressed reason for calling us out of Babylon, namely, "that ye be not partakers of her sins." Consider, again, why Babylon is so named. Evidently, because of her many errors of doctrine, which, mixed with a few elements of divine truth, make great confusion, and because of the mixed company brought together by the mixed truths and errors. And since they will hold the errors at a sacrifice of truth, the latter is made void, and often worse than meaningless. This sin, of holding and teaching error at the sacrifice of truth is one of which every sect of the Church nominal is guilty, without exception. Where is the sect which will assist you in diligently searching the Scriptures, to grow thereby in grace and in the

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knowledge of the truth? Where is the sect which will not hinder your growth, both by its doctrines and its usages? Where is the sect in which you can obey the Master's words and let your light shine? We know of none.

If any of God's children in these organizations do not realize their bondage, it is because they do not attempt to use their liberty, because they are asleep at their posts of duty, when they should be active stewards and faithful watchmen. (*1 Thess. 5:5,6*) Let them wake up and attempt to use the liberty they think they possess; let them show to their fellow-worshippers wherein their creeds fall short of the divine plan, wherein they diverge from it and run in direct

opposition to it; let them show how Jesus Christ by the favor of God tasted death for **every man**; how this fact, and the blessings flowing from it, shall "in due time" be testified to every man; how in "the times of refreshing" the blessings of restitution shall flow to the whole human race. Let them show further the high calling of the Gospel Church, the rigid conditions of membership in that body, and the special mission of the Gospel age to take out this peculiar "people for his name," which in due time is to be exalted and to reign with Christ. Those who will thus attempt to use their liberty to preach the good tidings in the synagogues of today will succeed either in converting whole congregations, or else in awakening a storm of opposition. They will surely cast you out of their synagogues, and separate you from their company, and say all manner of evil against you, falsely, for Christ's sake. And, in so doing, doubtless, many will feel that they are doing God service. But, if thus faithful, you will be more than comforted in the precious promises of *Isaiah 66:5* and *Luke 6:22*--"Hear the word of the Lord, ye that tremble at his Word: **Your brethren** that hated you, that cast you out for my name's sake, said, Let the Lord be glorified [we do this for the Lord's glory]: but he

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shall appear to your joy, and they shall be ashamed."
"Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven; for in like manner did their fathers unto the prophets." But, "Woe unto you when all men shall speak well of you; for so did their fathers to the **false** prophets."

If all with whom you worship as a congregation are saints--if all are wheat, with no tares among them--you have met a most remarkable people, who will receive the harvest truths gladly. But if not, you must expect present truth to separate the tares from the wheat. And more, you must do your share in presenting these very truths which will accomplish the separation.

If you would be one of the overcoming saints, you must now be one of the "reapers" to thrust in the sickle of truth. If faithful to the Lord, worthy of the truth and worthy of joint-heirship with him in glory, you will rejoice to share with the Chief Reaper in the present harvest work--no matter how disposed you may be, naturally, to glide smoothly

through the world.

If there are tares among the wheat in the congregation of which you are a member, as is always the case, much will depend upon which is in the majority. If the wheat preponderates, the truth, wisely and lovingly presented, will affect them favorably; and the tares will not long care to stay. But if the majority are tares--as nine-tenths or more generally are--the effect of the most careful and kind presentation of the harvest truth will be to awaken bitterness and strong opposition; and, if you persist in declaring the good tidings, and in exposing the long established errors, you will soon be "cast out" for the good of the sectarian

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cause, or have your liberties so restrained that you cannot let your light shine in that congregation. Your duty then is plain: Deliver your loving testimony to the goodness and wisdom of the Lord's great plan of the ages, and, wisely and meekly giving your reasons, publicly withdraw from them.

There are various degrees of bondage among the different sects of Babylon--"Christendom." Some who would indignantly resent the utter and absolute slavery of individual conscience and judgment, required by Romanism, are quite willing to be bound themselves, and anxious to get others bound, by the creeds and dogmas of one or another of the Protestant sects. True, their chains are lighter and longer than those of Rome and the Dark Ages. So far as it goes, this surely is good--reformation truly--a step in the right direction--**toward** full liberty--toward the condition of the Church in the apostolic times. But why wear human shackles at all? Why bind and limit our consciences at all? Why not stand fast in the full liberty wherewith Christ hath made us free? Why not reject all the efforts of fallible fellowmen to fetter conscience and hinder investigation?--not only the efforts of the remote past, of the Dark Ages, but the efforts of the various reformers of the more recent past? Why not conclude to be as was the apostolic Church?--free to **grow** in knowledge as well as in grace and love, as the Lord's "due time" reveals his gracious plan more and more fully?

Surely all know that whenever they join any of these human organizations, accepting its **Confession of Faith** as theirs, they bind themselves to believe neither more nor less than that creed expresses on the subject. If, in spite of the bondage thus voluntarily yielded to, they should think for themselves, and receive light from other sources, in advance of the light enjoyed by the sect they have joined, they must either

prove untrue to the sect and to their covenant with it, to believe nothing contrary to its Confession, or else they

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must honestly cast aside and repudiate the Confession which they have outgrown, and come out of such a sect. To do this requires grace and costs some effort, disrupting, as it often does, pleasant associations, and exposing the honest truth-seeker to the silly charges of being a "traitor" to his sect, a "turncoat," one "not established," etc. When one joins a sect, his mind is supposed to be given up entirely to that sect, and henceforth not his own. The sect undertakes to decide for him what is truth and what is error; and he, to be a true, staunch, faithful member, must accept the decisions of his sect, future as well as past, on all religious matters, ignoring his own individual thought, and avoiding personal investigation, lest he grow in knowledge, and be lost as a member of such sect. This slavery of conscience to a sect and creed is often stated in so many words, when such a one declares that he "**belongs**" to such a sect.

These shackles of sectarianism, so far from being rightly esteemed as shackles and bonds, are esteemed and worn as ornaments, as badges of respect and marks of character. So far has the delusion gone, that many of God's children would be ashamed to be known to be without some such chains--light or heavy in weight, long or short in the personal liberty granted. They are ashamed to say that they are not in bondage to any sect or creed, but "**belong**" to Christ only.

Hence it is that we sometimes see an honest, truth-hungry child of God gradually progressing from one denomination to another, as a child passes from class to class in a school. If he be in the Church of Rome, when his eyes are opened, he gets out of it, probably falling into some branch of the Methodist or Presbyterian systems. If here his desire for truth be not entirely quenched and his spiritual senses stupefied with the spirit of the world, you may a few years after find him in some of the branches of the Baptist

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system; and, if he still continues to grow in grace and knowledge and love of truth, and into an appreciation of the liberty wherewith Christ makes free, you may by and by find him outside of all human organizations, joined merely to the Lord and to his saints, bound only by the tender but

strong ties of love and truth, like the early Church. *1 Cor. 6:15,17; Eph. 4:15,16*

The feeling of uneasiness and insecurity, if not bound by the chains of some sect, is general. It is begotten of the false idea, first promulgated by Papacy, that membership in an earthly organization is essential, pleasing to the Lord and necessary to everlasting life. These earthly, humanly organized systems, so different from the simple, unfettered **associations** of the days of the apostles, are viewed involuntarily and almost unconsciously by Christian people as so many Heaven Insurance Companies, to **some one of which** money, time, respect, etc., must be paid regularly, to secure heavenly rest and peace after death. Acting on this false idea, people are almost as nervously anxious to be bound by another sect, if they step out of one, as they are if their policy of insurance has expired, to have it renewed in some respectable company.

But no earthly organization can grant a passport to heavenly glory. The most bigoted sectarian (aside from the Romanist) will not claim, even, that membership in his sect will secure heavenly glory. All are forced to admit that the true Church is the one whose record is kept in heaven, and not on earth. They deceive the people by claiming that it is **needful** to come to Christ through them--**needful** to become members of some sectarian body in order to become members of "the body of Christ," the true Church. On the contrary, the Lord, while he has not refused any who came to him through sectarianism, and has turned no true seeker

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away empty, tells us that we need no such hindrances, but could much better have come to him direct. He cries, "Come unto **me**"; "take my yoke upon you, and learn of me"; "my yoke is easy and my burden is light, and ye shall find rest to your souls." Would that we had given heed to his voice sooner. We would have avoided many of the heavy burdens of sectism, many of its bogs of despair, many of its doubting castles, its vanity fairs, its lions of worldly-mindedness, etc.

Many, however, born in the various sects, or transplanted in infancy or childhood, without questioning the systems, have grown free in heart, and unconsciously beyond the limits and bounds of the creeds they acknowledge by their profession and support with their means and influence. Few of these have recognized the advantages of full liberty, or the drawbacks of sectarian bondage. Nor was

the full, complete separation enjoined until now, in the harvest time. Now the Lord's words are heard, Come out from among them: be ye clean (free, both from wrong practices and from false doctrines), ye who bear the vessels (truths--doctrines) of the Lord. *Isa. 52:11*

Now the ax is laid to the root of the nominal Christian system--Babylon, "Christendom"--as it was to the nominal Jewish system at the first advent; and the great system in which the "fowl of heaven" delight to roost, and which they have grievously befouled (*Luke 13:18,19*), and which has in fact become "a cage of every unclean and hateful bird" (*Rev. 18:2*), is to be hewn down, and shall deceive the world no longer. Instead, the true olive tree, whose roots are the true promises of God, and whose branches are the truly and fully consecrated and faithful ones of this Gospel age, whose names are "**written in heaven**," will be seen to be the true and only joint-heir and Bride of the Lamb. *Rev. 17:14*

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The Testing and Sifting of the Sanctuary Class

Though coming out of Babylon is one step, and a long one, in the direction of complete overcoming, it is by no means the last one; and we should be careful to guard against a disposition to rest after every advance step of the way.

"Ne'er think the victory won,
Nor once at ease sit down:
Thine arduous work will not be done
Till thou hast gained thy crown.

"A cloud of witnesses around
Hold thee in full survey.
Forget the steps already trod,
And onward urge thy way."

The step out of Babylon has generally been preceded by other steps of obedience, which in turn have exercised and strengthened the character for subsequent conflicts and victories. And it will be followed by various other tests and opportunities for overcoming, in view of which Paul (*Gal. 5:1*) wrote, "Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with a yoke of bondage." Every one who comes to realize the liberty of the sons of God and full freedom from Babylon's bondage

should expect to meet other attempts of the great adversary to bring him into other bondages, or to stumble him. The Lord permits these severe testings, that the class now sought may be manifested, and prepared for his service in the Kingdom of glory.

An illustration of this testing and sifting took place in the Jewish harvest, foreshadowing what we may expect here. The temple or sanctuary class at the first advent was represented by the Lord's disciples, of whom he said, "Ye are clean, but not all [of you]"; and following the casting off of nominal Israel (A.D. 33) came a severe testing to those representing God's temple, the clean and the unclean, to separate

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them. Peter was sifted, and almost failed (*Luke 22:31; Matt. 26:74,75; John 21:15-17*); but, being "clean," true at heart, he was enabled to come off victorious. Judas also was tested, and he proved to be unclean, willing to sell the truth for earthly advantage, to deny the Lord for money, even while kissing him in profession of love.

Just so there is here, in this harvest, a cleansed sanctuary, and, closely associated with it, some who are not clean. And since the casting off of Babylon in 1878, and the call there made, to come out of her, a testing and sifting work has been going on amongst those who have come out. Doubtless Peter and Judas were illustrations of similar classes here, among those who have come out of Babylon, and who have been cleansed from many of her doctrinal pollutions-- a class which remains faithful to the Lord and the truth, and another class which proves unfaithful, which does not follow on to know the Lord, but which turns aside to evil and false doctrines, often worse than those from which they had escaped.

This testing and sifting of the temple class, in this harvest since 1878, were foreshadowed by our Lord's typical act of cleansing the typical temple after assuming the office of King and pronouncing judgment against the nominal Jewish church. After declaring their house left unto them desolate, he proceeded to the temple in Jerusalem, typical of the true temple or sanctuary, and, making a scourge of small cords, he used it in driving out the money changers; and he overturned the tables of them that sold doves.

The scourge of small cords used in that typical act represented the various truths, used in the present harvest among the temple class, to correct and prove, and to separate the unclean. The truths now made manifest reveal so clearly

the perfect will of God, the import of full consecration to his service, and the narrowness of the way which must be traveled

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by those who walk in the Master's footprints, that those who have joined themselves to this class from any unclean motives are continually scourged by the truth, until constrained to separate themselves from the sanctuary class.

Though several of our Lord's parables show the general separation of the "sanctuary" class from the "host," or general mass of professing Christendom, there are two which go still further and show the testing and sifting, afterward, of the sanctuary class--the separation of the overcomers, who shall inherit the Kingdom (*Rev. 3:21*), from others of the honestly consecrated, who, overcome by the spirit of the world, neglect to sacrifice present advantages and honors of men, for the higher honors of God.

The parable of the Ten Virgins, while it shows the entire virgin or consecrated class being separated from Babylon, marks distinctly a testing and separation to take place in this class also--a separation of **wise virgins**, full of faith and fervent love and the spirit of prompt obedience, from **foolish virgins**, who allow their first love and fervency of spirit to cool, and their faith and promptness of obedience consequently to abate. The wise, living in full harmony with their covenant of entire consecration to God, and earnestly watching for the Lord's promised return, are prepared to appreciate the glad harvest message, to recognize the foretold indications of the Master's presence, and to stand whatever tests he may see fit to apply, to prove their loyalty and faithfulness. These, awake and watching, hear the Master's knock, through the words of the prophets, announcing his presence; and to them present losses and crosses, meekly borne for the truth's sake, are welcomed as the harbingers of a more lasting peace and joy and glory and blessing to follow.

When the knock of prophecy was heard announcing the

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Lord's presence in the autumn of 1874, almost immediately it began to be recognized; and quickly the cry was raised, "Behold the Bridegroom! go ye out to meet him." And this cry still goes forth, and will continue until all of the consecrated virgin class have **heard**, and have had their faith

and loyalty tested by it. The wise, with lamps (the Word of God) trimmed and burning, and with oil (the holy spirit) in their vessels (their hearts), will all recognize the Lord's presence; and, by ordering their conduct and affairs in harmony with their faith, they will go "forth" to meet the beloved Bridegroom, and sit down with him at the marriage feast.

The marriage custom of the Jews formed a beautiful illustration of the Church's betrothal and marriage with Christ, her Lord. The espousal or betrothal was a formal agreement made with solemn covenants of fidelity on each side. The woman continued in her father's house until she was taken to the home of her husband, usually about a year after betrothal or marriage. The consummation of the union consisted in the receiving of the wife to the home prepared for her by the husband, and was celebrated with a great feast lasting several days--called the Nuptial Feast. At a fixed hour the bridegroom set out for his bride, who was waiting in readiness to receive him and to accompany him to their future home and to the feast which he had provided, followed by her virgin companions with lamps and all the necessary preparations.

In the parable no mention is made of the bride, but all of the "wise virgins" are mentioned as those for whom the Bridegroom comes, and who accompany him and enter to the feast of joys prepared. And this is both proper and necessary; because the Bride of Christ is composed of many members or persons, most beautifully represented in the wise virgins. The foolish virgins who obtain the light and

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experience later, but who will fail to obtain the high exaltation of the "wise," faithful Bride class, will no doubt be the class mentioned (*Psa. 45:14,15*) as "the virgins her companions which **follow** her," who in due time will be favored, but not so highly, by the King.

The attitude of the wise virgins, ready, waiting and anxious for the Bridegroom's coming, fitly represents the only proper **attitude** of the Lord's betrothed, the truly consecrated Church. For a bride to neglect or to be unprepared for this, the most eventful moment of life, would prove her unfitness for the honor; and so it is with the Church: "He that hath this hope in him purifieth himself," seeks to be in an attitude of heart and life pleasing to the Bridegroom, and is longing and waiting for the blessed union and feast promised by him who said, I go to prepare a place for you, and

will come again and receive you unto myself.

Two things are evident from this parable: first, that this special feature of truth (the knowledge of the Bridegroom's presence) is not intended for the world in general, nor for the nominal church in general, but only for the virgin or consecrated class; second, it is evident that this message of the Bridegroom's presence will cause the separation which will test and prove each individual of the virgin class and clearly manifest the wise, faithful, worthy ones from the unfaithful, unwise virgins.

Oh, what riches of grace are contained in this glorious message, "Behold the Bridegroom!" As yet it is a great secret known only among the saints; for the world cannot receive it. It is foolishness unto them, and will be, until the virgins have all heard, and the wise among them have fully entered in; until "the door is shut," and the "flaming fire" of the great time of trouble then to ensue will cause every eye to see (recognize) the Lord's presence and reign begun.

With what kingly grace the message of Jehovah comes to

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his humble servants and handmaidens--"Hearken, O daughter, and consider, and incline thine ear; forget also thine own people and thy father's [Adam's] house [the human relationships, hopes, aims and ambitions]; so shall the King [the Lord Jesus] greatly desire thy beauty: for he is thy Lord; and worship thou him." (*Psa. 45:10,11*) And who are these who will receive such favor? They are **the "called, and accepted, and faithful."** "The King's daughter [Jehovah's daughter; for as such the Bride of Christ is owned] is all glorious **within.**" Her beauty is the beauty of holiness. Outwardly, before the world, she is not glorious; and, like her Lord in his humiliation, she is despised and rejected of men. But she will not always be so: having followed him in his humiliation, she shall also share in his glory. As a new creature, she will in due time be clothed with his divine nature--"Her clothing [when glorified] is of wrought gold"--gold being a symbol of the divine nature. "She shall be brought unto the king in raiment of needle work"--in the simple white robe of her Lord's own furnishing, the robe of his righteousness, upon which she will have wrought, with much carefulness, the beautiful adornments of the Christian graces. And great will be the rejoicing in heaven and in earth at her abundant entrance into the King's palace (*2 Pet. 1:5-8,11*): many will say, "Let us be glad and rejoice and give honor to him; for the marriage of the Lamb is

come, and his wife hath made herself ready." (*Rev. 19:7*)
"And the daughter of Tyre [the strong ones of earth] shall be there with a gift; even the rich among the people shall entreat thy favor....I will make thy name to be remembered in all generations: therefore shall the people praise thee forever and ever." *Psa. 45:12-17*

Truly "wise" will those of the consecrated prove to be who, neglecting worldly enchantments, and earthly hopes and prizes, and with hearts yearning and waiting for the

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Beloved, are found ready and proved worthy of the great exaltation promised, as the Bride, the Lamb's wife.

"Bride of the Lamb, thy charms,

Oh, may we share."

Since taking their lamps and following the Bridegroom represents leaving all else to follow Christ in this time of his presence, it is equivalent to leaving Babylon, where the virgins have mainly been; because the truth manifested in the light of harvest clearly indicates this separation of wheat from tares. Careful trimming reveals this fact to the wise virgins possessing the holy spirit of consecration and obedience. Such as have this "oil" will have the light also; and such, appreciating the privilege, will gladly and promptly "follow the Lamb whithersoever he goeth."

The foolish virgins, on the contrary, lacking sufficiency of oil, fail to get clear light on the subject of the Bridegroom's presence; and, being overcharged with the cares, plans, etc., of the present life, they fail to investigate the subject fully, and consequently are halting and undecided about leaving Babylon, and are measurably indifferent to, and incredulous of, the whole subject. And even if, urged by others, they reluctantly take their departure, like Lot's wife, they are constantly inclined to look back. For such the Lord left the injunction, "Remember Lot's wife." (*Luke 17:32*) And again he said, "No man having put his hand to the plow, and looking back, is **fit** for the Kingdom of God.

There is nothing in the parable to indicate that the foolish virgins will be aware of their foolishness, until the opportunity of going in to the feast has passed by. Then they will realize how foolish they were in expecting to be owned of the Lord as his Bride and joint-heirs, when they were at

most but lukewarm and distant followers. Many now "highly esteemed among men," and noted for their "wonderful works," will be among the disappointed.

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And the Door was Shut

The proclamation of the Bridegroom's presence, the going forth to meet him, and the entering in with him to the marriage, **still continue**, and will continue, until all the wise virgins are "sealed in their foreheads" with a knowledge of harvest truth sufficient to separate them from Babylon, and to enable them to enter in with the Bridegroom to the feast prepared. Then, when all the virgins have been tested by this present truth, the door of opportunity will be shut, and no more will be permitted to enter to the feast; for, said the Master, I am "he that openeth, and no man shutteth, and shutteth and no man openeth." (*Rev. 3:7*) And when the foolish virgins come knocking and seeking admittance, after the door is shut, saying "Master, Master, open it for us," he will answer them, saying, "Indeed, I say unto you, I recognize you not." Those who are ashamed of him and of his words now, and therefore indifferent to them, of such will he then be ashamed, when he is about to appear in glory and power with all his holy, faithful messengers--the wise virgins exalted and glorified with him.

The shut door, it will be perceived, has nothing whatever to do with the worldly. It is the door to the marriage feast; and it never was open to any except the consecrated, the virgin class. No other class was ever invited to enter it; and it closes when the harvest truths have sifted and separated all the warm, earnest covenant-keepers from the cold, lukewarm and overcharged, who neglect to fulfil their covenant.

Thank God, it is not the door of mercy that here closes, nor even the door of all favor; but it is the door to that one **chief favor** of joint-heirship with Christ as his Bride. But when it closes against the foolish virgins, and will never again open to their knock, though it leave them standing without, exposed to the great tribulation of the "evil day," where there will be weeping and wailing and gnashing of

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teeth, it still leaves them in the arms of God's love and mercy, and even under his favor and special care; for the great tribulations through which they shall pass are designed to purify and purge those then repentant virgins, and thereby to fit them as vessels of honor for the Master's use, though not for the chief honor to which they were originally called, but of which they proved themselves unworthy.

Partaking to some extent of the spirit of Babylon, giving to her the weight of their influence, however small, they are reckoned of God as partakers of her sins and therefore as unworthy to escape the plagues coming upon her.

These plagues are necessary, not only for Babylon's destruction, but also for the purification and separation of the hitherto unripe wheat remaining in her; the foolish virgins, measurably intoxicated and overcome with the wine of Babylon.

The going in with the Lord to the marriage was beautifully illustrated by the happy bridal procession which escorted the Jewish bride to her husband's home, with music and lighted lamps and every demonstration of joy. Thus she entered in to the joy of her Lord and to the feast which he had provided. Thus the wise virgins are now entering in. The joy begins when they first hear of the Bridegroom's presence. Gladly they leave all else for his company and the prepared feast. Already by faith they are enjoying the coming feast, as the present Bridegroom makes known to them the exceeding great and precious things in reservation for his elect Bride, and reveals to them his great work of blessing and restoring the world, in which it will be the privilege of the Bride to share. Surely, as we enter the reception room and see evidences of the coming feast of Kingdom favor, we are already entering into the joys of our Lord. Already we have a foretaste of the good things to come. Already we are feasting, mentally, upon the richest bounties of his grace.

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By faith we are already seated at the Master's table, and he himself, according to promise (*Luke 12:37*), has come forth and is serving us.

This feasting by faith on the precious truths disclosed during this harvest time began in 1875, at the close of the 1335 days (*Dan. 12:12*), in the beginning of the harvest, and is the blessedness foretold by the prophet, saying, "Oh, the blessedness of him that waiteth earnestly, and cometh

unto the thousand three hundred five and thirty days!"

The Wedding Garment Test

Another of our Lord's parables (*Matt. 22:1-14*) shows a still further testing of the sanctuary class--a testing and separation even among those who have heard and recognized the harvest message. The "wise virgins" of the one parable, who enter with the Bridegroom to the wedding, and the "guests" of this parable, are the same class of consecrated ones, who thus far have shown themselves faithful and obedient. In fact, this class is represented by many different figures, each of which has, as an illustration, its own peculiar force. They are represented as wise virgins, as servants waiting for their Lord's return from a wedding, as guests at a wedding, and as a bride. They are the body of Christ, the prospective bride of Christ, soldiers under Christ their Captain, branches in Christ the vine, olive branches in Christ, living stones in a temple of which Christ is the chief corner stone, pupils under Christ as their teacher, sheep over whom he is Shepherd, etc., etc. In considering these figures, we must remember that they are distinct and separate illustrations, entirely independent of each other, and seek to gather from each the lesson which it was designed to impart. If we endeavor to blend the illustrations, and wonder how a stone in a temple can be a branch in a vine, how sheep can be soldiers, or how the guests at a wedding can be

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the servants, or the bride, we fail entirely to comprehend them. **Actually** we are not called to be guests at the marriage supper of the Lamb, nor servants waiting for his return from the wedding, but we are called to be the bride, though in some respects we must be **like** servants and **like** these guests--like faithful servants in our vigilance and watchfulness, and like guests in another respect.

This parable serves to show what could not be illustrated under the figure of the bride, which represents the elect church collectively as Christ's joint-heir. This shows both the character of the readiness required, and also the inspection of each individual which shall reject some and accept others. Those thus inspected are represented as already in the guest chamber. They are the wheat reaped or gathered out from amongst the tares, the wise virgins separated

from the foolish. They have heard and received the harvest truths, and are rejoicing by faith in anticipation of the glory and blessing to follow their full union with the Lord. Hitherto they all have run well; but until he reach the end of his course, "let him that thinketh he standeth, take heed lest he fall."

The condition of acceptableness and readiness for the marriage is symbolized in this parable under the figure of the **wedding garment**. It was a custom at Jewish weddings for the host to provide dresses of ceremony--white linen robes--for all the guests; and for any guest to discard the wedding robe presented by the host on such an occasion, and to appear in his own clothing, would have been considered a shameful impropriety, significant of pride and of disrespect for his entertainer.

As a symbol, the wedding garment clearly illustrates the righteousness of Christ, provided by our host, Jehovah (*Rom. 8:30-34*), imputed to every one believing and trusting in him, without which no one is acceptable at the marriage

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of the Lamb, and without which no guest is admitted. The invitation and the wedding robe are both necessary, and the parable shows that only those so attired are admitted even to the ante-chamber of special preparation--into the light of present truth, where the bride makes herself finally ready. (*Rev. 19:7*) The robe and the invitation received and accepted, these guests spend the short time just prior to the marriage feast (the harvest time) in adjusting their robes and giving to themselves and to each other the finishing touches of preparation. And, while thus engaged, they are together feasting already, by faith, on the prospect before them. The Bridegroom, the grand future work, the glorious inheritance and the present work of preparation are the constant themes of their thoughts and conversation.

In this ante-chamber (this favored time and condition), brilliantly lighted with the clear unfolding of divine truth now due, both the facilities for, and the inspiration to, the final adornment and complete readiness for the marriage feast are granted. But, nevertheless, the parable shows that even under these specially favorable conditions, some, here represented by "one," will insult the host, the King, by despising and taking off the wedding garment.

The unmistakable teaching of this parable then is, that the final general test of those "wise virgins," who have thus far been found ready and worthy, and who have therefore

been ushered into much of the harvest light, will be a test of their appreciation of the fact, often testified to in the Scriptures, that they are accepted to the feast, not in their own merit, solely, but primarily because their nakedness and many imperfections are covered by the merit of him who gave his life as their ransom price, and whose imputed righteousness, as a robe, alone makes them presentable and acceptable before the King. All must wear the robe. Each may embroider his own with good works.

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How remarkable and significant that **this** should be the great, general, closing test. Our Heavenly Father is evidently determined that none shall be of the bride company except such as realize clearly their own nothingness, and that the great Bridegroom is their **Redeemer**, as well as their Lord and Teacher.

It seems strange, too, that any who had run well so far along the course should fall when so near the fruition of their hope; yet, when warned of such a possibility, it behooves all the consecrated to **watch** and **pray**, lest they enter into temptation; for in these last days come the perilous times foretold by the Apostle. (*1 Tim. 4:1; 2 Tim. 3:1; 4:3-5*) And yet the times are not so perilous that divine grace is unable to sustain those who lean confidently upon the Omnipotent Arm. Indeed, those who **humbly** keep the narrow way of sacrifice were never before so well sustained, or so fully equipped with the whole armor of God. But, strange as it may seem, the very abundance of God's favors, the very clearness of the unfoldings of the Lord's gracious plans (for using the Church during the Millennium to bless all the families of the earth), instead of leading to humility and a greater appreciation of the wonderful ransom price, through which release from condemnation is accomplished, and our call to the divine nature and joint-heirship with Christ is secured, seems to have the opposite effect upon some. Such seem to lose sight of their personal unworthiness, as well as of the Lord's unblemished perfection; and, instead of realizing themselves to be at best "unprofitable servants," they seem to see, in their own little self-denials for the truth's sake, something wonderful--the equivalent of what our Lord Jesus did--and feel that they as much as he are **indispensable** to the execution of the great plan of the ages which the Scriptures reveal. Such are guilty of "not holding the Head," and his great work of redemption, in

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proper respect. (*Col. 2:19*) These stand condemned of "counting the blood of the covenant wherewith they **were** sanctified" (and accepted) a common or ordinary thing. (*Heb. 10:29*) These do despite to the very spirit of God's favor, when they reject the "way"--the only way--and the only name given under heaven and among men, whereby we must be saved from Adamic condemnation and fully reconciled to God.

These are represented in the parable by the one "bound," hindered from making further progress toward the feast, or even toward a further appreciation of its blessings and joys; and these will finally be cast out of the light entirely, into the "outer darkness" of the world, to share in the anguish and vexations of the great time of trouble. To these, therefore, the very truths now unfolding, designed for our good and development, become an occasion of stumbling, because they are not rightly exercised by them. And as Israel, so long specially favored of God, became proud, and began to think themselves **actually worthy** of those favors, and indispensable to the divine plan, so that God cast them off from all favor, so now it will be with those who, though they have hitherto run well, fail to keep humble, and begin to think themselves **worthy** to stand before God in **their** own righteousness, and who assume a right to partake of the feast without the wedding robe of Christ's imputed righteousness.

Peculiarly sad though it be, this feature of prophecy, shown in the parable under consideration, is also fulfilling before our eyes, forming another link in the great chain of evidence that we are in the "harvest." Some of those enjoying present spiritual favors have thus disdained and cast aside the wedding robe; and, though still speaking of Christ as Lord, they despise and deny the importance and efficacy of the very transaction by which he became Lord, and on

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account of which they were counted worthy of an invitation to the marriage. (*Rom. 14:9; 5:2*) They boldly claim to need no Redeemer; and with subtle sophistries and misapplications of Scripture they convince themselves and others that they get into the sheepfold by another way without being ransomed--in their own righteousness, which the Apostle terms "filthy rags"; and some claim that they need no Advocate or Ransom, but were unalterably elected by

God to heavenly glory.

This taking off of the wedding garment, by a rejection of the value of Christ's ransom-sacrifice, first made its appearance amongst those in the light of present truth in the summer of 1878; and since that time it has been testing all who entered into the light of the guest-chamber, the harvest light. In the very presence of the Bridegroom the error has gained a footing; and some are casting aside the indispensable wedding robe. And what a commotion it has caused among the guests! what division! what sifting! Those who discard the robe seem anxious to have others do the same; and these strive while the faithful remonstrate; and the work of division goes on, even in the very guest-chamber; and doubtless it will continue up to the very last hour prior to the marriage.

Meanwhile, the invisible but present Bridegroom-King marks the faithful worthy ones who shall taste of his supper; and he permits, and in the parable foretold, this final test. Of those who have discarded the robe he inquires, "Friend [comrade], how camest thou in hither, not having a wedding garment?"--a gentle but very forcible reminder that the wearing of the robe was the very condition of his admission to the favors enjoyed, and that he had been provided one gratis. And we challenge any who now deny the value of Christ's death as their ransom-price, to say that they came into the present light--the knowledge of the

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Lord's presence and the other deep things of God, now so clearly seen--without, at the time of entrance, being clothed in this garment. No one ever entered in without the robe: others cannot see the deep things of God. (*1 Cor. 2:7-14*) Just as in the parable, so now, when this question is put to those who have rejected the robe, they are "speechless." They cannot deny that it was while wearing the robe they were admitted; and they do not like to acknowledge it.

"Then said the King unto his servants, Bind him hand and foot, and cast him into outer darkness." The "outer darkness" is the darkness that envelops the worldly-wise, the darkness of human reasoning undirected by God's Word and unsquared by his revealed plan of ransom and restitution. The binding or restraining makes an example of such before the company of the consecrated, and helps all the truly loyal ones to see most clearly the necessity and value of the robe in the King's estimation. The servants who are directed to do the binding are those who have the

truth on the subject, and who can **bind the influence** of such with Scriptural testimonies on the value and necessity of the precious blood and the robe of righteousness which it purchased for us. In struggling against these arguments of Scripture, the disrobed ones are forced, by their own arguments and efforts to justify themselves, out of the light into the "outer darkness." To them, as to the world, the cross of Christ is now a stumbling-block and foolishness; but to the faithful, consecrated ones it is still "the power of God and the wisdom of God."

But let it not be overlooked that those of the parable who are "bound" and "cast into outer darkness" must first have been in the light of harvest truth; and consequently their responsibility and penalty are greater than the responsibility and penalty of those who never enjoyed such favor. Thousands in the nominal Church will doubtless follow the

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teaching of prominent leaders among them, in discarding faith in the efficacy of the precious blood of Christ as the sinner's ransom-price, who will not be accountable for the step to the fullest extent; because they have not been sufficiently enlightened with reference to it.

Thousands of professed Christians have never believed in Christ as their ransom or substitute, and have never worn the robe of his imputed righteousness. These, of course, are not noticed in the parable. The parable refers only to a very limited class, all of whom have once clearly appreciated the ransom, and while so appreciating it had, under the favor which it secured, entered into the special light of the harvest time--the time of the King's presence, just before the feast. With what care should those who have been once enlightened, and who have tasted of the good word of God and the powers of the age to come, guard against the merest suggestion to a step so disloyal, unjust and disastrous. *Heb. 10:26-31; 6:4-8*

In considering these parables, we must not make the mistake of presuming that all the wise virgins have already gone into the marriage--to the guest-chamber of special and final preparation--and that the door is shut before the inspection referred to in this parable begins. The door of opportunity still stands open to all the consecrated, robed by faith in the wedding garment of Christ's righteousness; the message, "Behold, the Bridegroom!" is still going forth; the wise virgins are still going out to meet him, and entering in with him to the marriage; and the foolish have not yet

returned with oil in their vessels. But, since "the King came in" (since 1878, the parallel in time to our Lord's typical assumption of the office of King of the Jews--*Matt. 21:1-13*), the inspection of the guests and the testing of their appreciation of the wedding robe have been in progress. And while more of the wise virgins are still learning of the Bridegroom's

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presence and joyfully coming in to the feast, some of those already in are proving themselves unworthy to stay in, and have been, and are being, bound hand and foot; and their appreciation and apprehension of present truth--of the Lord's presence and the present and future work--begin to grow more and more dim, as, borne along by false reasonings upon false premises, they gradually or rapidly, according to temperament, gravitate toward worldly views of things--the "outer darkness" of the world, when contrasted with the inner light, now accessible to the properly robed saints. And, doubtless, all the virgins who come in must be tested upon this subject. Happy and fearless, in this testing, will be all who from the heart can say:

"My hope is built on nothing less
Than Jesus' blood and righteousness.
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.
On Christ, the Solid Rock, I stand;
All other ground is sinking sand."

And such can exultantly sing:

"The Prince of my peace is now present,
The light from his face is on me.
O listen! beloved, he speaketh:
'My peace I now give unto thee.'
The cross well covers my sins;
The past is under the blood;
I'm trusting in Jesus for all;
My will is the will of my God."

The End of the High Calling is Not

The Closing of the Door

The Scriptures do not give the exact date at which the door to the marriage feast will close, though they show plainly that it will not be closed until **all** the "virgins" shall

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have had an opportunity to enter, and after all the "wise" or ready ones have done so.

An **open** "door" symbolizes an opportunity of entrance to certain conditions and privileges; a **shut** door represents the termination of such privilege or opportunity. The privilege, invitation or opportunity of the Gospel age, granting, under restrictive conditions, to believers in Christ, **entrance** into joint-heirship with him in the heavenly Kingdom and to the divine nature, is the "door" by which we "**have access into** this grace [favor] wherein we stand"; namely, into the hope of sharing the glory of God. (*Rom. 5:2*) This door, which has stood open throughout the entire age, is sometime to be closed; and the door in the parable of the virgins marks this close--the termination of all such opportunities and privileges. This parable of the virgins merely portrays the events in the close of this age among those of the true Church living at that time. The "door" of this parable represents that certain special privileges, the consummation and goal of all the favors of the Gospel age, will be open to the "wise virgins" in the time of harvest; and the closing of the door when all of this class shall have availed themselves of such privileges represents the close of **all** the favor and privileges of the Gospel age; because the feast represents in full the Gospel advantages and privileges, being a representation of the grand consummation to which all other favors lead--the promised Kingdom glories.

Consider this "door" of opportunity and privilege, soon to close. Our Lord called it a gate, and said that during the Gospel age it would be difficult both to find and to enter it, and advised us to make great effort to enter, if we would share the immortality and Kingdom honors, to which it and no other door leads. He said, therefore, "Strive to enter in at the strait gate; for many, I say unto you, shall seek to enter in and shall not be able, when once the Master of the

house hath risen up and shut to the door." (*Luke 13:25*)
This narrow way, as we have already seen,* is the way of self-sacrifice in the interest of the Lord's plan and work. The way is made narrow by the circumstances of the present time, by the opposition of the worldly spirit against truth and righteousness, so that whoever walks in the footsteps of our Leader and Forerunner will find the way narrow or difficult and must suffer persecution. To walk in this way, as our Lord set us an example that we should follow in his steps, implies not only a passive conformity to his disposition or spirit, but also an active, energetic zeal in the promulgation of his truth at all hazards. And all who walk in this narrow way, faithful as he was faithful, unto death, have fellowship in his sufferings, and will also in due time have fellowship in his glory, at the marriage feast--in the glory to be revealed at his appearing and Kingdom. *Phil. 3:10; 1 Pet. 4:13*

In view of its glorious termination, the opportunity to walk in this narrow way of self-sacrifice for the truth's sake is the grandest privilege that was ever offered to any creature. The privilege of suffering with Christ and in his cause, after first recognizing him as our Redeemer, is therefore the door, and the only door of opportunity, by which the glory to follow, as the bride and joint-heir of Christ, can be reached.

There are three ways in which the closing of this door might be indicated: first, by a definite Bible statement of the exact date; second, by such a reversal of public sentiment with reference to the truth, that fidelity and zeal in its service would no longer meet with opposition, and when suffering with Christ for the truth's sake (*Rom. 8:17*) would be no longer possible; or third, by such a condition of affairs

*Vol. I, C203.

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obtaining in the world that all opportunity for such service would be effectually obstructed, thus leaving no opportunities for candidates to enter into the work and to develop and prove their love and faithfulness by their activity and endurance.

Though we are definitely informed that the door will be shut sometime within this harvest period or end of the age, the Bible does not give the exact date; and, although after the great time of trouble there will be a grand reversal of public sentiment in favor of truth and justice, we have no intimation whatever that such a condition of affairs will obtain until after the harvest period is fully ended. But we have a clear intimation that **the door will be shut** in the manner last named; for, before the Millennial day breaks, we are forewarned of a dark night wherein no man can labor-- "The morning cometh, and also the night." *Isa. 21:12*. See also Vol. II, chap. viii.

The narrow way opened to us is the privilege and opportunity of cooperating with our Lord now, when to manifest his spirit of meekness and zeal and loyalty to God and his truth will be at the cost of earthly advantage; when to champion his cause and the truths which he advanced will make us, to say the least, very unpopular; and when our endeavors to honor his name and bless our fellowmen with the truth, by letting our light shine, bring upon us reproach, misrepresentation and persecution in some form. And if, as we have seen, the narrow gate-way **opened** means the privilege of thus sacrificing, faithfully, unto death, at whatever cost, it follows that the **closing of all such opportunity** for such fellowship of service and suffering would be **the closing of the door**, the barring of the narrow way to the future glory and joint-heirship; our reign with Christ being conditioned on our faithfulness in his service, which now means suffering with him. *Rom. 8:17; 6:8*

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And suffering with Christ, we have seen, is not the ordinary suffering, common to all in the fallen state, but only such sufferings as are the results, more or less directly, of the following of Christ's example, in advocating unpopular truths and in exposing popular errors. Such were the causes of the sufferings of Christ; and such will be the causes of persecution, suffering and loss to all who follow in his footsteps. They will have fellowship in his sufferings now, and

in the end will be accounted worthy to share in the reward of such faithfulness to principle. This, throughout the Gospel age, has meant self-sacrificing labor and endurance of reproach in the sowing and watering of the seed of Christ's doctrines; and now, in the close of the age, it means a similar fidelity and endurance in the harvest work now in progress --even to the laying down of life, whether it be required by the gradual process of working it out in the Master's service, a dying daily, or by being brought more abruptly to a martyr's sudden death.

The worthiness of the espoused virgin Church to be the bride, the Lamb's wife, consists not merely in sinlessness, though she will be holy and "without blemish"--"without spot or wrinkle or any such thing" (*Eph. 5:27*), made "whiter than snow" in the great fountain of redeeming love, her Redeemer's merit. This much is necessary to **all** who will ever be accounted worthy of lasting life on any plane. But to be the bride of the Lamb, she must not only be a virgin in purity, and in addition be free from sinful alliance and coquetry with the world, but she must be more, much more than this. She must so closely resemble her Lord, and so closely follow his footsteps and his counsel, that she will on this account be a sufferer, a martyr, as he was, and for the sake of the same **principles** of truth and righteousness. She must prove that she possesses a **consuming** love for the Bridegroom, and an untiring devotion to his name and principles,

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so as to be willing to be despised and rejected of the worldly, as he was, for the sake of obedience to his doctrines.

To develop and **demonstrate** this character, she must be tried and tested. Her confidence, her endurance, her fidelity to her Lord, through evil as well as good, must be developed and proved. And only such as are thus developed and tested and by the test proved faithful, will ever be owned and recognized as the bride and joint-heir of the Lord, the heir of all things. As it is written, "Blessed the man that **endureth** under temptation: because, having become [thus] approved, he will receive the crown of life which the Lord hath promised to them that love him"--thus intensely. Thus, rightly understood, every trial of our fidelity should be joyfully met as a fresh opportunity to show the Bridegroom the depth and strength of our love, and another proof of worthiness of his love and confidence and of the promised exaltation. Those who will share with the Lord the coming glory must not only be **called** and **accepted**, but also **faithful**, even unto

death. *Rev. 17:14*

Thus the door of opportunity to engage, with Christ our Lord, in the work of the Gospel age, will be closed when "the night cometh wherein no man can work." And all who have not previously by faithful service, developed the necessary character and proved their sympathy, devotion, love and zeal for the Lord and his truth (*Matt. 10:37; Mark 8:38*), will then be too late to do so. As represented in the parable, they will thus be proved to be "foolish virgins," for letting slip the great and glorious opportunity to suffer with and on behalf of him with whom they would gladly reign. By that time, the full number predestinated by God to constitute and complete the Church will have been called, chosen, and by trial proved faithful--"copies of the likeness of his Son." (*Rom. 8:29*) The harvest will be past, the summer time of favor ended, and only the burning of the tares will remain, to clear the field (the world of mankind) and to prepare

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it fully for the much more extensive sowing of the Millennial age.

The closing in of this night will evidently put a stop to any further labor to disseminate the truth, which, misunderstood by the public generally, will probably be accused of being the cause of much of the anarchy and confusion then prevailing, instead of being seen in its true light as a foreshadowing of the divine mind and revelation concerning coming troubles of the world and their true causes.

Nor should we expect that the coming of night and the closing of the door will be sudden, but rather that it will be a gradual obstructing and closing down of the harvest work.

The present is the time for the sealing of the servants of God in their foreheads, before the storm of trouble bursts (*Rev. 7:2,3*); and every wise virgin should appreciate this privilege of the present, both for his own intellectual sealing with the present truth, and also for engaging in the harvest work of sealing others of the wheat class and gathering them into the barn of security, before the night cometh and the door of opportunity to labor is shut.

That the present, most favorable opportunity is but a brief one, is manifest from the fact that only twenty-four years of the harvest period remain, the close of which will witness the end of the reign of evil and the ushering in of the glorious Millennial Day; and within this period the dark night of the world's greatest tribulation must find place. The great darkness which must precede the glorious day is

drawing on: "the morning cometh, and also the night"--"a time of trouble such as was not since there was a nation."

Observe that, when this night cometh, when the reapers **must** cease their labors, it will prove that this final work of the Gospel age is accomplished; that the elect number of the Bride of Christ have all been "sealed," and "gathered"

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into a condition of separateness from the worldly--into the barn condition (*Matt. 13:30*); for God will not permit anything to put an end to his work until it is finished. Then, all the true and faithful servants of God will have been sealed in their foreheads; and, the work of the Gospel age being finished, no more can enter into that work or reap its rich reward, foretold in the "exceeding great and precious promises" as the reward of the faithful who enter while the "door" is open. *2 Peter 1:4*

But we are not to gather from this that all, as quickly as proved faithful, will at once enter into their reward. Possibly some such may live on, far into that dark night of trouble--though our expectation is to the contrary. "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Having put on the whole armor of God, and boldly withstood error by clear and fearless presentation and defense of the truth, during this evil day, when giant errors so boldly and defiantly stalk abroad, the saints are exhorted, "Having done all, to stand," clad in full armor, with the sword of the spirit ever ready for defense, and with watchfulness and perseverance and prayer for all saints. All will have need of patience, that after having done the will of God they may receive the promise. *Rev. 14:12; Eph. 6:13; Heb. 10:36*

The ending of the high calling to joint-heirship with our Lord Jesus in the Kingdom of God, it should be distinctly understood, is not the shutting of the door in the parable of the virgins. Though the general "call" to this favor ceased in 1881, the "door" is yet open. The call is the **general invitation** of God, to all justified believers in the Redeemer, to follow in his footsteps of self-sacrifice, even unto death, and thereby prove their worthiness to reign with him in glory. This favor had a definite time for beginning: the waiting disciples were accepted to it on the day of Pentecost, A.D. 33.

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And it has had, as already shown, a definite time of ending; viz., October 1881.*

On the other hand, the closing of the "door," in the parable of *Matt. xxv*, marks the full end of all opportunity for any, even of the "called" ones, thereafter to attain the prize of the high calling. It marks the end of all opportunity to prove worthy of the prize by faithfulness in the service: all opportunity for service will there terminate, in the "night" wherein no man can work. (*John 9:4*) It is manifest, therefore, that the door, or opportunity, thus to make our calling and election sure, does not necessarily close when the call, or general invitation to all believers to enter, ceases to go forth. And, while the door stands open, it indicates that any believer who is anxious to enter and ready to comply with the conditions may yet do so, even though the general "call" or invitation to enter is no longer sent out. As a matter of fact, the door or opportunity to labor and sacrifice has not yet closed, though the general call ceased in 1881.

The Gospel age has been the calling time--first, for calling sinners to repentance and to faith in Christ the Redeemer; and, second, for calling these justified ones to the high privilege of joint-heirship with Christ in his Kingdom, on the condition of following now in his footprints of self-sacrifice, even unto death--as the condition of acceptance to the Kingdom work and honors of the coming Millennial age. When, therefore, the Lord tells us that the closing period of the age will be a harvest time, it indicates clearly a radical change--from sowing to reaping, from calling to testing the called and closing the work begun by the call.

As an illustration of the change in the character of the work at the close of the Gospel age, our Lord gave the parable of the drag-net. (*Matt. 13:47-50*) "The Kingdom of

*See Vol. II, Chapter vii.

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heaven is like unto a net that was cast into the sea and gathered fish of every kind; which, when it was full, they [the fishermen] drew to shore, and sat down, and gathered the good into vessels and cast the bad away. So shall it be at the end of the age [the harvest, *Matt. 13:39*]: the angels [messengers, servants of God] shall come forth and separate the wicked from among the just, and shall cast them into

the furnace of fire [the great time of trouble]: there shall be wailing and gnashing of teeth."

This parable represents the nominal Christian Church as the nominal prospective Kingdom of God--**the net** cast into **the sea** (the world), which gathered **fish** (men--*Matt. 4:19*) of **every kind** (real Christians, half deceived and deluded Christians, and multitudes of hypocrites); which, when it is full (in the fulness of God's time), is drawn to shore. It shows that the "every sort" gathered into the nominal Church are not fit for the Kingdom, whatever else they may be fit for; that at the close of the age--in the harvest time--the call or invitation to a place in the Kingdom would cease by God's arrangement, as represented by the dragging of the net to shore; and that then a different work would be commenced by the fishermen--namely, a separating, a dividing work, which will accomplish the gathering of the desired sort and the rejection of others who are unworthy of the favor to which they had been called; for "many are called, but few chosen." *Matt. 22:14*

The separating work of this parable is the same as that shown in the parable of the wheat and the tares, which teaches us to expect a discontinuance of the sowing (the calling), and a change from that work to the work of reaping. The Lord's servants, who, under his direction, will thus change the work, are in both parables called angels--special messengers of God. They are his faithful disciples who, walking very humbly, and near to the Lord, and very earnestly

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seeking to know his plan and to cooperate in his work, are not left in darkness concerning his times and seasons. (*Matt. 13:11; 1 Thess. 5:4; Jer. 8:7-12*) Of course, this reaping and gathering relates only to those living in the harvest time, and not to those who died previously; each of whom, as he finished his course, was noted, and separated to await his proper position in or out of the glorified little flock, the Kingdom proper. *2 Tim. 4:8*

The net was not intended to catch all the fish of the sea. Our Lord, the great Chief Fisherman, designed to catch a particular number of fish of a particular kind, no matter how many of other varieties went into the net with them; and when the full number of the desired, peculiar kind, have entered the net it is ordered ashore for the purpose of sorting and separating. When the net is thus ordered ashore, the commission given at the beginning of the age, to cast the net into the sea (*Matt. 28:19; 24:14*), should be understood

as at an end; and all who would continue to be coworkers with the Lord must give heed to his directions, and no longer give their time to general fishing, but to the present work of selecting and gathering. And as the truth then due was the agency for calling, so truth, "present truth," harvest truth, is now the Lord's agency for testing and dividing.

When, therefore, the Lord's servants hear his voice, through his Word, declaring that the time has come to stop sowing and to begin reaping, to stop catching and go to sorting the fish, to stop calling and to preach the harvest message now due to those already called, they will, if faithful, gladly and promptly obey. Such, therefore, instructed of the Master concerning his plan of the ages, and not in darkness as to the times and seasons in which we are living, should no longer be going forth seeking to sow the good seed of the Kingdom in the field or world of mankind, but

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should be "giving meat in due season to the household of faith"--scattering among the Lord's professed children the good tidings of the Kingdom at hand, and of the great joy and blessing it will soon bring to all people.

And, strange to say, it is this message of God's loving provision, in the ransom, for the restitution of all things, by and through Christ Jesus and his glorified body, the Church, God's Kingdom (this message, which should rejoice, refresh and unite all loving Christian hearts), that is to develop and draw into heart-union the true class only, to test them and to separate them from the nominal mass.

Shortly the harvest will be ended, and then both he that sowed and he that reaped will rejoice together. Now, the reapers must hasten the work, and should feel so concerned about its full accomplishment as to pray the Lord of the harvest, the Chief Reaper, to send forth more laborers into his harvest. It will not be long before the plowman of the next dispensation (the great trouble foretold, which will prepare the world for the Millennial seed-sowing) shall overtake the reaper of this dispensation. *Amos 9:13*

Israel's Seventieth Week a Figure of

The Close of Gospel Favor

It will be remembered that Israel's "seventieth week"--the last seven years of their favor--was very exactly marked at its beginning, middle and close; and we believe for the very purpose of giving us clearly defined dates in the close of the Gospel age of favor to Spiritual Israel. We have seen that the beginning of that week was to Fleshly Israel the date of the beginning of their harvest testing, in A.D. 29. It was marked by our Lord's baptism and recognition as Messiah at Jordan, when the reaping work began--the parallel to which, here, is the recognition of the presence of the Lord, in A.D. 1874, at the beginning of this harvest.

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The middle of that covenant week, A.D. 33, was the date of the rejection of Israel as a system or church-nation, and was marked by our Lord's death on the cross, and by his words just before his death, "Your house is left unto you desolate." And the parallel to that, here, is the rejection from favor and the fall of the sectarian systems, called Christendom or "Babylon," in 1878.

The last half of Israel's covenant week (3 1/2 years, from A.D. 33 to 36) was not a period of national or sectarian favor, but of individual favor, granting the Israelites (not as formerly through the channels of the nominal Church, but **individually**, if they would receive it) all the favors and special privileges of the Abrahamic covenant, down to the end of those seventy symbolic weeks, the limit of their favor, marked by the sending of favor to Cornelius and Gentiles in general. So in the parallel, here: the 3 1/2 years from April, 1878, where so-called Christendom, or "Babylon," was rejected from favor, to October, 1881, was the closing period of the favor of the **high calling** to individual believers. Thus, the **general** "call" (the **favor** of this Gospel age) ceased with October, A.D. 1881, just as the corresponding date, October, A.D. 36, witnessed the end of Jewish favor.

The **Jewish** favor consisted in the offer to Israel of the Kingdom--the **call** of the natural children of Abraham to avail themselves of the privileges and opportunities granted them under their Law Covenant. This **call**, favor or privilege ceased totally and forever with the end of their covenant week. The **Gospel** favor consisted in the offer of the

Kingdom (exclusively) to believers in Christ--the "**high calling**" of all reconciled to God under the Grace Covenant, who might avail themselves of the opportunities thus granted (and become members of the Abrahamic "**seed**" which is to bless the world) by joining with Christ Jesus, their Redeemer, in his covenant of self-sacrifice; the test

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which must demonstrate their worthiness to share in Christ's coming work and glory. And it is this favor, this "call" or invitation, which we have seen ceased, totally and forever, in October 1881, the parallel point of time to the end of the Jewish call or favor.

Be it noted, that the stopping of the Jewish favor or call was followed by another general call, which, ignoring them and their past favor, nevertheless included any of them who afterward, by becoming **believers**, became worthy of that world-wide call to the honor of the Kingdom. The stopping of their past favor was just as actual as though they had not been invited to anything after their favor ceased; just as actual as though they had afterward been invited to a lower favor; but it is not as noticeable, because the general Gospel call, which did not exclude them, was the same call broadened and deepened; made applicable to **all believers** in Christ, of every nation.

The stopping of the favor or "call" here, in 1881, is followed, or rather lapped upon, by the general call of the whole world to the Millennial blessings and favors upon conditions of faith and willing obedience (not however a sacrifice unto death). This however, is a lower call, a lesser favor than that which ceased; a call to enjoy blessings under the Kingdom, but not to be parts of the anointed, Kingdom class. And this **change**--this stopping of the higher favor and beginning of a lesser favor will be little noticed in the present time, by reason of the fact that the great prize of the Kingdom and joint-heirship with Christ as partakers of the divine nature, has been generally lost sight of in the Church. The highest conception of reward generally held by Christians for centuries past is, that in their resurrection they will be given perfect bodies; and, freed from sickness, pain and sorrow, will enjoy God's favor and have everlasting life. And this conception, though far short of the real

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privileges under the "high calling" of the Gospel age, is really a fair conception of the blessed privileges to be granted during the Millennial age to the world in general--to as many of them as will then yield obedience and come into harmony with God.

As a matter of fact, then, the only ones who see clearly the peculiarly high and grand features of the call of the Gospel age--the only ones, therefore, who could announce or explain **this calling**--are the very ones who are also shown from God's Word that the time limit of this call was reached in October, 1881. Others, while quoting the Apostle's words concerning a "high calling of God in Christ," really explain the lower call which belongs to the Millennial age. Hence the general Gospel call, the true one, is ended. None can extend it. Some cannot because they do not understand it and could not give it, and some because they know it to be at an end.

But though the general "call" has ceased, the "door" is not yet shut. The end of the "call" and the shutting of the "door" are distinct and separate. The "door" stands open for some to enter the race, for the great prize of joint-heirship in the Kingdom, after the **general** "call" has ceased. God had predetermined a fixed number to constitute the Church, "the body of Christ"; and there can be neither one member superfluous nor one lacking. (See this typically taught in *Lev. 21:17-23*.) It follows that he could not **call** or invite to that honor more than would complete the number he had determined. And, in October 1881, his Word shows, this full number had been secured. But, since some of those who responded under the general call and made the covenant with him will fail to keep their covenant, fail so to run as to obtain the prize, the "door" stands open after the general call has ceased, to permit the entrance to the race, to self-sacrifice in the service of the truth, of some **to take the**

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places of such as may, during the inspection, cast aside the wedding garment of Christ's righteousness; and also of such others as, having made the covenant of self-sacrifice in the service, love the present world, become overcharged with its cares or pleasures, and fail to perform the requirements of their covenant.

And, again, it should be noted that the ending of the call in 1881 in no way interfered with the privileges of the thousands

who had already accepted the call and become God's consecrated servants: it put none out who were in. Nor does it imply that no more can come in: it was merely the stopping of God's **general** invitation.

The fact that you may only recently have come to a clear knowledge of the exceeding great and precious promises of the things which God hath in reservation for them that love him does not prove that you were not called and accepted as a runner for this great prize long before you understood how great and grand is the prize. The fact is, not one who accepts the call is able, at first, to comprehend fully either the roughness and narrowness of the way or the grandeur of the prize to be attained at its farther end. The clearness of our comprehension of the promises is to us the power of God working in us to strengthen us and to enable us to overcome present obstacles and trials. The exceeding great and precious promises are unfolded to us gradually, as we prove faithful and go on, in order that by these--by the strength and courage which they infuse--we may be enabled so to run as to obtain the prize. **2 Pet. 1:4**

The class to receive the prize is not only called and chosen (accepted), but also faithful. And though the **general call** has ceased, it is evident that the testing of the faithfulness of the called ones is not yet finished. The faithful are being sealed, and separated from those who are unfaithful to their covenant of self-sacrifice; and the wise virgins are being separated

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from the foolish, whose folly consists in supposing that they can run for and win the world's prizes of honor, wealth, etc., and at the same time run faithfully the race for the great prize of glory, honor and immortality--the very conditions of which render such a dual course impossible. "A double-minded man is unstable in all his ways." "Ye cannot serve God and mammon." **Jas. 1:8, Matt. 6:24**

When all the faithful "wise virgins" have been proved so, and have entered in to the joys of the Lord, the "**door**" of opportunity to become of that class will close; and no more can enter it. When all the wise have entered in, the number predestinated will be complete; and then the Master will rise up and shut the door. (**Luke 13:24,25; Matt. 25:10**) Our Lord himself tells us that **then** many will begin to see matters differently--to see what privileges and opportunities for sacrifice they once enjoyed and missed. But when they seek entrance, the Master will tell them, I do not recognize you as my bride--she is complete, and I have but one. But,

thank God, other scriptures show that the foolish virgins, though thus rejected from the high calling, for which their conduct when on trial will have proved them unworthy, will nevertheless be favored, and will be known in a humbler capacity in the Lord's household.

Therefore, before the door shuts, before the full number of the faithful is completed, let each strive to make his calling and election sure; and to this end let us permit the Lord, by these precious promises and these explanatory parables, to work in us to **will** and to **do** his good pleasure.

But some may yet say, I fear that I am not one of those called before the general call ceased in 1881, because I was then not only wholly ignorant of the deep things of God's promises, but more: I was wholly a stranger to God, and even an enemy of his, far from any covenant with him to do him service, and far from any such desire. Only recently I

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came to know God, at all; recently I took Christ's yoke upon me to learn of him; and still more recently I learned of the privilege of suffering with Christ now, by self-denials in his service, and that such joint-sacrificers are by and by to be made joint-inheritors with him in the glorious work of the Millennium. And now, after seeing these glories, after admiring these precious things, and after setting myself to run this race for this wonderful prize, must I conclude that it is not open to me, because enough to fill the number had already been called? I would not think to change the divine arrangement, or to ask that another be added beyond the limit determined by divine wisdom, but I shall feel keenly my misfortune.

To such we answer: Run on. Your case is not so dark as it seems to you. The "door" is not yet "shut." Remember that if **all** who had accepted the call when it closed should prove faithful to their covenant, there would be none too many, but just enough. Remember, too, that your observation as well as the Scriptures, indicates that of the many who accept the call few will be chosen, because but few prove faithful to their covenant when on trial. As one after another some of the called ones prove unfaithful, their opportunities, **their places** of labor and **their crowns** of reward are transferred to others. One of these places of labor and one of these crowns of reward may be transferred to you, and your name may be written on the scroll of life as a probationary member of the Bride of Christ, in the place of one erased as unworthy. See *Rev. 3:5; Heb. 12:23*.

Those who can grasp these precious promises and who have the desire to work in the vineyard have a strong evidence that they have been begotten of the spirit;* for the human mind, even when justified, is unable to grasp the **deep things** intended by God for those only who have consecrated

*See Vol. I, C226.

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themselves and been accepted. (*1 Cor. 2:6-16*) And the Lord is too loving and too just to authorize in the hearts of any hopes which could never be realized. To be begotten of the spirit, through the Word of truth, implies an ultimate birth to spirit conditions, unless the one as begotten prove himself unworthy--unfaithful. "Cast not away, therefore, your confidence, which hath great recompense of reward."

The Eleventh Hour

Matt. 20:1-16

This parable seems to have been given specially to teach a lesson for this time. The laborers are those earnest, consecrated children of God who throughout this Gospel age--the "day" of the parable--are faithfully spending their time and energy, not in the service of self, the service of mammon, but in the service of God. Only the **faithful** therefore are represented by the laborers, all of whom get the same reward, the Kingdom honors represented in the parable by the "penny."

The generality of the call and the need of laborers are represented by the four calls--early in the morning, at nine o'clock, at noon, and at three o'clock in the afternoon. Yet the exact, clear understanding of **what** the wages should be was mentioned only at the beginning: the householder then "**agreed**" to give them a penny for the service. So the promise of the Kingdom was clearly understood by the early Church, but afterward was in the main lost sight of and not clearly enunciated. The living members of Christ's Church **laboring** in his vineyard at any time during this Gospel age **represent** all the laborers. And the parable shows, as its particular feature, a class who enter this service of the Lord when the day's work is about done, at the "eleventh [the last] hour." They are represented as some desirous of engaging

in the Master's service, but **too late**, the general call having

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ended. They say--"No man hath hired us," we were too late to get into the service under the call.

The Master responds by pointing to the door of opportunity for doing and suffering in his service not yet "shut" the close of which will be indicated by the coming of "the night in which no man **can work**." But he says nothing about what the reward will be; though in employing the others under his general call, he said, "Whatsoever is right I will give you"*--a portion of the pay at first "**agreed**" upon.

So, during the Gospel age, our Lord has continually, through his mouthpieces in the Church, invited all believers to enter into his service. The full reward, the divine nature and Kingdom glory, was clearly stated and well understood at first; but, although repeated throughout the age, it has not since been **clearly** understood because of the great falling away from the truth. But now we have come to the close of the Gospel day of service--to the "eleventh hour." It is **past the time** for calling laborers for this day. Yet, some are now standing by and saying, We have not been called into the work; "no man hath hired us"; we have no promise of labor, nor of a reward if we should find work; the call is ended, the day's work is nearly done; there are enough laborers without us. But to these the Master would have us say, as his mouthpieces, "Go ye also into my vineyard"; I promise nothing, the general call is ended, the time is short, the time for labor is nearly ended, "the night cometh wherein no man can work"; but go in, show your love and zeal, and leave the rewarding to my generosity.

And this is all we can say; the only hope we can hold out is that no man ever labored for our Master who will not receive abundantly more than he could ask or expect. And

*The oldest Greek Manuscripts, the Sinaitic and the Vatican, **omit** from *Matt. 20:7* the words, "**and whatsoever is right that shall ye receive.**"

then we know that some of the places in the work will be vacated by reason of some not continuing faithful, and that the crowns of reward set apart for such will be given to others who, by faithfulness and self-sacrifice, prove themselves worthy of the work and the reward.

So, then, if any have but recently come to know and love our Lord, and desire to serve him and his truth, let not such be discouraged because the general call ended in 1881. If you see the "**door**" of opportunity for sacrifice and service open before you, enter in. But enter quickly; for the night of darkness and of intense opposition to the truth will ere long be upon us and will hinder you from engaging in the service. "The morning cometh, and also the night." "The night cometh in which no man **can** work." When that is true, you may know that "the door is shut," that all the wise virgins have entered in, that all have been proved, and that all vacancies have been acceptably filled. All the special "servants of God" having by that time been "sealed in their foreheads" (given an intellectual appreciation of God's plan), the four winds will be loosed (*Rev. 7:1-3*), and will produce the great "whirlwind" of trouble in the midst of which the remnant of the Elijah class will be "changed," and exalted to Kingdom glory.

What a lesson is here for those who have covenanted with the Lord to serve him first and chiefly, and who are neglecting his work to strive with time and thought and means for the transient joys and prizes which the world offers. These the Lord urges, saying, "Be thou faithful unto death, and I will give thee a crown of life." "He that **overcometh** [who conquers in himself the spirit of the world], the same shall be clothed in white raiment; and **I will not blot out his name** out of the book of life, but I will confess his name before my Father and before his holy servants." "Hold fast that which thou hast, that no man take **thy crown**." *Rev. 2:10; 3:5,11*

Let Us Go Forth

--Hebrews 13:13--

"Silent, like men in solemn haste,
Girded wayfarers of the waste,
We pass out at the world's wide gate,
Turning our back on all its state;
We press along the narrow road
That leads to life, to bliss, to God.

"We cannot and we would not stay;
We dread the snares that throng the way;
We fling aside the weight and sin,
Resolved the victory to win;
We know the peril, but our eyes
Rest on the splendor of the prize.

"No idling now, no wasteful sleep,
From Christian toil our limbs to keep;
No shrinking from the desperate fight;
No thought of yielding or of flight;
No love of present gain or ease;
No seeking man or self to please.

"No sorrow for the loss of fame;
No dread of scandal on our name;
No terror for the world's sharp scorn;
No wish that taunting to return.
No hatred can to hatred move,
And enmity but kindles love.

"No sigh for laughter left behind,
Or pleasures scattered to the wind;
No looking back on Sodom's plains;
No listening still to Babel's strains;
No tears for Egypt's song and smile;
No thirsting for its flowing Nile.

"What though with weariness oppressed?
'Tis but a little and we rest.
This throbbing heart and burning brain
Will soon be calm and cool again;
Night is far spent and morn is near--
Morn of the cloudless and the clear.

"'Tis but a little and we come
To our reward, our crown, our home!
Another year, or more, or less,
And we have crossed the wilderness;
Finished the toil, the rest begun,
The battle fought, the triumph won!"

--H. Bonar

STUDY VII

THE DELIVERANCE AND EXALTATION OF THE CHURCH

The Deliverance of the Church Near--It will be the Harbinger of Deliverance to all Mankind--Its Date Approximated--How the Saints will Escape Those Things Coming on the World--How and When God will Help Her--The Manner and Circumstances of Her Final Deliverance --The Deliverance First of Those Who Sleep in Jesus--The Change of the Living Members of the Church--Will They Die?-- Blessed are the Dead Who Die in the Lord from Henceforth.

**"Look up, and lift up your heads; for your deliverance draweth
nigh." *Luke 21:28***

BY THE lamp of prophecy we have traced the wonderful events of the "harvest" down to their culmination in the great time of trouble; and, as we remember that within this eventful period the promised deliverance and exaltation of the Church are due, the central points of interest to the saints now are the time, manner and circumstances of their deliverance.

Our Lord taught us that as soon as we should begin to see the events of the harvest come to pass, then we should expect a speedy realization of our glorious hope. And, therefore, as we now mark the accumulating evidence of these signs, we do lift up our heads and rejoice in hope of the glory to follow; for the morning cometh, although a brief, dark night must intervene. Nor is this rejoicing selfish in its character; for the deliverance and exaltation of the Church of Christ will be the harbinger of a speedy deliverance to the whole race, from the tyranny and oppression of the great enslaver, Sin, from the shadow and pains of sickness, and from the prison-house of death: "For we know that the

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whole creation groaneth and travaileth in pain,...waiting for the...**deliverance** of OUR BODY"--the "body of Christ" (*Rom. 8:22,23*); because, according to Jehovah's arrangement, the new order of things cannot be established until the great ruler, the Christ complete, Head and body, has come fully into power.

That the deliverance of the saints must take place very soon after 1914 is manifest, since the deliverance of fleshly Israel, as we shall see, is appointed to take place at that time, and the angry nations will then be authoritatively commanded to be still, and will be made to recognize the power of Jehovah's Anointed. Just how long after 1914 the last living members of the body of Christ will be glorified, we are not directly informed; but it certainly will not be until their work in the flesh is done; nor can we reasonably presume that they will long remain after that work is accomplished. With these two thoughts in mind, we can approximate the time of the deliverance.

While there are clear indications that some of the living members of the body will witness the gathering of the storm and share in some of the troubles it will bring, there are also indications that none of these will pass entirely through it, nor even far into it. The Master's words, "Watch, that ye may be accounted **worthy to escape** those things that shall come to pass" (*Luke 21:36*), seem to indicate this. And yet we know that we are already passing through the beginning of these troubles (the troubles upon the nominal Church incident to its testing), and that we are escaping, while many on every hand are falling into error and infidelity. We escape, not by being taken from the scene of trouble, but by being supported, strengthened and kept in the very midst of

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it all by the Word of the Lord, our shield and buckler. (*Psa. 91:4*) While admitting that in like manner some members of the body might remain to the very end of the time of trouble, and pass through it all, and yet **thus escape** all the trouble coming, it is nevertheless clear, we think, that all the members of the body will be fully delivered--exalted to the glorious condition--before the severest features of the trouble come--after the body is complete and the door shut.

We have seen the storm gathering for years past: the

mighty hosts have been mustering and preparing for the battle, and each successive year witnesses more rapid strides of progress toward the foretold crisis; yet, although we know that unparalleled disaster must soon dash all law and order into the abyss of anarchy and confusion, we do not fear; for "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth [the present organization of society] be removed [unsettled and disorganized], and though the mountains [kingdoms] be carried into the midst of the sea [the lawless and ungovernable people]; though the waters thereof roar and be troubled [with the disputings of contending factions]; though the mountains [kingdoms] shake [tremble for fear and insecurity] with the swelling [the threatening and rising power] thereof." *Psa. 46:1-3*

"There is a river [God's Word, a fountain of truth and grace], the streams whereof shall make glad the city of God [the Kingdom of God, the Church--even in its present embryo condition, before its exaltation to power and glory], the holy place of the tabernacles of the Most High [the sanctuary--the Church wherein the Most High is pleased to dwell]. God is in the midst of her; she shall not be moved: God shall help her." *Psa. 46:4,5*

At the present time we are realizing this promised help, to the full extent of our present necessities, by being taken

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into our heavenly Father's confidence, made acquainted with his plans and assured of his favor and sustaining grace, and even being made co-workers with him. This help we shall realize to the full end of our course; and then we shall be helped still more by being "changed" to the higher sphere to which we are called, and toward which we diligently urge our way.

Though we may be sure that this "change" of the last living members of the body of Christ will not take place until the work committed to them in the flesh is accomplished, we are informed, as shown in the preceding chapter, that ere long our work will be cut short--gradually at first, and then completely and finally, when "the night cometh, when no man can work." (*John 9:4*) And the gloom of that "night" will be dispelled only by the Millennial sunrise. When our work is done, and that night closes in around us, we may expect not only to see the storm-clouds grow much darker, but also to hear and to feel the rising "winds" which will culminate in a wild hurricane of human passion--a

whirlwind of trouble. Then, having finished our appointed work, it will be our part to "stand," patiently, until our "change" comes. *Eph. 6:13*

How long the Lord may be pleased to let his saints stand in enforced idleness so far as his work is concerned, we do not know, but probably only long enough to let faith and patience have their perfect work. Here these virtues will be most fully developed, tested and manifested. This test of patience will be the final trial of the Church. Then "God will help her, at the dawning of [her] morning" (*Psa. 46:5*, **Leeser's** translation)--not the morning which is to dawn on the world at the brightness of her rising with her Lord as the sun of righteousness, but at the dawning of **her** morning in which she is to be changed to the nature and likeness of her Lord. **Her** morning is to precede the Millennial morning.

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That this dark night is already approaching we are made aware, not only from the Scriptures but as well from the ominous signs of the times; and the fate of the Church then, so far as her human career is concerned, seems outlined in the closing pages of the lives of Elijah and John the Baptist, already referred to.* The beheading of the one, and the whirlwind and fiery chariot which bore away the other, probably indicate violence to the last members of the body of Christ. Yet Zion need not fear; for God is in the midst of her, and will help her. Her consecration is unto death, and her privilege is to prove her faithfulness: "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be **as** his master, and the servant **as** his lord." *Matt. 10:24,25*

It will probably be in an effort at self-preservation on the part of "Great Babylon"--"Christendom"--when she sees her power in politics, priest-craft and superstition waning, that the work of truth-spreading will be stopped as detrimental to her system. And probably at this juncture the Elijah class, persisting in declaring the truth to the last, will suffer violence, pass into glory and escape from the severest features of the great time of trouble coming--just in the crisis of affairs when men begin to feel that desperate measures must be resorted to, to sustain the tottering structure of Christendom.

Although the exact time of the deliverance or "change" of the last members of the body of Christ is not stated, the **approximate time** is nevertheless clearly manifest, as **shortly after the "door" is shut** (*Matt. 25:10*); after the truth, which

Babylon now begins to regard as her enemy, and as calculated to accomplish her destruction, shall have become more generally known and widely circulated; after "the

*Vol. II, pages 260-263.

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hail" has to a considerable extent swept away the refuge of lies; and after the now smoldering and menacing hatred of the truth is thereby roused to an opposition so violent and so general as to effectually stop the further progress of the great work in which the saints are engaged. And God will permit this as soon as all the elect are "sealed." But, whatever of trouble or seeming disaster may await the saints while they remain in the flesh, and put a stop to the work which it is their meat and drink to do, let us take comfort in remembering that nothing can befall us without our Father's notice and permission, and that in every trial of faith and patience his grace shall be sufficient for those who abide in him, and in whom his Word abides. Let us look beyond the veil, and keep the eye of faith fixed upon the prize of our high calling, which God has in reservation for them that love him--for the called and faithful and chosen according to his purpose. *Rev. 17:14; Rom. 8:28*

While we may thus reasonably and Scripturally approximate the time and circumstances of the full deliverance of the Church, the **manner** of her glorification becomes all the more a question of deepening interest. And again we come to the divine oracles to make inquiry.

First, Paul declares, "We must **all** be changed [the living no less than the dead saints]: this corruptible must put on incorruption, and this mortal must put on immortality; for flesh and blood cannot inherit the Kingdom of God, neither doth corruption inherit incorruption." And this "change" from mortality to immortality, he assures us, will not be accomplished by gradual development, but it will be instantaneous--"in a moment, in the twinkling of an eye," under the sounding of the "last trump"--which is already sounding.* *1 Cor. 15:53,50,52*

*See Vol. II, Chapter v.

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Furthermore, order will be observed: some will be glorified or "changed" first, and others afterward. Precious in the sight of the Lord has been the death of his saints (*Psa. 116:15*): and though most of them have slept long, none have been forgotten. Their names are written in heaven as acceptable members of the Church of the Firstborn. And the Apostle declares that the living, who are left over to the presence of the Lord, will by no means precede those who fell asleep. (*1 Thess. 4:15*) Those who sleep in Jesus are not required to wait in sleep for the living members to finish their course, but are resurrected at once, as one of the first acts of the Lord when he takes his great power. And thus those members of the Christ who have slept will take precedence in entering into glory.

The exact date of the awakening of the sleeping saints is not directly stated, but may be clearly inferred from our Lord's parable of the young nobleman. After having received the kingdom and returned, the first work of the nobleman (who represented our Lord Jesus) was the reckoning with the servants (his Church) to whom his vineyard had been entrusted during his absence, and the rewarding of the faithful. And since the Apostle tells us that the dead in Christ will be reckoned with first, we may reasonably conclude that the rewarding of these took place as soon as our Lord, after his return, took unto himself his great power.

To learn the date at which our Lord began the exercise of his power would therefore be to discover the time when his sleeping saints were awakened to life and glory. And to do this we have but to recall the parallelism of the Jewish and Gospel dispensations. Looking back to the type, we see that in the spring of A.D. 33, three and a half years after the beginning of the Jewish harvest (A.D. 29), our Lord typically took unto himself his power and exercised kingly authority.

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(See *Matt. 21:5-15*.) And evidently the only object of that action was to mark a parallel point of time in this harvest, when he would in reality assume the kingly office, power, etc.; viz., in the spring of 1878, three and a half years after his second advent at the beginning of the harvest period, in the fall of 1874. The year 1878 being thus indicated as the date when the Lord began to take unto himself his great power, it is reasonable to conclude that there the setting up

of his Kingdom began, the first step of which would be the deliverance of his body, the Church, among whom the sleeping members are to take precedence.

And since the resurrection of the Church must occur some time during this "end" or "harvest" period (*Rev. 11:18*), we hold that it is a most reasonable inference, and one in perfect harmony with all the Lord's plan, that in the spring of 1878 all the holy apostles and other "overcomers" of the Gospel age who slept in Jesus were raised spirit beings, like unto their Lord and Master. And while we, therefore, conclude that their resurrection is now an accomplished fact, and hence that they as well as the Lord are present in the earth, the fact that we do not see them is no obstacle to faith when we remember that, like their Lord, they are now spirit beings, and, like him, invisible to men. The facts that they are invisible, that tombs were not found opened and empty, and that none were seen going from the cemeteries, are not objections to such as have learned what to expect--to such as realize that our risen Lord left no hole in the walls of the room which he entered and left while the doors were shut; who remember that none saw the risen Redeemer except the few, to whom he specially and miraculously **showed** himself, that they might be witnesses of his resurrection; who remember that he appeared in various forms of flesh to prevent these witnesses supposing that he still was flesh or that any of the forms they saw was his

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glorious, spirit body. Such as remember that only Saul of Tarsus saw Christ's spirit body, and that by a miracle, while others around saw it not, and then at the expense of his sight, will readily see that their not having seen the risen saints with their natural eyes is no more of an objection to the fact of their resurrection than that they have not seen the Lord during this harvest, and have never seen angels, who, all through the Gospel age, have been "ministering spirits, sent forth to minister for those who shall be heirs of salvation."*

Our belief that the Kingdom began to be **set up**, or brought into power, in April, 1878, be it observed, rests on exactly the same foundation as our belief that the Lord became present in October, 1874, and that the harvest began at that time. There "the mountain [kingdom] of the Lord's house," the Church, began to be "exalted above the mountains [kingdoms] of earth, and there the work of judging "Babylon," Christendom, and all the nations of the whole

world, began, preparatory to their final overthrow.

Nor is it out of harmony with this thought, that the majority of the Church are exalted, while a few of the last members of that royal priesthood are yet "alive and remain"; for, as we have seen, the Apostle foretold this very order. To be among those who remain is no dishonor; and to be the very last one of those to be "changed" will be no discredit. Several scriptures show that there is a special work for the last members of the body to do on this side the veil, as important and as essentially a part of Kingdom work as that of the glorified members on the other side the veil. While the glorified Head and those members of the body on the other side the veil have the complete supervision of the great changes now in progress and about to be

*See Vol. II, Chapter v.

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inaugurated in the world, the fellow-members who remain in the flesh are the agents of the Kingdom in publishing, by word, by pen, by books and by tracts, the "good tidings of great joy which shall be unto all people." They tell the world the blessed tidings of God's gracious plan of the ages, and that the time is at hand for the glorious consummation of that plan; and they point, not only to the great time of trouble impending, but also to the blessings which will follow it as the results of the setting up of God's Kingdom in the world. A great and important work, then, is given to the remaining members: Kingdom work it is indeed, and accompanied also by Kingdom joys and blessings. Although yet in the flesh and pursuing their appointed work at the expense of self-sacrifice, and in the face of much opposition, these are already entering into the joys of their Lord--the joys of a full appreciation of the divine plan and of the privilege of working out that plan, and, in conjunction with their Lord and Redeemer, of offering everlasting life and blessings to all the families of the earth.

These with their message are clearly pointed out by the prophet *Isaiah* (52:7) as the "feet" or last members of the body of Christ in the flesh, when he says: "How beautiful upon the mountains [kingdoms] are **the feet of him** that bringeth good tidings of good, that publisheth salvation [deliverance]; that saith unto Zion, Thy God **reigneth**. [The reign of Christ, which shall bring **deliverance**, first to Zion, and finally to all the groaning creation, is begun.] Thy

watchmen shall lift up the voice: with the voice together shall they sing; for they shall see [clearly] eye to eye, when the Lord returneth unto Zion."

Poor, bruised "feet," now despised of men, none but yourselves fully appreciate the joy you have in proclaiming present truth, in saying unto Zion that the time is at hand for the setting up of the Kingdom, and in declaring that

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Immanuel's reign of righteousness, soon to be inaugurated, is to bless all the families of the earth. But, though despised of men, the "feet" of Christ and their present mission are highly esteemed on the other side the veil by the glorified fellow-members of the body and by their glorious Head, who is willing to confess such faithful ones before his Father and all his holy messengers.

The mission of the feet, which is no insignificant part of the Kingdom work, will be accomplished. Though their message is popularly hated and discredited and they are despised by the world as fools (for Christ's sake)--as all his **faithful** servants have been throughout the Gospel age--yet, before they all are "changed" and joined to the glorified members beyond the veil, they, as agents of the Kingdom, will have left such records of that Kingdom and its present and future work as will be most valuable information to the world and to the undeveloped and overcharged children of God who, though consecrated to God, will have failed to so run as to obtain the prize of our high calling.

And let it not be forgotten that all who are of the "feet" will be thus engaged in publishing these **good** tidings and in saying to Zion, "Thy God **reigneth!**"--The Kingdom of Christ is begun! And all who are true watchmen can at this time see clearly, as one man, and can together harmoniously sing the new song of Moses and the Lamb--the song of Restitution, so clearly taught, not only in the law of Moses, which was "a shadow of the good things to come," but also in the clearer revelations of the Lamb of God contained in the writings of the New Testament--saying, "Just and true are thy ways." "All nations shall come and worship before thee." **Rev. 15:3,4**

One by one the "feet" class will pass from the present condition, in which, though often weary and wounded, they are always rejoicing, to the other side the veil;

"**changed**" in a moment, in the twinkling of an eye, from mortality to immortality, from weakness to power, from dishonor to glory, from human to heavenly conditions, from animal to spirit bodies. Their **work** will not cease with this change; for all those who will be counted worthy of that change to glory will be already enlisted in the service of the Kingdom on this side the veil: only the weariness, the labor feature, will cease with the change--"They shall rest from their **labor**, but their **works follow with them.**" *Rev. 14:13*

The "change" to these "feet" members will bring them into the same fellowship and glory and power already entered by the members who slept: they will be "caught away" from earthly conditions to be united "together" "with the Lord in the **air**"--in the spiritual rulership of the world. As already shown,* the "air" here mentioned symbolizes **spiritual rule** or power. Satan has long occupied the position of "prince of the power of the air" (*Eph. 2:2*), and has used for his co-workers and joint-rulers in it many of the great ones of Babylon, who, under his blinding errors, verily think they are doing God service. But in due time the present "prince of the air" shall be bound, and shall deceive no more; and the present heavens, the great Antichrist system, will "pass away with a great noise," while the new prince of the air, the true spiritual ruler, Christ Jesus, will take the dominion and establish the "new heavens," uniting with himself in this power or "air" his bride, the "overcomers" of the Gospel age. Thus the "new heavens" will supersede the present "air" powers.

But must all die? all of the "feet" who will be alive and remain until the presence of the Lord? Yes; they all consecrated themselves--"even unto death"; and of these it is

*Vol. I, C318.

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distinctly written that they must all die. No scripture contradicts this thought. God declares by the Prophet--"I have said, Ye are gods [mighty ones]! All of you **sons** of the Highest [God]! Yet ye shall ALL DIE **like men**, and fall like one of the princes." *Psa. 82:6,7*

The word here rendered "princes" signifies chiefs or heads. Adam and our Lord Jesus are the two heads or princes referred to. Both died, but for different reasons: Adam for his own sin, Christ as a willing sacrifice for the sins of the world. And all the Church of Christ, justified by faith in his sacrifice, are **reckoned** freed from the sin of Adam, and also from the death penalty attached to that sin, in order that they may share with Christ as joint-sacrificers. It is as such joint-sacrificers with Christ that the death of the saints is esteemed by God. (*Psa. 116:15*) The fellow-members of the body of Christ, when they die, are recognized as "dead with Christ," "made conformable unto **his death**." They fall like one of the princes--not like the first, but like the second Adam, as members of the body of Christ, filling up that which is behind of the afflictions of Christ. *Col. 1:24*

That the term "gods," mighty ones, in this passage is applied to all the Sons of the Most High God, who will be joint-heirs with Christ Jesus, the heir of all things, is clearly shown by our Lord's reference to it. *John 10:34-36*

"Ye shall **all die** like men"; but, "behold, I show you a mystery: we shall **not all sleep**." To die is one thing, to "sleep" or remain unconscious, dead, is quite another. God's testimony, then, is that all the saints must die, but that they shall not all sleep. Our Lord died, and then slept until the third day, when the Father raised him up. Paul and the other apostles died, and thus "fell asleep," to rest from labor and weariness, to "sleep in Jesus," and to wait for the promised resurrection and a share in the Kingdom at the Lord's

second advent. Accordingly, when the setting up of the Kingdom was due, their awakening from the sleep of death was due. Why should their waiting and sleep continue **after** the Lord is present and the time for His Kingdom has come? There can be no reason for it; and we believe, therefore, that they "sleep" no longer, but are now risen, and with and like their Lord. And if their continuance in the sleep of death is no longer necessary, neither is it necessary that any of the saints who now die in this time of the **presence** of the Lord and the setting up of his Kingdom should "sleep" or **wait in death** for a resurrection at some future time. No, thank God! the Life-giver is present; and, since 1878, when he took his great power and began the exercise of his authority, none of his members need to sleep. Hence, with all of "the feet" who die since that date, the moment of death is the moment of change. They die as men and like men, but **in the same instant** they are made like their Lord, glorious spirit beings. They are caught away from earthly conditions, to be forever with the Lord--"in the air"--in Kingdom power and glory.

It was after our Lord had accomplished the sacrifice of his human nature and had been raised from death, changed to a spirit being, that he declared, "All power in heaven and on earth is given unto me." (*Matt. 28:18*) And not until all the members of the Christ have followed the example of the Head, and finished the sacrifice in death, will the Christ be complete and fully empowered for the great subsequent work of restoring all things.

In view of these things, how full of meaning is the statement, "Blessed are the dead who die in the Lord **from henceforth**; yea, saith the spirit, that they may rest from their labors, but their works follow with them." (*Rev. 14:13*) Nowhere in the Scriptures is death represented as in any sense a blessing, except in this one instance; and here it is particularly

limited and made applicable to a certain specific time*--"from henceforth." And even then, notice, it is blessed only to a special class--"**the dead** who die." This expression must not be considered a blunder, but as a very pointed and forcible description of the small class to whom death will be a blessing. This class constitutes "the feet of Him." And, as already shown, each member of the body of Christ must finish his sacrifice in actual death.

These alone are **the dead** who die. They are reckoned of God as being already dead, and they are exhorted so also to reckon themselves: "Reckon ye yourselves **dead** indeed unto sin." No other dead men can be said to die but this class of dead ones, who must finish their course of sacrifice in actual death.

Thus will God help Zion in the dawning of her morning --in the morning of the eternal day of Christ's triumph. Thus he is already helping her. One by one, imperceptibly to the world, the saints are now being changed, and are joining the company of the Church triumphant; and those who remain to the last proclaim the everlasting gospel until the door is shut and all opportunity to labor is at an end. Then they will "**stand**" in faith and patience and await their change accepting deliverance joyfully through whatsoever agency God may be pleased to permit its accomplishment.

Thus they will be saved from that great hurricane of trouble which will follow their departure, as well as preserved in the forefront of the battle in which **a thousand** will fall into infidelity, and be overcome by the various pestilences of error, to **one** who will stand. *Psa. 91:7*

 *When, in a succeeding volume, we examine the wonderful visions of the Revelator, it will be clearly seen that the time here pointed out by the word "**henceforth**," as marked by events, synchronizes closely with 1878 as indicated by the prophecies herein noted.

As the time of trouble draws on, we must therefore expect the true Church in its present condition, the Elias, the John class, to decrease in influence and numbers, while the Christ in triumph and glory, the same body on the other side of the veil, will increase, as John prophetically indicated.

John 3:30

A Little While

"A little while, our fightings will be over;
A little while, our tears be wiped away;
A little while, the power of Jehovah
Will turn our darkness into heaven's bright day.

"A little while, the fears that oft surround us
Will to the memories of the past belong;
A little while, the love that sought and found us
Will change our weeping into heaven's glad song.

"A little while! 'Tis ever drawing nearer--
The brighter dawning of that glorious day.
Blest Savior, make our spirits' vision clearer,
And guide, Oh! guide us in the shining way.

"A little while, O blessed expectation!
For strength to run with patience, Lord, we cry.
Our hearts up leap in fond anticipation:
Our union with the Bridegroom draweth nigh."

STUDY VIII

THE RESTORATION OF ISRAEL

The Re-establishment of Israel in Palestine, an Event to be Expected Within This Harvest Period--How, and to What Extent, and With What Class, We Should Expect This Restoration--Date of its Beginning, and Evidences of its Actual Progress Since--Why Millennial Blessings, Intended for All Mankind, Will Reach and Revive the Jew First--The Revival of Jewish Hopes--Observations of Leading Jewish and Gentile Writers--The Harmony of These with Prophecy--Israel's Blindness Respecting Christ Already Turning Away--The Spread and Momentum of the Movement--God Will Help Them.

"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old. And I will bring again the captivity of my people of Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." *Amos 9:11,14,15*

AMONG the relics of antiquity that have come down to our day, there is no other object of so great interest as the Jewish people. The searchers after ancient lore have untiringly questioned every inanimate object that could give a mite of historic or scientific information. Monuments, altars, tombs, relics of public and private edifices, paintings, sculptures, hieroglyphics and dead languages have all been appealed to; and some have even endeavored patiently to discover the line of actual truth which probably inspired the many fanciful traditions, legends, songs, etc., that have come floating down the centuries, in order to learn all that

it is possible to know of human origin, history and destiny. But the most interesting relic, and the one whose history can be most easily deciphered and understood is the Jewish people. In them we have a monument of antiquity of inestimable value, upon which are recorded, in clearly legible characters, the origin, progress and final destiny of the

whole human race--a living and intelligent witness of the gradual outworking of a wonderful purpose in human affairs, in exact conformity with the predictions of their divinely inspired prophets and seers.

As a people, they are marked as distinct and peculiar by every circumstance of their history and by their common religious faith, as well as by every element of their national character, and even by their physiognomy and their manners and customs. The national characteristics of many centuries ago are still prominent, even to their fondness for the leeks and onions and garlic of Egypt, and their stiffnecked obstinacy. As a people, they truly had much advantage every way, in having committed unto them the oracles of God, developing among them poets, lawyers, statesmen and philosophers, and leading them up step by step from being a nation of slaves to be--as in the time of Solomon, the zenith of their glory--a people distinguished and honored among the nations, attracting the wonder and admiration of the world. *Rom. 3:1,2; 1 Kings 4:30-34; 10:1-29*

That the re-establishment of Israel in the land of Palestine is one of the events to be expected in this Day of the Lord, we are fully assured by the above expression of the prophet. Notice, particularly, that the prophecy cannot be interpreted in any symbolic sense. It is not a Canaan in heaven to which they are appointed, but a Canaan on earth. They are to be planted upon "**their land**," the land which God says he had **given them**, the land which he promised

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to Abraham, saying, "Lift up now thine eyes and look from the place where thou art, northward, and southward, and eastward, and westward: for **all the land WHICH THOU SEEST**, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered. [An intimation of a then far distant period, giving ample time for such a multiplication of his seed.] Arise, **walk through the land**, in the length of it, and in the breadth of it; for I will give it unto thee." "And I will give unto thee, and to thy seed after thee, **the land wherein thou art a stranger**--all the land of **Canaan**, for an EVERLASTING POSSESSION." (*Gen. 13:14-17; 17:8*) It is a land into which they were once privileged to enter, and in which they dwelt for centuries. But during that time they were many times plucked up and carried into captivity in other lands, while strangers wasted their cities, drank the wine of their vineyards, and ate the

fruit of their gardens. And finally they were completely rooted out, their cities laid waste and desolate, and they were driven as wanderers and exiles from country to country the world over. But when replanted in their land according to this promise, "they shall **no more** be pulled up out of their land," which God gave them; and "they shall build the waste cities [cities in which they had formerly lived], and inhabit them." A scattered, homeless, desolate and persecuted people, they are still a distinct and homogeneous people. United by the strong ties of blood relationship, by common hopes inspired by a common faith in the wonderful promises of God, though they have but dimly comprehended those promises, and still further bound together by the bond of sympathy growing out of their common sufferings and privations as exiles, they, to this day, look and long for the hope of Israel.

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As a people they still have faith in God, though in their blindness and pride of heart they have stumbled over the humility of God's appointed messenger for the world's salvation; so that, instead of receiving him, they crucified the Savior, the Lord of glory. And yet the apostles and prophets show us that even this flagrant crime, to which their pride and self-will drove them, was not one which could never be forgiven them. Because of it, they have been punished, and that severely. When they condemned the Just One and said, "His blood be upon us and upon our children," they little expected the fearful recompense which followed.

The terrible trouble and loss of life, the destruction of their holy city and temple, the full end of their national existence, and the scattering of the surviving remnant as exiles into all nations, completed the work of their harvest period. It began in factious civil strife and was completed by an invading Roman army. Fire, sword and famine accomplished upon them a fearful recompense.

And since that time Israel has truly been a nation scattered and peeled. Driven as exiles from country to country, and from province to province, they have been deprived of almost every right and privilege which other men enjoyed. Rejecting Christianity, as well in its corrupted as in its pure form, they became the objects of the contempt and relentless persecution of the Church of Rome. Says the historian:

"In Germany, France, England and Italy, they were circumscribed in their rights by decrees and laws of the ecclesiastical as well as the civil powers, excluded from all

honorable occupations, driven from place to place, compelled to subsist almost entirely by mercantile occupations and usury, overtaxed and degraded in the cities, kept in narrow quarters, and marked in their dress with signs of contempt, plundered by lawless barons and penniless princes, an easy prey to all parties during the civil feuds, again and again robbed of their pecuniary claims, owned

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and sold as serfs by the emperors, butchered by mobs and revolted peasants, chased by monks, and finally burned in thousands by the crusaders, who also burned their brethren at Jerusalem in their synagogues, or tormented them by ridicule, abusive sermons, monstrous accusations and trials, threats and experiments of conversion....They could own no land, belong to no guild of mechanics and engage in no form of art; they were shut up almost exclusively to trading. And, finding all mankind at war with them, their national pride and arrogance were by no means softened, and the breach consequently widened between the Jews and their Gentile neighbors everywhere."

Thus estranged from God and from their fellowmen of every nation, sad and pitiable indeed has been their miserable condition. During the relentless Papal persecutions, they have suffered in common with the saints and martyrs of Jesus--the Christian for his rejection of Antichrist, the Jew for his rejection of both Christ and Antichrist. While God has permitted these afflictions and persecutions to come as a penalty for their national crime of rejection of the gospel and crucifixion of the Redeemer, he will nevertheless in due time reward the constancy of their faith in his promises, to which they have so long and so perseveringly held. God foreknew their pride and hardness of heart, and foretold it as well as the evils which have come upon them; and no less pointedly has he foretold a departing of their blindness and the ultimate fulfilment to them of all the earthly promises declared long ago to Abraham and repeated by one after another of the holy prophets.

As the time for the promised restoration of God's favor to Israel draws on, we see a preparation being made for it. Within the present century a sifting and separating process is manifest among them, dividing them into two classes, the Orthodox and the Non-orthodox Jews. The former still hold to the promises of God, and still hope that God's set

time to favor Zion may soon come. The latter are losing faith in a personal God, as well as in the Abrahamic promises, and are drifting toward liberalism, rationalism, infidelity. The Orthodox include most of the poor, oppressed Jews, as well as some of the wealthy and learned, and are vastly more numerous than the Non-orthodox; though the latter are by far the more influential and respected, often merchants, bankers, editors, etc.

The following is a brief summary of the faith of the Orthodox Jews:

"I believe with a true and perfect faith (1) that God is the creator, governor and maker of all creatures, and that he hath wrought all things; (2) that the Creator is one, and that he alone hath been our God, is, and forever shall be; (3) that the Creator is not corporeal, not to be comprehended with any bodily properties, and that there is no bodily essence that can be likened unto him; (4) that nothing was before him, and that he shall abide forever; (5) that he is to be worshiped and none else; (6) that all the words of the prophets are true; (7) that the prophecies of Moses were true; that he was chief of all wise men that lived before him or ever shall live after him; [We may consider them somewhat excusable for this overestimate of such a noble and worthy character.] (8) that all the law which at this day is found in our hands was delivered by God himself to our master, Moses; (9) that the same law is never to be changed, nor any other to be given us of God; (10) that God understandeth all the thoughts and works of men, as it is written in the prophets--'He fashioneth their hearts alike, he understandeth all their works'; (11) that God will recompense good to them that keep his commandments, and will punish them who transgress them; (12) that the Messiah is yet to come; and, although he retard his coming, yet 'I will wait for him till he come'; (13) that the dead shall be restored to life when it shall seem fit unto God, the Creator, whose name be blessed and memory celebrated without end. Amen."

Since the destruction of their temple and their dispersion, the sacrifices have been discontinued; but in all other respects the Mosaic requirements are still observed among the Orthodox Jews. Their worship, as of old, consists in the reading of the Scriptures, prayer and praise. On the second day of their feast of trumpets they read the account of Abraham's offering of his son Isaac and God's blessing on him and his seed. Then they blow the trumpet and pray that God would bring them to Jerusalem.

The Non-orthodox or Reformed Jews, "Radicals," differ widely from the Orthodox: many of them are avowed atheists, denying a personal God. They deny that any Messiah is to come; and if they do not deny prophecy entirely, they explain that the Jewish nation is itself the Messiah and is reforming the world gradually, and that the sufferings predicted of Messiah are fulfilled in their persecutions and sufferings as a people. Others of them declare that civilization is the only Savior of the world they expect.

It will be the former class, no doubt, that will be regathered and blessed when Messiah comes a second time, in glory and power; who will say, "Lo, this is our God; **we have waited** for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." (*Isa. 25:9*) And in the clearer light of Messiah's teaching, all faith in the vain traditions which they still hold as valuable additions to the law of God will vanish away. The time is fast approaching when God will speak peace to Israel and comfort them and fully turn away their blindness. We do not by this mean to intimate that those who have wandered far off into infidelity will never have their blindness removed. God forbid. The blind eyes of all, and of every nationality, will be opened; and all the deaf ears will be unstopped. But no **special** favor will come to these infidel Jews at the time of the returning favor; for "he is **not** a Jew,

who is one outwardly"--merely by family relationship and facial expression. The Jews recognized by God as children of Abraham are those who hold to the faith of Abraham and trust in the divine promises.

Anglo-Israelites

And here we must express our dissent from the views of those who claim that the Anglo-Saxons are the Israel of promise, in the Scriptures. Briefly stated, they claim that the Anglo-Saxons, the people of the United States, etc., are the descendants of the ten tribes of Israel which separated from the tribes of Judah and Benjamin, after Solomon's death, and which are often termed "the ten lost tribes"; because, after the captivity (of the entire twelve tribes) in Babylon, the ten tribes never re-established themselves in the land of Canaan, as "Israel," but became scattered as tribes and as individuals among the various nations. Those whose theory we criticize claim that they can trace their journey toward Great Britain, and that the greatness and influence of the English speaking peoples of the world are traceable to the fact that they belong to Israel, and are inheriting the promises made to Israel.

To this we answer: Some of the evidences offered in proof that they are of the "lost tribes" seem far from strong; but if we should admit all they claim in this, it would not prove their position, that the greatness and influence of the Anglo-Saxon race are attributable to their being Israelites by natural generation, any more than to their being "lost." Their greatness is attributable to their freedom and intelligence, which are traceable, not to their being lost, nor to their being born Israelites according to the flesh, but to the doctrines of Christ--to the light which some of the **spiritual seed** of Abraham let shine among them.

The fact that the ten tribes strayed away from the two is

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not to their credit, but otherwise. It is an evidence that they were disposed to reject God's promises; it is a sign of infidelity, of unbelief; for they well knew that God had predicted that the Lawgiver, the Savior, the Deliverer, the King, in whom and by whom the promises were to be fulfilled, was to come out of **Judah**. The tribe of Benjamin was the only tribe, therefore, aside from Judah, which, at the time of the revolt, manifested faith in God's promises. But at the time of the return from the Babylonian captivity, though those who showed their continued faith in God and his promises, by returning to the land of Canaan, were mostly of the tribes of Judah and Benjamin, yet all who came back were not of these two tribes. Among them were some from the various tribes, who loved the Lord and sought him with repentance, still relying upon his promises. However, the vast majority of the ten tribes, as well as of the two tribes, did not avail themselves of the opportunity to return to the land of promise, preferring Babylon and other lands, many among them having fallen into idolatry and lost their respect for God's promises.

We must remember that but a few of those who returned to their land under the lead of Ezra and none of those who returned under Nehemiah were of those who had been taken captive, the vast majority having died years before in Babylon. These were their children, in whose hearts the faith of their fathers still burned, who still hoped for the blessings and honors promised to Abraham's seed. Thus the returning little band of less than fifty thousand were all the Israelites then remaining, of all the tribes, who by the act of returning to the land of promise showed that they still held to the faith of Abraham. It was to the descendents of these fittest ones, sifted out of all the tribes of Israel--though principally of the two tribes, and all called Jews, after the royal and predominating tribe--that our Lord presented

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himself and the Kingdom at the first advent, as representing the holy nation, Israel entire.

Our Lord referred to them as Israel, and not as a part of Israel, not as Judah merely. He speaks of even those who had clung to the promises, and to each other, as the "lost sheep of the house of Israel," in that they had wandered far from the truth, after the traditions of false shepherds who had led them in their own way and not as God directed. He

says: "I am not sent save [except] to the lost sheep of the **house of Israel.**" To the house of Israel consequently his ministry was confined, in harmony with the foregoing, showing that the Jews of his day were the only recognized representatives of the "house of Israel," as the terms, "all Israel," "our twelve tribes constantly serving God," and many similar expressions of our Lord and the apostles indicate. And it will be remembered that our Lord, in connection with this statement, that his ministry was to Israel, forbade his disciples going to any outside the Jews of Palestine.

Matt. 10:5,6; 15:24

Notice also how the apostles used the word "Israel," and not "Judah," when speaking of those who were living at that time in Palestine (*Acts 2:22; 3:12; 5:35; 13:16; 21:28*), and how they apply the words of Isaiah concerning the **remnant** of Israel to the comparatively few who received the gospel (*Rom. 9:4,27,29,31-33; 10:1-4; 11:1,7-14,25,26,31*), and speak of all **the rest** as stumbling and being blinded. So, then, even if it could be demonstrated that the Anglo-Saxon peoples were part of "the ten lost tribes," we see clearly that no favor could have come to them upon that score, under that covenant; for they **deserted the Israelitish covenant** and became idolaters, unbelievers, and practically Gentiles. Besides, as already noted,* all recognized as the **natural seed** of

*Vol. II, Chapter vii.

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Abraham, who would continue to reject Christ, were cast off from all favor from the time of Christ's death to the year 1878, when, chronologically, divine favor was due to return to them, and their blindness to begin to be removed. Consequently, the prominence of the Anglo-Saxons for the past centuries could in no sense have been Israel's **returning** favor. Those from whom the favor was taken for the rejection and crucifixion of the Lord are the ones to whom the favor is to return now. At that time, and ever since, Israel has been represented by "the Jew" (*Rom. 2:9,10*), and it is the Jew that will now be restored to favor as the **natural** "seed of Abraham." These, with the spiritual "seed" (selected during the Gospel age--a remnant from Israel, Jews, and the remainder gathered from the Gentiles), are to be God's agencies for blessing all the families of the earth.

Nor will the coming favor to Israel be exclusive. All believers in the covenant promises may share those returning

favors with the natural seed, just as during the Gospel age any Jew who accepted Christ was eligible to all the spiritual blessings and advantages offered during the Gospel age. As only a small remnant believed in and accepted the gospel favors at the beginning, so, aside from the Jews, only a small number of mankind will be ready for the new laws and conditions of the Millennial age, under the righteous administration of the glorified Lord and his glorified Church; and hence, at first, few but Jews will be blessed under it.

The Jew, long accustomed to striving to **do**, and to trusting to works of obedience to the Law to secure for him the divine blessing, **stumbled** over the first feature of the Gospel dispensation--the remission of sins, without works, to every one that believeth in Jesus' perfect work and all-sufficient sacrifice for sin. But the Jew's respect for the Law will turn to his advantage in the dawn of the Millennial age, and

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none will be more ready for the strict requirements and laws of that age than he, after his blindness, relative to Christ and the value of his sacrifice for sins, shall have passed away; for works are required after faith in Christ, though not accepted before. And the Jew, in accepting the love and favor of God in Christ, will not be so inclined to lose sight of God's justice as are many others of today. Others, on the contrary, will be blinded for a time and unready to recognize the rules of the Kingdom, in which justice will be laid to the line and righteousness to the plummet.

As the Jew was blinded by a false view of the Law, which was made void through false teachings, so now, many Gentiles will be hindered from taking hold of the conditions of favor during the Millennial age, by reason of the false presentation of the doctrine of grace in the forgiveness of sin, made by false teachers of the present time, who make void the gospel of the **grace** of God through sophistical reasonings --"even denying that the Lord **bought** them" (*2 Pet. 2:1*), and that there was any **ransom-price** given or necessary for man's recovery. They claim that to err is human, to forgive, divine; and hence, inferentially, that occasional sin is quite excusable, and that strictness of punishment, a ransom, etc., are not supposable, since if there were no sins to forgive it would take away God's pleasure and office of forgiving. Losing sight of God's **justice**, they fail to see the philosophy of his plan of reconciliation through the blood of the cross, granting remission of sins through a ransom-sacrifice, to

such only as accept Christ and strive against sin. Blinded by their lax ideas of God's justice and strictness, few will be so well prepared as the Jew for that strict obedience according to ability, which will be required of all in the next age.

As an illustration of the preparation of the Jew to recognize Christ Jesus' death as his ransom--**corresponding price**--the legal atonement for man's sin, we quote below, from the pen of a young Hebrew converted to Christ, an account of

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the yearly commemoration of the "Great Day of Atonement," as observed at the present time by Orthodox Jews.

The article appeared in **The Hebrew-Christian**, as follows:

"**Yom Kippur**, or the Great Day of Atonement, was a remarkable day with my father; for he not only fasted, prayed and mortified himself on this holy day of expiation, but he actually spent the whole night at the synagogue in devotion. I have often seen my devout parent weep on this great day, when he repeated the pathetic confession following the enumeration of the sacrifices which were appointed by God to be offered up for the sins of omission and commission; and many a time have I shed sympathetic tears as I joined him in lamenting that we have now no temple, no high priest, no altar and no sacrifices. The day before that solemn day, he, in company with the rest of the Jews, took a cock; and, during the repetition of certain forms of prayers, he moved the living fowl round his head three times, repeating these words: 'This be my substitute, this be my exchange, this be my atonement; this fowl shall go to death, and I to a blessed life.' Then he laid his hands on it, as the hands used to be laid on the sacrifices, and immediately after it was given to be slaughtered. This is the **only blood** that is shed in Israel now. The blood of bulls and goats no longer flows beside the brazen altar.

"My father took the greatest pains to procure a white cock, and avoided a red one altogether; and when I asked him his reason for doing so, he told me that a red cock is already covered with sin, for sin itself is red, as it is written: 'Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.' (*Isa. 1:18*) He continued: 'You will find that the Rabbis have laid it down in the Talmud, if the cock be white, he is infected with no sin, and can therefore bear the sins of the Jews; but if he be red, he is altogether covered with sins, and is unfit for bearing our iniquities.'

"The reason why they use a cock rather than any other

creature is this. In Hebrew man is called **gever**. Now if **gever** (man) has sinned, **gever** must also sustain the penalty thereof. But since the punishment is heavier than the Jews

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can bear, the Rabbis have substituted for them a cock, which in the Chaldee dialect is called **gever**, and thus the divine justice is assumed to be satisfied: because, as **gever** has sinned, so **gever**, i.e., a cock, is sacrificed.

"This vain invention may be viewed as a remarkable evidence of a most striking fact, that, while many among the Jews at the present day deny the atonement altogether, the body of the nation still have some feeling of the absolute necessity of a sacrifice for sin, and that without an atonement repentance is of no avail for salvation. If, instead of reading Rabbinical fables, the Jews would study the Bible, they would find that the Lord Jesus, the true Messiah, in His own blessed person made that very atonement for sin which they in their ignorance imagine may be made by the sacrifice of a cock. **Gever** (man) has sinned, and **gever** (man), even the man Christ Jesus, has made his soul an offering for sin." *Isaiah 53:10*

To The Jew First

We see, then, that God's prediction, that Israel (except the faithful few) would be blinded by their Law (*Rom. 11:9*), was fulfilled in a natural way; and also that his further prediction, that the favors and conditions of the Millennial age will bless many of them more quickly than others, is also to come about in a perfectly natural way and to result from reasonable causes.

Thus the Millennial favors will be to the Jews first, even as by reason of the covenants, etc., the gospel favors were offered to them first. And so it shall be finally as Simeon prophesied: "This child is set for the fall and rising again of many in Israel." And the time for raising up that nation, so long fallen from favor, is at hand.

But let us guard against a too common mistake, made by many who see something of these promises, of supposing that the statements should be taken literally, which say: "After this I will return, and will build again the tabernacle

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[house] of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." "And the Lord shall give him the throne of his father David." "And David, my servant, shall be king over them." (*Acts 15:16; Luke 1:32; Ezek. 37:24*) While the literalness of the promised return of Israel to their own land, and the rebuilding of Jerusalem upon her own heaps, cannot be questioned, we may be equally confident that by the **house** and **throne** of David, not the literal stones, timbers, etc., are meant. The re-establishment of the house of David refers to the re-establishment of royalty and dominion in the hands of some of David's posterity. Christ Jesus is the promised scion of David's house, and the heir of his throne; and when his authority begins to be established, that will be the beginning of the raising up (permanent establishment) of the formerly temporary house or tabernacle of David, which was overthrown, and which for many centuries has lain in the dust. So, likewise, the "throne of David," upon which Messiah will sit, refers not to the wood and gold and ivory bench upon which David sat, but to the dignity, power and authority of office which he exercised. That authority, office or throne, which David occupied for some years, is to be filled on a much grander scale by Jehovah's Anointed, our Lord Jesus.

But **what** authority did David have and exercise? We answer, it was Jehovah's authority: David "sat upon the throne of Jehovah" (*1 Chron. 29:23*); and this is the very authority which will support Christ in his Millennial Kingdom. And when rightly seen it is evident that David and his throne or divine authority, established in the typical nation of Israel, were merely typical illustrations of Christ and his Kingdom; and David's chief honor will be, if he be counted worthy, to be one of the "princes" to whom Immanuel will entrust the earthly phase of his Kingdom. *Psa. 45:16*

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David's name as well as his Kingdom was typical. The name David signifies **Beloved**; and it is God's Beloved Son who will be king over all the earth in that day, and not the typical beloved David of old. It is well also to distinguish clearly between the New Jerusalem, the heavenly or spiritual city of which the apostles are the twelve foundations, and the old Jerusalem which is to be rebuilt upon her old

heaps. The old Jerusalem's promised restoration implies not merely the reconstruction of the buildings, etc., but specially the reorganization of Israel's government; for a city in prophecy is always the symbol or representation of a **government**. Hence the promised reconstruction of Jerusalem upon her old foundations implies a national reorganization of Israel upon a basis similar to that which it formerly had, as a people over whom Jehovah's Anointed held the authority. The New Jerusalem represents the Gospel Church in glory and Kingdom power, spiritual, and invisible to men, yet all-powerful. Its descent to earth (**Rev. 21:2**) marks the fulfilment of that petition of our Lord's prayer which says, "Thy Kingdom **come**"; and its "coming" will be gradual, and not sudden. It is already "coming down," coming into control, and as a result we see the preliminary steps leading to the re-establishment of the old Jerusalem; and ultimately the result mentioned in our Lord's prayer will be realized--God's will will be done on earth as in heaven. The New Jerusalem and the New Heavens are synonymous, signifying the new spiritual ruling power.

Prophecies already examined point to the year 1878 as the date at which Israel's "**double**" time of waiting for the King was fulfilled, and from which their return to favor and the turning away of their blindness were due to date: the time after which it would be due to "speak comfortably to Jerusalem, and cry unto her that her appointed time [of waiting--her "double"] is accomplished and her iniquity

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pardoned; for she hath received of the Lord's hand [her] double for all her sins." **Isa. 40:1,2**

From that date onward, therefore, we see, as we should expect, marked indications of returning favor to that people--a movement toward their actual planting again in their own land and their rebuilding as a great nation, according to God's multiplied promises to that effect; for, "Thus saith the Lord, the God of Israel: Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans [Babylon--mystic Babylon, Christendom, as shown in **verse 9**; for since their overthrow they have been dispersed among all the nations of so-called Christendom] for their good [for their discipline and punishment: a good thing in disguise]. For I will set mine eyes upon them for good, and I will bring them again to this land; and I will build them, and not pull them down; and I

will plant them, and not pluck them up. [This could not refer to the return from the captivity to literal Babylon, since after that return they were again pulled down and plucked up.] And I will give them a heart to know me, that I am the Lord; and they shall be my people, and I will be their god; for they shall return unto me with their whole heart."

Jer. 24:5-7

"Thus saith the Lord: Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city [Jerusalem] shall be builded upon her own heap, and the palace [the temple] shall remain after the manner thereof. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles shall be of themselves, and their governor shall proceed from the midst of them. Behold, I will bring them from the north country [Russia, where nearly two-thirds of all the

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Jews now living reside], and gather them from the coasts of the earth....A great company shall return thither. They shall come with weeping; and with supplications will I lead them....Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him and keep him as a shepherd doth his flock; for the Lord hath redeemed Jacob and ransomed him from the hand of him that was stronger than he. Therefore, they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat and for wine, and for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden; and they shall not sorrow any more at all." **Jer. 30:18,20,21; 31:8-12**

Not only will the great Redeemer, once rejected by them, thus restore and lift up the living generations of that people, but the dead also are to be restored; for "Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves,...and shall put my spirit in you, and ye shall live, and I shall place you **in your own land**: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." **Ezek. 37:12-14**

These wonderful promises will not be fulfilled in a twenty-four-hour day, but during the Millennial day. They had a marked beginning with the year 1878, as the result of the Berlin Congress of Nations. The Jews now enjoy greater

privileges in the land of their fathers than had been accorded them for centuries. They are no longer merely "dogs" to the insolent Turks.

It is not generally known, we think, that England has already assumed a protectorate over Palestine, and, indeed, over all of Turkey's Asiatic provinces, of which it is one. England has for a long time felt a necessity for protecting Turkey for three reasons: first, her wealthy classes are large

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holders of Turkish bonds; second, if Turkey should go to any one of her neighboring nations, or were divided among them, England would get little or none of the spoil; and the other rival nations would thus be lifted more than England into prominence and power in the control of the affairs of Europe; third, and mainly, England realizes that with the Turkish government out of the way, Russian influence in southern Asia would be greatly increased, and would ere long absorb the Indian Empire, of which England's Queen is Empress, and from which England draws rich revenues in commerce, etc. Hence we find the Royal or Tory party in England strenuously supporting the Turks; and when, in 1878, Russia was about to enter Constantinople, England interposed and sent a fleet of gunboats into the harbor. The result was the **Berlin Conference** of June 13, 1878, in which the chief figure was a Hebrew, Lord Beaconsfield, Prime Minister of England; and Turkey's affairs were then settled so as to preserve her national existence for the present, and yet so to arrange her provinces that in the event of final dismemberment the great powers would know which portion each would be expected to seize. It was at this time that all the provinces of Turkey were granted greater religious freedom, and England by secret treaty with Turkey became protector of the Asiatic provinces. In the language of the historian, Justin McCarthy:

"The English government undertook to **guarantee** to Turkey her Asiatic possessions against all invasion,...formally pledged herself to defend and secure Turkey against all invasion and aggression, and occupied Cyprus in order to have a more effectual vantage-ground from which to carry on this project."

It will be seen, then, that Palestine, as one of those Asiatic provinces, is already under England's care; and this accounts for the greater laxity on the part of the Turkish government in the enforcement of its laws unfavorable to

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Jewish interests. And this providential opening of Palestine to the Jews was followed by renewed persecutions in the "north country"--Russia and Roumania--certain to induce emigration from those countries to their own land. As a result of this combination of circumstances, Palestine, and especially Jerusalem, is rapidly increasing in Jewish population of the "orthodox" type. Already the Jews in Jerusalem outnumber all other nationalities combined, whereas for centuries they have been a small minority.

The **New York Herald**, commenting some time ago upon the acquirement by England of the island of Crete, her occupancy of Egypt and the condition of Turkey and her provinces generally, said:

"We live in a fast age, and even history is manufactured at a greater speed. Wars used to last decades of years; civilization advanced slowly; communications between nations and consequent mutual benefit proceeded correspondingly tardily. Now what is invented in one country is known forthwith thousands of miles away, and the whole world can profit simultaneously by the invention. Notably in politics is the spirit of haste evident. Statesmen's schemes once required generations for completion; now the boldest plans are carried out by the planners, and the map of a continent is changed in a week. How quickly events march and history is created is evident with special clearness in the magnetic Eastern question....In the very midst of the scene of conflicting interests lies Palestine--dear to Jew, Christian and Mohammedan. The statesman says it is the key to the position; and looking to his countrymen's advantage he declares that in view of its wonderful fertility, which of old supported millions; in view of its grand possibilities for commerce, which in former days made its sea-ports scenes of activity and wealth, and which have rendered Tyre and Sidon proverbial to this day; in view of its being at the junction of Europe and Asia, and in location, therefore, most admirable, the possession of Palestine is to his patriotic heart most desirable. The historian says, The first international episode on record was the invasion of Palestine;

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from that day to this it has been a center of interest; therefore, he on his part is concerned for Palestine's future. The religionist cannot find words to express the interest which he from his point of view takes in what he calls the

Holy Land: for him every stone is an epic, every tree a poem. The shrewd commercial man notes that when the Asian railway system is built up, as built up it will be as soon as stable government is established, the geographical position of Palestine will make it the State to which the great railway lines will converge to carry the productions of Asia to European and American markets and vice versa; for, as the commerce of three continents met in its borders in the days of Solomon, so will the future commerce of the same continents flow again to that favored spot. Nor will he abate his hopes in the least degree because their realization seems distant. Remembering the swift growth of a Chicago or a San Francisco, the rapid turning of wastes into populous States, he simply remarks, 'Events follow quickly nowadays,' and waits.

"While, however, the great Christian Powers stand with mail-clad hands to grasp the coveted and tempting bit when the moribund Turk lets go his hold, a historic figure steps forward and declares, 'The land is mine!' And when the powers turn to look at the speaker, they recognize the Jew--the child of the patriarch who lived in Palestine when it was first invaded, and **who would himself fain be present to receive it** as his own when its possession is disputed thirty-six centuries after!

"What a wonderful coincidence! 'Not so,' says the Jew; 'it is not a coincidence, it is my destiny.' Let us now briefly glance at the position of the Jew in this question of the future of Palestine. Nations are born from ideas. From the idea of German unity grew the German empire into actual fact, proclaimed to the world from Versailles, with French cannon to answer amen to German prayer for its welfare. From the cry of 'Italia irridenta' was born the new Italy of today, whose thunder will again wake the Mediterranean shores. From the tradition of ancient Greece the modern Greece was created. So Christians understand how the long cherished aspirations of the Jew may yet be realized; and

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while they fully concede that to the Jew, above all, belongs Palestine, while he above all is specially qualified to develop the future of that teeming country, while his possession of it would solve the fears of the jealous Powers, the establishment of the Jew in it would be an act of justice, and a worthy atonement for the fearful wrongs perpetrated upon him--the martyr of history.

"As for the Jews themselves, to say how they long for restoration

is hardly necessary. On the 9th of their month Ab, they fast for the destruction of their temples and the national calamities attending those events. There is not a morning or an evening but what they pray, 'Gather us together from the four corners of earth'; 'Restore our peoples as of old'; 'Dwell thou in the midst of Jerusalem'; and these words are uttered in every city where the Jew is found--that means throughout the world. Such constancy is almost beyond all bounds, and to this day the Spanish Jews in all lands (even in this distant country) put some of the dust of Palestine or 'tierra santa,' as they call it, on the eyes of their dead--a poetic and pathetic evidence of their love for the sacred soil.

"'When the railway reaches Jerusalem, Messiah comes,' alludes to *Isaiah 66:20*, where the prophet in his vision sees the exiles returning by all manner of conveyances, among them what he calls 'kirkaroth.' The English version translates it 'swift beasts,' which is, of course, too indefinite, or 'dromedaries,' which is certainly incorrect. Philologists are not wanting who derive the word from **kar**, 'a furnace,' and **karkar** 'to sway'--asserting that the prophet sought thus to coin a word for what was shown him in his vision, a train in rapid motion. 'When Nicholas reigns redemption comes,' is an allusion to *Isaiah 63:4*, from which verse Hebraists evolve, by what they term 'Rashe Teboth,' the sentence, 'All Judah shall hear and behold the fall of Nicholas, Emperor of Muscovy, on account of the oppression of the children of Judah, and after happening our fall, will happen our real redemption, and near at hand for the children of Judah will be the good tidings of the Tishbite prophet [Elijah].' These, and such as these, are important, insomuch as they indicate Jewish thought."

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We are forcibly reminded of how near worldly men sometimes come to the truth, without knowing it, by the above expression that the patriarch Abraham "**would himself fain be present to receive**" the land of promise as his own and that of his posterity, thirty-six centuries after his death. This, which some might consider a flight of poesy, the Scriptures declare shall be an actual fact. For, as we have already seen,* Abraham, Isaac, and Jacob, with Daniel and all the holy prophets, will be "made perfect"--awakened from death to perfect manhood, after the Gospel Church has been glorified (*Heb. 11:40*); and they will constitute the "princes in all the earth" (*Psa. 45:16*), the earthly

and visible representatives of the Christ, the spiritual, invisible ruler. To Abraham as well as to his seed the **land of promise** was given for an everlasting possession; and he must receive it in the future, for as yet he has never possessed a foot of it. *Acts 7:5*

A letter published in a Chicago journal bears remarkable testimony to the gradual progress of restitution in Palestine, and the preparations for God's promised future blessing upon it and its people, as follows:

Jerusalem, Nov. 23, 1887

"I am very glad to tell you of the glorious things that we have been witnesses of during the six years we have lived here. When we arrived here, six years ago, we numbered fourteen adults and five children. As we drove up from Jaffa we were deeply impressed with the desolation of the land. Not a spear of green could be seen anywhere; the olive trees and vines were so covered with the gray dust of a hot, dry summer, that you never could imagine there could be any green underneath; and the whole earth seemed dried to its foundations. But we have never seen it look like that since that time. Every year it looks greener, and now many of those barren hill-sides are covered with vineyards and olive yards, quite changing their appearance.

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"You will ask, What is the cause of this great change? God has promised that, like as he brought all this evil upon this land, so he will bring great blessings unto it, and these have evidently begun by the sending of more rain than for many centuries past. He sends beautiful showers and heavy dews, where there used not to be any; and he sends clouds in summer, which were never known even twenty years ago. This tempers the heat, so that it does not dry up the ground so. Five years ago he sent, in July and August (months in which it never used to rain), three hours of rain in Jaffa, and sixteen hours in Damascus, and much all around, so that the American papers remarked upon it as a proof that the climate of Palestine is changing. Also when we came here, there were very few Jews coming back to this land, but the persecutions in Russia and Germany and other places began to drive them out; and, in spite of the edicts of the Sultan, they began returning to this land, buying land, planting and building, and getting possession of the trade

of the city; and so today there are many thousands more than when we came.

"Jerusalem is in reality now in the hands of the Jews, so far as trade is concerned; and the Jew is no longer under the heel of the Mohammedan as he once was. They are also rapidly building up a new city, exactly on the line of the description in *Jer. 31:38-40; 32:43,44*, so that even the Turks, who are in power, are taking notice of it, and are saying one to the other, 'It is God; and what can we do?' And what can we say to all this, but that God is rapidly fulfilling in our day his Word and the covenant he made with Abraham? And we are witnesses of these things."

Notwithstanding the oppression and tyranny which have ground them down in the very dust, we find many of them of late years rising to wealth and distinction far beyond their Gentile neighbors. And with such means and distinction, in many instances, rises the benevolent ambition to expend it for the elevation of the Jewish race; and wise and well directed efforts are accomplishing much in this direction. The attention of thinking men among both Jews and Gentiles is being drawn to this turn in Jewish affairs.

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It is evident from the expressions of leading Jewish journals, and from the various movements now in progress for the colonization of Palestine, and for the assistance and advancement of those already settled there, that thousands are now turning with eager eyes to the land of promise. This turn in Jewish affairs has been since 1878; and the shaping of events since that date has caused and is causing a remarkable awakening on this subject, which in itself is a significant sign of the times. From the **Jewish World** (Aug. 20th, 1886) we quote, for example, the following:

"There are rifts in the clouds which have hitherto cast so dismal a shadow over the Holy Land. The future of that unhappy country, so long wrapped in impenetrable darkness, is beginning faintly to brighten; and the glimmerings of a happier state of things are almost within measurable distance of our forecasts....Two institutions are destined to play a conspicuous part in the amelioration of the condition of the Jews of Palestine--the Agricultural School at Jaffa, and the Lionel De Rothschild institution in the neighborhood of Jerusalem. We might add a third in the shape of the Montefiore Testimonial Fund, which, by its promotion of building societies and its erection of cheap dwellings, has done much to foster thrift and to

reduce the miseries and hardships of domestic life in the Holy City....What we are concerned at this moment in noting is, that the prospects of the Jews in Palestine are no longer gloomy. There are, on the one hand, forces at work for the improvement of the condition of our brethren, which have been wisely devised and ingeniously organized, and which are now being assiduously applied; on the other hand, the people are getting tired of their misery and inactivity, and are showing an increasing tendency to take advantage of the efforts made for their rehabilitation. This is a state of things which is fraught with happy consequences, and no Jew will fail to contemplate it with pleasure."

In a succeeding number of the same paper a leading article on "The Future of Palestine" closed with these words:

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"With the late influx of an agricultural element in colonies planted by the Montefiore, Hirsch, and Rothschild funds, willing hands should be found to labor at the transformation scene, when 'the desert shall blossom as the rose'; willing hands and willing hearts that shall reclaim the Holy Land from its long night of death, and restore to life and light the national home of the Jews."

Another journal, **The Jewish Messenger**, says:

"While men are absorbed in their little cares, alternately moved by hopes and fears, the grand and stately march of human events progresses onward and irresistibly to completion, in the fulfilment of an inevitable law which controls all human action. Men here and there raise their puny voices as if to stay this tide of advancement, and arrest this fiat of the Eternal. As well might they attempt to stay the law which governs the universe. Races have as fixed a course to run as have the stars that dazzle in the blue vault above us, and the race of Israel is the bright fixed star amongst them. In all its wanderings it has been true to its course. Its mission has been foreseen and foretold, and its final restoration to the Holy Land prophesied. That this prophecy is being fulfilled, the signs of the times indicate. It is being accomplished so quietly, and so gradually, that only those who have given the subject attention realize the importance of the work done.

"Palestine is a political necessity to the Jewish race. The founding of a nation in the Holy Land once more means the exaltation of all Israel. It places her as a nation amongst the nations of the earth. It gives to the Jew that political

power and sovereign right which mean protection. It makes him a citizen of his country, and gives him a passport amongst the nations of the earth...This may look impracticable to the man in the counting-room absorbed in his books, to the man in his store absorbed in figuring up his profits and losses, to the man steeped in the bliss of social pleasures, but it is as clear as the noonday's sun to whoever makes a study of the political horoscope.

"The political autonomy realized, the Jews scattered throughout the world will not flock to Palestine in a body. There are 300,000 Jews in Asia, 400,000 in Africa, and

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5,000,000 live in Europe. It is from these that Palestine will draw its life of restoration. The American-born Jew will undoubtedly remain an American; and if he should ever visit the Holy Land it would be for pleasure and travel, and to see a land so famous as the chief birthplace of his heroic race.

"It may be said that, geographically speaking, Palestine is too small to exert much influence as a political, intellectual or moral power among the nations of the earth. We reply that in ancient times Greece was a power, and that in modern times the little island of Britain is a power. Geographically speaking, what are they? It is intellect, moral force and pride of nationality that make nations great, and not the extent of territory. It is intellect and moral power that will make Israel renowned among nations."

The **Jewish Chronicle** says:

"The movement is irresistible. We cannot suffer ourselves to stand by with folded hands when this new exodus is taking place. We Jews have held, for nearly two thousand years, that the consummation of the ages of suffering we have passed through will be reached only when we again possess the land of our fathers. Is that trust to die away just at the moment when it appears about to be fulfilled? Or, is it to be expected that the return will be brought about by means so mysterious as to be beyond the co-operation of human beings? God works his will through the wills of men; and if the prophecies are to be fulfilled, it will be by human wills and energies. These may seem to be high topics to drag into connection with a practical plan for placing a few Jewish colonies in Palestine. But it is from small beginnings, such as these, that great events often arise; and the return of a small body of Jews to the Holy Land can never fail to bring to mind the possibility and the practicability of the larger return to which all Jewish history

and all Jewish aspirations have hitherto pointed."

Others, besides Jews, men of prominence in the world, see and comment upon the rising prominence of Israel. For instance, note the following from the **Central Presbyterian:**

"Instead of dying out, the Jewish body shows increasing vitality. They cannot be stamped out or swallowed up.

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They pass from country to country to become practically masters wherever they go. They get the land in Germany and Hungary, and grow rich in Russia; they are the great bankers in London and Paris and the centers of European commerce. In ten (recent) years the Rothschilds furnished \$100,000,000 in loans to England, Austria, Prussia, France, Russia and Brazil."

Lord Shaftesbury of England said recently:

"There is a great jealousy of that wonderful people who are **now coming to the front**. And what a sign of the times it is, that, wherever the Jews are, they are either the most prominent people to be persecuted, or the most prominent people to take a lead in all the various professions! A prominent citizen of Berlin was asked, 'What is the history of this strong anti-Jewish feeling which you have in Berlin and throughout Germany?' He replied, 'I will tell you: These Jews, if they go into commerce, become the first merchants; if they go into the banking line, they become the first bankers; if they go into law, they become the first lawyers; or if they go into literature, they beat us all. Whatever career they undertake, they drive out the Gentiles; and I tell you, sir, we won't stand it.'

"The persecution of the Jews in Russia and Poland does not depend upon religion or nationality. These have nothing whatever to do with it. The Russians would persecute any people in the same position as the Jews. Bear this in mind, that the Jews hold in mortgage a very considerable part of the landed property of Russia; that they hold in their debt a very large proportion of the peasantry, and very many of the shopkeepers in different parts of the empire. Every single opportunity which now presents itself to the Russian people for plunder and spoilation of the Jews is almost sure to be seized. In the destruction of the Jews, and of their papers, Russians get rid of documents by which they are bound,

and which might be brought as evidence against them; and so long as there is property to be laid hold of, so long will you find the Russian people rising against the Jews."

The following is an extract from a letter in an English paper by Mr. Charles Reade, the novelist, well known in

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literary circles, whose conversion to Christ and the Bible occurred a few years ago:

"The Jewish nation, though under a cloud, will eventually resume their ancient territory, which is so evidently kept waiting for them. The prophecies are clear as day on two points: That the Jews are to repossess Palestine, and, indeed, to rule from Lebanon to Euphrates; and that this event is to be the first of a great series of changes leading to a vast improvement in the condition of poor, suffering mankind, and of creation in general. Now, we have here in prospect a glorious event, as sure as the sun will rise tomorrow. The only difference is, that the sun will rise at a certain hour, and the Jews will occupy Syria and resume their national glory at an uncertain day. No doubt it is the foible of mankind to assume that an uncertain date must be a distant one. But that is unreasonable. Surely it is the duty of wise and sober men to watch precursory signs and lend their humble cooperation, should so great a privilege be accorded to us.

"This sudden persecution of the Jews in the very nation where they are most numerous--may it not be a precursory sign, and a reminder from Providence that their abiding city is not European Tartary? Palestine can be colonized effectually from Russia alone, where there are three millions of Jews trembling for life and property; and the rest would follow. History is a looking-glass at our backs. Whatever Jews have done, Jews may do. They are people of genius; and genius is not confined by nature, but by will, by habit or by accident. What have these people tried and failed in? Warriors, writers, builders, merchants, lawgivers, husbandmen; and supreme in all! In this, history repeats itself.

"They shall be great in the arts of peace and war, and their enemies melt away before them like snow off a dyke. Should they seem to require help from any other nation at starting, **blessed will be the nation that proffers it**; and the nation that persecutes them will be made an example of in some way or other. Therefore, if by any chance recent outrages should decide the Jewish leaders to colonize Palestine from Russia, let us freely offer ships, seamen, money--whatever we are asked for. It will be a better national investment

than Egyptian, Brazilian or Peruvian bonds."

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A Jewish proverb of recent years declares: "When the railway reaches Jerusalem, Messiah comes"; and this is in harmony with the symbolic representation of the railway by the prophets *Nahum (2:3-5)* and *Isaiah (66:20)*. And, sure enough, the proverb has not much missed the mark; for the railroad will reach Jerusalem "in the day of his preparation" --in the time of the **presence** of Messiah. The following, which we clip from the daily press, has an interesting bearing upon this subject:

"Galileo was right: the world does move. A railroad is to be built from Jerusalem to Jaffa, on the Mediterranean, 31 miles distance, the ancient port of the Jewish capital, and the landing place of the cedars with which the temple was constructed. A Jerusalem Jew, Joseph Nabon by name, who is an Ottoman subject, has obtained from the Sultan a charter for this purpose. The charter holds good for 71 years. The estimated cost of construction is \$250,000. So, then, hereafter civilization is to be domesticated in Palestine. The nineteenth century will arrive in those parts when the first locomotive puffs into Jerusalem."

The following letter, from a correspondent of the **Pittsburgh Dispatch**, which recently appeared in that journal, is confirmatory of present progress in Palestine and especially in Jerusalem:

Jerusalem, July 12, 1889

"Thirty thousand out of the forty thousand people in Jerusalem are Jews. The Turkish government, which has for ages prohibited them from living longer than three weeks at a time in the Holy Land, is, under the influence of foreign governments, relaxing its restrictions; and at present the Jews are coming here by the hundred. They are engaging in business, and they now control a great part of the trade of Jerusalem. Some of them feel that the day when the prophecy of the Bible that they shall again inhabit their land shall be fulfilled is at hand; and one curious tribe from southern Arabia claims to have received a revelation that they must leave the desert country and come back to Palestine. These Jews have lived in Yemen Arabia for the past

2,500 years. They are of the tribe of Gad, and they left Palestine 700 years before Christ was born. They are bringing with them many valuable documents which prove their origin, and are engaging in agriculture near Jerusalem. The persecution of the Jews in Russia and Austria is driving many of them here, and there are also large numbers of Polish and Spanish Jews in Jerusalem. The time of Jews remaining in Palestine has been extended, and the restrictions upon their residence in Jerusalem have been practically removed. A half century ago there were only 32 Jewish families in all Jerusalem, and the number in all Palestine was only 3,000. Now there are nearly 50,000 in the Holy Land, and three-fourths of the population of Jerusalem is made up of them.

"A curious people they are! Like no other Jews on the face of the earth. They are nearer the type that existed here in the past. The numbers who have been forced here by persecution are supported almost entirely by the different Jewish churches over the world.

"One of the great sights of Jerusalem is the Jews' wailing place, where every Friday certain sects meet on the outside of the walls of the Mosque of Omar, which occupies the site of Solomon's temple, and with their heads bent against the stones, sorrow over the loss of Jerusalem, and pray God to give the land back to his chosen people. This custom has been observed since the days of the middle ages, and it is one of the saddest sights. I visited it last week. In a narrow alley surrounded by miserable houses--on stone flags which have been worn with the bare feet of thousands of Jews--against a wall of great blocks of marble, which reached for fifty or more feet above them, a long line of men in long gowns and of women with shawls over their heads bowed, praying and weeping. Many of the men had white beards, and long curly locks of silver. Others were just in their prime; and I could not but wonder when I saw the forms of these at times almost convulsed with emotion. Each had a well-thumbed Hebrew Bible in his hand, and from time to time the party broke out into a kind of chant, an old gray-haired man acting as leader, and the rest coming in on the refrain. The chant was in a strange tongue, but was translated as follows:

Leader--For the palace that lies desolate--

Response--We sit in solitude and mourn.

Leader--For the walls that are destroyed--

Response--We sit in solitude and mourn.

Leader--For our Majesty that is departed--

Response--We sit in solitude and mourn.

Leader--For our great men who lie dead--

Response--We sit in solitude and mourn.

Leader--For our priests who have stumbled--

Response--We sit in solitude and mourn.

Leader--For our kings who have despised him--

Response--We sit in solitude and mourn.

"The effect of this chant cannot be appreciated without hearing it. The old men and weeping women, who kiss the stones of the wall that separates them from what was once the site of Solomon's temple, and which is even now the holiest part of the earth to the Jew; the genuine feeling expressed by all; and the faith they show in thus coming here, week after week, and year after year, are wonderfully impressive. It is indeed one of the strange sights of this strangest of cities.

"There are eight agricultural colonies in different parts of Palestine. One of these schools near Jaffa has more than seven hundred pupils, and a farm of twenty-eight thousand acres. It is situated on the plains of Sharon, where the Philistines lived, and it has tens of thousands of vines and olive trees. The Turks are very much averse to selling land to the Jews, but the latter show themselves to be as good farmers as they are business men; and the terraced condition of the hills about Jerusalem shows that the Holy Land was far better cultivated under them than it has been under their conquerors. A large amount of land just outside of the city of Jerusalem is now in the hands either of the Jews or of their charitable institutions. Mr. Behar, the head of the Rothschild schools, tells me they have just bought the Jerusalem Hotel, and will add it to their school. Sir Moses de Montefiore, who managed the fund left by a rich New Orleans Israelite, built many good houses for Jews on the road between Bethlehem and Jerusalem, and there are a number of Jewish hospitals.

"Among the people who confidently believe that the Jews will soon again own Palestine is a colony of fifteen persons,

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who live in a fine house built on the very walls of Jerusalem, and who are known as 'the Americans.' These people are not Jews. They are Christians who have come here from different parts of the United States, and more especially from Chicago, to await the fulfilment of the prophecy that God will regenerate the world, beginning at Jerusalem. [They do not see that the selection of the Gospel Church must first be accomplished.]

"There is no doubt, whatever, that Jerusalem is improving. The most of its streets are now well paved and the sanitary condition of the city has been greatly improved. The Jerusalem outside the walls is now almost as large as the city within, and I am told that land has risen in value to such an extent that the holy city may be said to have a real estate boom. I learn that along the Jaffa road, just outside of the gate, property has gone up within a year or so several hundred per cent. One piece which belongs to a charitable institution was bought a short time ago for \$500. It is now worth \$8,000, and cannot be bought for that amount. A telegraph line now runs from here to the sea coast, and a railroad company has been organized to build a line from Jaffa to Jerusalem. For the first time in its history, Jerusalem has a police force, and its order is now as good as that of New York."

The following, clipped from **The Hebrew Christian** of July '89, is another interesting account of an American Jew's visit to the wailing place of the Jews at Jerusalem. He says:

"Having spent several hours visiting Jews, my aged friend, a Rabbi from Kovno, Russia, asked me if I would go with him to the wailing place to mourn over the desolation of Jerusalem and pray for Israel's restoration to her former glory. 'I will go with you,' I replied, 'and pray very earnestly that God may hasten the day when Judah will return to the Lord.' Being Friday afternoon, the time when many Jews assemble for prayer at the wall of the ancient temple, I joined their company. It was, indeed, a most memorable sight. Here were Jews from among all nations in their peculiar Oriental costumes, and some dressed in their **Talith** (praying garments). As loud as they possibly could they

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read the **22nd Psalm**. Women with great earnestness cried aloud, 'My God, my God, why hast thou forsaken me? Why art thou so far from helping me, and from the words of

my roaring? O my God, I cry in the day-time, but thou hearest not; and in the night season, and am not silent.' The men also were weeping and rehearsing psalms, litanies and prayers. Most of these earnestly pressed their lips against the stones and kissed them. As I listened to their pathetic prayers I remembered what the rabbins have said in the Talmud--that 'Since the destruction of the Temple, the gates of prayer have been closed, and only the gates of tears are open.' The rabbi in sad tones repeated:

"For the palace that lies desolate,' etc.

"The most touching wailing over Jerusalem is also to be witnessed in the homes of the pious Jews. At midnight they wrap themselves in their prayer garments, put ashes on their heads, and prostrate themselves on the ground. Then in melancholy tones they rehearse:

"A voice of woe from Ramah's hoary tower,
A voice of wail from Zion's sainted hill;
Alas! my diadem and queenly dower,
The youthful honors I remember still.
Dark is to me the solitary bower
Who did of old a throne of splendor fill.

"I was surnamed Jehovah's fairest bride;
But now am forced, forlorn, disconsolate,
His heavy wrath and vengeance to abide;
My joys are flown, my heart is desolate.
Come, weep, ye daughters, at my faltering side,
For none draws near my sorrows to abate.

"Degraded from a peerless eminence,
Victim of pride and wanton vanity,
My beating heart in trembling violence
Strikes at her cage of hopeless misery.
Judah laments in tearful penitence,
A widow mourning in captivity.

"I was in Solyma a radiant queen,
A golden cloud was I, the mount of God;
But now by infidels despoiled, I ween,
No poorer pilgrim o'er the desert trod,
Wrenched from the bosom all my babes have been,
The elders murdered, steeped the soil in blood.

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"Doth no one lay my wretchedness to heart?
And no one check the swiftly rolling tear?
And no one soothe the soul-empiercing smart?
And no one say, 'The heathen shall not dare
Call him my husband?' Oh, the poisoned dart.
The cruel mockings I am bound to bear!

"Father of mercies, come, return with grace
To Zion's dwelling beautified again.
Let Israel's eye behold Thy dwelling place
Restored; then list the hallelujah's strain,
The hymning voices of a ransomed race,
Greeting the rising wall of that eternal fane.'

"After this several Psalms are read and prayers offered.
When rising from the ground, they say, 'Shake thyself from
the dust; arise and sit down, O Jerusalem. Loose thyself
from the bands of thy neck, O captive daughter of Zion.'

"A remarkable prayer offered on these occasions, and
having reference no doubt to *Isaiah 7:14*, is:

"In mercy, Lord, Thy people's prayer attend:
Grant his desire to mourning Israel.
O shield of Abraham, our Redeemer send,
And call His glorious name Immanuel."

Not until further persecutions shall have driven more of
the poorer Jews to Palestine, and modern civilization shall
be still farther advanced there, will the wealthier classes of
Jews be attracted thither; and then it will be in great measure
from selfish motives--when the general and great time
of trouble shall render property less secure in other lands
than it is now. Then Palestine, far away from socialism and
anarchism, will appear to be a haven of safety to the
wealthy Jews. But at the present rate of progress, in these
various directions, the coming fifteen years will witness
much in Palestine.

Israel's Blindness Departing

There is another feature of prophecy relating to Fleshly Israel, the fulfilment of which we should now begin to see. The Apostle Paul declared: "Blindness, in part, is happened to Israel, until the fulness of the Gentiles be come in-- that is, until the elect number from among the Gentiles,

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who, together with the remnant of Israel, are to constitute the spiritual phase of the Kingdom, shall all have come in to that highest favor, from which Israel as a nation was cast off, and to the advantages of which they as a people have continued to be blind. In the fullest sense, therefore, the blindness of Fleshly Israel, otherwise called Jacob, will not be due to pass away until the selection of Spiritual Israel has been completed. And we are expressly advised (*Rom. 11:26*) that their recovery and deliverance from blindness and prejudice will come out of (mount) Zion, the glorified Church or Kingdom. But as the Kingdom of Zion to some extent began in 1878, when our King took to himself his great power to reign, although the "feet" class were not yet fully developed and glorified, so the favor of God toward "Jacob," through Zion, properly had a beginning there, though it will not reach them in fullest measure until the "feet" members of Christ's body are also glorified. And as 1881 was the time parallel to the turning of the light from Jacob to the Gentiles, so it marks the time for the beginning of the turning back again of special light upon the long blinded Jews. And, true to its Jewish pattern, the nominal Christian Church is now blindly stumbling, while only a small remnant of it is being blessed. How forcible and applicable the words of the Apostle, here: "Be not high minded, but fear; for if God spared not the natural branches, take heed, lest he spare not thee," etc.

But Israel's general recognition of the true Messiah and his Kingdom will doubtless come about under and through the restored patriarchs and prophets, whose perfect restoration will be the first work of the Christ after all the "body" has been glorified. But their blindness will **begin** to pass away before; and already a great movement toward Christ has set in, especially among the Russian Jews.

Looking in this direction, the signs of the times are so pronounced as to be startling. The remarkable religious

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movement in progress among the Jews in Southern Russia is bringing thousands of that people to a recognition of Jesus Christ as the long promised Messiah, and to an acknowledgment of their national sin, in rejecting and crucifying him. And this is in no sense the result of Christian missionary activity: it is an independent movement, springing up out of soil entirely Jewish. The leader of the movement is a Jew, Mr. Joseph Rabinowitch, formerly a merchant, and later a lawyer, and a man of high reputation among his people. Mr. Rabinowitch was not a Jewish rabbi, and neither he nor any of the leading men of the movement were clergymen of any sect or creed. Concerning this movement, we quote from an article in **Harper's Weekly**, and from other reports, as follows:

"Its development has been such that it can confidently be pronounced no longer a mere experiment with doubtful chances of permanent existence. It has manifested a remarkable vitality; its growth has been steady and healthy, positive in character, yet avoiding all unnatural haste and dangerous extremes. Having been recognized by the Russian authorities as a **religio licita**, it now has a legal existence and legal rights. Its character stamps it as one of the most unique phenomena in the variegated kaleidoscope of national, social and religious interests that divide the hearts and minds of the Czar's one hundred and sixteen millions of subjects.

"The faith of this new communion is further peculiar in this, that they propose not to form any organic connection with any existing form of Christianity, but, with the avowed aim of ignoring the historical development of doctrines since the Apostolic age, to draw their teachings directly from the New Testament source, without having any special regard for the formulas of doctrines found in the orthodox churches of our times. It claims to be modeled after the Jewish-Christian congregations in the days of the apostles.

"Energetic in character and ambitious in self-improvement and the advancement, politically, socially and morally,

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of his people, Mr. Rabinowitch years ago became known as a zealous friend of reform among the Eastern Jews. With an education and enterprise far beyond his brethren, he set about to devise ways and means to attain

his ideals and ends. He did what he could to secure for them better political rights, but was unable to protect them against the fierce persecutions that set in against the unfortunate Israelites in Russia, Roumania and neighboring countries. He acquainted himself with the advanced philosophical thought of the West, in the hope that its adoption by his people would elevate them to a higher plane, and thus secure for them higher ideals and nobler ends. But he soon learned to doubt both the efficiency of the means and the possibility of applying them to a people whom centuries of persecution and ultra-conservatism had been hardening to principles so at variance with their traditional ideas. He again attempted to win them away from their greed for gain, which, next to their formalistic religious exercises, is the all-controlling and all-degrading factor in the mind of the oriental Jew. But his endeavors to establish agricultural colonies for them both at home and in the Holy Land, proved abortive. While in Palestine, the conviction ripened in him, through an independent study of the New Testament in its relations to the Old, that Israel had made the mistake of its national life, and had become untrue to its historic mission, by the rejection of Jesus Christ.

"This conviction concerning Christ, as the embodiment and fulfilment of the prophecies of old, and of the ideals and aims of Israel as a nation, is the central thought around which the whole movement circles. The principles enunciated by the humble Nazarene are recognized as those which alone can accomplish the destinies of the people, and enable them to attain the end for which they were set apart as a chosen people. It is thus regarded as a serious break in the normal and historical development of Israel, that eighteen hundred years ago this people as a nation refused to accept those tenets and principles which are regarded by all Christians, and now also by Mr. Rabinowitch and his followers, as the legitimate and only correct outcome of the whole previous historical development of Israel. To heal

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this breach is the ideal aim of the Kischinev reformer, by setting anew there, where first the chosen people entered upon an erroneous path of national development. In 1880 he published a program in which he advocated a complete reorganization of the rabbinical system. He was further active in the work of a society for the promotion of agriculture among the Jews of Southern Russia; and during the days of persecution in 1882 he earnestly advocated the return of his

people to Palestine. During that period the change in his religious conviction took place. It was not the result of Christian mission work, nor is he a convert in the ordinary sense of the word. The change was gradually effected, and only after long deliberation did the thought of organizing Christian congregations of the Jewish nationality assume maturity in his mind. After his return from Palestine his conviction was: 'The key to the Holy Land lies in the hand of our brother Jesus.' In the words, 'Jesus our Brother,' lies the kernel of his religious views. His work has been successful, and many are accepting his teachings."

When Mr. Rabinowitch began to think that he ought to be an avowed and open believer in Christ, he was much perplexed with the number of sects amongst Christians, and hesitated to join any of them. He says, "As the Jordan must be crossed to reach Canaan, so Jesus is the way to spiritual possession and rest." As to the Lord's Supper, he says that the members of the New Covenant do not celebrate this, except as a Passover Supper. They (like us) do not yet see their way to celebrate it at other times. He says the Lord Jesus Christ did not command his disciples to remember his resurrection, but to remember him. Neither he nor his followers keep Sunday as the Sabbath, but continue the observance of the Jewish Sabbath. Circumcision is still observed; but it is not considered necessary to salvation.

It is reported that a Lutheran pastor proposed to a committee in London that Mr. Rabinowitch should be employed by their Society as missionary to the Jews. The committee declined, though only on the ground that he was

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not then baptized. He has, however, since then been baptized in Berlin, not into the Lutheran Church, nor into the Anglican Church, but simply into the Church of Christ. Mr. Rabinowitch is in possession of letters received from Jews in all parts of Russia and Roumania, inquiring into the movement, its rules and its doctrines, with a view to joining it, or starting another and similar one.

"Mr. Rabinowitch possesses a very gentle, humble, loving spirit, and quickly responds, even to tears, to assurances of Christian affection. He does not desire to identify himself with any sect, but wishes to take his Christianity from the New Testament, and grow out of old habits and doctrines into new ones, as the Holy Spirit may teach him in his continued and prayerful study of the entire Word of God."

Prof. Franz Delitzsch, of Leipzig, the leader of the Jewish

missions in Germany and editor of the **Saat auf Hoffnung**, a quarterly devoted to this work, published a pamphlet of about seventy-five pages on this new religious development, the largest space in which is occupied by original documents, in both the Hebrew and the German translation, on this movement. These documents embrace thirteen theses; a Confession of Faith of the National Jewish Church of the New Testament; Explanation of the Faith in the Messiah, Jesus of Nazareth, in the sense of this congregation; a Haggada for the Israelites believing on the Messiah, Jesus of Nazareth; and, finally, an Order of the Lord's Supper. As appendices are added a declaration of a teacher, Friedmann, to the Jewish believers in Christ, and a declaration adopted by a conference of the latter, held in Kischinev. The little pamphlet contains all the materials for a study of the new movement.

These theses, which are to be regarded as the basis of the new faith, start out with an account of the deplorable state of the Jews in Russia, maintain that the endeavors at improvement on the part of the Jews themselves have all proved futile, and proceed to say:

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"There is need of a deep and inner moral renewal, of a spiritual regeneration. We must cast aside our false god--the love of money--and in the room thereof must establish in our hearts a home for the love of truth, and for "fear of evil." For this, however, a leader is necessary. Who is he to be? In Israel none can be found. "The man who possesses all the qualifications of a leader--love of Israel, sacrificing of life, pureness, deep knowledge of human nature, earnestness in the exposal of the sins and evils of his people--we have, after a careful research in all the books of the history of our people, found only in one man, in Jesus of Nazareth." The wise Israelites in his day could not understand him; "but we can say with certainty that he, Jesus, he alone has sought the welfare of his brethren. Therefore we should sanctify the name of our Brother Jesus." "We should receive the Gospel books into our houses as a blessing, and unite them with all the Holy Scriptures which were handed down to us by our wise men."

One of the most noteworthy of a series of articles of faith which they have drawn up is the following:

"According to the decree of the inscrutable wisdom of God, our fathers were filled with hardness of heart, and the Lord punished them with the spirit of deep sleep, so that

they opposed Jesus Christ and sinned against him until the present day. But by their unbelief they led other nations to greater zeal, and they thus contributed to the propitiation of mankind, who have believed in Jesus Christ, the son of David, our king, when they heard the good tidings through the peace-promising messengers (*Isa. 52:7*), who had been disgracefully expelled from communion with Israel. In consequence, however, of this our sin against the Christ of God, the world has grown rich by its faith in Christ, and the nations in fulness have entered the Kingdom of God. [They are not clear here. It is the **full number** of the "little flock" **out of** the nations, and not the full nations falsely called Christendom, that Paul refers to in *Rom. 11:25*.] Now, too, the time of our fulness has also come, and we, the seed of Abraham, are to be blessed by our faith in the Lord Jesus Christ; and the God of our forefathers, Abraham, Isaac and Jacob, will take pity upon us and replant the branches which have

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been torn out, into our own Holy Root--Jesus. And thus all Israel shall share the eternal salvation, and Jerusalem, our Holy City, shall be rebuilt, and the throne of David be established forever and evermore."

The following is an extract from a letter of Mr. Rabinowitch, dated Jan. 2nd, 1885, to a gentleman in London:

"Your valuable letter, etc., were received. My heart rejoiced when I read them and perceived how great and strong the love of your heart is toward the brethren of the Lord Jesus, the Messiah, according to the flesh, and how precious the salvation of the Israelitic nation is in your eyes.

"I prostrate myself before Jehovah, the God of our Lord Jesus; and from the depth of my heart stream forth the words of the sweet singer of Israel (*Psa. 35*), 'Let them be ashamed and brought to confusion together that rejoice at mine hurt. Let them shout for joy and be glad that favor my righteous cause; yea, let them say continually, Let the Lord be magnified, which hath pleasure in the prosperity of his servant.' Amen.

"Herewith I send you my opinions and statements in reference to those children of Israel in Southern Russia who believe in Jesus as the Messiah. From them you will learn to know the origin of our faith in Jesus (our brother bodily), the Messiah. He is the innermost desire and longing of our hearts. Our English friends and brethren in Jesus, our Savior,

may be convinced by the above pamphlet that after the Lord has made bare his holy arm in the eyes of all nations, and all the ends of the earth have seen the salvation of our God, that now the time has come when there shall depart from the midst of Israel all unclean persons, and the bearers of the vessels of the Lord shall be cleansed.

"True, the salvation of the Lord cannot go out and come into the world with haste (*Joshua 6:1*), nor can it walk with rapidity; but now as Jehovah, the Avantguard and King of the Universe, has passed on before the people of Israel, the God of Israel shall come also as Rearguard, as Gatherer of the outcasts of Israel. I devote my time and name to the welfare of my stubborn and unhappy nation, to testify unto them with a brazen forehead, in the strength of God, the

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gospel of promise, which our fathers had received; viz., that God hath raised Jesus of Nazareth, out of the seed of David, as Savior of Israel.

"Through the depth of the riches and wisdom of God, the highest, our fathers, who were incumbents of the promise, rebelled against Jesus, so that grace might be bestowed upon the heathen nations, not through any promise, but through grace in the gospel of the Messiah. Now, after the fulness of the Gentiles hath come in, the time has arrived for us, the sons of Israel, to return to the God of Israel and his King, and be his beloved children. We should accept our heritage of Jacob, which is without limit; for we are the legitimate heirs, children of Abraham, disciples of Moses, servants of the house of David in eternity. Thus our fulness (i.e., the coming of many Israelites to Christ) will be our riches and the riches of the nations, according to the words of Jehovah by St. Paul, a firstborn of Israel, and at the same time the foremost among the returning heathen.

"Among my brethren, and in large meetings, I earnestly admonish, 'Shake thyself from the dust; arise, put on thy beautiful garments, my people; through the son of Jesse, Jesus of Nazareth, hath the Lord done great things with thee, O Israel, that he might also work great things among the nations of the earth, who were blessed in our fathers.'

"I greatly thank God that I see thousands who cheerfully listen. Many and worthy sons of Israel are waiting and longing for the hour, the hour of the grace of our God. I implore you, in the name of our brethren in Russia who seek the salvation, that the friends of our Lord Jesus Christ, wherever they be, may not be silent, but that they give

counsel and speak out boldly, until Immanuel be with us also, until Jehovah show us him and his dwelling.

"These are humble words written from afar off."

Joseph Rabinowitch

In addition to this remarkable awakening, a similar movement has been progressing in Siberia, of which we have the following account from the **Presbyterian Witness**:

"News comes from ice-bound Siberia of a gospel movement essentially the same as that of Mr. Rabinowitch's.

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The leader is Jacob Scheinmann, a Polish Jew, who, twenty years ago, through independent thought, came to the conclusion that Jesus of Nazareth, the Son of David, was the true Savior. The strict Talmudic Jews got him transported to Siberia, where for fifteen years he labored, almost unheeded, to awaken faith in his fellow-exiles. Among the uncalled-for mail matter which was found at Tomsk, where he was engaged in business, was a pamphlet by Rabinowitch, with whom he at once communicated. He has been busy disseminating his views through pamphlets called 'The Voice of One Crying in the Wilderness.' Delitzsch's Hebrew translation of the New Testament is being eagerly read and studied by the Siberian Jews. It is said that fully 36,000 copies have been thus used."

Thus we see remarkable indications of God's returning favor to Israel: in driving them out of other countries by great persecutions, in opening up Palestine to receive them, inviting them thither by special providences in their favor in the way of benevolent enterprises for their improvement and assistance, and also in this significant movement which is the beginning of the turning away of Israel's blindness. And how evidently it is all of God! In this work for the restoration of Fleshly Israel, as well as in the great harvest work for the gathering of Spiritual Israel, the agency of the now cast-off nominal church is entirely ignored. In both of these great works now in progress the various organizations of nominal "Christendom" are quietly set aside; and in his own time and way, and by new, humble, untitled instruments, as in the Jewish harvest, God is causing his great work to prosper and progress.

And now we inquire, What does it signify? What will be the outcome of this strange and wonderful work, the marked beginnings and rapid strides of which are so manifest

in this harvest period? The Apostle Paul distinctly shows that the regathering of Israel signifies a regathering, or restitution, for all mankind: "Now if the fall of them be the riches of the world, and the diminishing of them the

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riches of the Gentiles [as it was in the turn of divine favor to them], how much more their fulness." Through the casting away of Fleshly Israel the Gentiles received the favor of the high calling, and the "few" who appreciate it, and who overcome the obstacles in the way of attaining it, will be exalted to joint-heirship with Christ. They will constitute the body of Christ, the great Deliverer. This was the intent and will be the result of the casting away of Fleshly Israel; but their gathering again and their re-establishment in the land of promise mark **another step** in the great divine plan: they declare that the restitution of all things, "to the Jew first," but ultimately to "all the families of the earth," is about to begin. Earth's Great Jubilee is about to be introduced, and it begins in God's order with the Jew. Thus seen, Brothers Rabinowitch and Scheinmann and their co-laborers are God's instruments in preparing his ancient people for restitution, even as it is our privilege to be co-workers with the Lord in the **reaping** work connected with the harvesting period of the Gospel age and its select, spiritual class. Surely, Israel's **full** return to their own land and to divine favor will mean that the great Deliverer, Head and body, through whom restitution is to be accomplished, **has been exalted** to power, that the Kingdom has come, and that the work of restitution, of which Fleshly Israel will be the first fruits, has already begun. Therefore, "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"--restitution --not only for the living, but for the dead also, according to the promise; and not only for Israel, but for all mankind, of which Israel was a type, and is to be the first fruits. The present beginnings of favor to Israel are only droppings before a mighty shower which will refresh, not only Israel, but all mankind. And though the surgings of strife will yet beat heavily against Israel, and for a time bring them into still greater tribulation and distress, in the

midst of it all God will be with them, and in due time will help and exalt them.

In this connection the following item from the public press dispatches is certainly very significant. The outcome of the movement will be watched with deep interest by all who are walking in the light of present truth, and who realize from God's Word that the time has come which God announced through the prophet Isaiah, saying: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare [margin, **her appointed time**] is accomplished, for she hath received of the Lord's hand double* for all her sins." *Isaiah 40:1,2*

The dispatch referred to runs as follows:

A Jewish Kingdom Proposed

Washington, D.C., March 5th, 1891

"William E. Blackstone, of Chicago, today visited the President of the United States in company with Secretary Blaine, and presented a memorial in behalf of the Russian Jews.

"He explained that the memorial was the result of a Conference of Christians and Jews recently held in Chicago, and called special attention to the fact that it did not antagonize Russia, but sought in a peaceable way to give the Jews control of their old home--Palestine.

"He pointed out many evidences of the possibility of great development of that country, both agriculturally and commercially, under an energetic government, and said that the railroad now building from Joppa to Jerusalem, if extended to Damascus, Tadmor and down the Euphrates, cannot fail to become an international highway.

"He said that the poverty of the Turkish Government gives emphasis to the proposed indemnity, by funding a portion of the Turkish national debt through Jewish capitalists, and that only peaceable diplomatic negotiations are asked for, to the end that all private ownership of land and

*Vol. II, Chapter vii.

property be carefully respected and protected. In closing he said that, being on such friendly terms with Russia and having no complications in the Orient, it is most fitting and hopeful that our government should initiate this friendly movement, to give these wandering millions of Israel a settled and permanent home.

"The President listened attentively to Mr. Blackstone's remarks, and promised to give the subject serious consideration."

The Memorial

The text of the memorial is as follows:

"What shall be done for the Russian Jews? It is both unwise and useless to undertake to dictate to Russia concerning her internal affairs. The Jews have lived as foreigners in her dominions for centuries, and she fully believes that they are a burden upon her resources and prejudicial to the welfare of her peasant population, and will not allow them to remain. She is determined that they must go. Hence, like the Sephardim of Spain, these Ashkenazim must emigrate. But where shall two millions of such poor people go? Europe is crowded, and has no room for more peasant population. Shall they come to America? This would be a tremendous expense and would require years.

"Why not give Palestine back to them again? According to God's distribution of nations it is their home--an inalienable possession from which they were expelled by force. Under their cultivation it was a remarkably fruitful land, sustaining millions of Israelites, who industriously tilled its hillsides and valleys. They were agriculturists and producers as well as a nation of great commercial importance --the center of civilization and religion. It is said, to, that rains are increasing, and there are many evidences that the land is recovering its ancient fertility.

"Why shall not the powers which, under the treaty of Berlin, in 1878, gave Bulgaria to the Bulgarians and Servia to the Servians, now give Palestine back to the Jews? These provinces, as well as Roumania, Montenegro and Greece, were wrested from the Turks and given to their natural owners. Does not Palestine as rightfully belong to the Jews?

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"If they could have autonomy in government, the Jews of the world would rally to transport and establish their suffering brethren in their time-honored habitation. For over seventeen centuries they have patiently waited for such a privileged opportunity. They have not become agriculturists elsewhere because they believed they were sojourners in the various nations, and were yet to return to Palestine and till their own land. Whatever vested rights, by possession, may have accrued to Turkey can be easily compensated for, possibly by the Jews assuming an equitable portion of the national debt.

"We believe this is an appropriate time for all nations, and especially the Christian nations of Europe, to show kindness to Israel. A million of exiles, by their terrible sufferings, are piteously appealing to our sympathy, justice and humanity. Let us now restore to them the land of which they were so cruelly despoiled by our Roman ancestors.

"To this end we respectfully petition His Excellency, Benjamin Harrison, President of the United States, and the Hon. J. G. Blaine, Secretary of State, to use their good offices and influence with the governments of their imperial majesties --Alexander III, Czar of Russia; Victoria, Queen of Great Britain and Empress of India; William II, Emperor of Germany; Francis Joseph, Emperor of Austro-Hungary; Abdul Hamid II, Sultan of Turkey; Her Royal Majesty, Marie Christina, Queen Regent of Spain; with the government of the Republic of France; and with the governments of Belgium, Holland, Denmark, Sweden, Portugal, Roumania, Servia, Bulgaria and Greece, to secure the holding, at an early date, of an international conference to consider the condition of the Israelites and their claims to Palestine as their ancient home, and to promote in all other just and proper ways the alleviation of their suffering condition."

[The memorial is signed by prominent men of all professions and creeds from Chicago, Boston, New York, Philadelphia, Baltimore and Washington.]

The Anglo-Israelitish Question

Since the publication of the first edition of this volume, a

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criticism of it and especially of this chapter appeared in an English journal--**The Banner of Israel**--devoted to the theory that the Anglo-Saxon peoples are representatives of the "ten lost tribes" of Israel. The following appeared in the December, 1891, issue of our magazine. We publish it here, believing that it will be of interest, as it touches additional points, as follows:

To the Editor of The Banner of Israel--

Dear Sir: A recent article in your journal, reviewing Scripture Studies, Vol. III, and especially its reference to the Anglo-Israel Question in connection with the return of the Jews to Palestine, has come to my attention; and as it seems to inquire for a reply, I hasten to answer it briefly.

The point of discussion turns upon the question whether, after the separation of the ten tribes from the two tribes of Israel, in the days of Rehoboam, they ever again became united, either actually or reckonedly. Your correspondent claims that there was no reunion and that the name, Israel, from that date forward belonged exclusively to the ten tribes, and not to the two tribes, Judah and Benjamin, known as the Jews. This error seems necessary to his theory: that the Anglo-Saxon people are those ten tribes, and that their prosperity is due to this fact. We hold that from the period of the seventy years desolation, and especially from the return from Babylonian captivity, the nation of Israel has been recognized by God as one, including all of every tribe who respected God's promises and returned to Palestine when Cyrus issued his decree of permission. We hold that all who did not return were not of the commonwealth of Israel, not Israelites indeed, but that they were thenceforth reckoned as Gentiles. We affirm, too, that those "lost" ones who were not Israelites indeed will require recognition and blessing under the New Covenant

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during the coming Millennial age, and not during the Gospel age. Upon some points there seems to be a slight misunderstanding of our position. We do not deny that the ten tribes separated from the two tribes, nor that the ten, representing the majority, retained as such the original name of all (Israel), nor that the two tribes became known as Judah, nor that there was considerable cause for the separation, nor that it was in accord with God's plan for their chastisement, nor that the ten tribes went into captivity some seventy years before the two tribes, nor that God possibly has some portion of blessing for the descendants of the ten tribes, as well as for those of the two tribes and for all the families of the earth, during the "times of restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began." *Acts 3:19-21*

What we do claim is, that the Great Teacher was right when he declared that "Salvation is of the Jews," and that the great Apostle was right when he declared that God's order is--"Glory, honor and peace to every man that worketh good, to the Jew first, and also to the Gentile; for there is no respect of persons with God." (*Rom. 2:10,11*) Our understanding of this is, that after the Babylonish captivity the name Jew became synonymous with Israelite, and included all who held to the Law and hoped for the fulfilment of the Abrahamic promises--including some from the ten tribes as well as proselytes from the Gentiles--all who were circumcised. Moreover, even at the time of the revolt of the ten tribes, all the individual members of those tribes did not join in it. Some continued faithful to the Kingdom of Judah, and continued to live among the Jews.

1 Kings 12:17

We have found, and pointed out the significant fact, that our Lord and the Apostles addressed the "twelve tribes" under one name--"the House of Israel"--and this, too, in

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speaking directly to the people living in Jerusalem, who, as all admit, were chiefly of the tribe of Judah, but partially of all the twelve tribes. The fact that the Lord and the Apostles thus addressed the twelve tribes as one nation, and applied prophecies to them as such, seems to us quite sufficient reason for our doing the same.

To quote the texts of Scripture bearing on the different phases of the subject would require much space; but whoever

will take a copy of **Young's Concordance**, turn to C528 and note the various instances in which the word Israel is used in the New Testament, will have what seems to be overwhelming evidence that the House of Israel was no longer regarded by our Lord and the Apostles as the "ten tribes" merely, but, as it is expressed, "all Israel." Note especially the following texts: **Matt. 8:10; 10:6; 15:24,31; 27:9,42; Mark 12:29; 15:32; Luke 1:54,68**, and especially *verse 80*; also **2:25,32,34; 24:21**; also note carefully **John 1:31,49; 3:10; 12:13**; also **Acts 2:22,36; 3:12; 4:10,27; 5:21,30,31,35; 13:16,24; 21:28; Rom. 9:6,31; 10:19; 11:25,26; 1 Cor. 10:18; Gal. 6:16; Eph. 2:12; Phil. 3:5; Heb. 8:8.**

"Salvation is of the Jews," or covenant-keeping Israelites, in the sense that (1) our Lord Jesus, the Savior, came in this line; (2) in that a remnant of these Jews (the Apostles and most of the early Church), called a remnant of Israel (**Rom. 9:27; 11:1,5,7**), became ministers of reconciliation to bear the message to the Gentiles; and (3) in that the Lord's provision is that, in the restitution work of the future, fleshly Israel, recovered from blindness, shall be used as a medium through whom the streams of salvation, issuing from the glorified, spiritual Israel, shall flow to all the families of the earth; as it is written, "Out of Zion [the Gospel Church, or spiritual Israel glorified] shall go forth the law, and the word of the Lord from Jerusalem [the re-established fleshly Israel]." **Isa. 2:3**

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But in any case the ten tribes are left out of this and all such promises; for neither Zion nor Jerusalem (neither the typical nor the real) belonged to them. To have a share at all in the covenant made with Abraham, they must either be united to the spiritual Israel, of which the Lion of the tribe of **Judah** is the head, or they must become associated with the literal **Judah** at Jerusalem, in order to share his portion in the coming times of restitution; for "the Lord shall save the tents of **Judah** first." **Zech. 12:7**

The arguments of your correspondent seem to be summed up in the following extracts, which we quote from your journal. He says:

"As to the non-return of Israel, a comparison of **Jer. 29:1,4,10** with **Ezra 1:1** shows that the edict of Cyrus was in fulfilment of a prophecy which referred exclusively to the Jews; and from **Ezek. 4:3-8** it is patent that Israel's term of captivity had to extend far beyond Judah's. There is no proof whatever that the ten tribes were embraced in the

offer of Cyrus."

We must take exceptions to these statements, and ask your readers to examine more carefully the texts cited. *Jeremiah (29:1-10)* does not advise the people to settle down contentedly, **never** expecting to return to Jerusalem, but that they should make themselves comfortably at home in the land of Babylon, because there would be no deliverance for seventy years--a much longer period of captivity than they had ever before experienced.

Ezra 1:1 does not limit to the members of Judah and Benjamin the privilege or liberty to return. On the contrary, *verse 3* declares that Cyrus extended the offer to "Whoever among you that is **of all his people**"; *verse 4* repeats the "whosoever," and makes the invitation world-wide, as was Cyrus' dominion, by the words "**in every place**"; and *verse 5* declares that not only the chiefs of Judah and Benjamin responded, but also "the priests and the Levites, with

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all those whose spirit God had awakened"--i.e., all whose hearts, like Simeon's, were "waiting for the consolation of **Israel**." Among such were **some** from the ten tribes, even though they were fewer. For instance, among those who with Simeon waited in the temple for the consolation of **Israel** was Anna the prophetess, the daughter of Phanuel, of the **tribe of Asher**. *Luke 2:36*

As for the citation from *Ezekiel (4:3-8)*, no suggestion is offered as to when the forty years upon Judah, or the three hundred and ninety years upon the remainder of Israel, were fulfilled. Your correspondent overlooks the fact that although this trouble is divided into two portions it is all represented as coming against **one people**, as illustrated by the one capital city, Jerusalem, which was portrayed by the prophet as a part of his tableau teaching. Some suppose the lesson taught to be that God's wrath against the ten tribes dated from the time of the revolt, when they went into idolatry, about 390 years before the desolation of Jerusalem, and that the wrath against the two tribes dated from forty years before the desolation, when, under King Manasseh, the two tribes became idolaters, and that God's wrath ceased, or was assuaged, by the expiation for their sins in the utter desolation of Jerusalem and the land. If this be correct, his favor returned, while they were in Babylon, to all who revered his promises and waited for the seventy years of desolation to expire, that they might return to God's worship in his holy city and temple.

We answer, then, that there is no evidence that the willing, faithful ones of the ten tribes were hindered and did not return to the holy land after its seventy years of desolation. On the contrary, the evidence shows that they had the liberty to return and that some of them exercised it.

After quoting from Scripture Studies, Vol. III, "They [the ten tribes] deserted the Israelitish covenant, and became

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idolaters, unbelievers, and practically Gentiles," your correspondent continues:

"This is perfectly correct: the ten tribes did apostatize, and were formally divorced from the Mosaic covenant. (*Jer. 3:8*) But he overlooks the companion jewel--namely, they were to be remarried in a new and better covenant. (*Isa. 54:4-8; Hos. 2:7,19; Jer. 31:31-33*) The Israelites were indeed practically Gentiles, and are esteemed Gentiles to this day; but that is concordant with prophecy; for Ephraim's 'multitude of nations' are **goyim** or nominal Gentiles (*Gen. 48:19*); and the children of Ephraim-Israel, 'which cannot be measured nor numbered,' are the offspring of **Loammi**, or nominal Gentiles. *Hos. 1:9,10.*"

We beg to differ regarding the above statement. The Lord has not remarried, nor will he ever remarry the ten tribes. The citations prove nothing of this kind. Hosea gives some hard pictures of a bad people. *Chapter 1:4,6,7* seems to mention the ten tribes separately from the two, but promises no more mercy, but, instead, an utter taking away of the ten, and mercy upon Judah. *Verses 9 and 10* show the rejection (for a time) of all Israel (the natural branches of the olive), and the grafting in of spiritual Israel upon the original root or promise--those from among the Gentiles who formerly had not been recognized by the Lord as his people, who had been strangers and foreigners and aliens to the commonwealth of Israel, but who are now brought nigh and made partakers through Christ. This application of this scripture is made by the Apostle Paul. (*Rom. 9:23-26*) *Verse 11* declares that "then," at the time of their rejection and at the time of the recognition of spiritual Israel, Judah and Israel would be reunited under one head.

Hosea 2:1-7 includes one of the proofs offered; but the most careful search in these verses discloses no promise from the Lord that he will remarry them. Reading down to *verse 13* proves to the contrary. Then *verses 14-18* show the "door

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of hope" for these rebellious people, which the Millennial reign of the true spiritual seed of Abraham (*Gal. 3:16,29*) will open; for *verse 18* locates the date of this "door of hope," by declaring it to be after the time of trouble, when wars shall be no more.

Verses 19 and 20, if applicable to the fleshly seed at all, should be applied to "all Israel" (last before mentioned)--see *Chapter 1:11*--and in that case would not call for fulfilment before the close of the Gospel age, when wars shall be no more. But there is good reason for believing that these *verses (19 and 20)* relate to the spiritual class, selected during the time when fleshly Israel has been cast off. To this view the *23rd verse* as well as *Chapter 1:10* gives support, both being quoted in *Rom. 9:23-26*, and agreeing well with the Apostle's other statement, "Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded." *Rom. 11:7*

As for *Isaiah 54:1-8*, the Apostle Paul has thrown the light of superhuman wisdom upon it, and has applied it to spiritual Zion, our mother or covenant, symbolized by Sarah. The fleshly seed of Abraham had been cast out from being heir of the promise, and the true seed, Christ (typified by Isaac and Rebecca), had been received as the only seed of promise. *Gal. 4:22,24,26-31*

Jeremiah 31:29-33 is quite to the point. It was written at a time when the ten tribes, called Israel, were separate from the two, called Judah; and hence it was necessary for the prophet to mention both, in order not to be misunderstood to mean the ten tribes only. But here, in *verse 31*, he puts the two together; and, after thus joining them as one, he uses the one name for all, in *verses 33 and 36*; and this is confirmed by *verses 38-40*, which describe places lying in the portion of the two tribes, in and about Jerusalem.

But next let us notice that this is a prophecy not yet fulfilled;

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so that the ten tribes, even if they could clearly identify themselves now, have as yet no cause for boasting. They would do better to wait until the New Covenant is made with them, and until the law of that New Covenant has been written in their hearts. Then surely they will no longer boast themselves of their **old covenant**, but of the new.

During the Gospel age the New Covenant and its blessed heart-writing and spirit-teaching is not for the ten tribes,

nor for the two. It must first be **sealed** by the blood (death) of the Mediator--Head and Body, from Jews and Gentiles. The fleshly seed (Ishmael) must wait until the spiritual seed (Isaac) has inherited **all**, and must then get his portion through Isaac. In those days--when the fleshly seed receives its portion--the blessed Millennial privileges, mentioned in *verses 29 and 30*, will be realized.

Beloved, let us make our calling and election sure by the obedience of faith, and not hope for **spiritual** blessings to come to us because of **fleshly** connections--which the Lord's Word clearly shows us cannot be. If the Anglo-Saxon races are the literal descendants of the ten lost tribes, it certainly is to their **advantage** that the Lord will overlook the relationship and count them as Gentiles; for his favor was withdrawn from the natural seed when the remnant had been selected, and he turned to take out the people for his name from among the Gentiles, who previously were not his people; and, as we have seen, no return of his favor is promised until the elect Church shall have been completed, in the Millennial dawn.

Nothing in our understanding of the teachings of the Scriptures is in opposition to the idea that Great Britain, Germany and the United States may contain some of the descendants of the ten tribes which separated from the two tribes in the days of Rehoboam. It could not be claimed, however, by any one who is familiar with the radical mixture which prevails, especially in the United States, that

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any of these nations are of pure Israelitish stock. Neither do we debate the question whether the prosperity of these nations, more than that of some other nations of the world, is due to their lineage. Perhaps this is true. What we do maintain, however, is that, so far as the Lord's "high calling" of his Church is concerned, the middle wall of partition having been broken down, the Israelitish origin of an individual or a nation would, under the terms of the Grace Covenant, gain the individual or the nation no advantage over other individuals or nations of a different race. From it "all Israel," "the natural branches," were broken off, except a "remnant" which accepted Christ, the mediator of the New Covenant; and that "remnant" had no pre-eminence over others because of nationality. God, through the Apostles, has preached no favors to Israel according to the flesh during the period of the selection of spiritual Israel; but he has declared that when the company of spiritual Israel

is complete, his favor will return to the fleshly house.

Because we believe that the spiritual Israel is nearly complete, therefore we are expecting blessings upon the Israelites who are according to the flesh, and the turning away of their blindness, anticipating that they will be the first of the restitution class to be blessed by spiritual Israel, and so "obtain mercy through your mercy." (*Rom. 11:31*) After they have thus received mercy through the complete and glorified Church of Christ, they will indeed be used as the Lord's instruments for blessing all the families of the earth, and thus the Abrahamic promises will be fulfilled unto both the seeds--both that which is according to the flesh, and that which is according to the spirit--"To the end that the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham." *Rom. 4:16*. Yours respectfully,

The Author of Studies in the Scriptures.

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Those who claim that "the term Israel applies only to the ten lost tribes" and that "Judah is the only name properly applicable to those who returned to Palestine after the Babylonian captivity" should cease such assertions until they can answer the following simple facts. Our Lord declared, "I am not sent but unto the **lost sheep of the House of Israel.**" (*Matt. 15:24; 10:6*) He said not one word about the House of Judah; yet all of his preaching was done in Palestine to what the Anglo-Israelites tell us was not the House of Israel at all, but the House of Judah. Then, again, according to this same theory, St. Peter made a great blunder when, speaking under the direct plenary inspiration of the Holy Spirit at Pentecost, he declared: "Let **all the House of Israel** know assuredly, that God hath made that same Jesus, whom YE have crucified, both Lord and Christ." (*Acts 2:36*) Anglo-Israelites tell us that not the House of Israel, but the House of Judah, was guilty of crucifying Christ. Let whoever likes conclude that our Lord and his Apostle blundered and that Anglo-Israelitish ideas are correct, we shall let **God** be true--we will take the view that is consistent with the word of our Lord and St. Peter and with all the New Testament teachings and with reason.

The curses, mentioned by Moses, (*Deut. 28:15,46,49,63-67*) that would befall Israel (the twelve tribes) if unfaithful to the Lord, seem to have had a very literal fulfilment

upon the Israel of our Lord's day (chiefly the two tribes, Judah and Benjamin, but including also representatives of the other ten tribes who revered the Lord) upon whom our Lord declared all things written in the Law and Prophets shall be fulfilled, and upon whom the Apostle Paul declares that those predictions were fulfilled to the uttermost. See *1 Thess. 2:15,16*.

But if the British nation be any part of the Israel here mentioned *verses 64 and 65* do not appear to be fulfilled.

STUDY IX

THY GOD REIGNETH!

A Resume of the Prophetic Evidences Which Show the Presence of Immanuel, and that His Kingdom is in Process of Establishment.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" *Isa. 52:7*

IN view of all the evidences presented in this and the preceding volumes of this work, we have no hesitancy in proclaiming to the Lord's loyal and faithful people, his beloved Zion, this glorious intelligence: "Thy God Reigneth!" The oft-repeated prayer of the Church has been answered: the Kingdom of God has indeed come. In the days of the present kings of earth, before their lease of dominion expires, it is being set up. The dead in Christ are even now risen and exalted with our Lord and Head. And the "feet" members of the body of Christ, who still tarry in the flesh, catching the inspiration of the glorified throng who have already ascended into the mount (kingdom) of God, reflect a measure of that transcendent glory, as did Moses when he came down from Mount Sinai. The faces of these messengers shine with that heavenly joy which fills their hearts and overflows their lips as they commune together and with the Lord, and go heralding to every nation (mountain) the good tidings of Immanuel's reign begun. How beautiful upon the mountains are the feet of him (the feet of the

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Christ) that bringeth good tidings of Millennial joy and peace, assuring Zion that the reign of our Lord is begun!

Wonderful truths are these! the Kingdom of God in process of setting up; the Lord Jesus and the risen saints already here and engaged in the great harvest work, with whom we also, as members of that honored body, as the "feet of him," though still in the flesh, are permitted to be co-workers, to herald the good tidings among men and to apprise them of the significance of the wonderful and troublous events

which must prepare the way for and introduce the glorious reign of righteousness.

These are they of whom the prophets foretold, saying, "The Lord cometh with ten thousand of his saints"; "The Lord, my God, shall come, and all the saints with thee"; "The Son of Man shall come in his glory, and all the holy angels [the saints, his holy messengers] with him"; "A fiery stream [symbolic of severe judgments--a time of trouble] issued and came forth from before him; thousand thousands ministered unto him [not only of his saints, but of numerous other agents and agencies], and ten thousand times ten thousand [all mankind] stood before him: the judgment was set, and the books were opened." *Jude 14; Zech. 14:5; Matt. 25:31; Dan. 7:10*

Such is the present situation: the great Judge has come--not as at the first advent, in a body of humiliation, for sacrifice, but in the plenitude of his power as a spirit being, clothed with the glory of divine authority, as the representative of Jehovah, completely and forever to put down evil and all unrighteousness, and to restore all who will of the redeemed race to harmony with God, perfection of being and lasting life. The plan of God is now made manifest: we are made to understand it now as never before. The opening of the books of the divine revelation will soon be completed. The judgment of the world is already commencing

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upon the institutions of nominal Christendom, and the great work thus begun in a manner unsuspected by the world will progress to the grand consummation foretold by the Lord and the apostles and prophets, until all the world shall be led to look upon the pierced One as the Redeemer and Deliverer sent of God, even as the saints have long been "looking unto Jesus" as the author and finisher of their faith.* The reckoning or judgment which begins with the Church will quickly spread to and include all the living nations; and in due time and order all the mighty hosts of the dead shall be brought upon the scene.

While the glorified members of the Kingdom beyond the veil are doing a work in shaping the current of present events and preparing for the glorious reign, those on this side the veil have also an important work. It is their mission to gather together the elect and to seal them in the forehead (intellectually) with the knowledge of the truth (*Rev. 7:3*); to separate the wheat from the tares with the sickle of present truth; and to proclaim unto Zion this important message

--"Thy God reigneth!" This work, too, is going rapidly forward, and all the faithful, sealed ones are in turn busily engaged in sealing others; and soon the great work will be accomplished--the elect all gathered and glorified.

Blessed was the promise to the early members of the Church, that he whom they saw go away should indeed come again; and blessed has been the hope of his appearing all through the age to the tried and persecuted, faithful ones, who anxiously looked for his coming until they fell asleep with the prospect of awaking in his likeness; but still more blessed are your eyes, O ye saints of today; for your eyes see and your ears hear the signs of the **presence** of the long-looked-for Hope of Israel.

*See Vol. II, Chapter v.

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While in nominal Zion, as the Prophet Isaiah predicted, the sinners who have forgotten or failed to keep their covenant with the Lord are afraid of the dark clouds that obscure the brightness of his face, and fearfulness hath surprised the hypocrites, true Zion with eyes of faith sees the King in his beauty, and beholds the land that is yet far off--the land of corn and wine, the glorious inheritance into which this mighty King and great Deliverer has come to lead the fallen race--a land wherein the inhabitants shall not say, I am sick; for the people that dwell therein shall be one whose iniquity is forgiven. *Isa. 33:14,17,24*

That glorious land, that Paradise restored, we now clearly discern beyond the vista of a thousand years; and with joy and singing, under the leadership of this greater Prophet than Moses, who is even now in our midst, shall the triumphant hosts of the redeemed be led along the grand highway of holiness toward that fair land of rest from sin and death and every evil thing.

"O, sing unto the Lord, ye saints of his, and give thanks at the remembrance of his holiness. For his anger [which must necessarily be manifested in the great trouble that will soon overwhelm the world] endureth but a moment. In his favor is life: weeping may endure for a night, but joy cometh in the morning." And soon the chastened and converted world shall catch the strain of praise and sing,

"Thou hast turned my mourning into dancing; thou has put off my sackcloth, and girded me with gladness, to the end that my glory may sing praise to thee and never be silent.

O Lord, my God, I will give thanks unto thee forever."

Psa. 30:4,5,11,12

Now call to mind the steps, well founded in the "sure word of prophecy," by which we have come to this heart-cheering and soul-stirring knowledge. Behind us are all the prophetic landmarks which point to this time as the most

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wonderful period in all the history of the world. They have shown us that since 1873 we have been living in the seventh millennium; that the lease of Gentile dominion, "The Times of the Gentiles," will expire with the year 1914; and that the advent of him whose right it is to take the dominion was due in 1874. They have shown us that in the days of these Gentile kings, before their lease of power expires, the God of heaven will set up a Kingdom, and that the setting up of that Kingdom has actually been in progress since the year 1878; that there the resurrection of all the dead in Christ was due; and that therefore, since that date, not only is our Lord and Head invisibly present in the world, but all these holy messengers are also with him. And observe, further, that this date of the resurrection of the dead in Christ parallels the date of the resurrection of the Head of the body. Our Lord's resurrection occurred three and a half years after his advent as the Messiah, in A.D. 29; and the resurrection of his body, the Church, we have seen, was due in the year 1878, three and a half years after his second advent, in October 1874.

Prophecy has also indicated the manner of our Lord's return, so that, though he is present, we should not expect to see either him or the risen saints, who are now in his likeness except by the eye of faith--faith in the "sure word of prophecy"; though we have learned that those who now constitute "the feet of Christ" shall also shortly be changed to the same glorious likeness. They shall then be spirit beings, like him, Christ, and like all the risen saints who are now with him, and will in due time see him **as he is.** (*1 John 3:2*) We have also seen that the coming of the foretold Elias and of the predicted Man of Sin, which were to precede his advent, are accomplished facts.

We have marked, too, the fixed dates to which the Prophet Daniel calls attention. The 2,300 days point to 1846 as the time when God's sanctuary would be cleansed

of the defiling errors and principles of Papacy; and we have noted the cleansing there accomplished. We have noted the fulfilment of the 1,260 days, or the time, times and half a time, of Papacy's power to persecute, and the beginning there, in 1799, of the Time of the End. We have seen how the 1,290 days marked the beginning of an understanding of the mysteries of prophecy in the year 1829, culminating in the great movement of 1844 known as the Second Advent movement, when, according to the Lord's prediction, the wise virgins went forth to meet the Bridegroom, thirty years prior to his actual coming. We have seen the fulfilment of the predicted tarrying; and for fifteen years the midnight cry, "Behold the Bridegroom!" has gone forth. We have marked with special delight the 1,335 days, pointing, as they do, to 1874 as the exact date of our Lord's return; and we have since that time experienced the very blessedness promised--through the clearer unfoldings of the wonderful mysteries of the divine plan.

Then we have seen the great harvest work, in its appointed time and order, beginning in the autumn of the year 1874, gradually and silently, but rapidly, progressing. We have marked the bundling and binding of the tares, and the gathering of the wheat. And what blessing and joy come to us in the assurance that since the summer of 1878, when the King took his great power and began his reign by the resurrection of those who slept in Jesus, it is no longer needful that his members should "sleep" and wait for glory, but that for each the moment of finishing his course in death is the moment of the joyful "change" to the full perfection of the divine nature and likeness. Indeed, "blessed are the dead who die in the Lord from henceforth" forever. They rest from their **labors**, but their works continue; for the work on the other side the veil is the same work in which all the overcomers are engaged on this side the veil; except that

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with those who have entered into the glory of the divine nature, the work is no longer laborious, and no longer costs fatiguing sacrifice.

In addition to all this, we see the beginnings of the return of divine favor to fleshly Israel already manifested in the beginning of a turning away of their blindness and prejudice against Christ Jesus, in the opening up of the land of promise and their expulsion from other lands, and also in the returning fruitfulness of Palestine itself. These outward signs alone, aside from all prophetic dates and times, would be strong evidences that we are living in the close of the age appointed for the selection of the Church or Kingdom class, because of the positive assurance of the Scriptures that their blindness and cast-off condition would continue only until the members of the body of Christ had been selected.

Standing thus, as we do, at this late date in the Time of the End, and in the very midst of the harvest of the age, and looking forward for the settlement of all the complicated questions of these feverish times within the brief space of the next twenty-three years, how solemn and intense are the feelings of those who have faith in the sure word of prophecy. The momentous and perplexing questions which will culminate in the great trouble, of which Daniel forewarns us, are now agitating the public mind, and are fast approaching the terrible crisis. But this great crisis of the "day of vengeance" and "wrath" upon the nations we must leave for consideration in the succeeding volume, as the subject is too large and too important for our present space. But let us rejoice in the fact that beyond the trouble, and even beyond the helpful discipline of the reign of Christ, we see the glorious land of rest, the blessed and eternal inheritance of a redeemed and restored race.

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Wonderful times indeed are these, yet few heed the sure word of prophecy; and consequently the future is viewed by most men only from the standpoint of present indications. Men see the rapidly gathering clouds, but can know nothing of their silver lining except from the Word of God.

Yes, dear Redeemer and Lord, we recognize thy beloved presence, and rejoice in the evidences of the establishment of thy gracious Kingdom in this our day. Our hearts overflow with gratitude as we see the converging rays of divine testimony--from the law, the prophets, the apostles and thine own hitherto dark sayings, and even from the long-hidden mysteries of Egypt's wonderful "Witness"--now drawn to a glorious focus showing thy believing followers that the glorious day is soon to break, although clouds and thick darkness yet obscure thy glory from all eyes except the eyes of faith of thy betrothed. In this radiant focal light, gem after gem of thy precious truth now gleams with a luster hitherto unknown, and thy majestic presence is reflected by them all.

"Rejoice in the Lord, O ye righteous; and give thanks at the remembrance of his holiness." "O, clap your hands, all ye people: shout unto your God with the voice of triumph; for the Lord most high is a great King over all the earth."

THE
CORROBORATIVE TESTIMONY
OF
GOD'S STONE WITNESS
AND
PROPHET
THE GREAT PYRAMID IN
EGYPT

PREFACE TO STUDY X

A KINDLY COMMENT ON THIS CHAPTER
WHEN IN MANUSCRIPT, FROM THE PEN
OF THE ESTEEMED
PROF. C. PIAZZI SMYTH, F.R.S.E., F.R.A.S.
EX-ASTRONOMER ROYAL FOR SCOTLAND

Brother William M. Wright, on learning that this chapter on the Great Pyramid was written, requested that he might have the reading of it before it would be put into type, as he had already considerable knowledge of the Pyramid. This we gladly granted, assuring him of our desire for all the criticism possible. After reading the MS., Bro. Wright concluded that, as we desired criticism, the higher the standing of the critic the better. Accordingly he made a typewritten copy of the MS., and by permission mailed it to Prof. C. Piazza Smyth, who is generally accorded a greater knowledge of the Great Pyramid's construction and measurements than any other man in the world, requesting that he examine the MS. carefully and note upon it any criticism he might have to offer in the interest of the truth. The Professor's answer to that letter, together with the MS. copy sent him, which bore his marks of criticism, when received were sent to the author. We thank Bro. Wright and Prof. Smyth for their kindness, and have followed the corrections indicated; which, however, only three in all, we were pleased to note were not of special importance. Only one of the criticisms was upon measurements, and it showed a variance of only one inch, which we gladly corrected.

Thinking it might be interesting to our readers we give below

Prof. C. Piazzi Smyth's Letter

Clova, Ripon, England, Dec. 21, 1890

Wm. M. Wright, Esq.,

Dear Sir: I have been rather longer than I could have wished in looking over the MS. of your friend, C. T. Russell of Allegheny, Pa., but I have now completed a pretty careful examination, word by word. And that was the least I could do, when you so kindly took the pains to send it with such care between boards by registered parcel, with every Cflat, and indited by the typewriter in place of the hand.

At first I could only find slips of the said typewriter, but as I progressed through the pages, the powers, the specialties and the originalities of the Author came out magnificently; and there were not a few passages I should have been glad to take a copy of for quotation, with name, in the next possible edition of my own Pyramid book. But of course I did nothing of that sort, and shall wait with perfect patience and in most thankful mood of mind for when the author of Scripture Studies shall choose his own time for publishing. So I merely remark here that he is both good and new in much that he says on the chronology of various parts of the Pyramid, especially the First Ascending Passage and its granite plug; on the Grand Gallery, as illustrating the Lord's life; on the parallelisms between the King's Chamber and its granite, against the Tabernacle and its gold; and generally on the confirmations or close agreements between Scripture and the Great Pyramid, well commented on.

In the meanwhile, it seems that I am indebted to you for your kind gift of long ago of the first two volumes of Scripture Studies. I did not at the time get further than the first half of the first volume, finding the matter, as I thought, not quite so new as I had expected. But after having profited, as I hope, so much by a thorough reading of this advanced pyramid chapter of the third volume, I must take up the first two volumes again, de novo.

The parcel will go back between its boards, registered. I remain, with many thanks,

*Yours respectfully,
C. Piazzi Smyth*

STUDY X

THE TESTIMONY OF GOD'S STONE WITNESS AND PROPHET, THE GREAT PYRAMID IN EGYPT

General Description of the Great Pyramid--Why of Special Interest to Christians--The Great Pyramid a Storehouse of Truth--Scientific, Historic and Prophetic--Bible Allusions to It--Why, When and by Whom Built--Importance of Its Location--Its Scientific Lessons--Its Testimony Concerning the Plan of Redemption--The Plan of the Ages--The Death and the Resurrection of Christ Indicated--The Downward Course of the World, Ending in a Great Time of Trouble--The Nature of the Trouble--The Great Reformation Movement Marked--Length of the Jewish Age Indicated--The "High Calling" of the Gospel Church Shown--The Course of the Church's Consecration --The End of the High Calling Marked--Date of the Second Advent of Christ--How Restitution Blessings for the World are Indicated --The Course of the World During the Millennial Age--Its End--Contrast of the Two Conditions, Human and Spiritual, as Indicated in the Pyramid--The Pyramid Refutes Atheism, Infidelity and all Evolution Theories, and Verifies both the Plan of the Bible and Its Appointed Times and Seasons.

"In that day shall there be an altar to the Lord in the midst of the land of Egypt and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt." *Isa. 19:19,20*

THE ancients recounted seven wonders of the world, and at the very head of the list named the Great Pyramid of Gizeh. It is situated in Egypt, not far from the present city of Cairo. No other building in the world equals it in size. One of the leading granite men of this country, who made a personal inspection of the Great Pyramid, says: "There are blocks of stone in the Pyramid which weigh three or four times as much as one of the obelisks. I saw a stone whose

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estimated weight was 880 tons. There are stones in it thirty feet in length which fit so closely together that you may run a penknife over the surface without discovering the breaks between them. They are not laid with mortar, either. There is now no machinery so perfect that it will make two surfaces thirty feet in length which will meet together as these wonderful stones in the Great Pyramid meet." It covers an area of about thirteen acres. It is 486 feet high and 764 feet broad at its base. It is estimated that the Great Pyramid weighs six million tons, and that to remove it would require six thousand steam engines, each drawing one thousand tons. In fact, the wealth of Egypt is not sufficient to pay laborers to demolish it. From these facts it is evident that, whoever was its great designer, he intended that it should be an enduring monument.

Viewed from whatever standpoint we please, the Great Pyramid is certainly the most remarkable building in the world; but in the light of an investigation which has been in progress for the past thirty-two years, it acquires new interest to every Christian advanced in the study of God's Word; for it seems in a remarkable manner to teach, in harmony with all the prophets, an outline of the plan of God, past, present and future.

It should be remembered that, aside from the Great Pyramid here referred to, there are others, some of stone and some of brick; but all of them are mere attempts to copy it, and are in every way inferior--in size, accuracy and internal arrangement. And it has also been demonstrated that, unlike the Great Pyramid, they contain no symbolic features, but were evidently designed and used as sepulchers for the royal families of Egypt.

The Great Pyramid, however, proves to be a storehouse of important truth--scientific, historic and prophetic--and its testimony is found to be in perfect accord with the Bible,

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expressing the prominent features of its truths in beautiful and fitting symbols. It is by no means an addition to the written revelation: that revelation is complete and perfect, and needs no addition. But it is a strong **corroborative witness** to God's plan; and few students can carefully examine it, marking the harmony of its testimony with that of the written Word, without feeling impressed that its construction was planned and directed by the same divine wisdom, and

that it is the pillar of witness referred to by the prophet in the above quotation.

If it was built under God's direction, to be one of his witnesses to men, we might reasonably expect some allusion to it in the written Word of God. And yet, since it was evidently a part of God's purpose to keep secret, until the Time of the End, features of the plan of which it gives testimony, we should expect that any reference to it in the Scriptures would be, as it is, somewhat under cover--to be recognized only when due to be understood.

Isaiah, as above quoted, testifies of an altar and pillar in the land of Egypt, which "shall be for a **sign** and for a **witness** unto the Lord of hosts in the land of Egypt." And the context shows that it shall be a witness **in the day** when the great Savior and Deliverer shall come to break the chains of oppression and to set at liberty Sin's captives--of which things our Lord preached at his first advent. (*Luke 4:18*) The scope of this prophecy is but dimly seen, however, until Egypt is recognized as a symbol or type of the world of mankind, full of vain philosophies, which only darken their understandings, but ignorant of the true light. As Israel typified the world which shall be delivered from the bondage of Sin by the great antitype of Moses, and whose sin-offering has been given by the antitype of Aaron, so Egypt represents the empire of Sin, the dominion of death (*Heb. 2:14*), which for so long has held in chains of slavery many who will be glad to

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go forth to serve the Lord under the leadership of one like unto but greater than Moses. *Acts 3:22,23*

In many passages of Scripture the symbolic character of Egypt is indicated; for instance, *Hosea 11:1* and *Matt. 2:13-15*. Here, aside from the fact that our Lord as a babe was for a time actually in the land of Egypt, and Israel also for a time actually in Egypt, there is evidently a typical significance as well. The Son of God was in the world for a time for the sake of those he came to redeem and deliver; but he was called out of it--Egypt--to the higher, divine nature. Likewise those who are called to be his brethren and joint-heirs, the "members of his body," the true Israel of God, are called out of Egypt; and the Master testifies, "They are not of this world, even as I am not of this world."

Isaiah (31:1,3), referring to the great trouble now impending, says, "Woe unto them that go down to Egypt [to the world] for help [for worldly ideas and plans, and for counsel as to how they should act in the crisis of this great

day]; and stay on horses [who endeavor still to ride the old, false doctrinal hobbies], and trust in chariots [worldly organizations] because they are many; and in horsemen [the great leaders in false doctrines] because they are very strong; but who look not unto the Holy One of Israel, neither seek the Lord [for the safety and victory in this day of trouble will not be with the multitude]!...Now the Egyptians are men, and not God, and their horses flesh, and not spirit. When the Lord shall stretch out his hand [his power--the power of the truth and other agencies--as he will do shortly], both he that helpeth shall fall, and he that is helped [by the powers of Egypt--the world's ideas] shall fall down, and they all shall fail together."

It will be after all human plans and schemes have failed them, and when men shall have learned their own sinfulness and helplessness, that they will begin to cry unto the

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Lord for help. Then Jehovah will show himself a great Savior; and he has already prepared the Great Pyramid as a part of his instrumentality for convincing the world of his wisdom, foreknowledge and grace. "It shall be for a sign and for a witness unto the Lord of hosts [a witness to his foreknowledge and to his gracious plan of salvation, as we shall presently see] in the land of Egypt: for they [the Egyptians --the poor world, during the great time of trouble coming] shall cry unto the Lord because of the oppressors, and he shall send them a Savior, and a great one; and he shall deliver them. And the Lord shall be known to Egypt [the world], and the Egyptians shall know the Lord **in that day** [in the Millennial day--at the close of the time of trouble], and shall do service with sacrifice and oblation: yea, they shall make vows unto the Lord and perform them. But the Lord shall smite Egypt [the world--in the great time of trouble just at hand]. He shall smite and heal it. And they shall return unto the Lord, and he shall be entreated of them, and shall heal them." *Isa. 19:19-22*

While the additional, corroborative evidence given by the Great Pyramid to the written Word of God will be a fresh cause of rejoicing to the saints, it is manifest that its witnessing is chiefly intended for the world of mankind during the Millennial age. The testimony of this peculiar and remarkable witness will give to mankind fresh ground for faith and love and zeal, when in due time their hearts are prepared for the truth. It is remarkable, too, that (like the Plan of the Ages in the written Word) this stone "Witness"

kept silence until now, when its testimony shall shortly be delivered to (Egypt) the world. But the saints, the friends of God from whom he will hide nothing, are privileged to hear the testimony of this witness now, before the worldly mind is ready to appreciate its testimonies. Only when ready to obey the Lord can any appreciate his witnesses.

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Jeremiah (32:20), when speaking of God's mighty works, declares that he hath "**set signs and wonders** in the land of Egypt, even unto this day." God showed signs and wonders in Egypt when he brought Israel out in triumph; but he also "**set signs and wonders**" there, which remain "even unto this [our] day." The Great Pyramid, we believe, is the principal one of these very signs and wonders; and it now begins to speak to scientists in their own language, and through them to all men.

The Lord's questions and statements to *Job (38:3-7)*, concerning the earth, find a remarkable illustration in the Great Pyramid, which is believed, in itself and by its measurements, to represent the earth and God's plan with reference to it. The illustration used is that of a building, and we believe that it fits only to a structure of pyramid shape. The language, while it applies primarily to the earth, is framed to fit the illustration given in the Great Pyramid. First, the preparation of the foundation, the rock on which the Great Pyramid is built, is noted. Second, the arrangement of its measures, a feature very prominently shown in the Great Pyramid, which abounds in significant measurements. "Who hath stretched the line upon it?" The perfection of the shape of the Great Pyramid, and its exactness in every respect, prove that its construction was guided by some master architect. "Whereupon are the sockets thereof made to sink?" The Great Pyramid has four corner socket-stones sunk into the solid rock. "Or who laid the corner-stone thereof?" A pyramid has five corner-stones, but the reference here is to one particular corner-stone--the top stone. The four sunk as socket-stones into the rock have already been referred to, and the remaining one is the top corner-stone. This is the most remarkable stone in the structure--itself a perfect pyramid, the lines in the entire structure conform to it. The question, therefore, with reference to it is significant,

and calls attention to its peculiar fitness, and the wisdom and skill which prepared and placed it as the top stone.

This ancient structure being thus repeatedly referred to in the Scriptures, we cannot doubt that, if questioned, this "Witness" of the Lord in the land of Egypt will bear such testimony as will honor Jehovah, and fully correspond with his written Word. We thus introduce this "Witness" because the inspiration of its testimony will doubtless be as much disputed as that of the Scriptures, by the prince of darkness, the god of this world, and those whom he blinds to the truth.

Why, When and by Whom was the Great Pyramid Built?

This question has been much discussed of late years, from both scientific and Scriptural standpoints. For thousands of years no satisfactory answer to the question was discovered. The old theory that it was built as a vault or tomb for an Egyptian king is unworthy of credence; for, as we shall see, it required more than the wisdom of the present day, to say nothing of that of Egypt four thousand years ago, to design such a structure. Besides, it contains nothing in the way of casket, mummy or inscription. It was not until we had come into the time called in Daniel's prophecy "the Time of the End," when knowledge should be increased, and the wise should understand God's plan (*Dan. 12:4,9,10*), that the secrets of the Great Pyramid began to be understood, and our questions began to have a reasonable answer.

The first work of importance on the subject, proving that the Great Pyramid possessed **scientific features**, was by Mr. John Taylor, of England, A.D. 1859, since which time the attention of many able minds has been given to the further study of the testimony of this wonderful "Witness"; especially

since Prof. Piazzi Smyth, Astronomer-Royal for Scotland, visited it, for several months made its peculiarities a study and gave to the world the remarkable facts of its construction and measurements, and his conclusions therefrom.

To his scholarly and scientific work, "Our Inheritance in the Great Pyramid," we are mainly indebted for the data made use of in this chapter. Our illustrations are copies of a few of the twenty-five plates with which the latest edition of that work is embellished.

A few years after Prof. Smyth's return, came the suggestion that the Great Pyramid is Jehovah's "Witness," and that it is as important a witness to divine truth as to natural science. This was a new thought to Prof. Smyth, as well as to others. The suggestion came from a young Scotsman, Robert Menzies, who, when studying the scientific teachings of the Great Pyramid, discovered that prophetic and chronological teachings coexist in it.

Soon it became apparent that the object of its construction was to provide in it a record of the divine plan of salvation, no less than the record of divine wisdom relating to astronomical, chronological, geometrical, and other important truths. However, not having discerned the scope and completeness of the plan of salvation revealed in the Scriptures, these gentlemen have thus far failed to note the most wonderful and beautiful features of the Great Pyramid's testimony in this direction, which we now find to be a most full and complete corroboration of the plan of the ages and the times and seasons therewith associated, as taught in the Scriptures and presented in this and the preceding volumes of the Scripture Studies series. And, further, we see that this storehouse of knowledge, like the major part of the Bible store, was kept purposely sealed until its testimony should be needed and appreciated. Does this imply that its great Architect knew that a time would come when its testimony

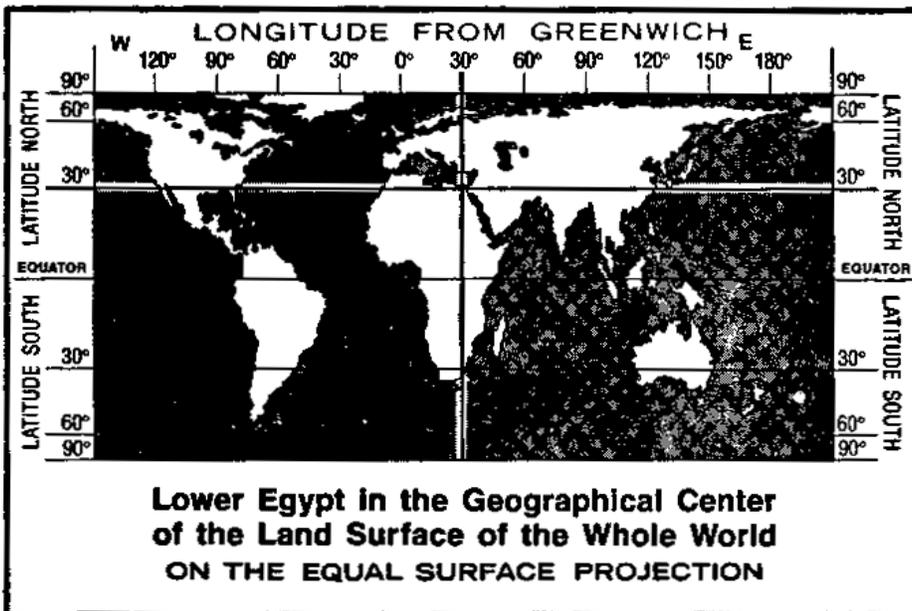
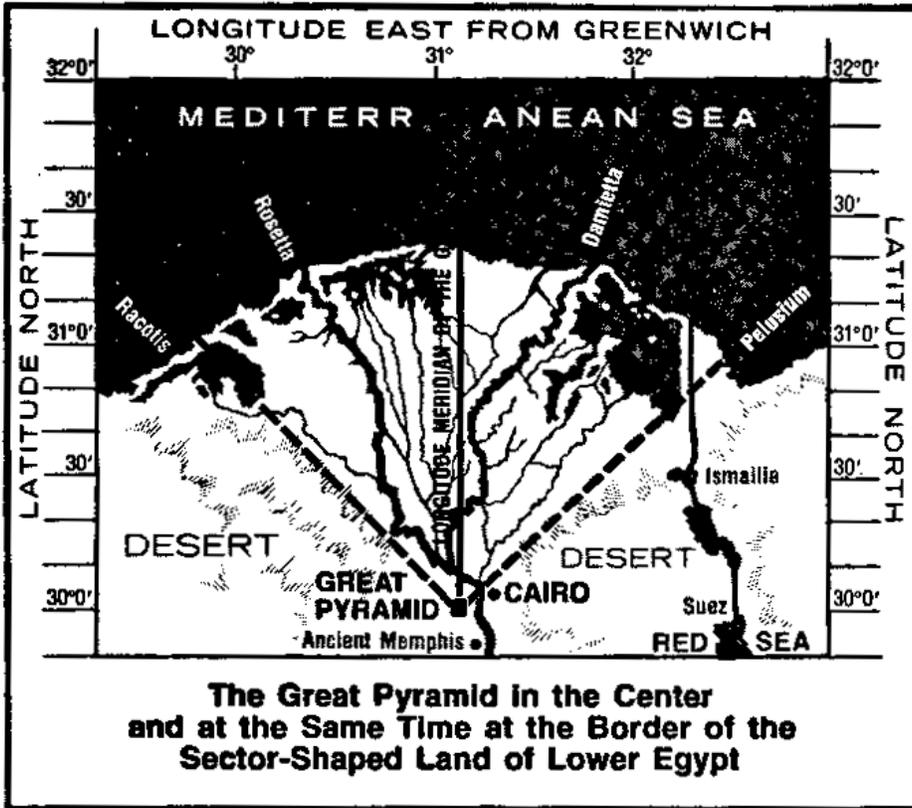
would be necessary? In other words, that a time would come when God's written Word would be lightly esteemed, and even his very existence questioned? when human philosophy, under the name of science, would be lauded and every proposition subjected to its tests? Has God decided to prove himself and his wisdom by those very tests? So it would appear. This structure will yet confound the wisdom of the wise as a "Witness" for the Lord of hosts--"IN THAT DAY"--which is already begun.

Prof. Smyth has concluded that the Great Pyramid was built in the year 2170 B.C., reaching this conclusion, first, from astronomical observations. Perceiving that the upward passage angles correspond to a telescope, and that the "Entrance Passage" corresponds to an astronomer's "pointer," he set about to investigate to what particular star it could have pointed at any time in the past. Calculations showed that **a Draconis**, the dragon-star, had occupied a position in the heavens which looked directly down the entrance, at midnight of the autumnal equinox, B.C. 2170. Then, considering himself as an astronomer at that date, with his pointer fixed upon **a Draconis**, and considering the ascending passages as though they were a telescope, which they much resemble, he calculated what constellation or what notable star would have been before his telescope thus fixed at the particular date indicated by his pointer, and found that it must have been the Pleiades. So wonderful a coincidence convinced him that the date of the Great Pyramid's building was thus indicated; for **a Draconis** is no less a symbol of sin and Satan than **Pleiades** is a symbol of God and the center of the universe. The Great Pyramid thus indicates that its Architect knew of the prevalence of evil and of its domination over the downward course of mankind, and indicates also what lies beyond all human sight--that the only hope for the race is in Jehovah.

This conclusion of Prof. Smyth's as to the date of the Great Pyramid's building, was most abundantly corroborated, later, by certain measurements by which the Great Pyramid indicates its own date of construction. A realization of the fact that the Great Pyramid exhibits a wisdom of design which the Egyptians could not have possessed--a divine wisdom which must have been worked out under the supervision of some inspired servant of God--has led to the conjecture that Melchizedek was its builder. He was "king of Salem [that is, king of peace] and priest of the Most High God," and as a person and type occupied so high a position as to be a blessing of Abraham, who also paid him tithes. Of this we can know little, except that Melchizedek was a great and peaceful king, and that he lived about that time, and not far distant from the site of the Great Pyramid.

It is conjectured that Melchizedek, though not himself an Egyptian, used Egyptian labor for the construction of the Great Pyramid. And to some extent the traditions of Egypt support such a theory. They reveal the fact that Egypt had a peculiar invasion about this date by a people whom tradition merely denominates **Hyksos** (i.e., Shepherd Kings or Peaceful Kings). These invaders seem not to have attempted to disturb the general government of Egypt, and, after staying a time for some purpose not recognized by the tradition, they left Egypt as peacefully as they had come. These **Hyksos** or Peaceful Kings are supposed to include Melchizedek, and are assumed to have been the builders of the Great Pyramid--God's altar and "Witness" in the land of Egypt.

Manetho, an Egyptian priest and scribe, is quoted by Josephus and others as saying: "We had formerly a king whose name was Timaus. In his time it came to pass, I know not how, that the deity was displeased with us; and there came up from the East, in a strange manner, men of ignoble



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race [not warriors], **Hyksos**, who had the confidence to invade our country and easily subdue it by their power without a battle. And when they had our rulers in their hands, they demolished the temples of the gods."

Its Peculiar Location

The Great Pyramid is situated on an elevated rocky plain, overlooking the river Nile, not far from the city of Cairo, in Egypt. A remarkable thing in connection with its situation is, that the delta of the Nile forms a seacoast which in shape is a true quarter circle, with the Great Pyramid marking the inner angle.

This relationship of the Great Pyramid to the coast was discovered by Mr. Henry Mitchell, Chief Hydrographer of the United States Coast Survey, who visited Egypt in 1868 to report the progress of the Suez Canal. His observation of the regularity of the curvature along the whole of Egypt's northern coast led him to conclude that some central point of physical origination was indicated. On searching for this grand center, he found it marked by the Great Pyramid, which led him to exclaim: "That monument stands in a more important physical situation than any other building erected by man."

A line drawn from the entrance passage due north would pass through the northernmost point of Egypt's coast; and lines drawn in continuation of the northeast and northwest diagonals of the structure would enclose the delta's either side, thus embracing the fan-shaped country of Lower Egypt. (See illustration, C323.) Built upon the northernmost edge of the Gizeh cliff, and looking out over this sector, or open fan-shaped land of Lower Egypt, it may be truly said to be at the very border thereof, as well as in its nominal center, as described by the prophet Isaiah. "In that day shall there be an altar to the Lord **in the midst** of the land

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of Egypt, and a pillar [pyramid] **at the border** thereof, to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt." Another fact worthy of notice is that the Great Pyramid is located in the geographical center of the land surface of the world--including North and South America, unknown for centuries after the location and construction of the Great Pyramid.

Its Scientific Lessons

The Great Pyramid speaks to us, not by hieroglyphics, nor by sketches, but only by its location, its construction and its measurements. The only original marks or figures found were in the "Construction Chambers" over the "King's Chamber"; there are none whatever in the passages and rooms of the Pyramid proper. The scientific lessons of the Great Pyramid we omit for economy of space, because not one in a hundred ordinary readers would understand the scientific terms, so as to appreciate the demonstrations, and especially because they would be no part of the gospel which it is our mission to present. Suffice it, therefore, that we merely **suggest** the manner in which it teaches the scientist. For instance: The measure of the base of the four sides, at the level of the "sockets," added, is found to be as many pyramid cubits as there are days in four years, to the fraction --including the leap year fraction. The measures diagonally across the base from northeast to southwest, and from northwest to southeast, added, give as many inches as there are years in the precessional cycle. This cycle astronomers had already concluded to be 25,827 years, and the Great Pyramid corroborates their conclusion. The distance to the sun it is claimed is indicated, by the height and angle of the Great Pyramid, to be 91,840,270 miles, which almost exactly corresponds with the latest figures reached by astronomers. Astronomers until recently had calculated this distance to be from ninety to ninety-six millions of miles,

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their latest calculation and conclusion being ninety-two millions. The Great Pyramid has also its own way of indicating the most correct standard of all weights and measures, based upon the size and weight of the earth, which it is also claimed to indicate.

Commenting upon the scientific testimony and the location of this majestic "Witness," Rev. Joseph Seiss, D.D. suggests:

"There is a yet grander thought embodied in this wonderful structure. Of its five points there is one of special pre-eminence, in which all its sides and exterior lines terminate.

It is the summit corner, which lifts its solemn index finger to the sun at midday, and by its distance from the base tells the mean distance to that sun from the earth. And if we go back to the date which the Pyramid gives itself and look for what that finger pointed to at midnight, we find a far sublimer indication. Science has at last discovered that the sun is not a dead center, with planets wheeling about it, and itself stationary. It is now ascertained that the sun also is in motion, carrying with it its splendid retinue of comets, planets, its satellites and theirs, around some other and vastly mightier center. Astronomers are not yet fully agreed as to what or where that center is. Some, however, believe that they have found the direction of it to be the Pleiades, and particularly Alcyone, the central one of the renowned Pleiadic stars. To the distinguished German astronomer, Prof. J. H. Maedler, belongs the honor of having made this discovery. Alcyone, then, as far as science has been able to perceive, would seem to be 'the midnight throne' in which the whole system of gravitation has its central seat, and from which the Almighty governs his universe. And here is the wonderful corresponding fact, that at the date of the Great Pyramid's building, at midnight of the autumnal equinox, and hence the true beginning of the year* as still preserved in the traditions of many nations, the Pleiades

*The beginning of the Jewish year, introduced by the Day of Atonement, as shown in Scripture Studies, Vol. II.

were distributed over the meridian of this Pyramid, with Alcyone (**A Tauri**) precisely on the line. Here, then, is a pointing of the highest and sublimest character that mere human science has ever been able so much as to hint, and which would seem to breathe an unsuspected and mighty meaning into that speech of God to Job, when he demanded, 'Canst thou bind the sweet influences of Pleiades?'"

Its Testimony Relating to the Plan of Redemption

While every feature of the Great Pyramid's teaching is important and of interest, our greatest interest centers in its silent but eloquent symbolism of the plan of God--the Plan of the Ages. It would be impossible, however, to understand God's plan as illustrated by it, had we not first discovered that plan in the Bible. But having seen it portrayed there, it is strengthening to faith to see it again so beautifully outlined here; and to notice, further, that both the truths of Nature and the truths of Revelation are owned and testified to by the same great Author in this wonderful stone "Witness."

In this aspect of its teaching, the Great Pyramid, viewed from without, has a beautiful significance, representing the plan of God completed, as it shall be at the end of the Millennial age. The crowning feature will be Christ, the acknowledged Head over all; and each other stone will be fitly framed into the glorious building, complete and perfect. All this chiseling, polishing and fitting process will then be completed, and all will be bound and cemented together, to each other and to the Head, with love. If the Great Pyramid, as a whole, represents the plan of God complete, its top corner-stone should represent Christ, whom God hath highly exalted to be Head over all. And that it does represent Christ is indicated, not only by its exact fitness as a symbol of Christ,* but also by numerous references

*See Vol. I, Chap. v; also the Chart of the Ages, Vol. I, **x,y,z,W**.

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to the symbol by prophets and apostles and by our Lord Jesus himself.

Isaiah (28:16) refers to Christ as the "precious corner-stone." *Zechariah (4:7)* refers to its placement at the top of the completed edifice, with great rejoicing, saying, "He shall bring forth the head-stone thereof with shoutings, crying, 'Grace, grace unto it.'" Doubtless when the head-stone of the Great Pyramid was laid there was great rejoicing among the builders and all interested in it, to see this crowning feature of the finished work. Job also (*38:6,7*) speaks of the rejoicing when the chief corner-stone was laid, and he specifies the head, or crowning corner-stone, by mentioning the other four corner-stones first, saying, "Whereupon are the socket-stones made to sink? or who laid the corner-stone thereof, when the morning stars sang together and all the sons of God shouted for joy?" (See margin.) The Prophet David, too, refers to our Lord, and uses a figure of speech exactly corresponding to that of this stone "Witness" of Egypt. He says, prophetically, from the standpoint of the future, "The stone which the builders rejected is become the head-corner-stone. This is Jehovah's doing. It is marvelous in our eyes. This is the day [the Millennial day of Christ's glory as the Head and Ruler of the world] which Jehovah hath made; we will rejoice and be glad in it." (*Psa. 118:22-24*) Fleshly Israel failed to accept Christ as their head-stone, and hence were rejected from being the special house of God--Spiritual Israel instead being built up into Christ the Head. And we remember that our Lord applied this very prophecy to himself, and showed that he was the rejected stone, and that Israel, through their builders, the priests and Pharisees, were the rejecters. *Matt. 21:42,44; Acts 4:11*

How perfectly the head-stone of the Great Pyramid illustrates all this! The head-stone, being first finished, would serve the workmen as a pattern or model for the whole

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structure, whose angles and proportions must all be conformed to it. But we can readily imagine that, before this top-stone was recognized as a pattern for the whole structure, it would be rejected, set at naught, by the builders, some of whom could think of no place suitable for it; its five sides, five corners and sixteen different angles making it unsuitable to the structure until the very top-stone was

needed, and then no other stone would do. During all the years in which the building work progressed, this Chief Corner-stone would be a "stone of stumbling" and a "rock of offense" to those not acquainted with its use and place; just as Christ is, and will continue to be, to many, until they have seen him exalted as the Head-Corner-Stone of God's plan.

The pyramid figure represents perfection and completeness, and speaks to us in symbol of the plan of God, showing that "in the dispensation of the fulness of times, he will gather together [into one harmonious family, though on different planes of being], under one Head, all things in heaven and on earth, under Christ"--all not being conformable being cut off. *Eph. 1:10; 2:20-22--Diaglott*

How the Internal Construction of the Great Pyramid Outlines the Plan of Redemption

But while the outward testimony of this great structure is thus complete, and in accord with God's written revelation, its inner construction is even more wonderful. While its outward form illustrates the completed results of God's Plan of Redemption,* the inner construction marks and illustrates every prominent feature of that plan as it has developed from age to age, down to its glorious and complete consummation. Here the stones upon the various levels or planes represent the perfection of all who, under Christ

*See the Chart of the Ages in Vol. I.

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Jesus our Head, shall become conformed to God's perfect will, as we have already seen from Scripture testimony. Some will be perfected on the human plane and some on the spiritual and divine planes or natures. Thus the floor of the "King's Chamber" is described as being on the fiftieth course of masonry, that of the "Queen's Chamber" on the twenty-fifth course, and the lower end of the "First Ascending Passage," if extended by the "Plug," as will presently be shown, would reach down to the basal line of the Pyramid. Thus from its base-line upward the Great Pyramid seems to stand as an emblem of God's plan of salvation, or lifting up

out of sin and death, provided for all mankind. The base-line thus corresponds with the date of the confirmation of God's promise to typical Israel--the beginning of the uplifting or saving process.

A careful study of the accompanying diagram, showing the interior arrangement of this wonderful structure, is suggested. The Great Pyramid has but one proper "Entrance Passage." This passage is regular, but low and slanting, and leads down to a little room or "Subterranean Chamber," cut in the rock. This room is of peculiar construction, the ceiling being well finished, while the sides are only commenced and the bottom is rough and unfinished. This to some minds has suggested the thought, "bottomless pit," which term is used in the Scriptures to represent disaster, oblivion and extinction. This "Entrance Passage" fitly represents the present downward course of mankind toward destruction; while the "Subterranean Chamber," by its peculiar construction, illustrates the great trouble, disaster, destruction, the "wages of sin," to which the downward course leads.

The "First Ascending Passage" is of about the same size as the "Entrance Passage," from which it branches off. It is small, low and difficult of ascent, but opens at its upper end into a large, elegant hallway, called the "Grand Gallery,"

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the ceiling of which is at **seven times** the height of the passages leading to it. The low "Ascending Passage" is supposed to represent the Law dispensation, and Israel as a nation, from the going out of Egypt. There they left the nations of the world and their downward course, to be God's holy nation and under his law--proposing thenceforth to walk an upward and more difficult path than that of the heathen world, viz., to keep the Law. The "Grand Gallery" is understood to represent the period of the Gospel call--still upward and difficult, but not hampered as that behind it. The loftiness and greater width of this passageway well represent the grander hopes and greater liberties of the Christian dispensation.

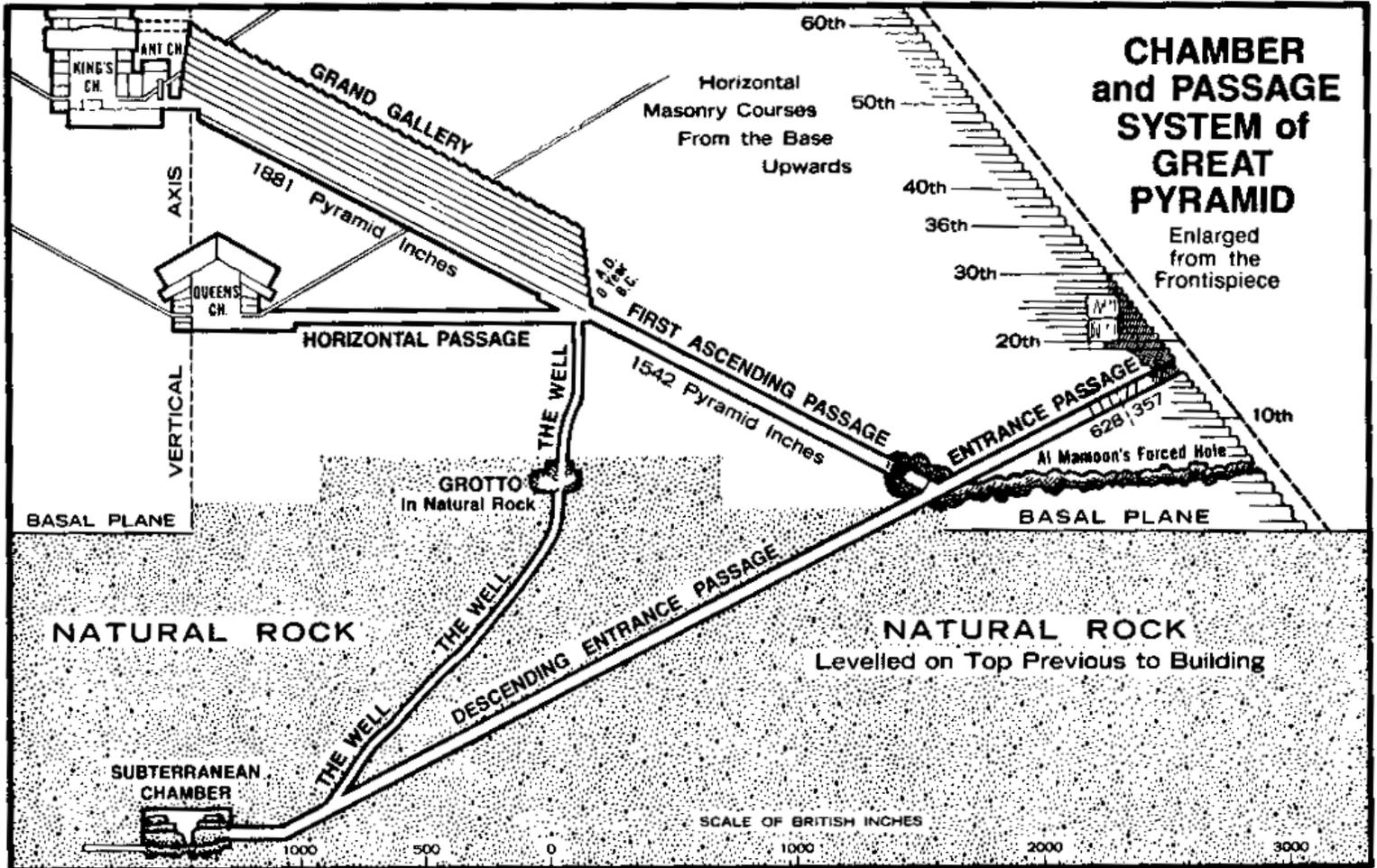
On a level with the floor of the "Grand Gallery" at its lower end, there starts a "Horizontal Passage" under it, which leads to a little room commonly termed the "Queen's Chamber." At the upper end of the "Grand Gallery" is another low passageway, leading into a little room called the "Ante-Chamber" which is of very peculiar construction, and which to some has suggested the idea of a school--a

place for instruction and testing.

But the chief room of the Great Pyramid, for both size and importance of location, is a little farther along, and separated from the "Ante-Chamber" by another low passageway. This room is known as the "King's Chamber."

Over it are a number of small apartments called "Construction Chambers." The significance of these, if they have any significance, relates not to man, nor to any other creature which walks, but to spirit beings; for it will be observed from the diagram that though the sides and the top are squared and finished, there is no floor surface to any of them. The "King's Chamber" contains a "Coffer" or stone box, the only piece of furniture found in the Great Pyramid. Ventilation is provided in the "King's Chamber" by

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two air-passages which pierce its walls on opposite sides and extend to the outer surface--left for this purpose by the builders. It has been speculated by some that there are yet other rooms and passages for future discovery; but we do not share this opinion; to us it seems that the passages and rooms already discovered fully serve the divinely intended purpose in witnessing to the entire plan of God.

From the west side of the lower or north end of the "Grand Gallery," extending downward, there is an irregular passage called the "Well," leading into the descending "Entrance Passage." Its route passes through a grotto in the natural rock. The connection between this passage and the "Grand Gallery" is very disordered. It would appear that originally the passageway into the "Queen's Chamber" had been concealed, being covered by the flooring slabs of the "Grand Gallery"; and also that a stone slab covered the mouth of the "Well." But now the whole lower end of the "Grand Gallery" is torn away, opening the passage to the "Queen's Chamber," and leaving the "Well" open. Those who have been there and who have examined it say that it looks as though an explosion had taken place at the mouth of the "Well," bursting it open from beneath. It is our opinion, however, that no such explosion ever occurred; but that things were left by the builders as they are, purposely, to indicate the same thing that would be indicated by the supposed explosion, which will be referred to later. As a matter of fact, none of these stones are now to be found, and it would have been very difficult to remove them.

At the upper or south end of the "Grand Gallery," the floor-line of the "Ante-Chamber" and the "King's Chamber" extends into the "Grand Gallery," forming an abrupt barrier, or high step at its upper end. This step projects from the south wall sixty-one inches. This south end wall of the "Grand Gallery" has a peculiarity also: it is not vertical, but leans

northward--at the top 20 inches*--and at its very top there is an opening or passageway connecting with the so-called "Construction Chambers" over the "King's Chamber."

The passageways and floors of the Pyramid are of limestone, as indeed is the entire structure, except in the "King's Chamber," the "Ante-Chamber" and the passage between them, where the floors and ceilings are of granite. The only piece of granite elsewhere in the structure is the granite "Plug," which is tightly wedged in the lower end of the "First Ascending Passage." As originally left by the builders, the "First Ascending Passage" was sealed with a close-fitting angular stone at its lower end, where it connects with the "Entrance Passage"; and this was so neatly done that the "First Ascending Passage" was unknown until, in "due time," the stone fell. Close to the lower end of this "First Ascending Passage," and just behind the sealing stone, was the granite "Plug," made slightly wedge-shaped, and evidently intended to remain there, as it has thus far resisted all efforts to remove it.

Though the "Entrance Passage" was well known to the ancients, as attested by historians, yet Al Mamoun, an Arabian Caliph, was evidently ignorant of its exact situation, except that tradition located it on the north side of the Pyramid, when, in A.D. 825, at great expense he forced an entrance, as shown on the diagram, in the hope of finding wonderful treasures. But though it contained vast intellectual treasures, now being appreciated, it contained none of the kind sought by the Arabs. Their labor, however, was not wholly in vain; for, while they worked the stone which sealed the upward passage jarred from its position, fell into the "Entrance Passage" and told the secret, thus disclosing the "First Ascending Passage." The Arabs supposed

*Dr. J. Edgar's report.

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that they had at last found the way to secreted wealth, and, unable to remove the granite "Plug," they forced a passage along-side quarrying much more easily the softer limestone.

The Great Pyramid's Testimony

Concerning the Plan of the Ages

In a letter to Prof. Smyth, Mr. Robert Menzies, the young Scotsman who first suggested the religious or Messianic feature of the Great Pyramid's teaching, said:

"From the north beginning of the Grand Gallery, in upward progression, begin the years of our Savior's life, expressed at the rate of an inch to a year. Three and thirty inch-years, therefore, bring us right over against the mouth of the Well."

Yes, that "Well" is the key, so to speak, to the whole story. It represents not only our Lord's death and burial, but also his resurrection. This last is shown by the feature already noted, that the mouth of the "Well" and its surroundings look **as though** an explosion had burst it open from beneath. Thus our Lord burst the bonds of death, thereby bringing life and immortality to light--opening up a new way to life. (*Heb. 10:20*) It was not possible for him to be holden of death (*Acts 2:24*), is the seeming language of the torn rocks surrounding the upper opening of this "Well." As the "Well" was the only way of access to each of these upward passages of the Great Pyramid, so by the death and resurrection of our Redeemer is the only avenue to life on any plane for the fallen race. As the "First Ascending Passage" was there, but impassable, so the Jewish or Law Covenant stood as a way to or offer of life, but a useless or impassable way to life: none of the fallen race ever could or ever did reach life by walking its prescribed course. "By the deeds of the law shall no flesh be justified" to life. (*Rom. 3:20*) That

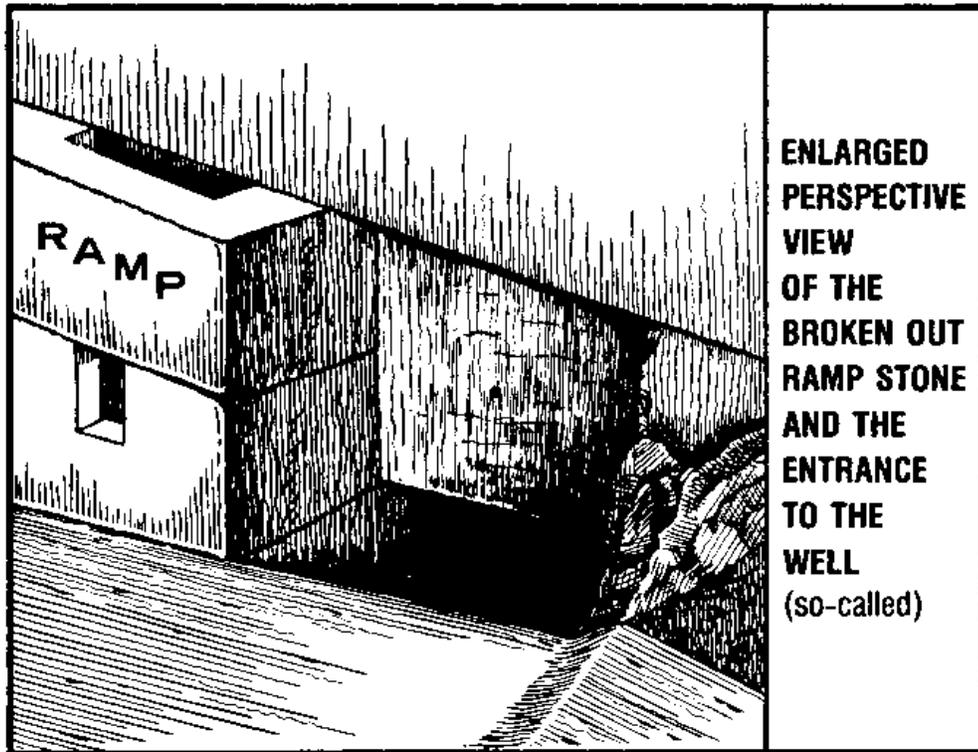
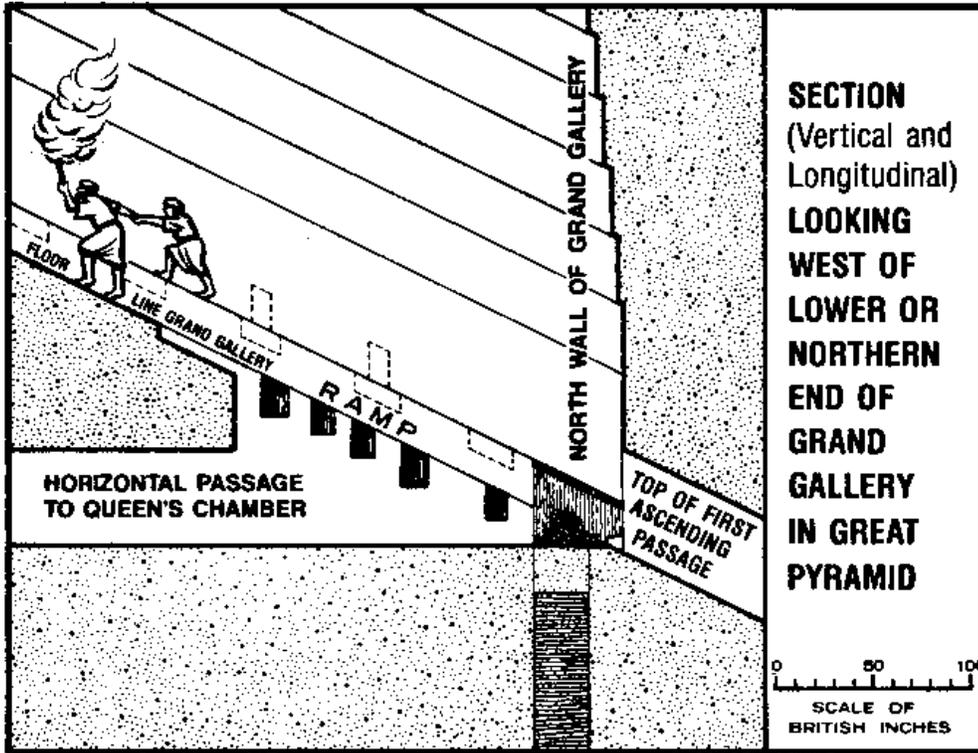
which the "Well" symbolizes, viz., the **ransom**, is the only way by which any member of the condemned race can reach the grand provision of the divine plan--lasting life.

Years before this suggestion, that the "Grand Gallery" represents the Christian dispensation, Prof. Smyth had, by astronomical observation, fixed the date of the building of the Pyramid at B.C. 2170; and when Mr. Menzies suggested that the floor-line inches of the "Grand Gallery" represent years, it occurred to some one that, if that theory were true, the measuring of the floor-line backward from the lower edge of the "Grand Gallery," down the "First Ascending Passage" to its junction with the "Entrance Passage" and thence upward along the "Entrance Passage" toward the Pyramid's entrance, should discover some mark or indication in the passageway to correspond, and thus **prove** the date of the Pyramid's construction, and the correctness of the inch-year theory. This, though not unreasonable, was a crucial test, and the service of a civil engineer was obtained to visit the Great Pyramid again and make very accurate measurements of passages, chambers, etc. This was in 1872; and the report of this gentleman was confirmatory to the last degree. His measurements show the floor-line just described to be 2170 1/2 inches to **a very finely ruled line** in the walls of the "Entrance Passage." Thus the date of its construction is doubly attested, while the floor-lines of its passages are shown to be scrolls of history and chronology, which shall yet be generally heard as "a witness unto the Lord in the land of Egypt."

Here, thanks to the very accurate measurements of all the passages, furnished by Prof. Smyth, we are enabled to reach what to us are by far the most interesting features of the testimony of this "Witness" yet delivered.

When we first came to appreciate what we have already mentioned of the testimony of the Great Pyramid, we said

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at once, If this, indeed, prove to be a Bible in stone; if it be a record of the secret plans of the Great Architect of the universe, displaying his foreknowledge and wisdom; it **should** and **will** be in full accord with his written Word. The fact that the Pyramid's secrets were kept until the close of six thousand years of the world's history, but that it now begins to give its testimony as the Millennial Dawn draws on, is in perfect harmony with the written Word, whose abundant testimony relative to the glorious plan of God has likewise been kept secret from the foundation of the world, and only now is beginning to shine forth in its completeness and glory.

We have already presented, in previous volumes, and in previous chapters of this volume, the clear testimony of the written Word, showing that we stand on the threshold of a new age--that the Millennial Day is dawning, with its change of earth's rulership from the control of the "prince of this world" and his faithful, to the control of him "whose right it is" (by purchase) and his faithful saints. We have seen that though the result of this change will be a great blessing, yet the time of the transfer, while the present prince, the "strong man" is being bound and his household driven out of power (*Matt. 12:29; Rev. 20:2*), will be a time of intense trouble. The Scriptural time-proofs which we have considered show that this trouble was due to date from the time of Christ's second advent (October, 1874), when the judging of the nations would commence, under the enlightening influences of the Day of the Lord. This is shown in the Great Pyramid thus:

The "Descending Passage," from the entrance of the Great Pyramid, leading to the "Pit" or "Subterranean Chamber," represents the course of the world in general (under the prince of this world), into the great time of trouble (the "Pit"), in which evil shall be brought to an end.

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The measuring of this period and determining when the pit of trouble shall be reached are easy enough if we have a definite date--a point in the Pyramid from which to start. We have this date-mark in the junction of the "First Ascending Passage" with the "Grand Gallery." That point marks the birth of our Lord Jesus, as the "Well," 33 inches farther on, indicates his death. So, then, if we measure backward down the "First Ascending Passage" to its junction with the "Entrance Passage," we shall have a fixed date to mark upon the downward passage. This measure is 1542 inches, and indicates the year B.C. 1542, as the date at that point. Then measuring **down** the "Entrance Passage" from that point, to find the distance to the entrance of the "Pit," representing the great trouble and destruction with which this age is to close, when evil will be overthrown from power, we find it to be 3457 inches, symbolizing 3457 years from the above date, B.C. 1542. This calculation shows A.D. 1915 as marking the beginning of the period of trouble; for 1542 years B.C. plus 1915 years A.D. equals 3457 years. Thus the Pyramid witnesses that the close of 1914 will be the beginning of the time of trouble such as was not since there was a nation--no, nor ever shall be afterward. And thus it will be noted that this "Witness" fully corroborates the Bible testimony on this subject, as shown by the "Parallel Dispensations" in Scripture Studies, Vol. II, Chap. VII.

Nor should any doubt the fact that the forty years of "harvest" began in the fall of 1874 because the trouble has not yet reached so portentous and unendurable a stage; and because, in some respects, the "harvest" period since that date has been one of great advancement in knowledge. Remember, too, that the Great Pyramid figures and illustrations including the diagram of the "Pit" were drafted by Prof. Smyth without any reference to this application.

Besides, we should remember that the Word of the Lord

clearly shows that the judgments of this time of trouble will begin with the nominal Church, preparatory to its overthrow, and in the strife of selfishness between capital and labor, both of which are now organizing for the culminating trouble.

The shape and finish of this lowest room or "Pit" are peculiarly significant. While the top and parts of the sides are regular, it has no floor--its rough, unfinished bottom dropping lower and lower to its eastern side, giving reason for the name, "Bottomless Pit," sometimes applied to it. This room speaks of liberty and freedom as well as of trouble, of elevation as well as of degradation; for, as the traveler reaches it, cramped and weary from the crouched position enforced by the smallness of the "Entrance Passage," he here finds not only a step downward into greater depths, and upon "a troublesome floor," very uneven and broken, but he finds a great **elevation** also, part of this room being much more lofty than the passageway to it, which is suggestive of greatly enlarged room for his mental organism.

How true this is to facts, too. Can we not already see that the spirit of liberty has reached the **masses** of civilized nations? We do not pause here to consider the consistencies and inconsistencies of the liberties being felt and claimed by the masses--both are suggested in this room by the **elevation** of the top and the depression of the bottom: we merely note the fact that the light of our day--the Day of the Lord--induces the spirit of liberty; and the spirit of liberty, coming in contact with the pride, wealth and power of those still in control, **will be** the cause of the trouble which the Scriptures assure us will eventually be very great. Though as yet it has scarcely begun, kings and emperors and statesmen and capitalists, and all men, see it coming, and "men's hearts are failing them for fear, and for looking after the things coming"; for the powers of the heavens are being **shaken**, and shall ultimately be removed. The evil systems--civil, social and religious--of "the present evil world"

will there sink into oblivion, into destruction, which the subterranean chamber or "Pit" also symbolizes, for we regard the "Pit" as not only a symbol of the overwhelming trouble which will involve the present order of things in an overthrow and destruction (because of their inconsistency with the better order of things to be established under God's Kingdom), but also as a symbol of the certain end of every being who continues to pursue the downward course, and who, under the full enlightenment of the Millennial age, will refuse to break off his sins and pursue righteousness.

Notice another item in this connection: The "Entrance Passage" has a regular slope downward until it nears the "Pit," when it ceases to slope and runs horizontally. Measuring backward from the entrance of the subterranean chamber or "Pit" to the juncture of the horizontal with the angling portion of the passage, we find the distance to be 324 inches; consequently, the beginning of the level portion of the passage marks a date 324 years before 1915, viz., the year 1590. This would seem to say that at that date (A.D. 1591) something transpired which had a great influence upon the course of civilization, and which in some measure arrested its downward tendency. What transpired at that time? What great movement, marked by that date, has had such an influence?

Unfortunately we find no exact measurements of this portion of this downward passage and we are convinced that Prof. Smyth's diagrams are not sufficiently accurate to justify confidence in "paper measurements" based upon them. An unconfirmed measurement is 324 Py. inches, which measured backward would indicate about the year A.D. 1590, or "Shakespeare's day." However, we attach no weight to this suggestion.

One thing is certain--that low downward passage represents the course of the **world**, as the upward passages represent the course for the "called" Church. The change from a downward to a horizontal path would therefore seem to imply moral or political enlightenment, or favorable restraint from the downward course.

The Protestant Reformation of the Sixteenth century certainly did accomplish much for the uplift of the world in every way, indirectly. It purged the moral atmosphere of much of its ignorance and superstition, and is admitted by Roman Catholics as well as Protestants to have marked a new era of universal advancement.

We are not claiming, as some do, that everything of our day is upward rather than downward. On the contrary, we see many things in our day to which we cannot give assent as even civilized, not to say in accord with the divine will. We see a broader "humanitarian" view prevalent in the world which, while far from the religion of our Lord Jesus, is far in advance of the ignorant superstitions of the past.

Indeed it is this social improvement of the world that has given rise to the "Evolution Theory" and caused many to conclude that the world is growing rapidly better and better, that it needed no Savior and his redeeming work, and needs no Kingdom to come with restitution work. Very soon the poor world will realize that uplift and the basis of pure selfishness means increasing discontent, and eventually anarchy. Only the Lord's people, guided by his Word, are able to see these things in their proper light.

But while the above measurements were giving their harmonious testimonies, another measurement seemed quite out of harmony with the Bible account; viz., that of the "First Ascending Passage," which presumably represented the period from the time of Israel's exodus from Egypt to the birth of our Lord Jesus.* The Bible account of the time, as already given,+ we **could not** doubt, having demonstrated its correctness in so many ways. It showed the time from the exodus from Egypt to the year A.D. 1 to be exactly 1614

*This period is not the same as that which, in Vol. II, Chap. vii, we have denominated and described as the Jewish age. The latter began 198 years before the Exodus, at the death of Jacob, and did not end until the Lord, whom they rejected, left their house desolate, five days before his crucifixion.

+Vol. II, pages 230-232.

years, while the floor-line of the "First Ascending Passage" measures only 1542 inches. Then, again, we knew beyond a doubt, from the words of our Lord and the prophets, that the Law age, and the "favor" to Israel after the flesh, did not cease at the birth of Jesus, but three and a half years after his death, at the close of their seventy weeks of favor, A.D. 36.* This would make the period from the exodus to the full end of their favor (1614 plus 36) equal 1650 years. And though, in a sense, the grandeur and blessing of the new dispensation began at the birth of Jesus (*Luke 2:10-14,25-38*), yet the Great Pyramid should, **in some way**, indicate the full length of Israel's favor. This we finally found to be most ingeniously shown. The granite "Plug" proved to be the exact length to fill out this period to the very limit. Then we knew why that "Plug" was so securely fixed that none had succeeded in displacing it. The great Master-Builder had placed it there to stay, that we might hear its testimony today corroborating the Bible, as to both its plan and its chronology.

In measuring this passage with its "Plug," we should consider it as though it were a telescope, with the "Plug" drawn out until the upper end reaches the place originally marked by the lower end of it. The distance downward from the north entrance of the "Grand Gallery" to the lower end of the granite "Plug" is 1470 inches, to which if we add the length of the "Plug," 179 inches, we have a total of 1649 inches, representing 1649 years; and the one inch-year of difference between this and the 1650 years shown by the Bible chronology of that period is easily accounted for when we remember that one end of this granite "Plug" had been considerably chipped by those who endeavored to force it from its fixed position in the passageway.

*See Vol. II, Chap. vii.

Thus, exactly, does the stone "Witness" corroborate the testimony of the Bible, and show that the period from the exodus of Israel from Egypt until the full end of their national favor,* A.D. 36, was 1650 years. But let none confound this period with the period shown in the Parallels of the Jewish and Christian dispensations--showing the two ages to be each 1845 years in length, the one from the death of Jacob to A.D. 33, and the other from A.D. 33 to A.D. 1878.

And not only was this an ingenious way of hiding and yet furnishing the length of the period from the exodus to the birth of our Lord (to be, in due time, a corroboration of the Bible testimony), but the careful reader will readily see that it could have been done only in some such way, for two reasons: First, because the Jewish dispensation and favor not only began at the death of Jacob, before the exodus from Egypt, but also ran into and parallel to the Christian dispensation for the thirty-three years of our Lord Jesus' earthly life; and, second, because to have made the "First Ascending Passage" long enough to represent fully the Jewish age in year-inches would have necessitated the making of the Pyramid still larger, which in turn would have destroyed its scientific features and lessons.

Let us now examine the "Grand Gallery," at the end of the "First Ascending Passage," noting also its symbolic testimony. It is seven times as high as the "First Ascending Passage." It has seven courses of overlapping stones in its walls, of smooth, highly polished and once beautiful, cream-colored limestone. It is twenty-eight feet high, though very narrow, being only six feet broad anywhere, but contracted to three feet at the floor and less at the roof. Prof. Greaves, an Oxford professor of the Fifteenth century, describing it, wrote:

*See Vol. II, Chap. iii.

"It is a very stately piece of work, and not inferior, either in respect of the curiosity of art or richness of materials, to the most sumptuous and magnificent buildings....This gallery, or corridor, or whatsoever else I may call it, is built of white and polished marble (limestone), the which is very evenly cut in spacious squares or tables. Of such materials as is the pavement, such is the roof, and such are the side walls that flank it; the knitting of the joints is so close that they are scarce discernible to a curious eye; and that which adds grace to the whole structure, though it makes the passage the more slippery and difficult, is the acclivity and rising of the ascent....In the casting and ranging of the marbles (limestone) in both the side walls, there is one piece of architecture, in my judgment, very graceful, and that is that all the courses or ranges, which are but seven (so great are these stones), do set and flag over one another about three inches; the bottom of the uppermost course overflagging the top of the next, and so in order the rest as they descend."

And Prof. Smyth declares that it would be impossible fairly to represent it by pictures, saying:

"The circumstances are above the scope of orthodox pictures by reason of the narrow breadth, the lofty, vaulting height, and the very peculiar sloping angle of the long floor; a floor, when one looks from its north end southward, ascending and ascending through the darkness, apparently forever; and with such steepness that no artist's view of it, painted on a vertical plane, could ever hope to represent more than a small part of that floor, rising upward through the whole canvas and going out at the top. While, on looking northward from the south end of the Gallery, you lose the floor instantly, and see on the level of your eyes, in the distance, part of the steeply descending ceiling. Otherwise, it is the solemn overlappings of the high, dark walls, passing you by on either side; but all on an uneasy slant, speaking of toil in one direction, danger in another, and a mountain of strength everywhere."

What a wonderful illustration is given in this "Grand Gallery" of the course of the **true** Christian Church and of

the path of the little flock of overcomers during the long period of the Gospel age. Its once beautiful, cream-white walls and ceiling, formed of regular overlapping stones, all sloping upward, give not the history of the nominal Church, as some have supposed--else they would be far from regular and upward--but they tell of God's great favor bestowed during the Gospel age, the "high calling" to certain liberties and privileges, offered conditionally to all the justified during the Gospel age, opened up by the Well--the ransom.

The lofty height of this "Grand Gallery"--seven times the height of the passage representing the Jewish dispensation (seven being a symbol of completeness or fulness)--represents that fulness of blessing contained in the Abrahamic promise, which is actually set before the Gospel Church. The "King's Chamber," at the end of the "Grand Gallery," represents the end of the race to which the present high calling leads all the faithful; and this "King's Chamber," as we shall shortly see, is a most apt symbol of the ultimate destiny of the Church. By the "Well" (which represents the ransom), at the very entrance of this Gallery, and which all must recognize who enter upon this way, our justification is beautifully symbolized. Thus the Great Pyramid tells us, "There is therefore now no condemnation to them that are in Christ Jesus."

The apparently interminable length of the "Grand Gallery" shows how long the Gospel age has appeared to individual members of the Church, while its narrowness well represents the "narrow way to life"; and its steepness, the difficulty with which the way is pursued, and the continual danger of backsliding to those who fail to watch vigilantly their steps. Yet, within the confines of these walls of divine favor is the safety and security of all those who continue in well-doing, who continue to grow in grace, to ascend the difficult way, to "walk not after the flesh, but after the spirit."

Looking upward along the "Grand Gallery," we see that **it has an end** as well as a beginning. Thus we are told that the exceeding great and precious privileges extended during this Gospel age will some time **cease**--the wonderful high calling to joint-heirship with Christ, as his "bride," will terminate when a sufficient number to complete the "little flock" shall have accepted the call. That which this stone "Witness" thus points out in illustration, the written Word makes very plain, showing, as we have seen, that the privilege of running for the great prize of the "high calling" belongs exclusively to the Gospel age. It was never granted to any before--our Captain, Jesus, being the first to whom it was offered, the first to accept its conditions of sacrifice and the first to enter into its rewards. The south end of the "Grand Gallery" as positively marks the end or limit of the call to the divine nature as the north end of it marks the beginning of the offer of that great favor.

But since the "Grand Gallery" represents our "high calling" of God, let us look beyond and note what this call leads to in the case of each individual. We have already seen in the Scriptures that we are called to suffer with Christ, to become dead with him, and afterward **to enter into his glory**. And all this we find strikingly symbolized in the peculiar manner by which entrance is gained to the "King's Chamber," at the end of the "Grand Gallery." The way by which those who accept the "high calling" may enter the heavenly glory, represented by the "King's Chamber," is not direct. They must first be tested in all points and be found obedient to the will of God, else they cannot enter into the rest that remaineth. This, the Scriptural teaching, and the experience of all running for the great prize, is thus forcibly illustrated by the Great Pyramid. As the call leads to consecration and lessons of sacrifice, so the "Grand Gallery" leads to certain low passages which symbolize these. Having

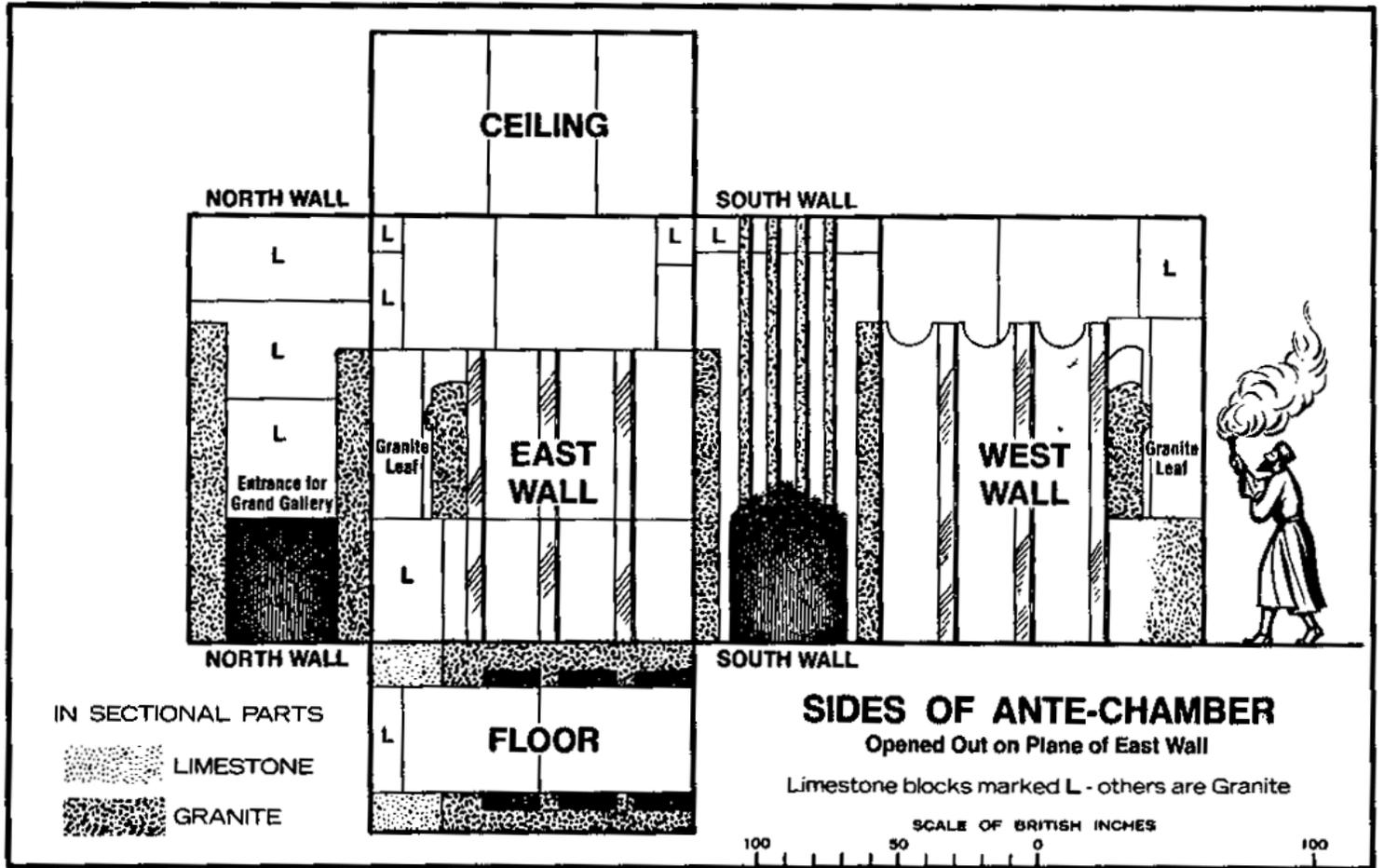
arrived at its upper end, the traveler must stoop very low at the doorway or passage which leads into the "Ante-Chamber." This stoop symbolizes the consecration or death of the human will, the beginning of the self-sacrifice, whereunto all are called who would attain to the divine nature. How much this self-sacrifice means is known only to those who have accepted the call, and who have actually surrendered the human will.

This low passage, representing consecration, being passed, we are in what is known as the "Ante-Chamber." Here the floor ceases to be limestone: from this point onward the tread is to be on solid granite, which may be interpreted as a **new** standing, or a standing as "new creatures." But when placing foot upon the granite floor, to enter upon the new standing as new creatures, a huge obstruction of granite is noticed: it is known as the "Granite Leaf." This, like a drop-door, partly closes the way, leaving only a low passage like the one just passed, forty-four inches high, so that we must stoop again before we can enjoy fully the privileges represented in the "Ante-Chamber." This "Granite Leaf" represents the **divine will**, and seems to say to one who has just passed the low passage representing the surrender of his own will, "It is not enough that you should sacrifice your will, plans and arrangements; you might do all that, and then take up the will and plan of another; you must not only sacrifice your own will, but you must bow to the divine will, and accept it instead of your own, and become active in God's service, before you can be counted a new creature and an heir of the divine nature."

The "Granite Leaf" passed, we stand unhampered upon the granite floor in the "Ante-Chamber." (See illustration.) This is a peculiar room: its walls are different from each other; it seems to have a kind of wainscoating on parts; and in some of its walls grooves are cut. It certainly seems to be

full of lessons not yet fully deciphered. However, the suggestion of those who have visited it, that it resembles a schoolroom, seems in perfect harmony with what we should expect as representing the experiences of those sanctified ones begotten of the Truth. This "Ante-Chamber" symbolizes the school of Christ, and the discipline--the trials of faith, patience, endurance, etc.--to which all are subjected who have made a full consecration of themselves to the will of God; which affords them opportunities for **overcoming**, and for proving their worthiness of a place, as overcomers, with Christ in his coming reign of glory. If we be without such lessons and trials, we are not **sons** and **heirs** on this divine plane. (*Heb. 12:8*) It is in the present life, after our consecration to his service, that God schools and disciplines us, and thereby not only tests our fidelity to him, according to our covenant, but also prepares us to sympathize with others in trial and trouble, over whom he wills shortly to make us rulers and judges. *1 Cor. 6:2,3*

And not only the death of the will, but also actual death, must be passed before we enter fully and **actually** the conditions of our "new," "divine nature." And this, too, is shown by the stone "Witness"; for at the farther end of the "Ante-Chamber" is a very low passage through which entrance to the "King's Chamber" is gained. Thus the "King's Chamber," the grandest and highest room of the Pyramid, becomes the symbol of the perfection of the divine nature to be gained by the "little flock," the few overcomers chosen out of the "many called" (whose **calling** is symbolized by the "Grand Gallery"), who pass through self-sacrifice and trial (symbolized by the "Ante-Chamber," and the low passages into and from it). The call to the "divine nature" came first to our Lord Jesus, whose mission to earth was for a twofold purpose: (1) to save sinners by paying the ransom price for Adam, and all in him, and (2) that by that obedience unto death he might be proved worthy of the divine nature and



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glory. Hence it is that the "Grand Gallery" is shown as commencing at our Lord's birth. It does not, therefore, symbolize the **Gospel age**, for that did not commence until Jesus had made an end of the Law age by his sacrifice on the cross, thirty-three years after his birth; but it does symbolize the high or heavenly **calling** (through sacrifice) to the divine nature--the "King's Chamber." Our Lord Jesus was thus called from the moment of his birth; and, since Pentecost, all justified believers are called to the same high privilege, however few accept the call to sacrifice, and however few make their calling and election sure by hearty compliance with the conditions--walking in the Master's footsteps. And the length of time during which this "high calling" to the divine nature lasts, and when it ceases, is what is indicated by this "Grand Gallery's" length and termination, as already shown.

The "King's Chamber," which can be reached only by way of the "Grand Gallery" and the "Ante-Chamber," is in every way the highest and noblest apartment in the Great Pyramid, and fitly symbolizes the divine nature. Mr. Henry F. Gordon, describing it, says:

"It is a very noble apartment, 34 feet long, 17 feet broad, and 19 feet high, of polished red granite throughout; walls, floor and ceiling in blocks squared, true, and joined together with such exquisite skill that no autocrat emperor of modern times could desire anything more solidly noble and refined. The only thing this chamber contains is an empty [granite] coffer [or stone box] without a lid; and it is worthy of notice that this coffer corresponds with the sacred ark of the Mosaic Tabernacle in capacity."

In the Great Pyramid **granite** is used to symbolize divine things or the divine nature, just as gold symbolized it in Israel's typical Tabernacle and Temple: the low passages leading into the "Ante-Chamber" and into the "King's Chamber" correspond to the veils before the Holy and the Most Holy; and the granite coffer, the only furniture in the "King's Chamber," corresponds to the Ark of the Covenant, which was the only furniture in the Most Holy of the Tabernacle and the Temple. What in the one was gold, in the other is granite, and of the same symbolic significance.

Nor is this all: we find that the same great truths which were symbolically represented in the two apartments of the Tabernacle and the Temple, the Holy and the Most Holy, and their separating veils, are exactly matched in the Great Pyramid by the teachings of the two apartments, the "Ante-Chamber" and the "King's Chamber," and their low separating passages. The "Ante-Chamber," like the Holy of the Tabernacle, represents that condition of relationship to God, as a reckoned new creature, and joint-heir with Christ of the divine nature and glory, which the **believer** enters when, after accepting forgiveness of sins and reconciliation with God through the ransom, he presents his justified self a **living sacrifice to God's service**. As the first veil of the Tabernacle represented the consecration or resignation or death of our own will, and the full submission to God's will, so the low entrance to the "Ante-Chamber" symbolizes this same great event, which begins the newness of life in all who will ever be members of the royal priesthood.

This test, representing the laying of our all upon the altar, having been passed, the believer is no longer **reckoned** as a human being, but as a "new creature," a "partaker of the divine nature." Though, as a matter of fact, he will not be made an actual sharer of the divine nature until he shall have faithfully learned the lesson of obedience to the divine will, in the actual experiences and daily sacrifices and schoolings of the present life (represented in the "Ante-Chamber" walls, of peculiar construction, and in the Table of Shew-bread, the Golden Candlestick and the Incense Altar in the Holy of the Tabernacle); and not until he shall have passed through death itself (represented by the second veil of the Tabernacle and by the second low passage leading into the "King's Chamber" of the Pyramid); and until, by a share in the First Resurrection, he shall have entered with Christ into the fulness of the promised divine nature and glory--his everlasting portion, symbolized in the "King's Chamber."

Thus the Great Pyramid witnesses, not only the downward course of man in sin, but also the various steps in the divine plan by which preparation is made for his full recovery from the fall, through the way of life, opened up by the death and resurrection of our Lord Jesus.

It will be noticed from the illustration that the granite floor does not reach quite to the front of the "Ante-Chamber," while the granite of the ceiling reaches the full length of the room. This seems to teach a lesson in harmony with what we have already seen to be a feature of the divine plan, as it relates to those called-out ones who are seeking to enter upon the divine nature. The first low passage symbolizes the consecration of the believer's human will, which really gives him entrance into the "Holy" or sanctified condition as a prospective heir of glory and immortality, represented in the "Ante-Chamber," whose granite ceiling now covers him; yet such a one is not to be considered as having entered fully into the new nature until "quickened" into activity and newness of life; and this test is represented by the "Granite Leaf," which, from its peculiar position, hanging, as though ready to drop and thus block all further progress, seems to say, "Pilgrim, even though you have come thus far and have consecrated yourself to God, unless you become quickened by the spirit of the truth to activity in his service, you will still have no real standing in the divine nature to which you have been called or invited." The three steps by which the called ones of the Gospel age are to enter the glory of their Lord are thus marked in the Great Pyramid as well as in the Scriptures. They are (1) **Consecration**, or begetting of the spirit through the Word of truth, symbolized by the low passage into the "Ante-Chamber"; (2) **Quickening** to active service and sacrifice through sanctification of the spirit and belief of the truth, symbolized by the low passage under the "Granite Leaf"; (3) **Birth** of the spirit into the perfect likeness of our Lord by a share in the First Resurrection, symbolized by the low passageway into the "King's Chamber."

The Natural and Spiritual Natures Shown

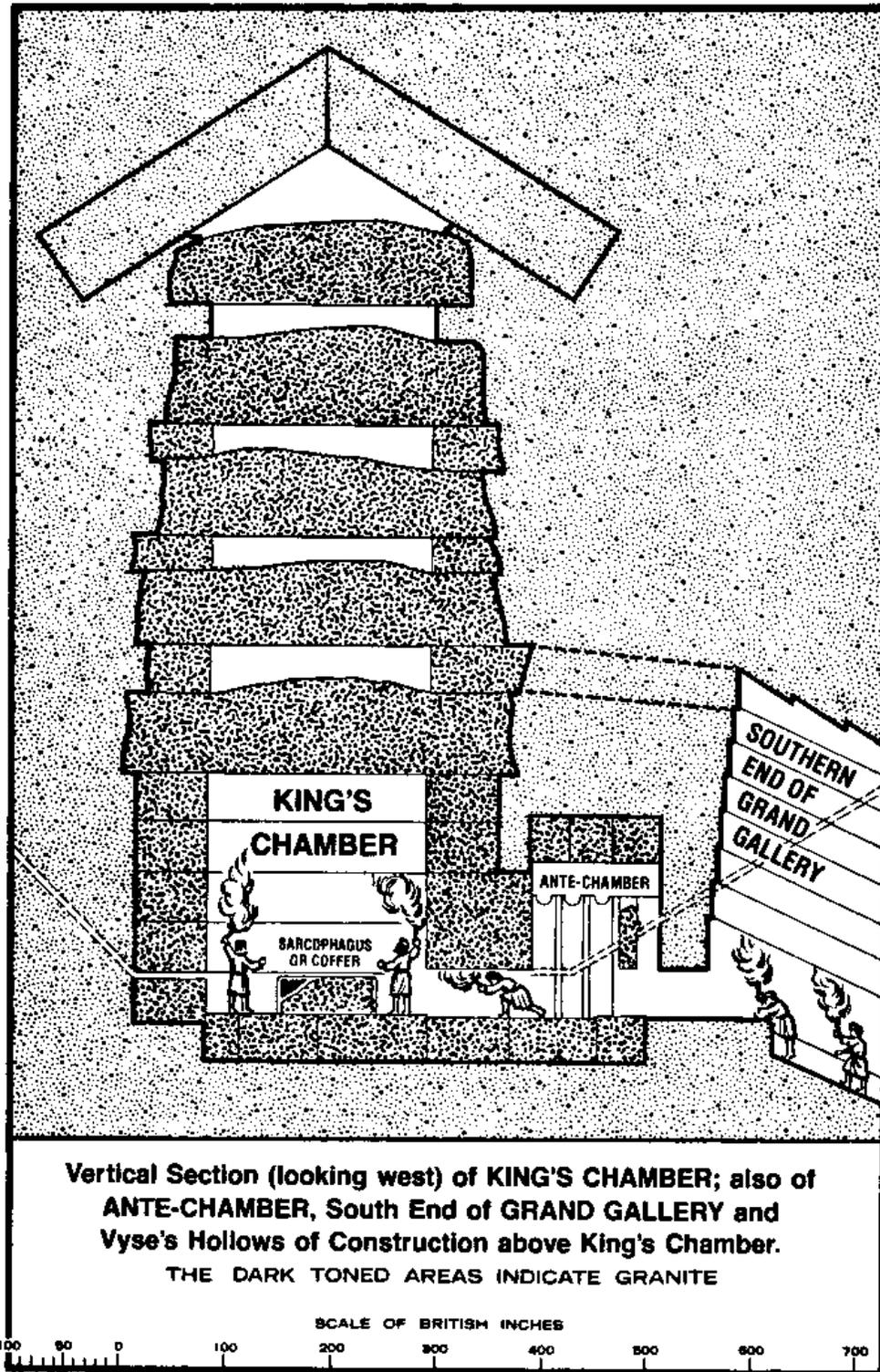
By reference to the illustration, C333, it will be noticed that an imaginary line drawn through the vertical axis of the Great Pyramid would leave the "Queen's Chamber" and its "Horizontal Passage," the "Entrance Passage," the "First Ascending Passage" and the "Grand Gallery," all on the north side of that line or axis, and only the "Ante-Chamber" and the "King's Chamber" on the south side of

it. By this arrangement the designer of the Great Pyramid (Jehovah) points out to us the distinction of natures, as noted in Vol. I, Chap. x.

The "Queen's Chamber," representing the perfection of humanity after the Millennial age shall have restored all the obedient and worthy ones to the moral likeness of the Creator, teaches, by the fact that its back or farthest wall is on a line with the Pyramid's axis, that, thus restored to God's image and likeness, though still human, mankind will be close to the divine nature--as close as one nature could be to another nature of which it is a likeness. And all the upward passages leading in the direction of that axis teach that the desires and efforts of God's people are all to be toward human perfection, while those of the called-out Church of the Gospel age are to go **beyond** human perfection. They, as joint-heirs with Christ, are to enter into the fulness of the divine nature.

The fact that the "Subterranean Chamber" or "Pit," representing trouble and death, does not lie wholly on the same side of the vertical axis as the "Queen's Chamber" and its passage does not militate against this interpretation; for, strictly speaking, it is no part of the Pyramid structure at all. It lies under the Pyramid, far below its basal line. But it may have another lesson to impart. A vertical line from its farthest wall would pass exactly along the farthest wall of the "Ante-Chamber"; and the lesson drawn might be, in harmony with the Scriptural warning, that **it is possible** for some who have entered the "Holy" or sanctified condition (who have been begotten by the word of truth, and who have even been quickened by it) to commit the sin that is unto death--the second death.

So, then, the relation of the location of the "Pit" to the axis, if it have any significance in connection with the arrangement of the Pyramid **above** it, would seem to indicate that the second death--**endless**, hopeless destruction--will be the penalty, not only of the wilful sinfulness of men who, during the Millennial age of blessed opportunity, will refuse to go on to human perfection, but also of any of those sanctified during the Gospel age, who wilfully reject Christ's proffered and previously accepted robe of imputed righteousness.



Another item worthy of note in connection with the vertical axis of the Great Pyramid's structure above its basal line is this: our Lord's first advent and his death, marked by the "Well's" mouth, are on that side of the Pyramid's axis which represents the **human nature**; and its location on the same **level** as the passage leading to the "Queen's Chamber," which symbolizes **human perfection**, is also noteworthy. The Great Pyramid thus seems to say: "He was made flesh"--the **man** Christ Jesus gave himself "a ransom for all"; yet he knew no sin, was holy, harmless, separate from sinners, and had no part whatever in the downward, sinful course of Adam's race (symbolized in the passage to the "Pit"). Moreover, the location of the "Grotto" and the fact that it was natural and not hewn are significant. It evidently symbolizes the death of our Lord Jesus. The fact that it was **natural** teaches that the Lord's sacrifice of himself was not an expediency, but a foreordained, prearranged matter in Jehovah's plan, before the outworking of the plan symbolized by the Pyramid began. The fact that it is located above and not below the basal line of the Pyramid seems to teach another lesson in harmony with the Scriptures--that though our Lord died as a ransom for sinners, he did not descend into sin and degradation, but even in his death was within the limits and bounds of the divine plan, as symbolized in the Pyramid structure above the basal line.

Now a question of great interest arises: Will the Pyramid's testimony concerning the time of the close of the high calling corroborate the testimony of the Scriptures on this subject? Will it show the end of the "Grand Gallery" at the exact time the Scriptures assure us that God's call to this favor ceases? Or will it contradict what we have learned from the Scriptures, and show either a longer or a shorter period of calling to the divine nature?

This will be another "crucial test," not however a test of God's Word and its wonderful testimony, which is paramount to all others, but a test of this stone "Witness." Will it further prove its divine architecture by confirming the Scripture testimony? or will it show more or less of a discrepancy? Should it corroborate the Bible account particularly and minutely, it would indeed well merit the name given it by Dr. Seiss--"A Miracle in Stone."

Well, we can say nothing less of it; for its testimony agrees fully and in every detail with the entire plan of God as we have learned that plan from the Scriptures. Its wonderful correspondencies with the Bible leave no room for doubt that the same divine inspirer of the prophets and apostles inspired this "Witness" also. Let us examine some of these harmonies particularly.

Call to mind that the Scriptures showed us that the full end of Gentile power in the world, and of the time of trouble which brings its overthrow, will follow the end of A.D. 1914, and that some time near that date the last members of the Church of Christ will have been "changed," glorified. Remember, too, that the Scriptures proved to us in various ways--by the Jubilee Cycles, the 1335 days of Daniel, the Parallel Dispensations, etc.--that the "harvest" or end of this age was due to begin in October, 1874, and that the Great Reaper was then due to be present; that seven years later--in October, 1881--the "high calling" ceased, though some will be admitted to the same favors afterward, without a general call being made, to fill the places of some of the called ones who, on being tested, will be found unworthy. Then look at the manner in which the stone "Witness" testifies to those same dates and illustrates the very same lessons. Thus:

The floor-line of the "Grand Gallery," from the north to the south wall, has been twice very carefully measured in recent years, and three distinct sets of measures have been obtained. One measure (a) is from the wall at the north end, measured to the "Step" and then--omitting its riser or front--along its upper surface, the **walking surface** of the "Grand Gallery's" floor; another measure (b) shows the length measured **through the "Step,"** as though the "Step" were not there; another measure (c) gives the entire surface of the floor and up the front or riser of the "Step" and along its top surface. Prof. Smyth found the first of these measures (a) to be 1874 Pyramid inches, the second (b), 1881 Pyramid inches, and the third (c), 1910 Pyramid inches; while Mr. Flinders Petrie reports these measures eight-tenths of

an inch longer. A reasonable estimate, therefore, and undoubtedly very nearly a correct one, would be to call these figures (a) 1875, (b) 1882 and (c) 1911 Pyramid inches.

Now we inquire, If the inches of the floor-lines of these passages represent a year, each, as claimed and admitted by Pyramid students, what date would these measures of the "Grand Gallery" indicate as the end of the high calling to the divine nature, which the "Grand Gallery" symbolizes? We answer, that in applying these inch-years to our present reckoning of time, we must remember that our date A.D. is one year and three months behind the actual date, as shown in Vol. II, pages 54-62. And while this would make no difference in calculating a period from a fixed date B.C., or from a fixed date A.D., it should be recognized in this case. Where the same event, the birth of Jesus, is the starting point, the error in our date A.D. must be allowed for, to reach correct results. For simplicity we will take our erroneous A.D. as the standard, and will scale down the Pyramid figures to correspond, by deducting one and one-fourth inches from them, so that they will correspond with our common reckoning. Thus reduced, they would show (a) 1875 less 1 1/4 equal 1873 3/4; (b) 1882 less 1 1/4 equal 1880 3/4; and (c) 1911 less 1 1/4 equal 1909 3/4, and give the dates (a) October, 1874, (b) October, 1881 and (c) October, 1910 A.D.

This threefold ending is in full accord with what we have found taught in the Scriptures: that the "harvest, the end of the age," was reached in October, 1874, and that the "call" proper ended in October, 1881, while a period would follow during which, though the **general call** had ceased, the same privileges would be extended to some worthy ones, in order to supply the places of some already among the called who, under trial, will be found unworthy of the crowns allotted to them when they accepted the call. How long this sifting of the consecrated will last, during which some will be granted the crowns of those adjudged unworthy, and their names written **instead** of some whose names will be blotted out (*Rev. 3:5,11*), the Scriptures do not, so far as we have yet seen, indicate; but this date, 1910, indicated by the Pyramid, seems to harmonize well with the dates furnished by the Bible. It is but a few years before the full close of the time of trouble which ends the Gentile times; and when we remember the Lord's words--that the overcomers shall be

accounted worthy to escape the severest of the trouble coming upon the world we may understand the reference to be to the anarchious trouble which will follow October, 1914; but a trouble chiefly upon the Church may be expected about 1910 A.D.

Is not this a most remarkable agreement between this stone "Witness" and the Bible? The dates, October, 1874, and October, 1881, are exact, while the date 1910, though not furnished in the Scriptures, seems more than a reasonable one for some important event in the Church's experience and final testing, while A.D. 1914 is apparently well-defined as its close, after which the world's greatest trouble is due, in which some of the "great multitude" may have a share. And in this connection let us remember that this date limit--A.D. 1914--may not only witness the completion of the selection and trial and glorification of the entire body of Christ, but it may also witness the purifying of some of that larger company of consecrated believers who, through fear and faint-heartedness, failed to render acceptable sacrifices to God, and who therefore became more or less contaminated with the world's ideas and ways. Some of these, before the end of this period, may come up out of the great tribulation. (**Rev. 7:14**) Many such are now being closely bound in with the various bundles of tares for the burning; and not until the fiery trouble of the latter end of the harvest period shall burn the binding cords of Babylon's bondage shall these be able to make their escape--"saved so as by fire." They must see the utter wreck of Great Babylon and receive some measure of her plagues. (**Rev. 18:4**) The four years from 1910 to the end of 1914, indicated thus in the Great Pyramid, will doubtless be a time of "fiery trial" upon the Church (**1 Cor. 3:15**) preceding the anarchy of the world, which cannot last long--"Except those days should be shortened there should no flesh be saved." **Matt. 24:22**

Nor is this all of the wonderful symbolism of the Great Pyramid. Its marvelous harmony with the divine plan is still further shown in another remarkable feature. We should expect that the date of the two great events connected with the close of this age, viz., (1) our Lord's second advent and (2) the beginning of the harvest, would in some

manner be marked at the upper end of the "Grand Gallery," even as his death and resurrection are marked by the "Well" at its lower end. And in this we are not disappointed. In the upper or south end of the east wall, at its top, high above the step, there is an opening connecting with the unfinished space above the "King's Chamber," as shown on the diagram. In the Pyramid's symbolic language that opening says, "Here a heavenly One entered--One who needs no floors to walk upon, but who can come and go like the wind." And Prof. Smyth's careful measurements of this south wall of the "Grand Gallery" inform us that it is not exactly perpendicular, but leans over at the top **seven inches**.* The Pyramid thus says to us, "Seven years before the close of the high calling [before October, 1881] the great One from the heavens will enter." And it further indicates that from that time--October, 1874--gradually, as indicated by the sloping of the south wall, the call would be drawn to a close and fully end in October, 1881. This, it will be noticed, is in exact accord with the Bible's testimony as outlined in this and preceding volumes of Studies in the Scriptures.

And let it be remembered, too, that we who understood the Scriptural presentation of these times and seasons had nothing to do with the taking of these measurements of the Great Pyramid; and that they who took the measurements knew nothing of our application of the prophecy at the time the measurements were taken, nor do they yet, so far as we know. We ask, therefore, Could such exactness in matters which concern six thousand years of history on the one hand, and thousands of inches of Pyramid measurements on the other, be a mere accidental coincidence? Nay; but verily truth is stranger and more wonderful than fiction. "This is the Lord's doing; it is marvelous in our eyes."

Further, where the special favor of the general Gospel call ceased (October, 1881), the blessing upon the world would seem to be due to have a beginning. The "Well," which marks at its upper end the ransom which secures the coming blessing, should, it would seem, at its lower end (where it connects with the downward passage) mark the date when restitution blessings would begin to reach the world. It seems to say, Here the benefits of the ransom will

*Prof. Piazza Smyth's report.

begin to bless all the families of the earth, when the elections or selections of the Jewish and Gospel ages are completed.

Now if we adopt the clearly marked close of the special call and favor of the Gospel age, 1881, as the date at which the call to restitution blessings was due to have a beginning, and if we regard the lower terminus of the "Well" as marking that date (1881), we find something of interest by measuring back along that "Entrance Passage" to the original entrance of the Pyramid. This distance we find to be 3826 pyramid inches, thus representing 3826 years. And if our supposition be well founded, 3826 years before A.D. 1881 some notable event must have occurred. And as we search the historic records of God's Word to see if any notable event occurred at that time, we find a remarkable confirmation of our supposition; for, just 3826 years before A.D. 1881, which would be B.C. 1945, Isaac, the typical seed of promise, became the heir of all his father Abraham's wealth, and was thus in position to bless all his brethren--Ishmael, the son of Hagar (type of fleshly Israel), and the many sons and daughters of Keturah, Abraham's second wife (typical of the world in general).

Thus the "Entrance Passage," from the outside edge down to the nearest edge of the passage connecting with the "Well," marks in year-inches the period of time from the day the typical Isaac (in whom typically centered the promise of blessing to the world) became heir of all, B.C. 1945, to A.D. 1881, when the blessing was actually due to the world through the antitypical Isaac--the Christ, the heir of all things. *Gal. 3:16,29*

We measure the time from the date of Isaac's inheritance, and consequent privilege of blessing his brethren, to the year A.D. 1881, thus: Isaac came into possession of his inheritance at the death of his father Abraham, which occurred 100 years after the Abrahamic Covenant was made (for Abraham was 75 years old when the Covenant was made, and he died at the age of 175 years). Then from the Covenant to the death of Jacob, Isaac's son, was 232 years;* and from the time that Isaac came into his inheritance--100 years after the Covenant was made--to the death of Jacob would be 132 years (232 years less 100 years). To this we add the 1813 years from the

*See Vol. II, pages 231,232.

death of Jacob to our Anno Domini, and we have the date 1945 B.C., the date when the typical Isaac came into possession of all that Abraham had. (*Gen. 25:5*) And this 1945 years B.C. added to the 1881 years A.D. makes the 3826 years indicated in the Pyramid inches as the length of time that must elapse between the typical blessing of his brethren by the typical seed, Isaac, and the blessing of the whole world through the antitypical Isaac, the Christ.

Does the question arise with any, what beginning of restitution work was marked by October, 1881? We answer: Nothing occurred which the world could discern. We still walk by faith and not by sight. All the preparatory steps toward the great restitution work since the date 1881 are to be reckoned as droppings of the great shower of blessing which shall ere long refresh the whole earth. That which occurred in 1881, like that which occurred in 1874, can be discerned only by the eye of faith in the light of God's Word. It was the date of the close of the high calling, and hence the date for the beginning of restitution announcement--the Jubilee trumpet. About that date the author, and, so far as he knows, no one else, had noticed the distinction between the call to the divine nature, open during the Gospel age, and the opportunity for restitution of **human** perfection and all that was lost in Adam, due at the close of the Gospel high calling.*

Another point to be noticed is, the pathway upon which

 *Although we had not thought of the coincidence until now, while writing this chapter, it is not a little remarkable that it was during the last six months of the year 1881 that Food for Thinking Christians, a book of 166 pages, was issued, and circulated to the extent of one million four hundred thousand copies throughout the United States and Great Britain.

Three items connected with that book and its wide and sudden distribution contribute to mark it as at least peculiar: (1) Perhaps no other book ever reached so large a circulation in so brief a space of time, or by the same methods. It was distributed gratuitously at the church doors in all the largest cities of the United States and Great Britain by the messenger boys of the District Messenger Service on three successive Sundays, and in the smaller towns through the mails. (2) The money to defray this expense (\$42,000) was **voluntarily** donated for the purpose, without solicitation. (3) It was, so far as we know, the first book ever published which pointed out the distinction between the high calling of the Gospel Church and the Restitution favors for the world in general, and it pointed out the date of the close of that high calling as October, 1881.

the world will be invited to come and receive life everlasting in the Millennial age.

As the upper apartment, known as the "King's Chamber," represents the **divine nature**, and the "Grand Gallery" represents the call to it, so the one under it (the "Queen's Chamber") represents the perfect **human nature**; and the way to it illustrates the path to life in which the world must walk to reach human perfection during the Millennium. Both of these ways, and hence both of these ultimate results, were opened up and made possible by the **ransom-sacrifice** which the Mediator gave on behalf of all: all of which is forcibly indicated in the Pyramid by the "appearance of an explosion," which opened the mouth of the "Well," and gave access to the two passageways (intended to symbolize the call of the Church now, leading to the divine nature, and the call of the world during the Millennium, leading to the restitution of human perfection).

Thus the Great Pyramid, in harmony with the Scriptures, declares that "Christ brought **life** [restitution to human life, represented in that called the "Queen's Chamber"] and **immortality** [the divine nature, represented in that called the "King's Chamber"] TO LIGHT, through the Gospel"--the good news of redemption. *2 Tim. 1:10*

The only entrance to the "Queen's Chamber," or to the "Grand Gallery," was by way of the "Well," the "First Ascending Passage" having been originally impassable by reason of the granite "Plug." Thus the stone "Witness" testifies that by the Law Call or Law Covenant none of the fallen race could reach either life (human life) or immortality (the divine nature). Though the "First Ascending Passage" was a way, yet none could walk in it. So the Law Covenant was a passageway to life; but because of the weakness of the flesh, none could walk in it so as to attain the life offered. (*Rom. 3:20*) The cross, the sacrifice, the ransom, is thus **specialy** marked by this stone "Witness," just as in the Scriptures it is more prominently marked than any other feature of the plan. "No man cometh to the Father but by me," said Jesus. "I declared unto you first of all that which I also received [first of all], how that Christ died for our sins," said Paul. (*1 Cor. 15:3*) "The 'Well' [representative of Christ's sacrifice and resurrection] is the

only way to life and immortality," says the Great Pyramid.

The passage to the "Queen's Chamber" is low, and the traveler must humbly bow his head to its requirements. The path of right-doing has always been one of humility and will be so in the Millennium, when **all** will be required to bow to the strict regulations of Christ's Kingdom. He will rule with an iron rod. (*Rev. 2:27*) He will then lay judgment to the line, and righteousness to the plummet; and to his greatness and power every tongue **must** confess, and to his rule and law every knee **must** bow; so that in his day the humble and righteous, and they only, shall flourish. *Isa. 28:17; Rom. 14:11; Psa. 92:12,13*

The "Queen's Chamber" symbolizes the end of the restitution work--human perfection--in that it has **seven** sides, counting the floor one side, and the roof two sides, as shown in the diagram. The path to it tells the same story of sevenness, or perfection, for the floor of it is depressed for one-seventh of its length. And not only is the number seven a general symbol of perfection and completeness, but it is specially suggestive in this connection, since the Millennial age is the seventh thousand years of the earth's history, and the one in which perfection is to be attained by the willing and obedient of the race.

Prof. Smyth remarks the peculiarity of the floor of this "Queen's Chamber" and the passageway leading to it, that it is rough and entirely unfinished, thus differing from the other passages, which were originally very smooth, probably polished. This, he suggests, may indicate that its floor is not subject to measurement by year-inches as are the other passages--as if the Pyramid by this unevenness would say, "Time-measures are not recorded here."

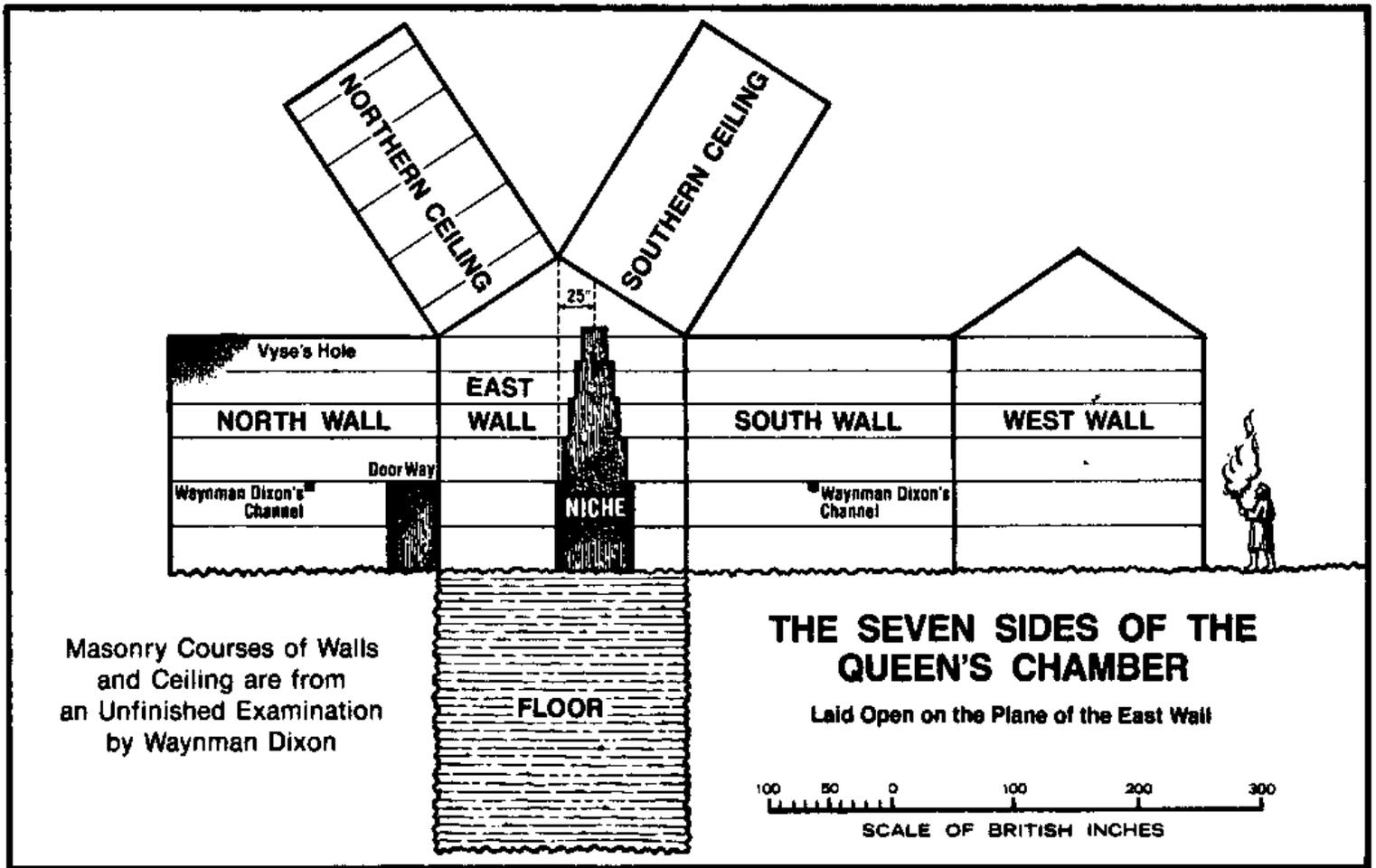
But though the Pyramid inch-year is not observed in the passage to the "Queen's Chamber," nor in its floor, another matter did require to be shown, namely, **the way** of restitution to perfect life and perfect human organism. As this perfection of human nature is illustrated in the "Queen's Chamber," so the way to it represents the seven thousand years of experience and discipline through which the fallen human race must pass before full restitution to perfection can be gained. Inasmuch as the first six-sevenths of the passageway to the "Queen's Chamber" is extremely low, it

represents the six thousand years past, and illustrates the extreme difficulty and humility necessary to walk a justified life, even on the part of such as sought so to walk--the patriarchs, prophets and others, justified through faith--during this six thousand years of the reign of sin and death. On the contrary, the **last seventh** of the way represents the Millennial age, just dawning upon men. Its height being nearly twice as great indicates that during the coming thousand years of grace and peace on earth men can progress with comfort and ease toward full perfection.

Is it asked whether any have walked in this way during the past six thousand years? We answer, Yes; **by faith** some have walked in it. It is the way of **justification of human nature**, though wholly different from the way and calling of the Gospel Church, which, though through justification, is to the new, divine nature. Abraham, Isaac and Jacob and the faithful prophets walked that way--entering by the "Well"--by **faith in the ransom-sacrifice** of Christ, which they represented by typical sacrifices before our Lord's death, and before the stone "Witness" pointed to it; for in God's purpose and revelation Christ was the slain Lamb of atonement from before the foundation of the world.

And this way to the "Queen's Chamber" agrees well with the Bible record concerning the way to perfect human nature and life during the Millennium. The length of time needed to reach perfection will differ in individual cases, according to the rapidity or slowness of the individual to submit his heart and life to the conditions of the New Covenant. It will no longer be a **struggle** upward, continually opposed by downward tendencies within and without, as it has been during the Law and Gospel dispensations; but it will be a way in which everything will favor the traveler, and facilitate his rapid progress toward full perfection of restitution-life, with all its resultant blessings.

As the "King's Chamber," by its ventilating tubes, indicates that it symbolizes a permanent residence, an everlasting condition, so the "Queen's Chamber" symbolizes the fact that the condition of human perfection, when reached, **may be made** an everlasting state; for it also has similar ventilating tubes or air passages provided. In one case we may say it symbolizes a permanent condition, and in the



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other that it **may be made** a permanent or everlasting condition, because this is the fact as indicated both by the Scriptures and by the testimony of the stone "Witness." The Scriptures say of those who attain the condition represented by the "King's Chamber," that they partake of the divine nature, and are **immortal**, or proof against death--that they cannot die thereafter. And they show that those others who reach the full restitution, and stand the last test of loyalty, at the end of the Millennial age, though they will not possess that quality termed **Immortality**, which is essentially an element of the divine nature only, will be supplied with life everlasting under provisions already arranged by the great Architect of the plan of salvation. If they abide in harmony with God and in obedience to his will, they will live forever.

The Great Pyramid declares these same truths; for while the "King's Chamber" had open ventilators, the ventilators in the "Queen's Chamber" were originally peculiarly covered. The air-tubes were complete from the outside of the Great Pyramid to within about five inches of the surface of the inner walls of the "Queen's Chamber," the stones on either side of the "Queen's Chamber," except the said five inches in thickness, having been chiseled out, showing design on the part of the Great Pyramid's Architect, just as every other feature shows it. Mr. Waynman Dixon made this discovery while examining the walls of the "Queen's Chamber." He noticed that the wall at a certain spot sounded hollow, and, breaking through the surface, he found one ventilating tube; and then by the same process he found its mate in the opposite wall. Thus the Pyramid, in harmony with the Scriptures, declares that **ample provision** has been made, whereby the perfect human condition, represented by the "Queen's Chamber," **may be** an everlasting condition to each one who conforms to its regulations and laws.

And now, having heard it speak, what shall we think of the stone "Witness" and its testimony? Such testimony would be peculiar and striking indeed, even if there were no scriptures found to bear on the subjects examined; but when the Scriptures had already clearly and positively declared to us these same circumstances and dates, before the

Pyramid's testimony was heard, its wonderful agreement with and corroboration of the same become doubly significant and striking. Now, when the worldly-wise are repudiating God's Word as "obsolete" and "unscientific," to have this stone "Witness" speak, and corroborate the testimony of the Bible, is truly astounding. To hear its testimony as to man's fall at the very time that the worldly-wise are claiming that man never was perfect, never was in God's image, and consequently never fell from it, is remarkable. To hear its testimony that **none** could enter either the Gospel high calling to the divine nature or the state of human justification and life through the Law Covenant or passageway, at a time when so many are preaching that the Law of Moses is the only way to life, is certainly gratifying. Surely in the Great Pyramid "The invisible things [plans] of God from the creation of the world are clearly seen; being understood by the things that are made."

Rom. 1:20

Some may scoff at the testimony of this stone "Witness," as they also scoff at God's written Word; but to their scoffs we answer: Account for this peculiar fitness of things, or else venture to prophesy of the future, and see how your prophecies will result. Prove to us that it requires no inspiration to foretell future events. Show us a sample of worldly wisdom. "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth and show us what will happen; let them show the **former** things, what they be, that we may consider them and know the latter end of them; or declare to us things to come. Show the things that are to come hereafter, that we may know that ye are gods [mighty ones]."

Isa. 41:21-23

Not only does the Great Pyramid confound atheistical scientists, but it refutes utterly their modern and anti-Scriptural theory of "Evolution"--on which subject we cannot do better than quote the following words of Dr. Joseph Seiss, from his excellent treatise on the Great Pyramid, entitled "A Miracle in Stone." He says:

"If the primeval man were nothing but a gorilla or troglodyte, how, in those prehistoric times, could the builders of this mighty structure have known what our profoundest

savants, after a score of centuries of observation and experiment, have been able to find out only imperfectly? How could they know how even to make and handle the tools, machines and expedients, indispensable to the construction of an edifice so enormous in dimensions, so massive in its materials, so exalted in its height and so perfect in its workmanship that to this day it is without a rival on earth? How could they know the sphericity, rotation, diameter, density, latitude, poles, land distribution and temperature of the earth, or its astronomical relations? How could they solve the problem of the squaring of the circle, calculate the proportions or determine the four cardinal points? How could they frame charts of history and dispensations, true to fact in every particular, for the space of four thousand years after their time, and down to the final consummation? How could they know when the Mosaic economy would start, how long continue, and in what eventuate? How could they know when Christianity would be introduced, by what great facts and features it would be marked, and what would be the characteristics, career and end of the Church of Christ? How could they know of the grand precessional cycle, the length of its duration, the number of days in the true year, the mean distance of the sun from the earth, and the exact positions of the stars at the time the Great Pyramid was built? How could they devise a standard and system of measures and weights, so evenly fitted to each other, so beneficently conformed to the common wants of man, and so perfectly harmonized with all the facts of nature? And how could they know how to put all these things on record in a single piece of masonry, without one verbal or pictorial inscription, yet proof against all the ravages and changes of time, and capable of being read and understood down to the very end?

"Men may sneer, but they cannot laugh down this mighty structure, nor scoff out of it the angles, proportions, measures, nature references and sacred correspondencies which its Maker gave it. Here they are in all their speaking significance, stubborn and invincible beyond all power to suppress them."

The voice of this wonderful "Witness" brings forcibly to mind the words of our Lord on that notable occasion of his

triumphal entry into Jerusalem, when he typically presented himself to Israel as their king, amidst the acclamations of the whole multitude of his disciples, who were loudly praising God for the mighty works that had been done, saying, "Blessed be the king that cometh in the name of the Lord! peace in heaven, and glory in the highest." And when the Pharisees were urging him to rebuke them, he answered, "I tell you that if these should hold their peace, the stones would immediately cry out." (*Luke 19:37-40*) And so it is today: while the King of glory has actually come, and while the great majority of his professed living witnesses, who should be loudly rejoicing, and saying, Blessed be the King that cometh in the name of the Lord, are dumb--some from fear of being put out of the synagogue, and some from drowsy slothfulness, or from the intoxication of worldliness which keeps them in ignorance of the time of our visitation--lo, the very stones of this Great Pyramid of Testimony are crying out in no uncertain tones. Every inch of this massive structure is eloquently proclaiming the wisdom and power and grace of our God.

Firmly incased in this solid rocky structure, beyond the power of nature's storms or of the ruthless hand of the destroyer, the outline drawings of God's great plan have stood for four thousand years, prepared to give their testimony at the time appointed, in corroboration of the similarly revealed, but for ages hidden, testimony of the sure Word of Prophecy. The testimony of this "Witness to the Lord in the land of Egypt," like that of the written Word, points with solemn and unerring precision to the final wreck of the old order of things in the "Pit" of oblivion, and to the glorious establishment of the new, under Christ Jesus, the great Chief Corner-stone of God's eternal building, in conformity with the lines of whose glorious character all things worthy of everlasting existence must be built up under him. Amen! Amen! Thy Kingdom come! Thy will be done on earth as it is done in heaven!

THE BATTLE OF ARMAGEDDON



A HELPING HAND
FOR
BIBLE STUDENTS

STUDIES IN THE SCRIPTURES

"The Path of the Just is as the Shining Light,
Which Shineth More and More
Unto the Perfect Day."

SERIES IV

The Battle of Armageddon

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared. And I saw three unclean spirits...the spirits of devils, working miracles, go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.
...And he gathered them together into a place called in the Hebrew tongue ARMAGEDDON."

Revelation 16:13-16

To the King of Kings and Lord of Lords

IN THE INTEREST OF

HIS CONSECRATED SAINTS,

WAITING FOR THE ADOPTION,

--AND OF--

"ALL THAT IN EVERY PLACE CALL UPON THE LORD,"
"THE HOUSEHOLD OF FAITH,"

--AND OF--

THE GROANING CREATION, TRAVAILING AND WAITING FOR THE
MANIFESTATION OF THE SONS OF GOD,

THIS WORK IS DEDICATED.

"To make all see what is the fellowship of the mystery which from the beginning of the world hath been hid in God." "Wherein He hath abounded toward us in all wisdom and prudence, having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fulness of the times He might gather together in one all things, under Christ."
Eph. 3:4,5,9;1:8-10

Written in 1886 by Pastor Russell

The Battle of Armageddon

THE AUTHOR'S FOREWORD

THE FIRST EDITION of this Volume was published in 1897. It relates to the closing epoch of this Gospel Age, the overlapping between it and the New Dispensation--a period which brings to the world wonderful blessings, which in turn, because of unpreparedness of heart, more and more become causes of friction, discontent, trouble. If the blessings of the last 43 years were to continue at the present rate of increase, the discontent of humanity would likewise increase, and the very purpose of God in the establishment of Messiah's Kingdom and the blessing of mankind through it, would be frustrated.

For this cause, God permits the Millennial dawn to come upon the world gradually. As men are awakening from the stupor of the past, they do not consider the Lord or acknowledge His grace in connection with the blessings present and coming. We have estimated that these 43 years have brought to mankind a thousand times as much wealth as was created during the six thousand years preceding. The improved conditions of all mankind in civilized lands, the shortening of hours of labor, etc., are offset by greater knowledge and a discontent which comes therewith. This is in harmony with the Lord's declaration respecting this time. Describing our day in the prophecy of Daniel, He says: "Many shall run to and fro and knowledge shall be increased." "The wise shall understand," "And there shall be a Time of Trouble such as was not since there was a nation." *Daniel 12:1-4,10.*

In other words, the increase of knowledge is responsible for the increase of discontent and fear which are bringing Armageddon, or the Day of Vengeance of God, upon the whole world. In the present great war, we see that the large nations have been fearful of each other's prosperity. Although all have been growing fabulously rich, all are more

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discontented than ever before, and more fearful that something will occur to hinder their enrichment and to turn the streams of wealth to the ports of the competitor. Their fear of each other determined that the war must come, and the present was chosen as the most favored opportunity, before the weaker became too strong. The same spirit is manifest everywhere--ingratitude for the present and the past, fearfulness for the future, and a selfishness which pays little heed to the Golden Rule. The conflict between capital and labor is along this line, and we are to expect that such things will go rapidly from bad to worse.

The debts of the warring nations are authoritatively stated to amount to fifty-five billions of dollars--a sum which, of course, can never be paid in gold; and everybody knows that there is not sufficient gold to pay the *interest* on the debts of the world. This spells bankruptcy--as soon as the war shall end and the issuing of bonds shall cease to provide money for the payment of the interest on other bonds. The nations are thus falling into the chasm of bankruptcy, but it is with them as with a human being falling, the sensations are not so bad until the falling ceases in a demoralizing concussion. Evidently the war will not stop from lack of men to shoot and be shot, but either from lack of food or from financial weakness. That it will be the latter is the author's opinion.

Already the kings, political and financial, and their advisers, are in great perplexity respecting what shall be done after the close of the war to prevent a world-wide revolution of the discontented. Twenty millions of men now under arms will need employment. Suppose that one-fourth of them are retained in the army, what will be done with the remaining three-fourths? That is the question that is puzzling many of the world's wise men. The world is getting along without them now, and also manufacturing vast quantities of military stores and ammunition. Evidently it could get along without those twenty millions of men altogether. Reckless of human life, they will be more or less of a

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menace in every land. The British are making preparations to induce their surplus to become farmers in Canada and Australia. Other nations are undoubtedly pursuing a similar course to the extent that they are able. But they all realize that they will have their hands full to cope with the situation.

The Bible points out that about this time the Nominal Church systems of the world will rise to great prominence again in connection with the Civil powers. We can readily see the grounds for this. All the kingdoms, financially weakened, will realize the necessity for keeping a dominating grip upon the public and preventing anything akin to Socialism and Anarchy. They will naturally look to the great religious institutions called Churches to support them, to threaten the people with future torments, and in general to help keep the Ship of State from being overturned. The churches also will be ready and glad for such an opportunity. Already, they are rolling together as a scroll--the one side, Catholic, the other, Protestant, opposed and yet connected--each side united and federated to the best of its ability.

But the Bible declares that this reign "as a queen" will be a short one, and that the fall of Babylon will be tremendous --like a great millstone cast into the sea. It will be during the power of this so-called "queen" for a little season, that the world will be under a great strain as respects any presentation of the Truth. And those found loyal to God and to principle will doubtless suffer therefor.

At the time of Babylon's fall, the mighty ones of the earth, financial and political princes and kings, will stand afar off, keeping clear of too close an affiliation with her, although they will greatly lament her destruction, realizing that it forebodes their own. Then very shortly will come the complete overthrow and destruction of the present Gentile governments, symbolically represented in the Bible as a great conflagration which will consume the whole earth--all institutions--religious, social, political, and financial.

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Considering that this Volume was written twenty years ago, none need be surprised to find that some of its statements, although startlingly strong, come short now of the full Truth. For instance, the wealth of the world has greatly multiplied in these twenty years. The combinations of capital

have greatly increased in capitalization, power and influence. It is estimated that during the past four years the capital of the United States has increased at the rate of ten billions a year.

In this Volume it was pointed out that although the Trusts at the time of the writing were beneficial rather than injurious, nevertheless these giants, born of avarice and built up in self-interest, would eventually become a menace, a danger to the people and their interests. We have reached that time, and many are realizing that the danger is upon us. Nothing evil may be done so long as the machinery is working well and under control; but when the moment shall come that the interests of the managers and capitalists will be in the reverse direction from the interests of their employees and the public, then look out! Remember the inspired Word--that this is to be "a Time of Trouble such as never was since there was a nation."

How glad we are that man's extremity in this Time of Trouble will be the Lord's opportunity! He is waiting to be gracious. He is wishing to pour out upon mankind the blessings of the Millennial Kingdom for one thousand years, for their uplift out of sin and death conditions back to the image and likeness of God. He foreknows that they must first have their lessons. He has shown this already to those who have seeing eyes, by granting more than forty years of the dawning period--which, however, instead of bringing blessings and happiness to the world, have brought more and more of discontent. The Lord will allow mankind now to go their length in carrying out their own plans and schemes. He will allow them to demonstrate the futility of all these schemes, and that nothing but Divine interposition will save them from wrecking the entire fabric

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of Society. Indeed, He will permit the wreck, and then reorganize humanity under Messiah; for He promises that His Kingdom shall be "the desire of all nations."

Haggai 2:7

Your servant in the Lord,

CHARLES T. RUSSELL

Brooklyn, N.Y.,
October 1, 1916

FOREWORD

THE BATTLE OF ARMAGEDDON

*"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great Day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon." **Revelation 16:12-16***

Armageddon is a Hebrew word signifying the Hill of Megiddo, or the Mount of Destruction. Megiddo occupied a very marked position on the southern edge of the Plain of Esdraelon, and commanded an important pass into the hill country. This locality was the great battleground of Palestine, on which were fought many of the famous battles of Old Testament history. There Gideon and his little band alarmed and discomfited the Midianites, who destroyed one another in their flight. (**Judges 7:19-23**) There King Saul was defeated by the Philistines. (**1 Sam. 31:1-6**) There King Josiah was slain by Pharaoh-Necho in one of the most disastrous conflicts in the history of Israel. (**2 Chron. 35:22-25**) There also King Ahab and his wife Jezebel lived, in the city of Jezreel, where Jezebel afterwards met a horrible death. **2 Kings 9:30-37**

These battles were in a sense typical. The defeat of the Midianites released the people of Israel from bondage to Midian. Thus Gideon and his band typified our Lord and the Church, who are to release mankind from their bondage to sin and death. The death of King Saul and the overthrow of his kingdom by the Philistines opened the way for

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the reign of David, who typified Messiah. King Ahab typified the civil government, symbolically called the "Dragon" in the Revelation. Queen Jezebel symbolically foreshadowed the great harlot, Babylon, and as such she is mentioned by name. "Thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and seduce My servants." **Rev. 2:20**

In the Scriptures the Lord has evidently seen fit to associate the name of this famous battlefield, Armageddon, with the great controversy between Truth and Error, right and wrong, God and Mammon, with which the Gospel Age will close and the Messianic Age be ushered in. He has purposely used highly symbolic language in the last book of the Bible, evidently with a view to hiding certain important truths until the due time for their revelation. But even in the due time, "None of the wicked shall understand; but the wise shall understand." (**Dan. 12:10**) None who are out of heart harmony with God shall know; but only the wise among His people--the wise virgin class of the Master's parable. **Matt. 25:1-13**

When we consider our text, therefore, we are not to expect any gathering of the people literally to the Hill of Megiddo. Rather we are to look for that which is symbolized by that mountain. Many things are being called "The Battle of Armageddon"; this phrase is being used in many ways and from many standpoints. But Christians realize that this word Armageddon specially belongs to the Bible, where it is used in a spiritual sense. If, therefore, the present is an opportune time in which to consider the Battle of Armageddon from a political standpoint, it surely is the proper time to consider the term from its true religious point of view.

We all know that the book of Revelation is full of symbols. God seems to have placed this book last in the Bible with the intent of covering up great and important truths. That it contains valuable truths is the opinion of all Bible students. Yet so skillfully has God covered those truths that His people in times past have not been able fully and clearly to discern them. Bible students believe that this has been the Divine intention, not only because these truths were not due to be understood, but because God intends to

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keep certain features of His Truth from the world. Mankind have always misunderstood the Divine Plan; for God in His wisdom wishes to have them misunderstand. The truths recorded in the Revelation are not for the world, nor for nominal Christians, but for the Church--the Body of Christ, the saintly ones "the Church of the First-borns which are written in Heaven." To these the knowledge will become "meat in due season." "The wise shall understand."

The Scriptures abound with allusions to Armageddon. Our Lord Jesus calls it "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." (*Matt. 24:21*) The Prophet Daniel describes it as "a time of trouble, such as never was since there was a nation, even to that same time." (*Dan. 12:1*) Closely in connection with this statement Daniel declares that God's Representative, "Michael, shall stand up, the great Prince which standeth for the children of" Israel. The word "Michael" signifies "He who is like God"--the Godlike One. He will stand up for the salvation of God's people, for the rectification of error and wrong, for the establishment of right and truth, to bring to the world of mankind the great Kingdom of God, which has been preached from the days of Abraham.

Time for the Establishment of Messiah's Kingdom

The Revelation of St. John, being a book of symbols, will not be understood by the world. God Himself has said that only at a certain time may even the Church expect to understand. When the Prophet Daniel inquired concerning the meaning of his vision, the angel replied, "Go thy way, Daniel; for the words are closed up and sealed till the Time of the End"--not the end of the world, but the end of the Age--the end of this Dispensation. "The earth abideth forever." *Eccl. 1:4*

St. Peter tells us that this Age is to end in a great conflagration--symbolical of the Time of Trouble, in which present institutions will be swallowed up. (*2 Pet. 3:8-13*) Elsewhere in the Scriptures, this terrible Time of Trouble is symbolically represented as a storm, as a whirlwind, as a fire, to consume everything. After the present order shall have passed away in the great Time of Trouble, God Himself

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will establish His Kingdom--the one for which we pray, "Thy Kingdom come; Thy will be done on earth, even as it is done in Heaven."

If, then, there is anything to indicate that we are living in the end of the Gospel Age, anything to indicate that the Virgins are trimming their lamps, we may rest assured that the time for the Wise Virgins to enter into glory is close at hand. What a blessed message is this for "all who love His appearing!"

In the same prophecy which tells that the Time of the End is the time for the wise toward God to understand, we are told that this time will be especially marked by two particular features: first, "Many shall run to and fro"; second, "Knowledge shall be increased." (*Dan. 12:4*) Today we see this prophecy fulfilled. All over the world people are running to and fro as never before. Railroads, steamboats, automobiles, electric cars--surface, subway and elevated--etc., carry mankind everywhere. General increase of knowledge characterizes our wonderful day. Every child ten years old is able to read. All over the world are books, newspapers, Bibles in every home--opportunity for knowledge such as never has been known since man was on earth.

The remarkable fulfilment of this prophecy marks our day as the time of The End, in which the present Dispensation is to be concluded and the New Dispensation is to be ushered in--the time when God's people will be able to understand the situation and to get ready for their change.

Principles, not Individuals, under Discussion

All Christian people credit the book of Revelation to our Lord, as St. John does. (*Rev. 1:1*) Therefore we are not responsible for the symbolism used in that book. There are so many ways in which one might be misunderstood, even by good Christian people, that we naturally feel a delicacy about expressing our views. As we proceed to set forth our understanding of the symbols of the Revelation, we wish to state most emphatically that we are saying nothing whatever against godly Christians anywhere, at any time, whether in any church or out of any church. We have nothing to say respecting people. We discuss PRINCIPLES, DOCTRINES, ALWAYS; individuals, NEVER! God has

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not commissioned us to discuss *people*; it is ours to discuss *His Word*.

As we present our interpretations of the symbols of Revelation, we realize that the Word of God conveys a very terrible arraignment of some of the great systems of our day--some that we have long revered and esteemed, that we have thought contained many who are godly in word and in deed. Let us, therefore, clearly distinguish between *individuals* and *systems*. We say nothing against the *godly individual*, but in the interpretation of the Word of God what we have to say is merely in respect to these *systems*. Indeed we believe that the saintly people of God are left out of these symbols, probably because the saints of God, as compared with the hundreds of millions of humanity, are merely a small company, as Jesus said: "Fear not, Little Flock."

Coming to the interpretation of the symbols of **Rev. 16:13-16**, we find that there are three agencies connected with the gathering of the hosts to this Battle of Armageddon. We read that out of the mouth of the Beast, out of the mouth of the False Prophet and out of the mouth of the Dragon proceeded three unclean spirits like frogs; and that these three unclean spirits, frog-like, went forth throughout the whole world to gather the whole world into this Battle of Armageddon.

It is proper, then, for us to inquire what systems are meant by these symbolic words--the Dragon, the Beast and the False Prophet. After we shall discover what is meant by these terms, we shall ask what is symbolized by the frogs that came out from their mouths.

Throughout the Bible, a Beast is the symbol used to represent a government. In Daniel's prophecy the great universal empires of the earth are thus symbolized. Babylon was the Lion, Medo-Persia the Bear, Greece the Leopard, and Rome the Dragon. (**Dan. 7:1-8**) The Roman Empire still persists. Christendom is a part of that great Roman Empire which began in the days of Caesar and which, according to the Scriptures, still is in the world.

Practically all Bible exegetes agree that the Dragon of the Revelation represents the purely civil power, wherever it may be found. We do not understand this to mean that all the powers of the world are evil or of the Devil, but that

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the Dragon is the symbol which the Lord is pleased to use to represent civil power.

The Beast of **Rev. 16:13** is the same that is mentioned in **Rev. 13:2**, where it is described as resembling a leopard--spotted. Protestant interpreters of the Revelation agree that this symbol refers to the Papal system--not to the Pope, not to Catholic congregations, not to individual Catholics, but to the *system as a whole*, which has existed for centuries.

In His Word, God has been pleased to recognize the Papacy as a system, as a government. Papacy claims that the Kingdom of God, Messiah's Kingdom, was established in 799 A.D.; that it lasted a thousand years, just as the Bible declares Christ's Kingdom will last; and that it expired in 1799 A.D. They claim also that since 1799 this Kingdom of Christ (that is, the Papal system, represented in the Revelation as the Beast) has been suffering violence; and that during this time the Devil has been loosed, in fulfilment of **Rev. 20:7**.

History records that the era closing with 1799, marked by Napoleon's Egyptian campaign, sealed and defined the limit of Papal dominion over the nations. Napoleon even took the Pope prisoner to France, where he died. This humiliating experience, Roman Catholics claim, marks the time of the loosing of Satan in fulfilment of **Rev. 20:7**.

We cannot agree with our Catholic brethren's interpretation of prophecy. Our Lord was surely right when He declared that "the prince of this world is Satan," and that this is "the present evil world" or age. The reason why there is so much graft, false doctrine, delusion, ignorance, superstition everywhere is that Satan is the great being who is deceiving the world. According to the Scriptures Satan is to be bound for a thousand years, that he may deceive the nations no more. (**Rev. 20:3**) After the thousand years shall have been finished, Satan shall be loosed for a little season to test mankind. Then he will be destroyed in the Second Death, together with all who are in harmony with him.

Bible students are only now getting their eyes open to see the lengths, breadths, heights and depths of the Love of God--His wonderful provision made, first, for the Church, who are to share in the Kingdom glory; and second, for the world of mankind, who will receive the blessing of an uplift to human perfection during that thousand years. This

glorious Epoch is just approaching, instead of being in the past. So glorious will be the condition of humanity at the close of Messiah's Kingdom that nothing ever dreamed will compare with it. But the great work of God will not be perfected until every human being will have reached perfection, or will have been destroyed in the Second Death, because of refusal to come into harmony with the laws of righteousness. Then every creature in Heaven and on earth, will be heard saying, "Blessing and honor and glory and power be unto Him that sitteth upon the Throne and to the Lamb, for ever and ever." *Rev. 5:13*

The Dragon, then, symbolizes the Roman power, represented by the civil power in the world. The Beast is the Papal system of government. The third symbol, the False Prophet, remains to be interpreted. This, we believe, is another name for the system elsewhere called "the Image of the Beast." (*Rev. 13:14*) According to the Scriptures, this Image is a very exact representation of the Beast. The False Prophet, or Image of the Beast, we understand to mean the Protestant Federation of Churches.

The Image of the Beast

In order to see why the Protestant Federation of Churches should be symbolized as the Image of the Beast and as the False Prophet, we must examine other symbolical Scriptures. In *Rev. 17:5*, our attention is called to a great "mystery." The word "harlot" in Scriptural symbolism does not mean an immoral person. It refers to the Church, which was to be the Kingdom of God, but which lost her virginity and became united to an earthly husband, instead of her Heavenly Husband. To what earthly husband did the Church unite? To the Roman Empire. In the minds of Luther and other reformers there was no doubt that there was a close union between the Church and the world. The Church for a time claimed to be waiting for Christ to set up His Kingdom. Finally she said, "I will not wait until the Second Coming of Christ, I will unite with the Roman Empire."

All know the result. The Roman Catholic Church was exalted, and reigned as a queen for centuries. This union of Church and State is represented in a famous picture found

in Italy. On a throne the Pope and the Emperor sit side by side. On one side are cardinals, bishops, the lower clergy and the laity, in order of rank. On the other side are generals, lieutenants, soldiers, etc., down to the common people. Thus the union of Church and State was recognized.

On the basis of this union all earthly governments are called Christian; for they claim unity as part and parcel with the Church. History tells us that for centuries the Church appointed the earthly kings. Whosoever the Pope desired was crowned. In proof of the supremacy of the Church a story is told in regard to Emperor Henry IV of Germany, who had incurred the Papal displeasure and who as a punishment was compelled to stand for three days without the castle gates of Canossa, barefooted, and clad only in the haircloth shirt of a penitent, exposed to the inclemency of mid-winter. Then he was forced to crawl on hands and knees into the presence of the Pontiff, whose silk stocking was removed in order that the emperor might kiss the Pope's great toe, in fulfilment of *Psa. 2:12*, "Kiss the Son, O ye kings of the earth."

To our understanding this is a mistaken application of Scripture. "The Son" is not the Pope. The "holy hill" is the Kingdom of God. His agency is symbolized as the holy Mount Zion. The great Messiah will completely overthrow all the things of the present time, and will establish the Kingdom of Righteousness and Truth, which will uplift mankind out of sin and degradation.

Roman Catholics believe that the Pope is the vicegerent of Christ, reigning in His stead. They believe that the present is the time when Satan is loosed to deceive the nations; that very shortly the Church will again get full power in the world; and that as a result every one who does not obey them will be destroyed. This interpretation points us to *Revelation 13th and 20th Chapters*. Protestants do not appreciate the situation. Doubtless all thinking people have noticed that overtures for union come from Protestantism, but never from Catholicism.

The question now arises, Why should the Scriptures picture Protestantism as an Image of the Beast? When and how did this come about? From the time of the Reformation, Protestants had been striving individually to get out

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of the darkness of the past and thus had formulated many creeds and had organized many denominations. But about the middle of the last century the leaders began to see that if every one continued to study the Bible individually the time would come when each one would have an individual creed. To prevent what seemed to them a loss of power, they planned a union of Protestants in a system called the Evangelical Alliance.

The Evangelical Alliance, an organization of the different Protestant denominations, was formed in 1846 for the very purpose of doing in their own way the same thing that Catholicism would do in its own way. Seeing the great power that Roman Catholics would exercise because of a united system, Protestants said, "We are divided. We have no power. We will organize." Then and there, according to the Scriptures, they made an Image of the Beast.

The Bible says, however, that before the Image can do any particular harm it must receive life from the two-horned Beast. (*Rev. 13:15*) This two-horned Beast with horns like a lamb, but a voice like a dragon, we believe represents the Church of England, which is not a party to the Evangelical Alliance. The Church of England makes the claim which the Church of Rome makes--that she is the true Church; that all others are wrong; that she has the original apostolic succession; and that no one is commissioned to preach unless he has had divine, apostolic hands laid upon him. This has been the contention of the Church of England for centuries, and constitutes the difference between that Church and all other Protestant denominations.

Although the Evangelical Alliance was organized in 1846, it has not been able to accomplish its purpose, because it did not know how to operate. The denominations in the Alliance were united only in name, and hence have worked against each other. Denominations outside of the Alliance were declared to be unauthorized; and they, in turn, challenged the Evangelical Churches to show where they got authority to preach. As a result the Image had no power to act; it was trodden upon; and to get vitality--life--it would need apostolic succession; it must have something as a basis for operation.

The Scriptures indicate that the Church of England will

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become intimate with the Evangelical Alliance and will give it apostolic authority to preach. Because of this union the Alliance will be able to say, "We have apostolic authority to preach. Let no one speak unless he has our sanction."

This action on their part is described in **Rev. 13:17**. None will be allowed to buy or sell spiritual things in the spiritual market unless he has either the mark of the Beast or the mark of the Image.

In **Rev. 16:13** we find mention of the False Prophet, another representation of the Image--the vitalized product of the Evangelical Alliance, which has taken the form of Church Federation, and has today a great deal of vitality. Whether we can expect it to have more remains to be seen. The Scriptures clearly indicate that the Image of the Beast is to get so great power that it will do the same thing that the Roman Catholic Church did in the past; and that the two systems, Catholic and Protestant, will rule the civilized world with a high hand through the civil power--the Dragon.

"Three Unclean Spirits Like Frogs"

The Scriptures tell us that this result is to be brought about by the utterances of the combined power of Church and State. "Three unclean spirits like frogs came out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the False Prophet." In this passage, the spirit is a doctrine--an unclean doctrine--a false doctrine. Each of these systems will utter the same things, and these utterances will have the effect of gathering the kingdoms of earth together to the great Battle of Armageddon.

The symbolism of Scripture, rightly understood, is very forceful, and there is always a close resemblance between the symbol itself and the thing symbolized. When the holy Spirit uses a frog to represent certain doctrines or teachings, we may be sure that the application will fit well. While a frog is a small creature, yet it puffs itself up until it almost bursts with the effort to be somebody. A frog has a very wise look, even though it does not know very much. Then a frog *croaks* whenever it utters a sound.

The three most prominent characteristics of a frog, then, are pomposity, an air of superior wisdom and knowledge, and a continual croaking. Applying these characteristics to

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the picture given in the Divine Word, we learn that from the civil power, from the Catholic Church and from the Federation of Protestant Churches will go forth the same teachings. The spirit of all will be boastful; an air of superior knowledge and wisdom will be assumed; all will foretell dire results to follow any failure to obey their counsels. However conflicting the creeds, the differences will be ignored in the general proposition that nothing ancient must be disturbed, or investigated, or repudiated.

The Divine authority of the Church, and the Divine right of kings, aside from the Church, will not be allowed to conflict; for both will be indorsed. Any persons or teachings in conflict with these boastful, unscriptural claims will be branded as everything vile, at the mouths of the frogs, croaking from pulpits and platforms, and through the religious and secular press. The nobler sentiments of some will be strangled by the philosophy of the same evil spirit which spoke through Caiaphas, the high priest, respecting our Lord Jesus. As Caiaphas declared it expedient to commit a crime in violation of justice, both human and Divine, to be rid of Jesus and His teachings, so this frog-like spirit will approve of any and every violation of principle necessary to self-protection.

Every true Christian is ashamed to look back upon the pages of history and see what terrible deeds were done in the name of God and justice, and in the name of our Lord Jesus. We are not to think for a moment that these frog spirits, or doctrines, are all bad, but rather that they are doctrines of bombast and pomposity, representing themselves to be very wise and great, and having the backing of centuries. Out of the mouth of the Dragon comes the doctrine of the Divine right of Kings: "Do not look back of the curtain of history to see where the kings got that right. Accept the doctrine; for if you do not, and if men look into the matter, there will be a terrible revolution and everything will go down!"

The Beast and the False Prophet have similar croakings. The Catholic Church says, "Do not look behind! Do not question anything about the Church!" Protestantism says, also, "We are great, we are wise, we know a great deal. Keep quiet! No one will then know that you know nothing." All say (croaking), "We tell you that if you say anything against

present arrangements, terrible things will come to pass."

Political parties are figuring in this. All declare, "If any change should come, it will mean terrible disaster!" Some have the backbone and some have the civil power behind them, but unitedly they croak to the people that if any change is made, it will mean ruin to the present order. In the language of our day, "Stand pat!" is the order in Church and in State; but the people are being moved by fear. It is this croaking of the Beast, the Dragon and the False Prophet that will arouse the kings of earth and gather them together to the Armageddon Battle and destruction.

The ecclesiastical kings and princes, with their retinue of clergy and faithful adherents, will be gathered in solid phalanx--Protestant and Catholic. The political kings and princes, senators, and all in high places, with their henchmen and retainers, will follow in line on the same side. The financial kings and merchant princes, and all whom they can influence by the most gigantic power ever yet exercised in the world, will join the same side, according to this prophecy. They do not realize, however, that they are coming to Armageddon; yet strange to say, this is a part of their very cry, "Come together to Armageddon!"

Speaking of our day, our Lord declared, "Men's hearts failing them for fear and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken." (*Luke 21:26*) The kings of Europe know not what to do. All sectarianism is being shaken. Many people of God are in perplexity.

The croaking of the frog spirits, or doctrines, will gather the kings and princes, financial, political, religious and industrial into one great army. The spirit of fear, inspired by the croaking, will scourge the passions of otherwise good and reasonable men to fury--desperation. In their blind following of these evil spirits, evil doctrines, they will be ready to sacrifice life and everything on what they mistakenly suppose is the altar of Justice, Truth and Righteousness under a Divine arrangement.

Many noble people in this great army will assume an attitude quite contrary to their preference. For a time the wheels of liberty and progress will be turned backward, and mediaeval restraints will be considered necessary for self-preservation

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--for the maintenance of the present order of things and for the prevention of the new order which God has decreed, the due time for which is at hand. Even those who may be God's people do not stop to consider whether it is His will that things should continue as they have been for the past six thousand years. The Bible says that such is not God's will, but that there is to be a great overturning, that a new order is coming in.

For a brief time, as we understand the Scriptures, these combined forces of Armageddon will triumph. Free speech, free mails, and other liberties which have come to be the very breath of the masses in our day, will be ruthlessly shut off on the plea of *necessity*, the glory of God, the commands of the Church, etc. The safety-valve will be sat upon, and thus will cease to annoy earth's kings with the sound of escaping steam; and all will seem to be serene--until the great social explosion described in the Revelation as an *earthquake* will take place. In symbolic language an earthquake signifies social revolution, and the Scriptural declaration is that none like it ever before occurred. (*Rev. 16:18,19*) See our Lord's reference to it in *Matt. 24:21*.

The Lord's Great Army

At this juncture, the Scriptures show, Divine Power will step forward, and God will gather the marshaled hosts to Armageddon--to the Mount of Destruction. (*Rev. 16:16*) The very thing which they sought to avert by their union, federation, etc., will be the very thing that they will hasten. Other Scriptures tell us that God will be represented by Messiah, and that He will be on the side of the masses. "At that time shall Michael [the Godlike One--Messiah] stand up." (*Dan. 12:1*) He will assume authority. He will take possession of His Kingdom in a manner little looked for by many of those who erroneously have been claiming to be His Kingdom, and authorized by Him to reign in His name and in His stead.

Our Lord Jesus declared, "His servants ye are unto whom ye render service." Some may be rendering service to Satan and to error, who claim to be rendering service to God and to righteousness; and some may serve ignorantly, as did Saul of Tarsus, who "verily thought that he did God

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service" in persecuting the Church. The same principle holds true reversely. As an earthly king does not hold himself responsible for the moral character of each soldier who fights his battles, so the Lord does not vouch for the moral character of all who enlist and fight on His side of any question. His servants they are to whom they render service, whatever the motive or object prompting.

The same principle will apply in the coming Battle of Armageddon. God's side of that battle will be the people's side; and that very nondescript host, the people, will be pitted at the beginning of the battle. Anarchists, Socialists, and hot-headed radicals of every school of reason and unreason, will be in the forefront of that battle. He who has any knowledge of army life knows that a great army is composed of all classes.

The masses will be restless under their restraints, but will be conscious of their weakness as compared with the kings and princes, financial, social, religious and political, who will then hold sway. The majority of the poor and the middle class prefer peace at almost any price. The masses have no sympathy with anarchy. They realize truly that the worst form of government is better than none. The masses will seek relief through the ballot and the peaceful readjustment of earth's affairs for the elimination of evil, for the placing of monopolies and utilities and the supplies of nature in the hands of the people for the public good. The crisis will be reached when the hitherto upholders of the law shall become violators of the law and resisters of the will of the majority as expressed by the ballot. Fear for the future will goad the well-meaning masses to desperation, and anarchy will result when Socialism fails.

The Lord's saints are not to be in this battle at all. God's consecrated people, longing at heart for Messiah's Kingdom and the glorious Year of Jubilee and Restitution which it will inaugurate, will patiently abide the Lord's time, and wait uncomplainingly for it. Their lamps trimmed and burning, they will not be in darkness respecting the momentous events of the impending battle; but they will be of good courage, knowing the outcome portrayed in the "more sure word of prophecy," to which they have done well to "take heed, as unto a light that shineth in a dark place, until the Day dawn." **2 Pet. 1:19**

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The question now arises, Why did not God send His Kingdom sooner? Why is Armageddon necessary? We answer that God has His own times and seasons, and that He has appointed the Great Seventh Thousand-Year Day for the reign of Christ. Divine Wisdom has withheld until our day the great knowledge and skill which is breeding at the same time millionaires and discontents. Had God lifted the veil of ignorance a thousand years sooner, the world would have lined up for Armageddon a thousand years sooner. God did not bring these things before the present time because His Plan has various parts, all of which are converging at the same time. In kindness God veiled the eyes of mankind until the gathering to Armageddon would immediately precede Messiah's taking to Himself His great power and beginning His reign. *Rev. 11:17,18*

The attitude of the people of God should be that of great thankfulness to the Giver of every good. They should make provision for the great storm that is coming and keep very quiet, not unduly interested in the side of either rich or poor. We know in advance that the Lord is on the side of the people. He it is that will fight the Armageddon Battle, and His agency will be that peculiar army--all classes. When this great "earthquake" of social revolution comes, it will not be a mere handful of anarchists, but an uprising of the people to throw off the great power that is strangling them. Selfishness is at the bottom of the whole matter.

Not Yet, but Soon

For forty years the Armageddon forces have been mustering for both sides of the conflict. Strikes, lockouts and riots, great and small, have been merely incidental skirmishes as the belligerents cross each other's paths. Court and army scandals in Europe, insurance, trust and court scandals in America, have shaken public confidence. Dynamite plots, charged by turns on employees and on employers, have tended to make each distrustful of the other. Bitter and angry feelings on both sides are more and more manifested. The lines of battle are daily becoming more distinctly marked. Nevertheless Armageddon cannot yet be fought.

Gentile Times have still two years to run. The Image of the Beast must yet receive life--power. It must be transformed

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from a mere mechanism to a living force. Protestant Federation realizes that its organization will continue to be futile unless it receives vitalization--unless its clergy directly or indirectly shall be recognized as possessed of apostolic ordination and authority to teach. This, the prophecy indicates, will come from the two-horned Beast, which we believe symbolically represents the Church of England. High-handed activities of Protestantism and Catholicism, operating in conjunction for the suppression of human liberties, await this vivifying of the Image. This may come soon, but Armageddon cannot precede it, but must follow--perhaps a year after, according to our view of the Prophetic Word.

Still another thing intervenes. Although the Jews are gradually flowing into Palestine, gradually obtaining control of the land of Canaan, and although reports say that already nineteen millionaires are there, nevertheless, prophecy requires an evidently larger number of wealthy Hebrews to be there before the Armageddon crisis be reached. Indeed, we understand that "Jacob's trouble" in the Holy Land will come at the very close of Armageddon. Then Messiah's Kingdom will begin to be manifested. Thenceforth Israel in the Land of Promise will gradually rise from the ashes of the past to the grandeur of prophecy. Through its Divinely appointed princes, Messiah's Kingdom, all-powerful, but invisible, will begin to roll away the curse and to lift up mankind, and to give beauty for ashes.

I can see His coming judgments, as they circle all the earth,
The signs and groanings promised, to precede a second birth;
I read His righteous sentence, in the crumbling thrones of earth;
Our King is marching on.

The seventh trump is sounding, and our King knows no defeat,
He will sift out the hearts of men before His judgment seat.
Oh! be swift, my soul, to welcome Him; be jubilant, my feet;
Our King is marching on.

STUDY I

"THE DAY OF VENGEANCE"

Prophetic Mention of it--The Time at Hand--Object of this Volume--
General Observations.

"The day of vengeance is in mine heart, and the year of my redeemed is come." "It is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." *Isa. 63:4; 34:8.*

THUS the Prophet Isaiah refers to that period which *Daniel (12:1)* describes as "a time of trouble such as never was since there was a nation"; of which *Malachi (4:1)* says, "Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble"; wherein the Apostle *James (5:1-6)* says the rich men shall weep and howl for the miseries that shall come upon them; the day which *Joel (2:2)* describes as a day of clouds and thick darkness; which *Amos (5:20)* says is "darkness and not light, even very dark and no brightness in it"; and to which the Lord refers (*Matt. 24:21,22*) as a time of "great tribulation," so ruinous in its character that, if it were not cut short, no flesh would survive its ravages.

That the dark and gloomy day thus described by the prophets is a day of judgment upon mankind socially and nationally --a day of national recompenses--is clear from many scriptures. But while noting these, let the reader bear in

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mind the difference between national judgment and individual judgment. While the nation is composed of individuals, and individuals are largely responsible for the courses of nations, and must and do suffer greatly in the calamities which befall them, nevertheless, the judgment of the world as individuals will be distinct from its judgment as nations.

The day of individual judgment for the world will be the Millennial age, as already shown.* Then, under the favorable conditions of the New Covenant, and granted a clear knowledge of the truth, and every possible assistance and incentive to righteousness, all men individually, and not collectively as nations and other social organizations, will

be on trial, or judgment, for eternal life. The judgment of nations, now instituted, is a judgment of men in their collective (religious and civil) capacities. The civil institutions of the world have had a long lease of power; and now, as the "Times of the Gentiles" come to a close, they must render up their accounts. And the Lord's judgment, expressed beforehand by the prophets, is that not one of them will be found worthy of a renewal of that lease or a continuance of life. The decree is that the dominion shall be taken from them, and that he whose right it is shall take the Kingdom, and the nations shall be given to him for an inheritance.

Ezek. 21:27; Dan. 7:27; Psa. 2:8; Rev. 2:26,27

Hear the word of the Lord to the nations assembled before him for judgment: "Come near, ye nations, to hear; and hearken, ye people; let the earth hear, and all that is therein: the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies." "The Lord is...an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation." "A noise shall

*Vol. I., Chapter 8.

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come, even to the ends of the earth; for the Lord hath a controversy with the nations...Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind [intense and complicated trouble and commotion] shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth." "Wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth [the present social order] shall be devoured with the fire of my jealousy; and then [afterward] will I turn unto the people a pure language; that they may all call upon the name of the Lord, to serve him with one consent." ***Isa. 34:1,2; Jer. 10:10; 25:31-33; Zeph. 3:8,9; Luke 21:25***

We have already shown* that the time is at hand, and that the events of the day of Jehovah are even now crowding closely upon us. A few years more must of necessity ripen the elements now working in the direction of the predicted trouble; and, according to the sure word of prophecy, the present generation will witness the terrible crisis

and pass through the decisive conflict.

It is not our purpose, in calling attention to this subject, to arouse a mere sensation, or to seek to gratify idle curiosity. Nor can we hope to produce that penitence in the hearts of men which would work a change in the present social, political and religious order of society, and thus avert the impending calamity. The approaching trouble is inevitable: the powerful causes are all at work, and no human power is able to arrest their operation and progress toward the certain end: the effects must follow as the Lord foresaw

*Vol. II.

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and foretold. No hand but the hand of God could stay the progress of the present current of events; and his hand will not do so until the bitter experiences of this conflict shall have sealed their instruction upon the hearts of men.

The main object of this volume is not, therefore, to enlighten the world, which can appreciate only the logic of events and will have no other; but to forewarn, forearm, comfort, encourage and strengthen "the household of faith," so that they may not be dismayed, but may be in full harmony and sympathy with even the severest measures of divine discipline in the chastening of the world, seeing by faith the glorious outcome in the precious fruits of righteousness and enduring peace.

The day of vengeance stands naturally related to the benevolent object of its divine permission, which is the overthrow of the entire present order of things, preparatory to the permanent establishment of the Kingdom of God on earth, under Christ, the Prince of Peace.

The Prophet *Isaiah* (*63:1-6*), taking his standpoint down at the end of the harvest of the Gospel age, beholds a mighty Conqueror, glorious in his apparel (clothed with authority and power), and riding forth victoriously over all his enemies, with whose blood all his garments are stained. He inquires who the wonderful stranger is, saying, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength?"

Edom, it will be remembered, was the name given to Esau, the twin brother of Jacob, after he sold his birthright. (*Gen. 25:30-34*) The name was also subsequently applied both to the people descended from him and to the country in which they settled. (See *Gen. 25:30; 36:1; Num. 20:18,20,21;*

Jer. 49:17.) Consequently, the name Edom is an appropriate

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symbol of a class who, in this age, have similarly sold their birthright; and that, too, for a consideration as trifling as the mess of pottage which influenced Esau. The name is frequently so used by the prophets in reference to that great company of professed Christians which is sometimes called "the Christian World," and "Christendom" (i.e., Christ's Kingdom), which names the thoughtful should readily recognize as misnomers, betraying a great lack of understanding of the true object and character of Christ's Kingdom, and also of the appointed time and manner of its establishment. They are simply boastful appellations which misrepresent the truth. Is the world indeed yet Christian? or is even that part of it that claims the name?--the nations of Europe and America? Hear the thunder of cannon, the tread of marshalled hosts, the scream of bursting shells, the groans of the oppressed and the mutterings of the angry nations with deafening emphasis answer, No! Do these constitute Christ's Kingdom--a true Christendom? Who indeed will take upon himself the burden of *proof* of such a monstrous proposition? The fallacy of the boastful claim is so palpable that any attempt at proof would so thoroughly dissolve the delusion that none who wish to perpetuate it would presume to undertake it.

The fitness of the symbolic name "Edom" in its application to Christendom is very marked. The nations of so-called Christendom have had privileges above all the other nations, in that, to them, as to the Israelites of the previous age, have been committed the oracles of God. As a result of the enlightening influences of the Word of God, both directly and indirectly, have come to these nations all the blessings of civilization; and the presence in their midst of a few saints (a "little flock"), developed under its influence, has been as "the salt of the earth," preserving it to some extent

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from utter moral corruption. And these, by their godly examples, and by their energy in holding forth the Word of life, have been "the light of the world," showing men the way back to God and righteousness. But only a few in all these favored nations have made proper use of their advantages, which have come to them as an inheritance by reason

of their birth in the lands so blessed with the influences of the Word of God, direct and indirect.

Like Esau, the masses of Christendom have sold their birthright of special and peculiar advantage. By the masses, we mean not only the agnostic portion of it, but also the great majority of worldly professors of the religion of Christ, who are Christians only in name, but who lack the life of Christ in them. These have preferred the mean morsels of present earthly advantage to all the blessings of communion and fellowship with God and Christ, and to the glorious inheritance with Christ promised to those who faithfully follow in his footsteps of sacrifice. These, though they are *nominally* God's people--the nominal spiritual Israel of the Gospel age, of which "Israel after the flesh" in the Jewish age was a type--really have little or no respect for the promises of God. These, although they are indeed a mighty host, bearing the name of Christ, and posing before the world as the Church of Christ; although they have built up great organizations representing various schisms in the professed body of Christ; although they have written massive volumes of *un-*"systematic theology," and founded numerous colleges and seminaries for the teaching of these; and although they have done "many wonderful works" in the name of Christ, which were often, nevertheless, contrary to the teachings of his Word; these constitute the Edom class who have sold their birthright. The class includes almost all "Christendom"--all reared in the so-called

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Christian lands, who have not availed themselves of the privileges and blessings of the gospel of Christ and conformed their lives thereto. The remainder are the few justified, consecrated and faithful individuals who are joined to Christ by a living faith, and who, as "branches," abide in Christ, the True Vine. These constitute the true Israel of God--Israelites indeed, in whom is no guile.

The symbolic Edom of Isaiah's prophecy corresponds to the symbolic Babylon of Revelation, and of the prophecies of Isaiah, Jeremiah and Ezekiel. Thus the Lord designates and describes that great system to which men ascribe the misleading name, Christendom--Christ's Kingdom. As all of the land of Edom symbolizes all of "Christendom," so its capital city, Bozrah, represented Ecclesiasticism, the chief citadel of Christendom. The prophet represents the Lord as a victorious warrior who makes a great slaughter in Edom, and specially in Bozrah. The name Bozrah signifies "sheepfold."

Bozrah is even yet noted for its goats, and the slaughter of this day of vengeance is said to be of the "lambs and goats." (*Isa. 34:6*) The goats would correspond to the "tares," while the lambs would represent the tribulation saints (*Rev. 7:14; 1 Cor. 3:1*) who neglected to use the opportunities granted them, and did not so run as to obtain the prize of their high calling; and who therefore, although not rejected of the Lord, were not accounted worthy to escape the trouble as matured "sheep"--called, chosen and faithful.

The reply to the Prophet's inquiry--"Who is this that cometh from Edom, with dyed garments from Bozrah?" is, "I that speak in righteousness, mighty to save." It is the same mighty one described by the Revelator (*Rev. 19:11-16*), the "King of kings and Lord of lords," Jehovah's Anointed, our blessed Redeemer and Lord Jesus.

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For our information the Prophet inquires further, saying, "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winepress?" Hear the reply: "I have trodden the winepress alone; and of the nations there was none with me: and I trod them down in mine anger, and I trampled on them in my fury; and their blood was sprinkled on my garments, and all my raiment have I stained; for the day of vengeance was in my heart, and the year of my redeemed was come. And I looked, and there was no one to help, and I was astonished; and there was no one to support; and then my own arm [power] aided me; and my fury, this it was that upheld me. And I stamped down nations in my anger,...brought down to the earth their victorious strength." And the Revelator adds, "He treadeth the winepress of the fierceness and wrath of Almighty God." *Rev. 19:15*

The treading of the winepress is the last feature of harvest work. The reaping and gathering is all done first. So this treading of the winepress of the wrath of God into which "the vine of the *earth*" (the false vine which has misappropriated the name Christian and Christ's Kingdom) is cast when its iniquitous clusters are fully ripe (*Rev. 14:18-20*), represents the last work of this eventful "harvest" period.* It pictures to our minds the last features of the great time of trouble which shall involve all nations, and of which we are so abundantly forewarned in the Scriptures.

The fact that the King of kings is represented as treading the winepress "*alone*" indicates that the power exerted for

the overthrow of the nations will be divine power, and not mere human energy. It will be God's power that will punish the nations, and that will eventually "bring forth judgment [justice, righteousness, truth] unto victory." "He shall smite

*Vol. III, Chapter 6.

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the earth with the rod of his mouth; and with the breath of his lips [the force and spirit of his truth] shall he slay the wicked." (*Isa. 11:4; Rev. 19:15; Psa. 98:1*) To no human generalship can the honors of the coming victory for truth and righteousness be ascribed. Wild will be the conflict of the angry nations, and world-wide will be the battlefield and the distress of nations; and no human Alexander, Caesar or Napoleon will be found to bring order out of the dreadful confusion. But in the end it will be known that the grand victory of justice and truth, and the punishment of iniquity with its just deserts, was brought about by the mighty power of the King of kings and Lord of lords.

All of these things are to be accomplished in the closing days of the Gospel age, because, as the Lord states through the Prophet (*Isa. 63:4; 34:8*), "The year of my redeemed is come," and "it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." All through the Gospel age the Lord has taken cognizance of the controversy, the strife and contention, in nominal Zion. He has observed how his faithful saints have had to contend for truth and righteousness, and even to suffer persecution for righteousness' sake at the hands of those who opposed them in the name of the Lord; and for wise purposes the Lord has hitherto refrained from interfering; but now the day of recompenses has come, and the Lord hath a controversy with them, as it is written, "For the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing and lying and killing and stealing and committing adultery they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish." (*Hos. 4:1-3*) This prophecy, so true in its fulfilment upon fleshly Israel, is doubly so in its fuller application to nominal spiritual Israel--Christendom.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh: he will give them that are wicked to the sword, saith the Lord." "Hear ye now what the Lord saith, ...Hear ye, O mountains [kingdoms], the Lord's controversy, and ye [hitherto] strong foundations of the earth [society]; for the Lord hath a controversy with his [professed] people," "He will give those that are wicked to the sword," *Jer. 25:31; Micah 6:1,2*

Hear again the Prophet Isaiah concerning this controversy: "Come near, ye nations, to hear; and harken, ye people: let the earth hear, and all that is therein: the world, and all things that come forth of it [all the selfish and evil things that come of the spirit of the world]; for the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath [taking the future standpoint] utterly destroyed them, he hath delivered them to the slaughter; ...and their land shall be soaked with blood, and their dust made fat with fatness. For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." *Isa. 34:1,2,7,8*

Thus the Lord will smite the nations and cause them to know his power, and he will deliver his faithful people who go not with the multitudes in the way of evil, but who wholly follow the Lord their God in the midst of a crooked and perverse generation. And even this terrible judgment upon the world, as nations, thus dashing them to pieces as a potter's vessel, will prove a valuable lesson to them when they come forth to an individual judgment under the Millennial reign of Christ. Thus, in his wrath, the Lord will remember mercy.

STUDY II

"THE DOOM OF BABYLON"--"CHRISTENDOM"

"MENE, MENE, TEKEL, UPHARSIN"

Babylon--Christendom--The City--The Empire--The Mother--The Daughters--Babylon's Doom--Its Dread Significance.

"THE Doom of Babylon which Isaiah...saw. Lift ye up a standard upon the high mountain, raise high your voice unto them, motion with the hand that they may enter into the gates of the princes.

"I have commanded my sanctified, I have also called my mighty ones for my anger; even them that rejoice in my highness.

"They come from a far country, from the end of heaven, even the Lord and the weapons of his indignation, to destroy the whole land.

"There is a noise of tumult on the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together; the Lord of hosts mustereth the host of the battle.

"Wail ye; for the Day of Jehovah is at hand: it shall come as a destruction from the Almighty. Therefore, all hands shall become weak, and every mortal's heart shall melt: and they shall be afraid: pangs and sorrows shall take hold of them; they shall have throes, as a woman that travaileth: they shall wonder every man at his neighbor; red like flames shall their faces glow.

"Behold, the Day of Jehovah cometh, direful with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it.

"For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not shed abroad her light.

"And I will visit on the world its evil, and on the wicked their iniquity; and I will cause the arrogance of the proud to cease, and

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the haughtiness of tyrants will I humble. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall be removed out of her place, in the wrath of the Lord of hosts, in the day of his fierce anger." *Isa. 13:1-13*. Compare *Rev. 16:14*; *Heb. 12:26-29*.

"Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." *Isa. 28:17*

The various prophecies of Isaiah, Jeremiah, Daniel and the Apocalypse concerning Babylon are all in full accord, and manifestly refer to the same great city. And since these prophecies had but a very limited fulfilment upon the ancient, literal city, and those of the Apocalypse were written centuries after the literal Babylon was laid in ruins, it is clear that the *special* reference of all the prophets is to something of which the ancient literal Babylon was an illustration. It is clear also that, in so far as the prophecies of Isaiah and Jeremiah concerning its downfall were accomplished upon the literal city, it became in its downfall, as well as in its character, an illustration of the great city to which the Revelator points in the symbolic language of the Apocalypse (Chapters 17 and 18), and to which chiefly the other prophets refer.

As already intimated, what today is known as Christendom is the antitype of ancient Babylon; and therefore the solemn warnings and predictions of the prophets against Babylon--Christendom--are matters of deepest concern to the present generation. Would that men were wise enough to consider them! Though various other symbolic names, such as Edom, Ephraim, Ariel, etc., are in the Scriptures applied to Christendom, this term, "Babylon," is the one most frequently used, and its significance, *confusion*, is remarkably appropriate. The Apostle Paul also points out a nominal, spiritual Israel in contradistinction to a nominal fleshly Israel

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(See *1 Cor. 10:18*; *Gal. 6:16*; *Rom. 9:8*); and likewise there is a nominal spiritual Zion, and a nominal fleshly Zion. (See *Isa. 33:14*; *Amos 6:1*.) But let us examine some of the wonderful correspondencies of Christendom to Babylon, its type, including the direct testimony of the Word of God on the subject. Then we will note the present attitude of Christendom, and the present indications of her foretold

doom.

The Revelator intimated that it would not be difficult to discover this great mystical city, because her name is *in her forehead*; that is, she is prominently marked, so that we cannot fail to see her unless we shut our eyes and refuse to look--"And *upon her forehead* was a name written, Mystery, Babylon the Great, the Mother of Harlots and abominations of the earth." (**Rev. 17:5**) But before looking for this Mystical Babylon, let us first observe the typical Babylon, and then, with its prominent features in mind, look for the antitype.

The name Babylon was applied, not only to the capital city of the Babylonian empire, but also to the empire itself. Babylon, the capital, was the most magnificent, and probably the largest, city of the ancient world. It was built in the form of a square on both sides of the Euphrates river; and, for protection against invaders, it was surrounded by a deep moat filled with water and inclosed within a vast system of double walls, from thirty-two to eighty-five feet thick, and from seventy-five to three hundred feet high. On the summit were low towers, said to have been two hundred and fifty in number, placed along the outer and inner edges of the wall, tower facing tower; and in these walls were a hundred brazen gates, twenty-five on each side, corresponding to the number of streets which intersected each other at right angles. The city was adorned with splendid palaces and temples and the spoils of conquest.

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Nebuchadnezzar was the great monarch of the Babylonian empire, whose long reign covered nearly half the period of its existence, and to him its grandeur and military glory were chiefly due. The city was noted for its wealth and magnificence, which brought a corresponding moral degradation, the sure precursor of its decline and fall. It was wholly given to idolatry, and was full of iniquity. The people were worshipers of Baal, to whom they offered human sacrifices. The deep degradation of their idolatry may be understood from God's reproof of the Israelites when they became corrupted by contact with them. See **Jer. 7:9; 19:5**.

The name originated with the frustrating of the plan for the great tower, called Babel (confusion), because there God confounded human speech; but the native etymology made the name Babil, which, instead of being reproachful, and a reminder of the Lord's displeasure, signified to

them--"the gate of God."

The city of Babylon attained a position of prominence and affluence as a capital of the great Babylonian empire, and was called "the golden city," "the glory of kingdoms, and the beauty of Chaldees' excellency." **Isa. 13:19; 14:4**

Nebuchadnezzar was succeeded in the dominion by his grandson Belshazzar, under whose reign came the collapse which pride, fullness of bread and abundance of idleness always insure and hasten. While the people, all unconscious of impending danger, following the example of their king, were abandoning themselves to demoralizing excesses, the Persian army, under Cyrus, stealthily crept in through the channel of the Euphrates (from which they had turned aside the water), massacred the revelers, and captured the city. Thus was fulfilled the prophecy of that strange handwriting on the wall--"*Mene, Mene, Tekel, Upharsin*"--which Daniel had interpreted only a few hours before to mean--"God hath numbered thy kingdom and finished it. Thou

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art weighed in the balance and art found wanting. Thy kingdom is divided and given to the Medes and Persians." And so complete was the destruction of that great city that even its site was forgotten and was for a long time uncertain.

Such was the typical city; and, like a great millstone cast into the sea, it was sunken centuries ago, never again to rise; even the memory of it has become a reproach and a byword. Now let us look for its antitype, first observing that the Scriptures clearly point it out, and then noting the aptness of the symbolism.

In symbolic prophecy a "city" signifies a religious government backed by power and influence. Thus, for instance, the "holy city, the new Jerusalem," is the symbol used to represent the established Kingdom of God, the overcomers of the Gospel Church exalted and reigning in glory. The Church is also, and in the same connection, represented as a woman, "the bride, the Lamb's wife," in power and glory, and backed by the power and authority of Christ, her husband. "And there came unto me one of the seven angels... saying, Come hither, I will show thee the bride, the Lamb's wife. And he...showed me that great city, the holy Jerusalem."

Rev. 21:9,10

This same method of interpretation applies to mystical Babylon, the great ecclesiastical kingdom, "that great city" (**Rev. 17:1-6**), which is described as a harlot, a fallen

woman (an apostate church--for the true Church is a virgin), exalted to power and dominion, and backed, to a considerable degree, by the kings of the earth, the civil powers, which are all more or less intoxicated with her spirit and doctrine. The apostate church lost her virgin purity. Instead of waiting, as an espoused and chaste virgin, for exaltation with the heavenly Bridegroom, she associated herself with the kings of the earth and prostituted her virgin purity --both of doctrine and character--to suit the world's

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ideas; and in return she received, and now to some extent exercises, a present dominion, in large measure by their support, direct and indirect. This unfaithfulness to the Lord, whose name she claims, and to her high privilege to be the "chaste virgin" espoused to Christ, is the occasion of the symbolic appellation, "harlot," while her influence as a sacerdotal empire, full of inconsistency and confusion, is symbolically represented under the name Babylon, which, in its widest sense, as symbolized by the Babylonian empire, we promptly recognize to be Christendom; while in its more restricted sense, as symbolized by the ancient city Babylon, we recognize to be the *nominal* Christian Church.

The fact that Christendom does not accept the Bible term "Babylon," and its significance, confusion, as applicable to her, is no proof that it is not so. Neither did ancient Babylon claim the Bible significance--confusion. Ancient Babylon presumed to be the very "gate of God"; but God labeled it Confusion (*Gen. 11:9*); and so it is with her antitype today. She calls herself Christendom, the gateway to God and everlasting life, while God calls her Babylon--confusion.

It has been very generally and very properly claimed by Protestants that the name "Babylon" and the prophetic description are applicable to Papacy, though recently a more compromising disposition is less inclined so to apply it. On the contrary, every effort is now made on the part of the sects of Protestantism to conciliate and imitate the Church of Rome, and to affiliate and cooperate with her. In so doing they become part and parcel with her, while they justify her course and fill up the measure of her iniquities, just as surely as did the scribes and Pharisees fill up the measure of their fathers who killed the prophets. (*Matt. 23:31,32*) All this, of course, neither Protestants nor Papists are ready to admit, because in so doing they would be condemning

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themselves. And this fact is recognized by the Revelator, who shows that all who would get a true view of Babylon must, in spirit, take their position with the true people of God "in the wilderness"--in the condition of separation from the world and worldly ideas and mere forms of godliness, and in the condition of entire consecration and faithfulness to and dependence upon God alone. "So he carried me away in the spirit *into the wilderness*; and I saw a woman, ...Babylon. **Rev. 17:1-5**

And since the kingdoms of the civilized world have submitted to be largely dominated by the influence of the great ecclesiastical systems, especially Papacy, accepting from them the appellation "Christian nations" and "Christendom," and accepting on their authority the doctrine of the divine right of kings, etc., they also link themselves in with great Babylon, and become part of it, so that, as in the type, the name Babylon applied, not only to the city, but also to the whole empire, here also the symbolic term "Babylon" applies, not only to the great religious organizations, Papal and Protestant, but also, in its widest sense, to all Christendom.

Hence this day of judgment upon mystic Babylon is the day of judgment upon all the nations of Christendom; its calamities will involve the entire structure--civil, social and religious; and individuals will be affected by it to the extent of their interest in, and dependence upon, its various organizations and arrangements.

The nations beyond Christendom will also feel the weight of the heavy hand of recompense in that they also are to some extent bound in with the nations of Christendom by various interests, commercial and others; and justly, too, in that they also have failed to appreciate what light they have seen, and have loved darkness rather than light, because their deeds were evil. Thus, as the Prophet

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declared, "All the earth [society] shall be devoured with the fire of God's jealousy" (**Zeph. 3:8**); but against Babylon, Christendom, because of her greater responsibility and misuse of favors received, will burn the fierceness of his wrath and indignation. (**Jer. 51:49**) "At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations." **Jer. 50:46**

Babylon--Mother and Daughters

But some sincere Christians, not yet awake to the decline of Protestantism, and who do not realize the relationship of the various sects to Papacy, but who perceive the unrest and the doctrinal upheavals in all the religious systems, may still be anxiously inquiring--"If all Christendom is to be involved in the doom of Babylon, what will become of Protestantism, the result of The Great Reformation?" This is an important question; but let the reader consider that Protestantism, as it exists today, is not the result of the Great Reformation, but of its decline; and it now partakes to a large degree of the disposition and character of the Church of Rome, from which its various branches sprang. The various Protestant sects (and we say it with all due deference to a *comparatively* few devout souls within them, whom the Lord designates as "*wheat*," in contradistinction to the overwhelming numbers of "*tares*") are the true daughters of that degenerate system of nominal Christianity, the Papacy, to which the Revelator makes reference in applying to her the name "Mother of harlots." (**Rev. 17:5**) And let it not pass unobserved that both Romanists and Protestants now freely own the relationship of mother and daughters, the former continually styling herself the Holy Mother Church, and the latter, with pleased complacency, endorsing the idea, as shown by many public utterances of leading Protestant clergymen and laymen. Thus they

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"glory in their shame," apparently all unmindful of the brand which they thus accept from the Word of God, which designates the Papacy, as "the mother of harlots." Nor does the Papacy, in claiming her office of motherhood, ever seem to have questioned her right to that title, or to have considered its incompatibility with her profession still to be the only true church, which the Scriptures designate a "*virgin*" espoused to Christ. Her acknowledged claims of motherhood are to the everlasting shame of both herself and her offspring. The true Church, which God recognizes, but which the world knows not, is still a virgin; and from her pure and holy estate no daughter systems have ever sprung. She is still a chaste virgin, true to Christ, and dear to him as the apple of his eye. (**Zech. 2:8; Psa. 17:6,8**) The true Church cannot be pointed out anywhere *as a company* from which all the tares have been separated, but it consists only

of the true "wheat," and all such are known unto God, whether the world recognizes them or not.

But let us see how the Protestant systems sustain this relationship of daughters to Papacy. Since Papacy, the mother, is not a single individual, but a great religious system, in keeping with the symbol we should expect to see other religious systems answering to the illustration of daughters of similar character--not, of course, so old, nor necessarily so depraved, as Papacy--but nevertheless, "harlots" in the same sense; i.e., religious systems claiming to be either the espoused virgin or the bride of Christ, and yet courting the favor and receiving the support of the world, at the price of disloyalty to Christ.

To this description the various Protestant organizations fully correspond. They are the great daughter systems.

As already pointed out* the birth of these various daughter

*Vol. III, p. 112.

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systems came in connection with reforms from the corruptions of the mother Church. The daughter systems parted from the mother under circumstances of travail, and were born virgins. However, they contained more than true reformers; they contained many who still had the spirit of the mother, and they inherited many of her false doctrines and theories; and it was not long until they fell into many of her bad practices and proved their characters true to the prophetic stigma--"harlots."

But let it not be forgotten that while the various reformation movements did valuable work in the "cleansing of the sanctuary," yet only the temple class, the sanctuary class, has ever been the true Church, in God's reckoning. The great human systems called churches, have never been more than *nominally* the Church. They all belong to a false system which counterfeits, misrepresents and hides from the world the true Church, which is composed only of fully consecrated and faithful believers, who trust in the merit of the one great sacrifice for sins. These are to be found scattered here and there within and outside of these human systems, yet always separate from their worldly spirit. They are the "wheat" class of our Lord's parable, clearly distinguished by him from the "tares." Not comprehending the real character of these systems, as individuals they have humbly walked with God, taking his Word as their counselor

and his spirit as their guide. Nor have they ever been at ease in nominal Zion, where they have often painfully observed that the spirit of the world, operating through the unrecognized "tare" element, endangered spiritual prosperity. They are the blessed mourners in Zion, to whom God hath appointed "beauty for ashes, and the oil of joy for mourning." (*Matt. 5:4; Isa. 61:3*) It is only in this "harvest" time that the separation of this class from the "tare" element is due; for it was the Lord's purpose to "let both grow

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together until the harvest [the time in which we are now living]."

Matt. 13:30

Hence it is that this class is now being awakened to a realization of the real character of these condemned systems. As previously shown,* the various reform movements, as predicted by the prophet (*Dan. 11:32-35*), were "overcome by flatteries:" each one, after accomplishing a measure of cleansing, stopped short; and, so far as they found it practicable, they imitated the example of the Church of Rome in courting and receiving the favor of the world at the expense of their virtue--their fidelity to Christ, the true Head of the Church. Church and state again made common cause, in a measure united their worldly interests, at the expense of the real, the spiritual, interests of the church; and progress and reform in the church were again at a standstill. Indeed, a retrograde movement set in, so that today many of them are much farther from the proper standard, both of faith and practice, than in the days of their founders.

Some of the reformed churches were even admitted to share in authority and power with earthly rulers; as, for instance, the Church of England, and the Lutheran Church in Germany. And those who have not succeeded to that extent have (as in this country, for instance) made many compromising overtures to the world for smaller favors. It is also true that while the world powers have advanced the worldly ambitions of the unfaithful church, the church has also freely admitted the world to her communion and fellowship; and so freely, that the baptized worldlings now form the large majority of her membership, filling nearly every important position, and thus dominating her.

This was the disposition which degraded the church in the beginning of the age, which brought about the great

*Vol. III, Chapter 4.

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falling away (*2 Thess. 2:3,7-10*), and which gradually, but rapidly, developed the Papal system.

This loose character, early assumed by the various reform movements, and which gradually developed sectarian organizations, continues to the present day; and the more these organizations grow in wealth, numbers and influence the further they fall from Christian virtue and develop the arrogance of their mother. A few earnest Christians in the various sects observe this to some extent, and with shame and sorrow confess and lament it. They see that every possible effort is made by the various sectarian organizations to please the world and to court its favor and secure its patronage. Elegant and costly church edifices, lofty spires, chiming bells, grand organs, fine furnishings, artistic choirs, polished orators, fairs, festivals, concerts, plays, lotteries and questionable amusements and pastimes are all arranged with a view to securing the world's approval and support. The grand and wholesome doctrines of Christ are thrust to the background, while false doctrines and sensational topics take their place in the pulpit, the truth is ignored and forgotten, and the spirit of it lost. In these particulars how truly the daughters resemble the mother organization!

As one among numerous evidences of the freedom and even pride with which this relationship of the Protestant sects to Papacy is owned, we give the following sentiments of a Presbyterian clergyman, quoted from one of his sermons as published by the daily press. The gentleman said:

"Wince as you will, you must admit that this (the Catholic Church) is the *Mother Church*. She possesses an unbroken history extending back to the time of the apostles. [Yes, that is where the apostasy began. *2 Thess. 2:7,8*] *For every fragment of religious truth which we prize, we are indebted to her as the depository. If she has no claims to being the true Church, then are we bastards and not sons.*

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"Talk about missionaries to labor amongst Romanists! I would as soon think of sending missionaries amongst Methodists and Episcopalians and United Presbyterians and Lutherans for the purpose of converting them into Presbyterians."

Yes, nearly all the doctrinal errors so tenaciously held by

Protestants were brought with them from Rome, though beyond the gross errors of Papacy, such as the sacrifice of the mass, the worship of saints, of the virgin Mary and of images, the auricular confession, the granting of indulgences, etc., considerable progress was made by each of the reform movements. But alas! Protestants of today are not only willing, but anxious, to make almost any compromise to secure the favor and assistance of the old "mother" from whose tyranny and villainy their fathers fled three centuries ago. Even those principles of truth which at first formed the ground of protest are being gradually forgotten or openly repudiated. The very foundation doctrine of "justification by faith" in the "continual sacrifice" is rapidly giving way to the old Papal dogma of justification by works and by the sacrilegious sacrifice of the mass.* And numbers both in pulpits and in pews now openly declare that they have no faith in the efficacy of the precious blood of Christ as the ransom-price for sinners.

The claims of apostolic succession and clerical authority are almost as presumptuously set forth by some of the Protestant clergy as by the Papal priesthood. And the right of individual private judgment--the very fundamental principle of the protest against Papacy, which led to the Great Reformation--is now almost as strenuously opposed by Protestants as by Papists. Yet Protestants are fully aware that it was in the exercise of the right of private judgment that the Reformation was begun and for a short time carried

*The latter, the mass, amongst Episcopalians--"High Church"--in Great Britain and the United States.

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forward, although later a presumptuous domination of recognized leaders retarded the wheels of progress, and has, ever since, kept them strictly within the traditional lines and put a ban upon all who fearlessly step beyond them.

Thus viewed, Protestantism is no longer a protest against the mother church, as at first. As a writer for the press recently remarked--"The *ism* is still with us, but what has become of the *protest*?" Protestants seem to have forgotten--for they truly ignore--the very grounds of the original protest, and, as systems, they are fast drifting back toward the open arms of the "Holy (?) Mother Church," where they are freely invited and assured of a cordial reception.

"Let us hold out to you our hand affectionately" (says Pope Leo to Protestants in his noted* Encyclical addressed "To The Princes and Peoples of the Earth"), "and invite you to the unity which never failed the Catholic church, and which never can fail. Long has our common mother called you to her breast; long have all the Catholics of the Universe awaited you with the anxiety of brotherly love. ...Our heart, more even than our voice, calls to you, dear brethren, who for three centuries past have been at issue with us in the Christian faith."

Again, in his Encyclical to the Roman church in America, +Pope Leo says, "Our thoughts now turn to those who dissent from us in matters of Christian faith...How solicitous we are of their salvation; with what ardor of soul we wish that they should be at length restored to the embrace of the Church, the common mother of all!...Surely we ought not to leave them to their fancies, but with mildness and charity draw them over, using every means of persuasion to induce them to examine closely every part of the Catholic doctrine and to free themselves from preconceived notions."

*1894. +1895.

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And in his "Apostolic Letter to the English People" (1895) he gives utterance to the following prayer, "O Blessed Virgin Mary, Mother of God and our most gentle Queen and Mother, look down in mercy upon England... O sorrowful Mother, intercede for our separated brethren, that with us in the one true fold they may be united to the Supreme Shepherd, the Vicar of thy Son"--i.e., himself, the Pope.

In furtherance of this same plan, "Missions for Protestants" have been started under the charge of what are known as the "Paulist Fathers." These meetings have been and are being held in the large cities. They are conducted along lines of conciliation and explanation; written questions from Protestants are requested and answered publicly; and tracts for Protestants are freely distributed. Protestants are practically conceding the Romish position, and really have no answer to make; and any one who can and does answer, and refers to facts, is denounced as a disturber by both Protestants and Catholics.

Every intelligent person can see how easily Protestantism

is being ensnared by this cunning craftiness, and how perceptibly the popular current is set toward the Church of Rome, which is changed indeed in voice and power, but unchanged in heart, and still justifying the Inquisition and other of her methods of the dark ages by claiming her *right*, as ruler of earth, to punish heretics as she pleases.

It is clear, therefore, that while many faithful souls, ignorant of the real state of the case, have reverently and devoutly worshiped God within these Babylon systems, nevertheless, this does not alter the fact that they are, one and all, "harlot" *systems*. Confusion reigns in them all; and the name Babylon aptly fits the entire family--mother, daughters and accomplices, the nations styled Christendom. *Rev. 18:7; 17:2-6,18*

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Let it be borne in mind, then, that in the great politico-ecclesiastical systems which men call Christendom, but which God calls Babylon, we have not only the foundation but also the superstructure and the crowning pinnacle, of the present social order. This is implied in the generally accepted term, Christendom, which of late is applied, not only to those nations which support Christian sects by legislation and taxation, but also to all nations which show tolerance to Christianity without in any definite manner favoring or supporting it; as, for instance, these United States.

The doctrine of "the divine right of kings," taught or supported by almost every sect, is the foundation of the old civil system, and has long given authority, dignity and stability to the kingdoms of Europe; and the doctrine of the divine appointment and authority of the clergy has hindered God's children from progressing in divine things and bound them by the chains of superstition and ignorance to the veneration and adoration of fallible fellow-beings, and to their doctrines, traditions and interpretations of God's Word. It is this entire order of things that is to fall and pass away in the battle of this great day--the order of things which for centuries has held the people docile under the ruling powers, civil, social and religious. All this has been by God's *permission* (not by his appointment and approval, as they claim). But though an evil in itself, it has served a good, *temporary* purpose in preventing anarchy, which is immeasurably worse, because men were not prepared to do better for themselves, and because the time for Christ's Millennial Kingdom had not yet come. Hence God permitted

the various delusions to gain credence in order to hold men in check until "The Time of the End"--the end of "The Times of the Gentiles."

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Babylon's Doom

Upon the prophetic page we may clearly read the doom of Babylon, Christendom; and it is none the less clearly expressed in the signs of the times. That her destruction will be sudden, violent and complete is thus forcibly stated: "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus, with violence, shall that great city Babylon be thrown down, and shall be found no more at all." (*Rev. 18:8,21; Jer. 51:63,64,42,24-26*) And yet that it was to undergo a gradual consuming process is shown by *Daniel (7:26)*--"But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." The Papal *dominion* (and much of the abject reverence of the people for ecclesiasticism in general), as already shown,* was broken down at the beginning of the Time of the End--1799; and, though the subsequent process of consumption has been slow, and there have been occasional signs of apparent recovery, which never seemed more flattering than at present, the assurance of Papacy's final destruction is positive, and its death-struggle will be violent. First, however, she must attain more of her old-time prestige, which will be shared with a confederated association of her daughters. Together they will be lifted up, that together they may be violently thrown down.

That the punishment of Babylon will be great is assured. It is written prophetically that, "Great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." "And he hath avenged the blood of his servants at her hand." "Her sins have reached unto heaven, and God hath remembered her iniquities.

*Vol. III, p. 40.

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Reward her, even as she rewarded you, and double unto her double according to her works. In the cup which she hath filled, fill to her double. How much she hath glorified herself and lived deliciously, so much torment and sorrow give her; for she saith in her heart, 'I sit a queen, and am no widow, and shall see no sorrow.'" (**Rev. 16:19; 19:2; 18:5-7**)

While the broadest application of this language is, of course, to Papacy, it also involves all who are in any degree in confederation or sympathy with her. All such will be sharers in her plagues. (**Rev. 18:4**) Although the kings of the earth have hated the harlot and cast her off (**Rev. 17:16**), still she says, "I sit a queen, and am no widow," loudly boasts of her right to rule the nations, and claims that her former power will soon be regained.

Of her boastings and threats the following from a Catholic journal of recent date is a fair sample:

"The Papacy will regain its temporal sovereignty, because it is useful and convenient to the Church. It gives the head executive of the church a fuller liberty and a fuller sway. The Pope can be no king's subject long. It is not in keeping with the divine office to be so. It cramps him and narrows his influence for good. Europe has acknowledged this influence, and will be forced to bow to it in greater times of need than this. Social upheavals, and the red hand of anarchy, will yet crown Leo or his successor with the reality of power which the third circle symbolizes, and which was once recognized universally."

Yes, as the day of trouble draws on, ecclesiasticism will endeavor to use its power and influence more and more to secure its own political welfare, by its control of the turbulent elements of society; but in the crisis of the near future the lawless element will spurn all conservative influence and break over all restraints, the red hand of Anarchy will do its dreadful work, and Babylon, Christendom, social, political and ecclesiastical, shall fall.

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"Therefore," says the inspired writer--i.e., because she will violently struggle for life and power--"shall her plagues come *in one day* [suddenly], death and mourning and famine, and she shall be utterly burned with fire [symbolic fire--destructive calamities], for strong is the Lord God who judgeth her." **Rev. 18:8**

"Thus saith the Lord, Behold I will raise up against Babylon, and against them that dwell in the midst of them

that rise up against me [all in sympathy with Babylon], a destroying wind; and I will send into Babylon, fanners that shall fan her, and shall empty her land: for in the day of trouble they shall be against her round about...Destroy ye utterly all her host." *Jer. 51:1-3*

"And I will render unto Babylon [to the Papacy specially], and to all the inhabitants of Chaldea [or Babylonia --Christendom--to all the nations of the so-called Christian world] all their evil that they have done in Zion in your sight, saith the Lord." (*Jer. 51:24*) As we call to mind the long train of evils by which Babylon has oppressed and worn out the saints of the most High (the true Zion), and how it is written that God will avenge his own elect, and that speedily; that, according to their deeds, he will repay recompense to his enemies; that he will render unto Babylon a recompense (*Luke 18:7,8; Isa. 59:18; Jer. 51:6*), we begin to realize that some fearful calamity awaits her. The horrible decrees of Papacy--the reproach and reward of which Protestantism also is incurring by her present compromising association with her--for the burning, butchering, banishing, imprisoning and torturing of the saints in every conceivable way, executed with such fiendish cruelty in the days of her power by the arm of the State, whose power she demanded and received, await the full measure of just retribution; for she is to receive "double for all her sins." And the nations (of Christendom) which have

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participated in her crimes and guilt must drink with her to the dregs that bitter cup.

"And I will punish Bel in Babylon [the god of Babylon--the Pope]; and I will bring forth out of his mouth that which he hath swallowed up [He shall repudiate in his extremity the "great swelling words" and blasphemous titles which he has long appropriated to himself--that he is the infallible vicar, "vice-gerent of Christ," "another God on earth," etc.], and the nations shall not flow together any more unto him. Yea, the wall of Babylon [the civil power that once defended it, and that in a measure does so still] shall fall...Thus saith the Lord of hosts: the broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire [shall be destroyed]; and the people shall labor in vain, and the folk in the fire [to prop and save the walls of Babylon], and they shall be weary." (*Jer. 51:44,58*) This shows the blindness of the people, and the hold

Babylon has on them, that they will labor to uphold her against her own best interests; but notwithstanding her desperate struggle for life and to conserve her prestige and influence, like a great millstone cast into the sea, Babylon shall go down, never again to rise; "for strong is the Lord God that judgeth her." Only then will the people realize their wonderful deliverance, and that her overthrow was by the hand of God. *Rev. 19:1,2*

Such is the doom of Babylon, Christendom, which Isaiah and other prophets foresaw and foretold. And it is in view of the fact that within her borders are many of his own dear people that the Lord, through his prophet (*Isa. 13:1,2*), commands his sanctified ones, saying, "Lift ye up a standard [the standard of the blessed gospel of truth, divested of the traditional errors that have long beclouded it] upon the high mountain [among those who constitute the true embryo Kingdom of God]; raise high your voice unto them

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[earnestly and widely proclaim this truth unto the bewildered sheep of the Lord's flock who are still in Babylon]; motion with the hand [let them see the power of the truth exemplified, as well as hear its proclamation], that they [the willing and obedient, the true sheep] may go into the gates of the nobles [that they may realize the blessings of the truly consecrated and heirs of the heavenly Kingdom]."

So the warning voice goes forth to "him that hath an ear to hear." We are in the time of the last or Laodicean stage of the great nominal gospel church of wheat and tares. (*Rev. 3:14-22*) She is upbraided for her lukewarmness, pride, spiritual poverty, blindness and nakedness, and counseled to forsake quickly her evil ways before it is too late. But the Lord knew that only a few would hearken to the warning and call; and so the promise of reward is given, not to the whole mass of those addressed, but to the few who still have an ear for the truth, and who overcome the general disposition and spirit of Babylon--"*To him that overcometh* will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear [a disposition to hearken to and heed the word of the Lord], let him hear what the Spirit saith unto the churches." But upon those who have no ear, no disposition to hear, the Lord will pour his indignation.

That, with few individual exceptions, the attitude of all Christendom is that of pride, self-righteousness and self-complacency

is manifest to the most casual observer. She still saith in her heart, "I sit a queen, and am no widow, and shall see no sorrow." She still glorifies herself and lives deliciously. She says, "I am rich and increased in goods, and have need of nothing," and does not realize that she is "wretched and miserable, and poor, and blind, and naked." Nor does she heed the counsel of the Lord to buy of

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him (at cost of self-sacrifice) gold tried in the fire (the true riches, the heavenly riches, "the divine nature"), and white raiment (the robe of Christ's imputed righteousness, which so many are now discarding, to appear before God in their own unrighteousness), and to anoint her eyes with eyesalve (complete consecration and submission to the divine will as expressed in the Scriptures), that she might see and be healed. *Rev. 3:18*

The spirit of the world has so fully taken possession of the ecclesiastical powers of Christendom, that reformation of the systems is impossible; and individuals can escape their fate only by a prompt and timely withdrawal from them. The hour of judgment is come, and even now upon her walls the warning hand of divine providence is tracing the mysterious words, "Mene, Mene, Tekel, Upharsin"--GOD HATH NUMBERED THY KINGDOM AND FINISHED IT! THOU ART WEIGHED IN THE BALANCES AND FOUND WANTING! And the Prophet (*Isaiah 47*) now speaks, saying--

"Come down, and sit in the dust, O virgin daughter of Babylon [said in derision of her claim to purity]; sit on the ground: there is no throne, O daughter of the Chaldeans; for thou shalt no more be called tender and delicate... Thy nakedness shall be uncovered; yea, thy shame shall be seen: I will take vengeance, and I will not meet thee as a man...Sit thou silent, and get thee into darkness, O daughter of the Chaldeans; for thou shalt no more be called, The lady of kingdoms...Thou saidst, I shall be a lady forever, so that thou didst not lay these things to thy heart, neither didst remember the latter end of it.

"Therefore hear now this, thou that art given to pleasures; that dwellest carelessly; that sayest in thine heart, I am, and none else beside me; I shall not sit as a widow, neither

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shall I know the loss of children. But these two things shall come to thee in a moment in one day, the loss of children and widowhood [compare **Rev. 18:8**]: in their full measure shall they come upon thee despite of the multitude of thy sorceries, despite of the very great abundance of thy enchantments; for thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy [worldly] wisdom and thy knowledge, it hath perverted thee: and thou has said in thy heart, I am, and none else beside me. Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off: and desolation shall come upon thee suddenly, which thou shalt not [previously] know." Compare Verse 9 and **Rev. 18:7**.

Such being the solemn declarations against Babylon, well will it be for all who heed the warning voice and the instruction of the Lord to his people yet within her borders; for "Thus saith the Lord":...Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the Lord's vengeance; he will render unto her a recompense...Babylon is suddenly fallen and destroyed...We would have healed Babylon, but she is not healed. Forsake her;...for her judgment reacheth unto heaven, and is lifted up even to the skies... My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord." **Jer. 51:1,6,8,9,45**. Compare **Rev. 17:3-6; 18:1-5**.

For those who would obey this command to come out of Babylon, there is but one place of refuge; and that is, not in a new sect and bondage, but in "The secret place of the Most High"--the place or condition of entire consecration, typified by the Most Holy of the Tabernacle and Temple. (**Psa. 91**) "He that dwelleth in the secret place of the Most

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High shall abide under the shadow of the Almighty." And such may truly say in the midst of all the calamities of this evil day, "The Lord is my refuge and my fortress, *my* God: in him will I trust."

To come out of Babylon cannot mean a physical emigration from the midst of the nations of Christendom; for not only Christendom, but all the earth, is to be devoured with the fire [the fiery trouble] of the Lord's anger, though the

fiercest of his wrath will be against the enlightened nations of Christendom, who knew, or at least had abundant opportunity to know, the Lord's will. The idea of the command is a separation from all the binding yokes of Christendom--to have no part nor lot in her civil, social or religious organizations; and this, both from principle and from a wise and divinely directed policy.

On principle, as soon as the increased light of harvest truth illuminates our minds and makes manifest the deformities of error, we must be loyal to the former and discard the latter by withdrawing all our influence and support from it. This implies the withdrawal from the various religious organizations, whose doctrines misrepresent and make void the Word of God; and it places us in the attitude of aliens toward all existing civil powers; not opposing aliens, however, but peaceable and law-abiding aliens, who render unto Caesar the things that are Caesar's, and unto God the things that are God's; aliens whose citizenship is in heaven, and not upon earth; and whose influence is always favorable to righteousness, justice, mercy and peace.

Principle in some cases, and policy in others, would separate us from the various social arrangements among men. On principle, it would set free any who are entangled with the oaths and obligations of the various secret societies; for ye who were in darkness are now light in the Lord, and

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should walk as children of light, having no fellowship with the unfruitful works of darkness, but rather reprovng them. *Eph. 5:6-17*

But as we come closer and closer to the great crisis of this "evil day" it will doubtless be manifest to those who view the situation from the standpoint of "the sure word of prophecy," that, even if there be cases where principle is not involved, it will be the part of wisdom to withdraw from the various social and financial bondages which must inevitably succumb to the ravages of world-wide revolution and anarchy. In that time (and, bear in mind, it will probably be within the next few years) financial institutions, including insurance companies and beneficial societies, will go down; and "treasures" in them will prove utterly worthless. These caves and rocks of the mountains will not furnish the desired protection from the wrath of this "evil day," when the great waves of popular discontent are lashing and foaming against the mountains (kingdoms--*Rev. 6:15-17*; *Psa. 46:3*); and the time will come when men "shall cast

their silver into the streets, and their gold shall be as though it were unclean [margin]: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord. They shall not [with their wealth] be able to satisfy their souls, neither [to] fill their bowels: because it was the stumbling block of their iniquity." (*Ezek. 7:19*; Compare also verses 12-18,21,25-27.) Thus will the Lord make a man's *life* more precious than fine gold, even the golden wedge of Ophir. *Isa. 13:12*

But those who have made the Most High their refuge need not fear the approach of such times. He shall cover them with his feathers, and under his wings shall they trust; yea, he will show them his salvation. As the wildest confusion approaches they may comfort their hearts with the

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blessed assurance that "God is our refuge and strength, a very present help in trouble"; and say, "Therefore will not we fear, though the earth be removed [though the present social order be entirely overthrown]; and though the mountains [kingdoms] be carried into the midst of the sea [overwhelmed in anarchy]; though the waters thereof roar and be troubled; though the mountains shake with the swelling thereof." God will be in the midst of his faithful saints, who make him their refuge, and they shall not be moved. God will help Zion early in the Millennial morning; she shall be "accounted worthy to escape all those things coming upon the world." *Psa. 46; Luke 21:36*

"The Gathering Storms of Doubt"

"Our Father, while our hearts unlearn
The creeds that wrong thy name,
Still let our hallowed altars burn
With faith's undying flame.

"Help us to read our Master's will
Through every darkening stain
That clouds his sacred image still,
And see him once again.

"The brother man, the pitying friend,
Who weeps for human woes,
Whose pleading words of pardon blend
With cries of raging foes.

"If 'mid the gathering storms of doubt
Our hearts grow faint and cold,
The strength we cannot live without
Thy love will not withhold.

"Our prayers accept; our sins forgive;
Our youthful zeal renew;
Shape for us holier lives to live,
And nobler work to do."

The above original verses were read by Dr. Oliver Wendell Holmes, before the Young Men's Christian Union, Boston, June 1, 1893. They indicate that he realized somewhat the darkness overhanging Babylon.

STUDY III

THE NECESSITY AND JUSTICE OF THE DAY OF VENGEANCE

Upon this Generation, Type and Antitype--The Great Tribulation a Legitimate Effect from Preceding Causes--The Responsibilities of "Christendom," and Her Attitude Toward Them--Of Civil Authorities, of Religious Leaders, of the Various Ranks of the Masses of Men in Civilized Lands--The Relationship of the Heathen Nations to Christendom and to the Trouble--The Judgment of God--"Vengeance is Mine: I will Repay, Saith the Lord."

"Verily, I say unto you, All these things shall come upon this generation." *Matt. 23:34-36; Luke 11:50,51*

TO THOSE unaccustomed to weighing principles from the standpoint of an exact moral philosophy it may seem strange that a subsequent generation of humanity should suffer the penalty of the accumulated crimes of several preceding generations; yet, since such is the expressed judgment of God, who cannot err, we should expect mature consideration to make manifest the justice of his decision. In the above words, our Lord declared that thus it should be with the generation of fleshly Israel whom he addressed in the end of the typical Jewish Age. Upon them should come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, who was slain between the temple and the altar. *Matt. 23:35*

That was a terrible prophecy, but it fell upon heedless and unbelieving ears; and, true to the letter, it had its fulfilment

about thirty-seven years later, when civil strife and hostile invaders accomplished the fearful recompense. Of that time we read that the inhabitants of Judea were divided by jealousies into many warring factions, and that

mutual mistrust reached its highest development. Friends were alienated, families were broken up, and every man suspected his brother. Theft, impostures and assassinations were rife, and no man's life was secure. Even the temple was not a place of safety. The chief priest was slain while performing public worship. Then, driven to desperation by the massacre of their brethren in Caesarea, and apparently appointed everywhere else for slaughter, the whole nation united in revolt. Judea was thus brought into open rebellion against Rome, and in defiance against the whole civilized world.

Vespasian and Titus were sent to punish them, and terrible was their overthrow. One after another of their cities was swept away, until at last Titus laid siege to Jerusalem. In the spring of A.D. 70, when the city was crowded with the multitudes who came up to the feast of the Passover, he drew up his legions before her walls, and the imprisoned inhabitants shortly became the prey of famine and the sword of the invaders and civil strife. When any managed to creep out of the city they were crucified by the Romans; and so dreadful was the famine that parents killed and ate their own children. The number that perished is stated by Josephus to have been over a million, and the city and temple were reduced to ashes.

Such were the facts in fulfilment of the above prophecy upon rebellious fleshly Israel in the end of their age of special favor as God's chosen people. And now, in the end of this Gospel age, according to the broader significance of the prophecy, is to come the parallel of that trouble upon nominal

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spiritual Israel, which, in its widest sense, is Christendom -- "a time of trouble such as was not since there was a nation," and hence in some sense even more terrible than that upon Judea and Jerusalem. We can scarcely imagine a trouble more severe than that above described, except in the sense of being more general and widespread, and more destructive, as the machinery of modern warfare signally suggests. Instead of being confined to one nation or province, its sweep will be over the whole world, especially the civilized world, Christendom, Babylon.

We may therefore regard that visitation of wrath upon fleshly Israel as a foreshadowing of the greater indignation and wrath to be poured upon Christendom in the end of this age. Those who in their haste incline to view this course of the Almighty toward this generation as unjust have only

failed to comprehend that perfect law of retribution, which surely, though often slowly, works out its inevitable results. The justice, yea, the necessity and the philosophy of it, are very manifest to the thoughtful and reverent, who, instead of being inclined to accuse God of injustice, apply their hearts to the instruction of his Word.

The Great Tribulation a Legitimate Effect from Preceding Causes

We stand today in a period which is the culmination of ages of experience which should be, and is, in some respects, greatly to the world's profit; especially to that part of the world which has been favored, directly and indirectly, with the light of divine truth--Christendom, Babylon--whose responsibility for this stewardship of advantage is consequently very great. God holds men accountable, not only for what they know, but for what they might know if they would apply their hearts unto instruction--for the lessons

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which experience (their own and others') is designed to teach; and if men fail to heed the lessons of experience, or wilfully neglect or spurn its precepts, they must suffer the consequences.

Before so-called Christendom lies the open history of all past time, as well as the divinely inspired revelation. And what lessons they contain!--lessons of experience, of wisdom, of knowledge, of grace, and of warning. By giving heed to the experiences of preceding generations along the various lines of human industry, political economy, etc., the world has made very commendable progress in material things. Many of the comforts and conveniences of our present civilization have come to us largely from applying the lessons observed in the experiences of past generations. The art of printing has brought these lessons within the range of every man. The present generation in this one point alone has much advantage every way: all the accumulated wisdom and experience of the past are added to its own. But the great moral lessons which men ought also to have been studying and learning have been very generally disregarded, even when they have been emphatically forced upon public attention. History is full of such lessons

to thoughtful minds inclined to righteousness; and men of the present day have more such lessons than those of any previous generation. Thoughtful minds have, from time to time, noted and called attention to this fact. Thus, Professor Fisher, in prefacing his account of the rise, progress and fall of empires, truly says: "That there is a reign of law in the succession of human events, is a conviction warranted by observed facts. Events do not spring into being disjoined from antecedents leading to them. They are perceived to be the natural issues of the times that have gone before. Preceding events have foreshadowed them."

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This is indeed true: the law of cause and effect is nowhere more prominently marked than on the pages of history. According to this law, which is God's law, the seeds of past sowing must of necessity germinate, develop and bring forth fruitage; and a harvest at some time is therefore inevitable. In Vol. II, we have shown that the harvest time of the Gospel age is already come; that it began in 1874, when the presence of the Lord of the harvest was due; and that, while a great harvest work has been in progress ever since that date, we are now fast nearing the latter end of the harvest period, when the burning of the tares and the gathering and treading of the fully ripe clusters of the "*vine of the earth*" (the matured fruits of the false vine--"Babylon") are due.
Rev. 14:18-20

The Responsibilities of Christendom and Her Attitude Toward Them

Babylon, Christendom, has had a long probation of power, and has had many opportunities both to learn and to practice righteousness, as well as many warnings of a coming judgment. All through this Gospel age she has had in her midst the saints of God--devoted, self-sacrificing, Christlike men and women--"The salt of the earth." She has heard the message of salvation from their lips, seen the principles of truth and righteousness exemplified in their lives, and heard them reason of righteousness and of judgment to come. But she has disregarded these living epistles of God; and not only so, but her so-called Christian nations, in their greed for gain, have brought reproach upon the name of Christ among the heathen, following the Christian

missionary with the accursed rum traffic and other "civilized" evils; and in her midst and by her authority the true embryo kingdom of heaven (composed only of the saints,

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whose names are written in heaven) has suffered violence. She has hated them and persecuted them even unto death, so that thousands of them all along the centuries have, by her decrees, sealed their testimony with their blood. Like their Master, they were hated without a cause; they were rejected as the offscouring of the earth for righteousness' sake; and their light was again and again quenched that the preferred darkness might reign with its opportunities to work iniquity. Oh how dark is this record of Christendom! The mother system is "drunk with the blood of the saints and martyrs of Jesus"; and she and her daughters, still blind, are ready still to persecute and behead (*Rev. 20:4*), though in a more refined manner, all who are loyal to God and his truth, and who venture, however kindly, to point out to them plainly the Word of the Lord which reproves them.

The civil powers of Christendom have been warned frequently when again and again empires and kingdoms have fallen with the weight of their own corruption. And even today, if the powers that be would harken, they might hear a last warning of God's inspired prophet, saying, "Be wise now, therefore, O ye kings: be instructed ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son lest he be angry, and ye perish from the way, when his wrath is kindled but a little...Why do the nations rage, and the people imagine a vain thing? The kings of the earth set themselves [in opposition], and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder and cast away their cords from us." But their resistance shall avail nothing; for, "He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then [since they persistently neglect to heed his warnings] shall he speak unto them in his wrath, and vex them in his sore displeasure."

Psalm 2:10-12,1-5

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Again, as represented by the simple and now widely known principles of his holy law, "God standeth in the congregation of the mighty [of those in authority]; he judgeth among the gods [the rulers, saying], How long will ye judge

unjustly, and accept the persons of the wicked? Defend the poor and fatherless; do justice to the afflicted and needy; deliver the poor and needy: rid them out of the hand of the wicked." (*Psa. 82:1-4*) That the import and expediency of this counsel are, by the exigencies of the present times, being forced upon the attention of those in authority, the daily press is a constant witness; and numerous are the warning voices of thoughtful men who see the danger of the general neglect of this advice. Even men of the world, who scan the future only from the standpoint of expediency, perceive the necessity for the pursuance of the course advised by the prophets.

The late Emperor William of Germany saw this, as is indicated by the following from the Berlin correspondent of the *Observatore Romano* (1880):

"When the Emperor William received the news of the last horrible attempt upon the life of the Czar he became very serious, and after remaining silent for some minutes he said, with melancholy accent, but with a certain energy, 'If we do not change the direction of our policy, if we do not think seriously of giving sound instruction to youth, if we do not give the first place to religion, if we only pretend to govern by expedients from day to day, our thrones will be overturned and society will become a prey to the most terrible events. We have no more time to lose, and it will be a great misfortune if all the governments do not come to an accord in this salutary work of repression.'"

In a book widely circulated in Germany, entitled *Reform or Revolution*, its author, Herr von Massow, who is neither a Socialist nor a Radical, but a Conservative, and President of the Central Committee for Labor Colonies, accuses his countrymen

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of "ostrich politics," of imitating that bird's proverbial habit of hiding its head in the sand in the belief that it becomes invisible when it cannot see. Von Massow writes:

"We may ignore facts, but we cannot alter them. There is no doubt that we are on the eve of a revolution. All who have eyes to see and ears to hear must admit this. Only a society submerged in egoism, self-satisfaction and the hunt for pleasure can deny it; only such a society will continue to dance on the volcano, will refuse to see the *Mene-Tekel*, and continue to believe in the power of bayonets.

"The great majority of the educated have no idea of the magnitude of the hatred which is brewing among the lower orders. The Social-Democratic Party is regarded as any

other political party; yet this party does not care about political rights, does not care for administrative reform or new laws. This party is based upon the wish of the lower classes to enjoy life, a wish to taste pleasures of which those who never owned a hundred-mark bill have an altogether distorted conception...Order will, of course, soon be restored [after the Socialist regime]; but what a state the country will be in! There will be countless cripples, widows and orphans; public and private banks will have been robbed; railroads, telegraphs, roads, bridges, residences, factories, monuments--everything will be demolished, and neither the Union, nor the States, nor the towns and parishes will be able to find the millions which it would cost to repair even a fraction of what is destroyed. It is almost incredible that nothing is done to ward off the danger. Charity is not what is needed but warm hearts, willing to show some regard for the lower classes. Love, all-embracing love, will overcome much of the hatred that is brewing. Many may be lost to such an extent that nothing will bring them back; but there are also millions who may still be won for law and order, if proof is given that it is possible for them to obtain a livelihood worthy of a human being; that they need not, as is the case just now, be worse off than the animals which are, at least, stabled and fed."

The writer proceeds at length to open the eyes of the people of Berlin to the danger in which they live. "The Berliners,"

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he says, "imagine themselves secure in the protection of the Guards, some 60,000 strong. A vain hope! During the Autumn, when the time-expired men leave their regiments, and before the new recruits have come, the garrison is scarcely 7,000 strong. An insurrection led by some dissatisfied former officer could soon find 100,000 and even 160,000 workmen to take part. All these men have served in the army, and are as well trained as their opponents, and understand the necessity of discipline. Telegraph and telephone wires would be cut; railroads damaged to prevent the arrival of re-enforcements; officers hurrying to their posts would be intercepted. The revolutionists could blow up the barracks and shoot down the Emperor, the Ministers, generals, officials--every one wearing a uniform--ere a single troop of cavalry or a battery of artillery could come to their assistance."

But do those in authority heed the warnings and the solemn lessons of this hour? No: as the Prophet foretold of

them-- "They know not, neither will they understand: they walk on in darkness [until] all the foundations of the earth [the foundations of society--the hitherto established principles of law and order] are moved"--terribly shaken--shaken that they may be removed. *Heb. 12:27; Psa. 82:5; Isa. 2:19*

The late Emperor of Germany was quite heedless of the expressed fears of his grandfather, just quoted. Years ago, in presenting Prince Bismarck with a magnificent sword sheathed in a golden scabbard, the Emperor said:

"Before the eyes of these troops I come to present your Serene Highness with my gift. I could find no better present than a sword, the noblest weapon of the Germans, a symbol of that instrument which your Highness, in the service of my grandfather, helped to forge, to sharpen, and also to wield--a symbol of that great building-time during which the mortar was blood and iron--a remedy which never fails, and which in the hands of Kings and Princes will, in case of need, also preserve unity in the interior of the Fatherland, even as, when applied outside the country, it led to internal union."

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The London *Spectator* commenting on this expression says:

"That is surely a most alarming, as well as astounding, statement. There are two explanations of it current in Germany --one that it is directed against the claim of any German State to secede from the Empire, and the other, that it announces the decision of the Emperor and his confederates to deal with Socialists and Anarchists, if necessary, through military force. In either case the announcement was unnecessary and indiscreet. Nobody doubts that the German Empire, which was, in fact, built by the sword at Langensalza, as well as in the war with France, would decree the military occupation of any seceding State; but to threaten any party, even the Socialists, with martial law, while it is trying to win through the ballot, is, in fact, to suspend the Constitution in favor of a state of siege. We do not suppose that the Emperor intended anything of the kind, but it seems clear that he has been brooding over the situation; that he feels the resistance of the Socialists, and that his conclusion is--'Well, well, I have still the sword, and that is a remedy that never fails.' Many a King has come to that conclusion before him, but few have been so far left to themselves as to deem it wise on such a subject to think aloud. It is a threat, let us explain it as we will; and wise

monarchs do not threaten until the hour has arrived to strike, still less do they threaten military violence as the remedy even for internal grievances. 'The sword a remedy' for internal ills 'which never fails!' As well say the surgeon's knife is a remedy for fever which never fails. Prince Schwartzburg, a Tory of Tories, with an irresistible army at his back, tried that remedy under more favorable circumstances, and his conclusion after long experience was embodied in the wisest of all political good sayings, which the German Emperor would do well to consider--'You can do anything with bayonets--except sit on them.'

"What could a Roman Emperor have said that was stronger than 'the sword is the remedy that never fails'?" There is the essence of tyranny in a sentence of that kind; and if the Emperor really uttered it after consideration, it is not a leader that Germany has in him, but an absolute ruler

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of the type which all modern history shows us to be worn out. It may turn out, of course, that the Emperor spoke hastily, under the influence of that emotion, half-poetic, half-arising from an exaggerated sense of his own personality, which he has often previously betrayed; but if his speech is to be accepted in the light of a manifesto to his people, all that can be said is, 'What a pity; what a source of hopefulness has passed away!'"

The declaration of the present Czar of Russia, that he would uphold autocracy as ardently as did his father, was another indication of failure to heed the solemn warnings of his auspicious hour and of the Word of God. And mark how it was received by the people of his dominion, despite all the official energy exercised there to muzzle free speech. A manifesto was issued by the People's Rights Party of Russia, and circulated throughout the empire.

The manifesto was in the form of a letter to the Czar, and was remarkable for plain and forcible language. After censuring him for his assertion of his absolutism it declared:

"The most advanced zemstvos asked only for the harmony of Czar and people, free speech, and the supremacy of law over the arbitrariness of the executive. You were deceived and frightened by the representations of courtiers and bureaucrats. Society will understand perfectly that it was the bureaucracy, which jealously guards its own omnipotence, that spoke through you. The bureaucracy, beginning with the Council of Ministers and ending with the lowest country constable, hates any development, social or

individual, and actively prevents the monarch's free intercourse with representatives of his people, except as they come in gala dress, presenting congratulations, icons, and offerings.

"Your speech proved that any attempt to speak out before the throne, even in the most loyal form, about the crying needs of the country, meets only a rough and abrupt rebuff. Society expected from you encouragement and help, but heard only a reminder of your omnipotence, giving the impression of utter estrangement of Czar from

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people. You yourself have killed your own popularity, and have alienated all that part of society which is peacefully struggling forward. Some individuals are jubilant over your speech, but you will soon discover their impotence.

"In another section of society your speech caused a feeling of injury and depression, which, however, the best social forces will soon overcome, before proceeding to the peaceful but obstinate and deliberate struggle necessary to liberty. In another section your words will stimulate the readiness to struggle against the present hateful state of things with any means. You were the first to begin the struggle. Ere long it will proceed."

Thus all the nations of "Christendom" are heedlessly stumbling on in the long-preferred darkness. Even this fair land of boasted liberty, in many respects so richly favored above all other nations, is no exception; and it, too, has had many warnings. Note the almost prophetic words of its martyr President, Abraham Lincoln, written shortly before his assassination, to a friend in Illinois. He wrote:

"Yes, we may all congratulate ourselves that this cruel war is nearing its close. It has cost a vast amount of treasure and blood. The best blood of the flower of American youth has been freely offered upon our country's altar that the nation might live. It has been a trying hour indeed for the Republic. But I see in the near future a crisis approaching that unnerves me and causes me to tremble for the safety of my country. As a result of the war, corporations have been enthroned, an era of corruption in high places will follow, and the money-power of the country will endeavor to prolong its reign by working upon the prejudices of the people until all the wealth is aggregated in a few hands, and the Republic is destroyed. I feel at this moment more anxiety for the safety of my country than ever before, even in the midst of war."

And again in the year 1896, Representative Hatch of Missouri, in a speech before Congress in financial and social matters, is reported in the public press to have said:

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"Mark what I say! If the inexorable law of cause and effect has not been expunged from the statute book of the Almighty, unless a halt is called very soon, you may expect to see the horrors of the French Revolution put on the American stage with all the modern improvements, and that within the next decade. Nor am I alone. That gentleman, Astor, who went to England some time ago, bought him a place on the island and became a British subject, saw what is coming as plainly as I do, so he took time by the forelock and skipped out when there was not such a rush for staterooms as there will be after a while. He knew very well that if things would keep on as you and I have seen them for some time past the time was not far off when there would be such a crowd of his class of people hurrying aboard every outgoing steamer he might be shoved off the gangplank."

The Hon. H. R. Herbert, Secretary of the U. S. Navy, in a speech at Cleveland, O., April 30, 1896, used the following language in a very moderate speech to business men:

"We are entering upon an era of vast enterprises that threaten to occupy to the exclusion of others all the ordinary avenues of human progress. The optimist may tell you that this is to be for the betterment of the conditions of human life, that large enterprises are to cheapen products, cheapen transportation. The mammoth store in which you can get everything you want, and get it cheap, is everywhere appearing. Industrial plants with millions of capital behind them are rapidly taking possession of the field once occupied by smaller enterprises of the same character.

"Human wit seems unable to devise, without dangerously curtailing the natural liberty of the citizen, any plan for the prevention of these monopolies, and the effect is the accumulation of vast wealth by the few, the narrowing of the opportunities of the many, and the breeding of discontent. Hence conflicts between labor and capital are to be of greater significance in the future than in the past.

"There are thoughtful men who predict that out of the antagonisms between capital and labor is to come a conflict that will be fatal to the republican government among us, a conflict that will result first in anarchy and bloodshed and

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then in monarchy under some bold leader who shall be able by military power to bring order out of chaos.

"Sometimes we are pointed to Socialism as the logical outcome of the present condition. The first experiments in this direction, it is said, are to be made in the cities, the employers, with unlimited means at their command, and the employees, with little opportunity for advancement, except by the ballot, are to contend with each other, class against class, for the control of municipal governments. This is one of the perils of the future...It was once supposed that the American farmer would forever stand as an immovable bulwark, but a change has come over the spirit of many of our farmers."

The ecclesiastical powers of Christendom have also had line upon line and precept upon precept. They have been warned by the providential dealings of God with his people in the past, and by occasional reformers. Yet few, very few, can read the handwriting on the wall, and they are powerless to overcome, or even to stay, the popular current.

Rev. T. De Witt Talmage seemed to see and understand to some extent; for, in a timely discourse, he said:

"Unless the Church of Jesus Christ rises up and proves herself the friend of the people as the friend of God, and in sympathy with the great masses, who with their families at their backs are fighting this battle for bread, the church, as at present organized, will become a defunct institution, and Christ will go down again to the beach and invite plain, honest fishermen to come into an apostleship of righteousness --manward and Godward. The time has come when all classes of people shall have equal rights in the great struggle to get a livelihood."

And yet this man, with a stewardship of talent and influence which but few possess, did not seem in haste to follow his expressed convictions as to the duties of influential Christians in the hour of peril.

The warnings go forth, and convictions of duty and privilege fasten upon many minds; but, alas! all is of no

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avail; they go unheeded. Great power has been, and to some extent still is, in the hands of ecclesiastics; but, in the name of Christ and his gospel, it has been, and still is, selfishly used and abused. "Honor one of another," "chief seats in the synagogues," and "to be called Rabbi," "Doctor,

Reverend, etc., and seeking gain, each "from his own quarter [or denomination]" (*John 5:44; Matt. 23:6-12; Isa. 56:11*), and "the fear of man which bringeth a snare"-- these hinder some even of God's true servants from faithfulness, while apparently many of the under-shepherds never had any interest in the Lord's flock except to secure the golden fleece.

While we gladly acknowledge that many educated cultivated, refined and pious gentlemen are, and have been, included among the clergy in all the various denominations of the nominal Church, which all through the age has included both wheat and tares (*Matt. 13:30*), we are forced to admit that many who belong to the "tare" class have found their way into pulpits as well as into the pews. Indeed the temptations to pride and vainglory, and in many cases to ease and affluence, presented to talented young men aspiring to the pulpit, have been such as to guarantee that it must be so, and that to a large extent. Of all the professions, the Christian ministry has afforded the quickest and easiest route to fame, ease and general temporal prosperity, and often to wealth. The profession of law requires a lifetime of intellectual energy and business effort, and brings its weight of pressing care. The same may be said of the profession of medicine. And if men rise to wealth and distinction in these professions, it is not merely because they have quick wits and ready tongues, but because they have honestly won distinction by close and constant mental application and laborious effort. On the other hand, in the clerical profession, a refined, pleasant demeanor, moderate ability to

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address a public assembly twice a week on some theme taken from the Bible, together with a moderate education and good moral character, secure to any young man entering the profession, the respect and reverence of his community, a comfortable salary and a quiet, undisturbed and easy life.

If he have superior talent, the people, who are admirers of oratory, soon discover it, and before long he is called to a more lucrative charge; and, almost before he knows it, he has become famous among men, who rarely stop to question whether his piety--his faith, humility and godliness-- have kept pace in development with his intellectual and oratorical progress. In fact, if the latter be the case, he is less acceptable, especially to wealthy congregations, which, probably more frequently than very poor ones, are composed

mostly of "tares." If his piety indeed survive the pressure of these circumstances, he will, too often for the good of his reputation, be obliged to run counter to the dispositions and prejudices of his hearers, and he will shortly find himself unpopular and undesired. These circumstances have thus brought into the pulpit a very large proportion of what the Scriptures designate "hireling shepherds." *Isa. 56:11; Ezek. 34:2-16; John 10:11-14*

The responsibility of those who have undertaken the gospel ministry in the name of Christ is very great. They stand very prominently before the people as the representatives of Christ--as special exponents of his spirit, and expounders of his truth. And, as a class, they have had advantages above other men for coming to a knowledge of the truth, and freely declaring it. They have been relieved from the burdens of toil and care in earning a livelihood which fetter other men, and, with their temporal wants supplied, have been granted time, quiet leisure, special education, and numerous helps of association, etc., for this very purpose.

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Here, on the one hand, have been these great opportunities for pious zeal and devoted self-sacrifice for the cause of truth and righteousness; and, on the other, great temptations, either to indolent ease, or to ambition for fame, wealth or power. Alas! the vast majority of the clergy have evidently succumbed to the temptations, rather than embraced and used the opportunities, of their positions; and, as a result, they are today "blind leaders of the blind," and together they and their flocks are fast stumbling into the ditch of skepticism. They have hidden the truth (because it is unpopular), advanced error (because it is popular) and taught for doctrine the precepts of men (because paid to do so). They have, in effect, and sometimes in so many words, said to the people, "Believe what we tell you on our authority," instead of directing them to "prove all things" by the divinely inspired words of the apostles and prophets, and "hold fast" only "that which is good." For long centuries the clergy of the Church of Rome kept the Word of God buried in dead languages, and would not permit its translation into the vernacular tongues, lest the people might search the Scriptures and thus prove the vanity of her pretensions. In the course of time a few godly reformers arose from the midst of her corruption, rescued the Bible from oblivion and brought it forth to the people; and a great protestant movement--protesting against the false doctrines

and evil practices of the Church of Rome--was the result.

But ere long Protestantism also became corrupt, and her clergy began to formulate creeds to which they have taught the people to look as the epitomized doctrines of the Bible, and of paramount importance. They have baptized and catechised them in infancy, before they had learned to think; then, as they grew to adult years, they have lulled them to sleep, and given them to understand that their safe

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course in religious matters is to commit all questions of doctrine to them, and to follow their instructions, intimating that they alone had the education, etc., necessary to the comprehension of divine truth, and that they, therefore, should be considered *authorities* in all such matters without further appeal to God's Word. And when any presumed to question this assumed authority and think differently, they were regarded as heretics and schismatics. The most learned and prominent among them have written massive volumes of what they term Systematic Theology, all of which, like the Talmud among the Jews, is calculated to a large extent to make void the Word of God, and to teach for doctrine the precepts of men (*Matt. 15:6; Isa. 29:13*); and others of the learned and prominent have accepted honorable and lucrative professorships in Theological Seminaries, established, ostensibly, to train young men for the Christian ministry, but in fact to inculcate the ideas of the so-called "Systematic Theology" of their several schools--to fetter free thought and honest reverent investigation of the sacred Scriptures with a view to simple faith in their teachings, regardless of human traditions. In this way generation after generation of the "clergy" has pressed along the beaten track of traditional error. And only occasionally has one been sufficiently awake and loyal to the truth to discover error and cry out for reform. It has been so much easier to drift with the popular current, especially when great men led the way.

Thus the power and superior advantages of the clergy as a class have been misused, although in their ranks there have been (and still are) some earnest, devout souls who verily thought they were doing God service in upholding the false systems into which they had been led, and by whose errors they also had been in a great measure blinded.

While these reflections will doubtless seem offensive to

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many of the clergy, especially to the proud and self-seeking, we have no fear that their candid presentation will give any offense to any of the meek, who, if they recognize the truth, will be blessed by a humble confession of the same and a full determination to walk in the light of God as it shines from his Word, regardless of human traditions. We rejoice to say that thus far during the harvest period we have come to know a few clergymen of this class, who, when the harvest truth dawned upon them, forsook the error and pursued and served the truth. But the majority of the clergy, alas! are not of the meek class, and again we are obliged to realize the force of the Master's words--"How hardly shall they that have riches enter into the kingdom of God!" whether those riches be of reputation, fame, learning, money, or even common ease.

The common people need not be surprised, therefore, that the clergy of Christendom, as a class, are blind to the truths due in this time of harvest, just as the recognized teachers and leaders in the end of the typical Jewish age were blind and opposed to the truths due in that harvest. Their blindness is indeed a *recompense* for their misused talents and opportunities, and therefore light and truth cannot be expected from that quarter. In the end of the Jewish age the religious leaders significantly suggested to the people the inquiry, "Have any of the rulers or of the Pharisees believed on him?" (*John 7:48*) and in accepting their suggestion and blindly submitting to their leadings, some missed their privilege, and failed to enter into the blessings of the new dispensation. So it will be with a similar class in these last days of the Gospel dispensation: those who blindly follow the leading of the clergy will fall with them into the ditch of skepticism; and only those who faithfully walk with God, partaking of his spirit, and humbly relying upon all the testimonies of his precious Word, shall be able

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to discern and discard the "stubble" of error which has long been mixed with the truth, and boldly to stand fast in the faith of the gospel and in loyalty of heart to God, while the masses drift off in the popular current toward infidelity in its various forms--Evolution, Higher Criticism, Theosophy, Christian Science, Spiritism, or other theories denying the necessity and merit of the great Calvary sacrifice. But those who successfully stand in this "evil day" (*Eph. 6:13*) will,

in so doing, prove the metal of their Christian character; for so strong will be the current against them, that only true Christian devotion to God, zeal, courage and fortitude will be able to endure to the end. These oncoming waves of infidelity will surely carry all others before them. It is written, "A thousand shall fall at thy side and ten thousand at thy right hand; but it shall not come nigh thee, because thou hast said, The Lord is my protection, and the most High hast thou made thy refuge...He that dwelleth in the secret place [of consecration, communion and fellowship] of the most High, shall abide under the shadow of the Almighty ...He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler." *Psalm 91*

Individual Christians cannot shirk their personal responsibility, placing it upon pastors and teachers, nor upon councils and creeds. It is by the Word of the Lord that we are judged (*John 12:48-50; Rev. 20:12*), and not by the opinions or precedents of our fellowmen in any capacity. Therefore all should imitate the noble Bereans who "searched the Scriptures daily" to see if the things taught them were true. (*Acts 17:11*) It is our duty as Christians individually to prove all things we accept, and to hold fast that which is good. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." *Acts 17:11; 1 Thess. 5:21; Isa. 8:20*

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The same principle holds good in temporal, as well as in spiritual things. While the various ships of state are drifting onward to destruction, those who see the breakers ahead, while they cannot alter the course of events in general, can, to some extent at least, seize present opportunities wisely to regulate their own conduct in view of the inevitable catastrophe; they can make ready the lifeboats and the life preservers, so that when the ships of state are wrecked in the surging sea of anarchy, they may keep their heads above the waves and find a rest beyond. In other words, the wise policy, to say nothing of principle, in these days is to deal justly, generously and kindly with our fellowmen in every rank and condition of life; for the great trouble will spring from the intense wrath of the angry nations--from the dissatisfaction and indignation of the enlightened masses of the people against the more fortunate, aristocratic and ruling classes. The subjects of dissatisfaction are at present being widely discussed; and now, before the storm of wrath

bursts, is the time for individuals to make known their principles, not only by their words, but by their conduct in all their relations with their fellowmen. Now is the time to study and apply the principles of the golden rule; to learn to love our neighbors as ourselves, and to act accordingly. If men were wise enough to consider what, in the very near future, must be the outcome of the present course of things, they would do this from policy, if not from principle.

In the coming trouble it is but reasonable to presume that, even in the midst of the wildest confusion, there will be discriminations in favor of such as have shown themselves just, generous and kind; and extreme wrath against those who have practiced and defended oppression. It was so in the midst of the horrors of the French Revolution; and that it will be so again, is intimated by the counsel of the Word of the Lord, which says, "Seek righteousness, seek

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meekness: it may be ye shall be hid in the day of the Lord's anger." "Depart from evil and do good; seek peace and pursue it. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth." (*Zeph. 2:3; Psa. 34:14-16*) These words of wisdom and warning are to the world in general. As for the "saints," the "little flock," the "overcomers," they are promised that they shall be accounted worthy to *escape* all those things coming upon the world. *Luke 21:36*

The Relationship of the Heathen Nations to Christendom and to the Great Tribulation

While the fierce anger of the Lord is to be visited upon the nations of Christendom specially, because they have sinned against much light and privilege, the Scriptures clearly show that the heathen nations have not been without responsibility, and shall not go unpunished. For many generations and through many centuries they have taken pleasure in unrighteousness. Their fathers in ages past forgot God, because they did not like to hold his righteous authority in remembrance: they loved darkness rather than light, and wilfully pursued the folly of their own imaginations; and their descendants have steadily walked on in the

same downward course, even to the present day.

Concerning the responsibility of these nations, the Apostle Paul (*Rom. 1:18-32*) tells us very plainly what is the mind of the Lord, saying, "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of those men who, through injustice suppress the truth; because the knowledge of God is apparent among them, for God hath shewed it unto them. For his invisible things,

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even his eternal power and deity, since the creation of the world are clearly seen, being perceived by the things that are made; so that [having this light of nature--i.e., the testimony of nature as to the existence, power and goodness of God, and of conscience indicating what is right and what is wrong] they are without excuse [in pursuing an evil course of life]; because though they knew God [to some extent at least]; they did not glorify or thank him as God, but became vain in their reasonings, and their perverse heart was darkened [as the natural result of such a course]. Assuming to be wise men, they became fools, and changed the glory of the incorruptible God into an image-likeness of corruptible man, and of birds, and of quadrupeds, and of reptiles. Therefore God gave them over, through the lusts of their hearts for impurity, to dishonor their bodies among themselves; who exchanged the truth concerning God for a false religion, and revered and served the creature rather than the Creator, who is worthy of praise forever. Amen!

"On this account God delivered them over to infamous passions [i.e., God did not strive with or endeavor to reclaim them, but let them alone to pursue their chosen evil course and to learn from experience its bitter fruits]... And as they did not choose to retain the knowledge of God, God gave them over to a worthless mind, to do improper things, abounding in every iniquity; in wickedness, in covetousness, in malignity; full of envy, murder, strife, deceit, bad habits; secret slanderers, revilers, haters of God, insolent, proud, boasters, devisers of evil things, disobedient to parents, obstinate, covenant breakers, destitute of natural affection, without pity; who, though they know the ordinance of God [that those who practice such things are worthy of death], not only are doing them, but even are approving those who practice them."

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While, as here shown, the heathen nations long ago suppressed what truth was known in the early ages of the world concerning God and his righteousness, and preferred darkness rather than light because their deeds were evil, and out of their evil and vain imaginations invented false religions which justified their evil ways; and while succeeding generations have endorsed and justified the evil course of their forefathers by subscribing to their doctrines and walking in their footprints, thus also assuming the accumulation of their guilt and condemnation, on the very same principle that the present nations of Christendom also assume the obligations of their preceding generations, yet the heathen nations have not been wholly oblivious to the fact that a great light has come into the world through Jesus Christ. Even previous to the coming of Christ the wonderful God of Israel was known among many heathen nations through his dealings with that people; and all through the Gospel age the saints of God have been bearing the good news abroad.

Here and there a few individuals have heeded the truth, but the nations have disregarded it generally, and walked on in darkness. Therefore "the indignation of the Lord is upon all nations." (*Isa. 34:2*) The heathen nations are now, without the gospel and its advantages, judged unworthy of a continued lease of power; while the so-called Christian nations, with the gospel light and privileges of which they have not walked worthy, are also, by its standard of truth and righteousness, judged unworthy of continued power.

Thus every mouth is stopped, and all the world stands guilty before God. Of all the nations "there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good; no, not one."

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The justice of God in punishing all nations is manifest; and while the heathen nations will receive the just reward of their doings, let not the greater responsibility of Christendom be forgotten; for if the Jews had "much advantage every way" over the Gentile nations, chiefly in that unto them were committed the oracles of God (*Rom. 3:1,2*), what shall we say of the nations of Christendom, with their still greater advantages of both the Law and the Gospel? Yet it is true today of Christendom, as it was then of the

Jewish nation, that the name of God is blasphemed among the heathen through them. (*Rom. 2:24*) Note, for instance, the imposition of the liquor and opium traffics upon the heathen nations, by the greed of the Christian nations for gold.

A reliable witness, who speaks from the personal knowledge wrote, some time ago, to the *New York Voice* as follows:

"According to my own observations on the Congo and the West Coast [Africa], the statement of many missionaries and others, drink is doing more harm to the natives than the slave trade now or in past times. That carries off people, destroys villages; this not only slays by the thousands, but debauches and ruins body and soul, whole tribes, and leaves them to become the parents of degenerate creatures born in their own debauched image...All the workmen are given a big drink of rum every day at noon, and forced to take at least two bottles of gin as pay for work every Saturday night; at many of the factories, when a one, two or three years' contract expires, they are forced to take a barrel of rum or some cases or demijohns of gin to carry home with them. Native traders are forced to take casks of liquor in exchange for native produce, even when they remonstrate, and, gaining no redress, pour the liquor into the river; traders saying, 'The niggers must take rum, we cannot make money enough to satisfy the firm at home by selling them salt or cloth.' Towns are roaring pandemoniums every

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Sunday from drink. There are villages where every man, woman and child is stupid drunk, and thus former religious services are broken up. Chiefs say sadly to missionaries, 'Why did not you Godmen come before the drink did? The drink has eaten out my people's heads and hardened their hearts: they cannot understand, they do not care for anything good.'"

It is even said that some of the heathen are holding up the Christian's Bible before them, and saying, "Your practices do not correspond with the teachings of your sacred book." A Brahmin is said to have written a missionary, "We are finding you out. You are not as good as your Book. If your people were only as good as your Book, you would conquer India in five years." *See Ezek. 22:4.*

Truly, if the men of Nineveh and the queen of the south shall rise up in judgment against the generation of Israel which the Lord directly addressed (*Matt. 12:41,42*), then Israel and every previous generation, and the heathen

nations shall rise up against this generation of Christendom; for where much has been given much will be required. *Luke 12:48*

But, dropping the morally retributive aspect of the question, we see how, in the very nature of the case, the heathen nations must suffer in the fall of Christendom, Babylon. Through the influences of the Word of God, direct and indirect, the Christian nations have made great advancements in civilization and material prosperity in every line, so that in wealth, comfort, intellectual development, education, civil government, in science, art, manufacture, commerce and every branch of human industry, they are far in advance of the heathen nations which have not been so favored with the civilizing influences of the oracles of God, but which, on the contrary, have experienced a steady decline, so that today they exhibit only the wrecks of their former

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prosperity. Compare for example, the Greece of today with ancient Greece, which was once the seat of learning and affluence. Mark, too, the present ruins of the glory of ancient Egypt, once the chief nation of the whole earth.

In consequence of the decline of the heathen nations and the civilization and prosperity of the Christian nations, the former are all more or less indebted to the latter for many advantages received--for the benefits of commerce, of international communication and a consequent enlargement of ideas, etc. Then, too, the march of progress in recent years has linked all the nations in various common interests, which, if seriously unsettled in one or more of the nations soon affect all. Hence when Babylon, Christendom, goes down suddenly, the effects will be most serious upon all the more or less dependent nations, which, in the symbolic language of Revelation are therefore represented as greatly bewailing the fall of that great city Babylon. *Rev. 18:9-19*

But not alone in Babylon's fall will the heathen nations suffer; for the swelling waves of social and political commotion will quickly spread and involve and engulf them all; and thus the whole earth will be swept with the besom of destruction, and the haughtiness of man will be brought low; for it is written, "Vengeance is mine: I will repay, saith the Lord." (*Rom. 12:19; Deut. 32:35*) And the judgment of the Lord upon both Christendom and Heathendom will be on the strictest lines of equity.

The Coming Storm

"Oh! sad is my heart for the storm that is coming;
Like eagles the scud sweepeth in from the sea;
The gull seeketh shelter, the pine trees are sighing,
And all giveth note of the tempest to be.

"A spell hath been whispered from cave or from ocean,
The shepherds are sleeping, the sentinels dumb,
The flocks all scattered on moorland and mountain,
And no one believes that the Master is come.

"He has come, but whom doth he find their watch keeping?
Oh! where--in his *presence*--is faith the world o'er?
The rich, every sense in soft luxury steeping;
The poor scarce repelling the wolf from the door.

"O man, and O maiden, drop trifling and pleasure!
O hark! while I tell of the sorrow to be.

* * *

As well might I plead in the path of yon glacier,
Or cry out a warning to wave of the sea!"

STUDY IV

BABYLON ARRAIGNED BEFORE THE GREAT COURT

The Civil, Social and Ecclesiastical Powers of Babylon, Christendom, Now Being Weighed in the Balances--The Arraignment of the Civil Powers--The Arraignment of the Present Social System--The Arraignment of the Ecclesiastical Powers--Even Now, in the Midst of Her Festivities the Handwriting of Her Doom is Traced and May Be Distinctly Read, Though the Trial is Not Yet Completed.

"THE mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. He shall call to the heavens from above [the high or ruling powers], and to the earth [the masses of the people], that he may judge his [professed] people [Christendom].

"Hear, O my people, and I will speak; O Israel [nominal spiritual Israel--Babylon, Christendom], and I will testify against thee. ...Unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth, seeing thou hatest instruction and castest my words behind thee? When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil and thy tongue frameth deceit. Thou sittest and speakest against thy brother [the true saints, the wheat class]; thou slanderest thine own mother's son. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself; *but I will reprove thee, and set them in order before thine eyes.*

"Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." *Psa. 50:1,4,7,16-22*

As the logical consequence of the great increase of knowledge on every subject providentially granted in this "day of preparation" for Christ's Millennial reign, the civil and ecclesiastical

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powers of Christendom, Babylon, are now being weighed in the balances of Justice, in full view of the whole world. The hour of judgment having come, the Judge is now on the bench; the witnesses--the general public--are present; and at this stage of the trial the "Powers that be" are permitted to hear the charges and then to speak for themselves. Their cases are being tried in open court, and all the world looks on with intense and feverish interest.

The object of this trial is not to convince the great Judge of the actual standing of these powers; for already we are forewarned of their doom by his "sure word of prophecy"; and already men can read upon the walls of their banqueting halls the writing of the mysterious, but fateful, hand--"MENE, MENE, TEKEL, UPHARSIN!" The present trial, involving the discussion of rights and wrongs, of doctrines, authorities, etc., is to manifest to all men the real character of Babylon, so that, though men have long been deceived by her vain pretensions, they may eventually, through this process of judgment, fully realize the justice of God in her final overthrow. In this trial, her claims of superior sanctity and of divine authority and appointment to rule the world, as well as her many monstrous and contradictory doctrinal claims, are all being called in question.

With evident shame and confusion of face before such a throng of witnesses, the civil and ecclesiastical powers, through their representatives, the rulers and the clergy, endeavor to render up their accounts. Never, in all the annals of history, has there been such a condition of things. Never before were ecclesiastics, statesmen and civil rulers examined, cross-questioned and criticized as now at the bar of public judgment, through which the heart-searching Spirit of the Lord is operating upon them to their great confusion. Notwithstanding their determination and effort to avoid

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the examination and cross-questioning of the spirit of these times, they are obliged to endure it, and the trial proceeds.

Babylon Weighed in the Balances

While the masses of men are today boldly challenging both the civil and ecclesiastical powers of Christendom to prove their claims of *divine* authority to rule, neither they

nor the rulers see that God has granted, or rather permitted, a lease of power* to such rulers as mankind in general might choose or tolerate, whether good or bad, until "the Times of the Gentiles" expire; that during this time, God has permitted the world largely to manage its own affairs and take its own course in self-government, to the end that, in so doing, all men might learn that, in their fallen condition, they are incapable of self-government, and that it does not pay to try to be independent either of God or of each other. **Rom. 13:1**

The rulers and the ruling classes of the world, not seeing this, but realizing their opportunity, and taking advantage of the less fortunate masses of men, by whose permission and tolerance, whether ignorant or intelligent, they have long been sustained in power, have endeavored to foist upon the illiterate masses the absurd doctrine of the divine appointment and "divine right of kings"--civil and ecclesiastical. And to the end of perpetuating this doctrine, so convenient to their policy, ignorance and superstition have for many centuries been fostered and encouraged among the masses.

Only in very recent times have knowledge and education become general. And this has come about by force of providential circumstances, and not by efforts of kings and ecclesiastics.

*Vol. II, p. 80.

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The printing press and steam transportation have been the chief agencies in promoting it. Prior to these divine interpositions, the masses of men, being to a large extent isolated from one another, were unable to learn much beyond their own experiences. But these agencies have been instrumental in bringing about a wonderful increase of travel and of social and business intercourse, so that all men, of whatsoever rank or station, may profit by the experiences of others throughout the whole world.

Now the great public is the reading public, the traveling public, the thinking public; and it is fast becoming the discontented and clamorous public, with little reverence left for kings and potentates that have held together the old order of things under which they now so restlessly chafe. It is only about three hundred and fifty years since a statute of the English Parliament made provision for the illiterates among its members, in these words--"any Lord and Lords

of the Parliament, and Peer and Peers of the Realm having place or voice in Parliament, upon his request or prayer, claiming the benefit of this act, *though he cannot read.*" Of the twenty-six Barons who signed the Magna Charta, it is said that three only wrote their names, while twenty-three made their marks.

Seeing that the tendency of the general enlightenment of the masses of the people is toward a judgment of the ruling powers and not conducive to their stability, the Russian Minister of the Interior proposed, as a check to the growth of Nihilism, to put an end to the higher education of any members of the poorer classes. In 1887 he issued an order from which the following is an extract: "The gymnasia, high schools and universities will henceforth refuse to receive as pupils or students the children of domestic servants, peasants, tradesmen, petty shopkeepers, farmers, and others

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of like condition, whose progeny should not be raised from the circle to which they belong, and be thereby led, as long experience has shown...to become discontented with their lot, and irritated against the inevitable inequalities of the existing social positions."

But it is too late in the day for such a policy as this to succeed, even in Russia. It is the policy which the Papacy pursued in the days of its power, but which that crafty institution now realizes would be a failure, and sure to react upon the power attempting it. Light has dawned upon the minds of the masses, and they cannot be relegated to their former darkness. With the gradual increase of knowledge republican forms of government have been demanded, and the monarchial have been of necessity greatly modified by force of their example and the demands of the people.

In the dawning light of the new day men begin to see that under the protection of false claims, supported by the people in their former ignorance, the ruling classes have been selfishly making merchandise of the natural rights and privileges of the rest of mankind. And, looking on and weighing the claims of those in authority, they are rapidly reaching their own conclusions, notwithstanding the poor apologies offered. But being themselves actuated by no higher principles of righteousness and truth than the ruling classes, the judgment of the masses is as far from right on the other side of the question, their growing disposition being hastily to ignore all law and order rather than to consider coolly and dispassionately the claims of justice on all

sides in the light of God's Word.

While Babylon, Christendom--the present organization and order of society, as represented by her statesmen and her clergy--is being weighed in the balances of public opinion, her many monstrous claims are seen to be foundationless

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and absurd, and the heavy charges against her--of selfishness and of nonconformity to the golden rule of Christ, whose name and authority she claims--have already overbalanced, and lifted the beam so high that, even now, the world has little patience to hear the further proofs of her really antichristian character.

Her representatives call upon the world to note the glory of their kingdoms, the triumphs of their arms, the splendor of their cities and palaces, the value and strength of their institutions, political and religious. They strive to reawaken the old-time spirit of clannish patriotism and superstition, which formerly bowed in submissive and worshipful reverence to those in authority and power; which lustily shouted, "Long live the king!" and reverently regarded the persons of those who claimed to be the representatives of God.

But those days are past: the remains of the former ignorance and superstition are fast disappearing, and with them the sentiments of clannish patriotism and blind religious reverence; and in their place are found independence, suspicion and defiance, which bid fair ere long to lead to world-wide strife--anarchy. The peoples of the various ships of state talk angrily and threateningly to the captains and pilots, and at times grow almost mutinous. They claim that the present policy of those in power is to lure them to the slave markets of the future and to make merchandise of all their natural rights and reduce them to the serfdom of their fathers. And many insist with increasing vehemence upon displacing the present captains and pilots and letting the ships drift while they contend among themselves for the mastery. But against this wild and dangerous clamor the captains and pilots, the kings and statesmen, contend and hold their places of power, shouting all the while to the people, "Hands off! you will drive the vessel onto the rocks!" Then the religious teachers come forward and

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counsel submission on the part of the people; and, seeking to emphasize their own authority as from God, they connive with the civil powers to hold the people under restraint. But they, too, begin to realize that their power is gone, and they are casting about for some means to re-enforce it. So they talk of union and cooperation among themselves, and we hear them arguing with the state for more assistance from that source, promising in return to uphold civil institutions with their (waning) power. But all the while a storm is rising, and while the masses of the people, unable to comprehend the danger, continue to clamor, the hearts of those at the helms of the ships fail them for fear of that which they now see must surely come.

The ecclesiastical powers, particularly, feel it incumbent upon them to render up their accounts in order to make the best possible showing; thus, if possible, to restrain the revolutionary current of public sentiment against them. But as they attempt to apologize for the meager good results of the past centuries of their power, they only add to their own confusion and perplexity, and arouse the attention of others to the true condition of affairs. These apologies are constantly appearing in the columns of the secular and religious press. And in marked contrast with these are the fearless criticisms from the world at large of both the civil and ecclesiastical powers of Christendom. Of these the following extracts from floating press reports are samples.

The World's Arraignment of the Civil Powers

"Among all the strange beliefs of the race, there is none stranger than that which made Almighty God select with care some of the most ordinary members of the species, often sickly, stupid and vicious, to reign over great communities under his special protection, as his representatives of earth." *New York Evening Post*.

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Another journal some years ago had the following, under the caption--"A Poor Lot of Kings:"

"It is stated with some appearance of truth that King Milan of Servia is insane. The king of Wurtemberg is a partial lunatic. The last king of Bavaria committed suicide while mad, and the present ruler of that country is an idiot. The

Czar of Russia fills that office because his brother, the natural heir, was adjudged mentally incapable; and the present Czar is afflicted with melancholia since the time of his coronation, and has called to his aid the mental specialists of Germany and France. The king of Spain is a victim of scrofula and will probably not reach manhood. The Emperor of Germany has an incurable abscess in his ear which will eventually affect his brain. The king of Denmark has bequeathed poisoned blood to half a dozen dynasties. The Sultan of Turkey is afflicted with melancholia. There is not a throne in Europe where the sins of the fathers have not visibly descended upon the children, and in a generation or two more there will be neither Bourbon, Hapsburg, Romanoff nor Guelph to vex and rule the world. Blue blood of this kind will not be at a premium in the 1900's. It is taking itself out of the problem of the future."

Another writer for the daily press figured up the cost of royalty as follows:

"The bargain made with Queen Victoria on her accession gives her \$385,000 a year, with the power of granting new pensions to the amount of \$1,200 a year, estimated to be equal to an annuity of \$19,871. This makes a grand total of \$404,871 a year for the Queen alone, of which \$60,000 is for her privy purse; that is, simply pocket money. The duchy of Lancaster, which still remains under crown management, also pays \$50,000 a year into the privy purse. Thus the Queen has \$110,000 a year spending money; for the other expenses of her household are provided for by other items of the Civil List. When a gift of \$50 or \$100 to charity by the Queen is announced, it must not be supposed to come out of the privy purse, for there is a separate item of \$13,200 a year for royal bounty, alms and charity. Among the appointments in the royal

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household are 20 classed as political, with total salaries of \$21,582 a year, the rule being that one man draws the salary and another does the work. The medical department includes 25 persons, from physicians extraordinary to chemists and druggists, all to keep the royal body in good health, while 36 chaplains in ordinary and 9 priests in ordinary minister to the royal soul. The Lord Chamberlain's department includes a wearisome list of offices, among which, all jumbled up with the examiner of plays, the poet laureate and the surveyor of pictures, are the bargemaster, the keeper of the swans, and the keeper of the jewels in the

Tower. The most curious office under the head of the Royal Hunt is that of hereditary grand falconer, held by the duke of St. Albans at a salary of #1,200 a year. Probably the Duke does not know the difference between a falcon and a penquin, and never intends to find out. Since her accession Queen Victoria has abolished many useless offices, thereby making a considerable saving, all of which goes into her capacious privy purse.

"Having thus generously provided for the queen, the British nation had to give her husband something. Prince Albert received #30,000 a year by special vote, besides #6,000 a year as field marshal, #2,933 a year as Colonel of two regiments, #1,120 a year as Governor of Windsor Castle, and #1,500 as Ranger of Windsor and the Home Parks. Altogether the Queen's husband cost the nation #790,000 during his 21 years of married life, and begat a large family to be quartered on the nation. Next comes the Empress Augusta of Germany, who draws #8,000 a year, besides having a dowry of #40,000 and #5,000 for wedding preparations. But this liberal allowance is not enough to pay her fare to England to see her mother, for on every such occasion #40 is paid for her passage. When the Prince of Wales attained his majority he received a little matter of #601,721 as a birthday gift, this being the amount of the accumulated revenues of the Duchy of Cornwall up to that period. Since that time he has received an average of #61,232 a year from the Duchy. The nation has also spent #44,651 on repairs to Marlborough House, the Prince's town residence, since 1871; pays him #1,350 a year as

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Colonel of the Tenth Hussars; gave him #23,450 to pay his marriage expenses; allows his wife #10,000 a year, and gave him #60,000 for spending money on his visit to India in 1875. Altogether he has drawn #2,452,200 (over \$12,000,000) from John Bull's pocketbook up to ten years ago and has been drawing regularly ever since.

"Now for the younger sons and daughters. Princess Alice received #30,000 on her marriage in 1862, and an annuity of #6,000 until her death in 1878. The Duke of Edinburgh was granted #15,000 a year on coming of age in 1866, and an additional #10,000 a year on his marriage in 1874, besides #6,883 for wedding expenses and repairs to his house. This is what he gets for doing nothing but being a Prince. By work as a captain, and lately as an admiral in the navy, he has earned #15,000. Princess Helena, on her marriage

to Prince Christian, of Schleswig-Holstein, in 1866, received a dowry of #30,000 and a grant of #7,000 a year for life, while her husband receives #500 a year as Ranger of Windsor Home Park. The Princess Louisa received the same favors as her sister Helena. The Duke of Connaught began life in 1871 with #15,000 a year from the nation and this was increased to #25,000 on his marriage, in 1879. He now holds the command of the Bombay army, with #6,600 a year and valuable perquisites. The Duke of Albany was granted #15,000 a year in 1874, the amount being increased to #25,000 on his marriage in 1882, and his widow receives #6,000 a year. The ill-fated Duke was the genius of the family; and, if he had been an ordinary citizen with average opportunities, could have earned a comfortable living as a barrister, for he was an orator. The Princess Beatrice on her marriage received the usual dowry of #30,000 and an annuity of #6,000. Thus the nation, from the Queen's accession up to the end of 1886, had paid #4,766,083 for the luxury of a Prince Consort, five Princesses, and four Princes, leaving out of account special pocket fares, rent-free residences and exemption from taxes.

"But this is not all. The nation has not only to support the Queen's descendants but her cousins and uncles and aunts. I will only record the amounts these royal pensioners have received since 1837. Leopold I., King of the Belgians,

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simply because he married the Queen's aunt, received #50,000 a year until his death, in 1865, a total of #1,400,000 during the present reign. However, he had some sense of decency, for when he became the King of the Belgians in 1834, he had his pension paid over to trustees, stipulating only for annuities to his servants and the keeping up of Claremont House, and when he died the whole amount was repaid into the Exchequer. Not so the King of Hanover, an uncle of the Queen. He took all he could get, which, from 1837 to 1851 amounted at #21,000 a year to #294,000. Queen Adelaide, widow of William IV., drew #100,000 a year for 12 years, or #1,200,000 in all. The Queen's mother the Duchess of Kent, received #30,000 a year from her daughter's accession to her death, a total of #720,000. The Duke of Sussex, another uncle, received #18,000 a year for six years, a total of #108,000. The Duke of Cambridge, uncle No. 7, absorbed #24,000 a year, or #312,000 in all, while his widow, who still lives, has received #6,000 a year since his death, or #222,000 in all.

The Princess Augusta, another aunt, had about #18,000 in all. The landgravine of Hesse, aunt No. 3, secured about #35,000. The Duchess of Gloucester, aunt No. 4, got away with #14,000 a year, for 20 years, or #280,000 in all. The Princess Sophia, still another aunt, received #167,000, and the last aunt, Princess Sophia of Gloucester, niece of George III., received #7,000 a year for 7 years, or #49,000. Then the Duke of Mecklenburg-Strelitz, the Queen's cousin, was paid #1,788 a year for 23 years of her reign, or #42,124.

"The Duke of Cambridge, as Commander-in-chief of the British army, with pensions, salary as Commander-in-chief, colonelcies of several regiments and rangership of several parks, large parts of which he has transformed into private game preserves, has received #625,000 of public money. His sister the Duchess of Mecklenburg-Strelitz, has received #132,000, and his second sister, "Fat Mary," Duchess of Teck, has taken #153,000. This makes a grand total of #4,357,124 which the nation has paid for the support of the Queen's uncles, aunts and cousins during her reign.

"Besides the amounts given in the Queen's Civil List, the original cost and the cost of maintenance of the four royal

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yachts is included in the navy estimates, although legitimately part of the expense of royalty. The original cost was #275,528, and the total cost of maintenance and pay, of allowances and victualling of the crew for ten years was #346,560, a total of #622,088 for this single item.

"To sum up, the Queen's numerous uncles, aunts and cousins have cost #4,357,124; her husband, her sons and her daughters, #4,766,083; herself and her household, #19,838,679; and her yachts #622,088. This makes a total of #29,583,974 [nearly one hundred and fifty million dollars] which the British nation has spent on monarchy during the present reign. [To the year 1888.] Is the game worth the candle? This is a pretty steep price to pay for stability, for it means that the people are taxed to the limit of their powers to keep in idleness a number of persons who would do more good to the country if they were earning an honest living."

The spectacular coronation of the Czar of Russia was a marked illustration of royal extravagance, designed, as are all the flaunting plumes of royalty, to impress the masses of the people with the idea that their rulers are so far above them in glory and dignity as to be worthy of their worship as superior beings, and their most abject and servile obedience.

It is said that the great display of royalty on this occasion cost \$25,000,000.

Upon this extravagance, so in contrast with the wretched conditions of its peasant millions, with whose miseries the whole world became so well acquainted during the famine of 1893, we extract from the comments of an English journal, *The Spectator*, as follows:

"It is difficult to study the accounts of the preparations for the Russian coronation, which read as if they ought to be printed in gold upon purple silk, without a sensation of disgust, more especially if we read at the same time the descriptions of the massacres of Armenians whom the Russians have refused to protect, although they had the power. We can, with an effort, call up the marvelous scene presented in Moscow, with its Asiatic architecture and gleaming

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cupolas, its streets full of gorgeous European uniforms and more gorgeous Asiatic dresses, white Princes in red, yellow Princes in blue, brown Princes in cloth of gold, the rulers of tribes from the far East, the Dictator of China, and the brown Japanese General before whom that Dictator has fallen prone, side by side with members of all reigning Houses in Europe, and representatives of all known Churches except the Mormon, of all the peoples who obey the Czar--there are, we believe, eighty of them--and of every army in the West, all moving amidst regiments endless in number and varieties of uniform, and through millions of humble folk--half Asiatic, half European--filled with excitement and with devotion to their earthly lord. We can anticipate the roar of the endless crowds, the choruses of the multitudinous monks, the salvos of artillery, which are repeated from station to station till throughout the whole north of the world, from Riga to Vladivostock, all men hear at the same moment of time that the Czar has placed the crown upon his head. The Englishman studies it all as he would study a poem by Moore, and finds it at once gorgeous and sickly. Is not this too grandiose for grandeur? Is it not rather of the opera than of life? Is there not something like guilt, in an Empire like Russia, with its millions upon millions of suffering people, in the gigantic expenditure which produces these purple effects? Five millions sterling for a ceremonial! Is there a principle upon which an expenditure like that can even be plausibly justified? Is it not the waste of a Belshazzar, the display of an almost insane pride, a pouring out of treasure as Oriental kings sometimes

pour it out, solely to excite an emotion of glory in one oversated mind? Nothing could induce an Englishman to vote such a sum for such an object, and England could spare the money at least ten times as readily as Russia.

"Yet it may be feared that those who rule Russia are wise in their generation, and that this reckless outlay of energy and treasure secures a result which, from their point of view, is an adequate return. The object is to deepen the Russian impression that the position of the Czar is in some way supra-natural, that his resources are as limitless as his power, that he stands in some special relation to the Divine,

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that his coronation is a consecration so solemn and with such meaning for mankind that no external display to make it visible can be excessive, that mankind may be summoned to gaze without derogation, that the momentary hush of peace which has been so carefully spread throughout the Northern world is caused not by order but by expectation of an adequate event. And the ruling Russians believe that the result is attained, and that the impression of the coronation equals throughout the Empire the impression of a victory which would cost as much in money and much more in tears. They repeat the ceremonial on every devolution of the throne, with an ever-increasing splendor and vastness of design, corresponding to the increase of Russian position, marked just now, as they think, by the sullen retrogression of Japan, by the submissiveness of China and by the crawling servility of the ruler of Constantinople. They even believe that the coronation increases their master's prestige in Europe, that the grandeur of his Empire, the multitude of his soldiers, his possession of all the resources of civilization as well as of all the resources of a barbaric Power, is borne more closely home to the collective mind of the West, and increases the dislike which is there to face the great Northern Power. In Berlin, there is, they think, a deeper shiver at the thought of invasion, in Paris more exultation as men remember the Alliance, in London a longer pause as her statesmen meditate, as they are always meditating, how next the march of the glacier may be stayed or turned aside. Can any one assert with confidence that they are wholly wrong, or that for a year the diplomacy of Russia will not be bolder in consequence of the national festival, the resistance of those who resist more timid because they have seen, at least with their mental eyes, a scene which might perhaps, if brevity

were sought, be best described as the review of an Empire held within the walls of its capital, or the march past of Northern Europe and Asia in honor of its Commander-in-Chief?

"It may be misleading, but of this we feel assured, that scenes like that presented at this coronation form one of the risks of the world. They must tend to demoralize its most

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powerful man. Of the present Czar no one knows anything, except, says one who was thrown into close contact with him, that he is 'a man of deep emotional feeling;' but he must be more than the ordinary mass, if he, a descendant of Alexander I who signed the Treaty of Tilsit, can feel himself for days the center of that coronation scene, can, in fact, be worshiped as if he reigned in Nineveh, without dreaming dreams; and king's dreams are usually of dominion. There is an intoxication of rank, we take it, as well as an intoxication of power, and the man on whom every eye is fixed, and before whom all princes seem small, must be of temperate mind indeed if he does not at moments swell with the conviction that he is first among mankind. The rulers of Russia may yet find that, though in raising their Czars so high they have strengthened loyalty and deepened obedience, they have dissolved the power of self-restraint which is the necessary defense of the mind."

But the fact that these rulers of so-called Christian Kingdoms are as a whole devoid of true Christian sentiments and lacking in even human sympathy is abundantly proved by the fact that, while wealth is squandered like water in the support of royalty and its vain pomp and show, and while millions of soldiers and sailors, and a most marvelous military armament are at their command, they heard unmoved the cries of the poor Armenian Christians, whom the Turks were torturing and killing by the tens of thousands. The wonderful armies evidently are not organized for humanity's sake, but for the merely selfish purposes of the political and financial rulers of the world; viz., to grasp territory, to protect interests of bondholders, and to fly at each other's throats, inflamed with murderous spite, whenever a good opportunity is seen to enlarge their empires or to increase their wealth.

In marked contrast with this royal extravagance which prevails, to some extent in every country where a royal family is maintained, is *The Enormous Indebtedness of European Countries*.

"The *Economiste Francais* published an elaborate article, by M. Rene Stourm, on the Public Debt of France. The most usual estimate of the capital of the debt is said to be \$6,400,000,000. The most moderate estimates place it a few millions lower. M. Paul Leroy-Beaulieu figures it at \$6,343,573,630. The result of M. Stourm's computation is a total of \$5,900,800,000 with the qualification, however, that he has omitted \$432,000,000 of life annuities, which other economists have treated as part of the capital of the debt. The annual charge for interest and sinking fund, on the entire debt, including the life annuities, is \$258,167,083. Of the funded debt \$2,900,000,000 are perpetual 3 per cents, \$1,357,600,000 perpetual four and a half per cents, and \$967,906,200 redeemable bonds of various descriptions. Annuities to divers companies and corporations of \$477,400,000, and \$200,000,000 of floating debt, make up the balance of M. Stourm's total. This is by far the heaviest burden borne by any nation on the globe. The nearest approach to it is the debt of Russia, which is stated at \$3,605,600,000. England is next, with \$3,565,800,000, and Italy next, with \$2,226,200,000. The debt of Austria is \$1,857,600,000, and of Hungary \$635,600,000. Spain owes \$1,208,400,000, and Prussia \$962,800,000. These are the figures of M. Stourm. None of these nations, excepting England and Prussia, raise sufficient revenue to guarantee a permanent equilibrium of the budget, but France is the most heavily burdened of them all, and the increase of her debt has been the most rapid in the recent past and is the most threatening of the future.

"In conclusion M. Stourm says: 'We refrain from dwelling upon the afflicting reflections which the result of our labor awakens. Under whatever aspect we regard these 29 1/2 milliards, whether in comparison with the debts of other countries or with our own debt of ten or twenty years ago, they appear like a summit of unknown height, surpassing the limit which any people of the world, at any epoch, have supposed attainable. The Eiffel Tower will be their veritable counterpart; we dominate our neighbors' and our history with the height of our debt,...in the presence of which it is time that our country felt patriotic fright.'"

The London Telegraph once published the following resume of the national financial outlook:

"Impecuniosity hangs like a dark and almost universal cloud over the nations of Europe. Times are very bad for the Powers all round, but worst of all for the small ones. There is hardly a nation on the Continent whose balance-sheet for the departed year does not present a gloomy outlook; while many of them are mere confessions of bankruptcy. Careful reports upon the financial conditions of the various States exhibit a struggle in the several exchequers to make two ends meet which has never been so general. The state of things is indeed almost world-wide; for, if we look outside our own Continent, the United States on one hand, and India and Japan, with their neighbors, on the other, have felt the prevalent pinch...

"The Great Republic is too vast and resourceful to die of her financial maladies; though even she is very sick. Great Britain, too, has a deficit to face in the coming Budget, and has sustained costly, perhaps irreparable, losses by the mad business of the coal strike. France, like ourselves and America, is one of the countries which cannot well be imagined insolvent, so rich is her soil and so industrious are her people. Her revenue, however, manifests frequent deficits; her national debt has assumed stupendous proportions, and the burden of her Army and Navy well-nigh crushes the industry of the land. Germany must also be written in the category of Powers too solid and too strong to suffer more than temporary eclipse. Yet during the past year it is computed that she has lost #25,000,000 sterling, which represents about half the national savings. Much of this loss has been due to German investments in the stocks of Portugal, Greece, South America, Mexico, Italy and Servia; while Germany has also sharply felt the confusion in the silver market. The burden of her armed peace weighs upon her people with a crushing load. Among the Powers which we are grouping together as naturally solvent, it is striking to find that Austria-Hungary has the best and happiest account to give...

"When we turn aside from this great group and cast our eyes on Italy, there is an example of a 'Great Power' well-nigh

begged by her greatness. Year by year her revenue drops and her expenditures increase. Six years ago the value of Italy's external commerce was 2,600,000,000 francs; now it has fallen to 2,100,000,000. She must pay #30,000,000 sterling as interest on her public debt, besides a premium for the gold necessary. Her securities are a drug in the market; her prodigious issue of bank notes has put silver and gold at fancy prices. Her population is plunged in a state of poverty and helplessness almost unimaginable here, and when her new Ministers invent fresh taxes sanguinary riots break out.

"As for Russia, her financial statements are shrouded in such mystery that none can speak of them with confidence; but there is little reason to doubt that only the bigness of the Czar's empire keeps it from becoming bankrupt. The population has been squeezed until almost the last drop of the life-blood of industry is extracted. The most reckless and remorseless Financial Minister scarcely dares to give the screw of taxation another half-turn.

"A moderate and accurate native authority writes about the situation in Russia in the following words:

"Every copeck which the peasant contrives to earn is spent, not in putting his affairs in order, but in paying up arrears in taxes...The money paid by the peasant population in the guise of taxes amounts to from two-thirds to three-fourths of the gross income of the land, including their own extra work as farm laborers.' The apparent good credit of the government is sustained by artificial means. Close observers look for a crash alike in the social and financial arches of the empire. Here, too, the stupendous incubus of the armed peace of Europe helps largely to paralyze commerce and agriculture. The example of Portugal lies outside our purview; for, though the once famous kingdom if a defaulter, her unfortunate position is certainly not due to military ambition or to feverish expenditures. Greece, however, although insignificant among the Powers with her population of two millions, affords a glaring instance of the ruin to which financial extravagance and inflated designs will bring a nation. The 'great idea' has been the curse of little Greece, and we have recently seen her driven to shirk the load of her public debt by an act of absolute

dishonesty, only partially suspended in face of the protests of Europe. The money wasted on her 'Army and Navy' might as well have been thrown into the sea. Politics have become with her a disease, infecting her best and most capable public men. With a common people too educated to work; university students more plentiful than bricklayers; public debts and private debts which nobody ever means to pay; a sham Army and Navy, eating up funds; dishonesty made a principle in politics; and secret plans which must either mean more loans or a corrupt and perilous bargain with Russia--these things characterize contemporary Greece.

"Looking the Continent all round, therefore, it cannot be denied that the state of things as regards the welfare of the people and the national balance-sheets is sorely unsatisfactory. Of course one chief and obvious reason for this is that armed peace which weighs upon Europe like a nightmare, and has turned the whole Continent into a standing camp. Look at Germany alone! That serious and sober Empire! The Army Budget rose there from #17,500,000 sterling in 1880 to #28,500,000 in 1893. The increase under the new Army Defense Act adds #3,000,000 sterling a year to the colossal mass of Germany's defensive armor.

"France has strained her strength to the same point of proximate collapse to match her mighty rival. It is needless to point out the terrible part which these war insurances bear in the present popular distress of Europe. Not merely do they abstract from profits and earnings the vast sums which buy powder and shot and build barracks, but they take from the ranks of industry at the commencement of their manly force millions of young workmen, who are also lost for the same periods to the family and the reinforcement of populations. The world has not yet invented a better clearing-house for the international cheques than the ghastly and costly Temple of war."

But notwithstanding the heavy indebtedness and financial embarrassment of the nations, it is estimated by able statisticians that the actual cost to Europe of the various army and navy budgets, the maintenance of garrisons and the loss of industrial labor by the withdrawal of men from

productive industry, may be reasonably taken as \$1,500,000,000 per annum, to say nothing of the immense loss of life, which in twenty-five years of the past century (from 1855 to 1880) is stated at 2,188,000, and that amidst horrors which beggar description. Mr. Charles Dickens has very truthfully observed that:

"We talk exultantly, and with a certain fire, of 'a magnificent charge!' of 'a splendid charge!' yet very few will think of the hideous particulars these two airy words stand for. The 'a splendid charge' is a headlong rush of men on strong horses, urged to their fullest speed, riding down and overwhelming an opposing mass of men on foot. The reader's mind goes no further; being content with the information that the enemy's line was 'broken' and 'gave way.' It does not fill in the picture. When the 'splendid charge' has done its work and passed by, there will be found a sight very much like the scene of a frightful railway accident. There will be the full complement of backs broken in two, of arms twisted wholly off, of men impaled upon their own bayonets, of legs smashed up like bits of firewood, of heads sliced open like apples, of other heads crunched into soft jelly by iron hoofs of horses, of faces trampled out of all likeness to anything human. That is what skulks behind a 'splendid charge.' This is what follows, as a matter of course, when 'our fellows rode at them in style,' and 'cut them up famously.'"

"Picture to yourselves," says another writer, "the toiling millions over the whole face of Europe, swarming forth day by day to their labor, working ceaselessly from early morn to dewy eve, in the cultivation of the soil, in the production of fabrics, in the exchange of commodities, in mines, factories, forges, docks, workshops, warehouses; on railways, rivers, lakes, oceans; penetrating the bowels of the earth, subduing the stubbornness of brute matter, mastering the elements of nature, and making them subservient to human convenience and weal, and creating by all this a mass of wealth which might carry abundance and comfort to every one of their homes. And then imagine the hand of power coming in and every year sweeping some six hundred

millions of the money so laboriously earned into the abyss of military expenditure."

The following from the *Harrisburg Telegram* is also to the point:

"It costs the 'Christian' nations of Europe something to illustrate their notion of 'peace on earth and good will to men.' That is, it costs them something to keep themselves all ready to blow one another into small fragments. Statistics published in Berlin show the amount of military expenditures of the great powers during the three years 1888, 1889, 1890. The following expenditures in round figures are given: France, \$1,270,000,000; Russia, \$813,000,000; Great Britain, \$613,000,000; Germany, \$607,000,000; Austria-Hungary, \$338,000,000; Italy, \$313,500,000. These six powers have expended altogether \$3,954,500,000 for military purposes in three years, or at the rate of more than \$1,318,100,000 a year. The total for the three years considerably exceeds the national debt of Great Britain, and is nearly large enough to pay the interest-bearing debt of the United States three times over. The corresponding expenditure in the United States has been about \$145,000,000, exclusive of pensions. If we should add these our total expenditure would be swelled to about \$390,000,000."

"According to the estimates of French and German statisticians, there have perished in the wars of the last thirty years 2,500,000 men, while there has been expended to carry on those wars no less than \$13,000,000,000. Dr. Engel, a German statistician, gives the following as the approximate cost of the principal wars of the last thirty years: Crimean war, \$2,000,000,000; Italian war of 1859, \$300,000,000; Prusso-Danish war of 1864, \$35,000,000; War of the Rebellion (North), \$5,100,000,000; South, \$2,300,000,000; Prusso-Austrian war of 1866, \$330,600,000; Franco-German war of 1870, \$2,600,000,000; Russo-Turkish war, \$125,000,000; South African wars, \$8,770,000; African war, \$13,250,000; Servo-Bulgarian war, \$176,000,000.

"All these wars were murderous in the extreme. The Crimean war, in which few battles were fought, cost 750,000

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lives, only 50,000 less than were killed or died of their wounds North and South during the war of the Rebellion. The Mexican and Chinese expeditions cost \$200,000,000, and 85,000 lives. There were 250,000 killed and mortally wounded during the Russo-Turkish war, and 45,000 each in the Italian war of 1859, and the war between Prussia and Austria."

In a letter to Deputy Passy of Paris, the late Hon. John Bright, member of the English Parliament, said:

"At present all European resources are swallowed up in military exigencies. The people's interests are sacrificed to the most miserable and culpable fantasies of foreign politics. The real interests of the masses are trodden under foot in deference to false notions of glory and national honor. I cannot help thinking that Europe is marching toward some great catastrophe of crushing weight. The military system cannot indefinitely be supported with patience, and the populations, driven to despair, may possibly before long sweep away the royalties and pretended statesmen who govern in their names."

Thus the judgment of the civil powers is going against them. Not only is the press thus outspoken, but the people everywhere are loudly talking and clamoring against the powers that be. The unrest is universal, and is becoming more and more dangerous every year.

The World's Arraignment of the Present Social System

Christendom's social system is also under inspection--its monetary regulations, its financial schemes and institutions, and, growing out of these, its selfish business policy, and its class-distinctions based mainly on wealth, with all that this implies of injustice and suffering to the masses of men--these are as severely handled in the judgment of this hour as the civil institutions. Witness the endless discussions on the silver question, and the gold standard, and the interminable disputing between labor and capital. Like surging waves of the sea under a rising wind, sound the concerted

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mutterings of innumerable voices against the present social system, particularly in so far as it is seen to be inconsistent with the moral code contained in the Bible, which

Christendom, in a general way, claims to recognize and follow.

It is indeed a notable fact that in the judgment of Christendom, even by the world at large, the standard of judgment is *the Word of God*. The heathen hold up the Bible, and boldly declare, "You are not as good as your book." They point to its blessed Christ, and say, "You do not follow your pattern." And both the heathen and the masses of Christendom take up the golden rule and the law of love, wherewith to measure the doctrines, institutions, policy and general course of Christendom; and all alike testify to the truth of the strange handwriting on her festive walls--"Thou art weighed in the balances, and found wanting."

The world's testimony against the present social system is heard everywhere in every land. All men declare it to be a failure; the opposition is increasingly active, and is spreading alarm all over the world, "terribly shaking" all confidence in existing institutions, and ever and anon paralyzing industry with panics, strikes, etc. There is not a nation in Christendom where the opposition to the present social arrangements is not pronounced, obstinate and increasingly threatening.

Says Mr. Carlyle, "British industrial existence seems fast becoming one huge prison-swamp of reeking pestilence, physical and moral, a hideous living Golgotha of souls and bodies buried alive. Thirty thousand needle-women working themselves swiftly to death. Three million paupers rotting in forced idleness, helping said needle-women to die. These are but items in the sad ledger of despair."

From another paper called *The Young Man*, we clip the following article, headed, "Is the World Growing Better?" It says:

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"Strong men, eager for honest toil, are enduring the agonies of hunger and exposure, and in many cases the additional sorrow of beholding the sufferings of their families. On the other hand, overwhelming wealth is often allied with avarice and immorality; and while the poor starve by inches, the rich, to a large extent, ignore the needs of their brethren, and are only solicitous that Lazarus should not become inconveniently prominent. Thousands of young men are forced to slave in stuffy shops and cheerless warehouses for seventy and eighty hours a week, with never an interval for physical or mental recreation. At the East End women sew shirts or make matchboxes all day for a wage

which is insufficient for the rent of a *bed*--not to speak of a separate room--and are often compelled to choose between starvation and vice. At the West End whole thoroughfares are in the possession of the rouged and painted sirens of sensuality and sin--every one a standing rebuke to the weakness and wickedness of man. As for the young men, thousands are gambling themselves into jail or drinking themselves into early graves; and yet every respectable newspaper is occupied with long reports of horse races, and Christian (?) Government permits a public house to be planted at the corner of every street. Sin is made easy, vice is made cheap, trickery prevails in trade, bitterness in politics and apathy in religion."

The Philadelphia Press some time ago published the following:

"Danger Ahead! There is no doubt about it that New York is divided into two great classes, the very rich and the very poor. The middling classes of reputable, industrious, fair-to-do people are gradually disappearing, going up in the scale of worldly wealth or down into poverty and embarrassment. It seems unquestioned that between these classes exists, and is rapidly growing, under intentional fostering of evil men, a distinct, pronounced, malignant hatred. There are men here who are worth \$10,000,000 and \$20,000,000, of whom you know nothing. I know one lady, living in a magnificent house, whose life is as quiet as that of a minister should be, who has given away not less than \$3,000,000 in five years, whose benefactions prior to her

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death will reach not less than \$7,000,000, who has in her home paintings, statuary, diamonds, precious stones, exquisite specimens of gold and silver, with costly works of every imaginable art, an inside estimate of which is \$1,500,000, and she is not as rich as many of her neighbors by several million dollars. There are men here who twenty years ago sold clothes on Chatham street, who today live at an annual expense of \$100,000, who wear jewels costing in reasonable stores \$25,000.

"Come with me in a Madison avenue car any day, rain or shine, between the hours of ten o'clock in the morning and 5 or 6 in the afternoon, and I will find you car after car closely packed with ladies in whose ears are diamonds worth from \$500 to \$5,000 each, on whose ungloved hands, red and fluffy, sparkle fortunes. Walk with me from Stewart's old store, at the corner of Ninth street and Broadway

to Thirtieth street and Broadway any day. I do not mean Sundays, holidays, or special occasions, but all times, and I will show you on block after block women in sealskin circulars down to their heels, worth from \$500 to \$1,000 each, with diamond earrings and with diamond finger rings, and other precious stones as well, carrying in their hands dainty pocket books stuffed with money. They represent the new rich with which New York is filling up.

"On that same street, at that same time, I can show you men to whom a dollar would be a fortune, whose trousers, torn and disgraceful in their tatters, are held about their pinched waists by ropes or twine or pins, whose stockingless feet shuffle along the pavement in shoes so ragged that they dare not lift them from the pavement, whose faces are freckled, whose beards are long and straggling, as is their hair, while their reddening hands taper at the nails like claws. How long before those claws will fasten on the newly rich? Make no mistake about it, the feeling is born, the feeling is growing, and the feeling, sooner or later, will break forth.

"Only last night I walked through Fourteenth street, on which there are but few residences left, and in front of one, leading from the door to the curbstone, was a canopy, under which charmingly attired ladies, accompanied by their escorts, went from their carriages to the open door, through

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which floods of light and sounds of music came. I stood with the crowd, a big crowd, a moment, and there was born this idea of an inevitable outbreak unless something was done, and speedily done, to do away with the prejudice which not only exists, but is intentionally fostered, against the very rich by the very poor. It would make you shudder to hear the way the women spoke. Envy, jealousy, malignant ferocity, every element needed, was there. All that is wanted is a leader."

The world is contrasting with the horrid conditions of the Sweater System of human slavery and with the miseries of the vast army of people out of work, and another vast army of underpaid workers, the luxury and extravagance of immense wealth, as did a London journal some time ago-- thus:

"A Millionaire's Modest Home. We learn from New York that Mr. Cornelius Vanderbilt, the New York millionaire and railway king, has just opened his new palace with a grand ball. This modest home, which is to shelter about ten

people during six months of the year, and to remain closed during the other six, stands at the corner of Fifty-seventh street and Fifth Avenue, and has cost its owner \$1,000,000. It is of Spanish design outside, built of grey stone, with red facings, turrets and battlements. It is three stories high with a lofty attic. The ball room is the largest private ball room in New York, being 75 ft. long by 50 ft. wide, decorated in white and gold, Louis xiv. style. The ceiling cost a fortune, and is made in the form of a double cone, covered with painted nymphs and cupids. Round the cornice are delicately modeled flowers, each with an electric light in its heart, while an immense crystal chandelier hangs from the centre. The walls on the night of the opening ball were covered from floor to ceiling with natural flowers, at a cost of \$1,000; and the entertainment is said to have cost the host \$5,000. Adjoining the mansion is the most expensive garden for its size in the world, for although it is only the size of an ordinary city lot, the sum of \$70,000 was paid for it, and a house which had cost \$25,000 to build was torn down to make room for the few flower beds."

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A San Francisco, Calif., journal, *Industry*, published the following comment on the extravagance of two wealthy men of this country:

"The Wanamaker dinner in Paris, and the Vanderbilt dinner at Newport, costing together at least \$40,000, perhaps a good deal more, are among the signs of the times. Such things presage a change in this country. This, which is only typical of a hundred more cases of like ostentatious money show, may well be likened to a feast in Rome before the end came, and the luxury in France that a century ago was the precursor of a revolution. The money spent annually by Americans abroad, mostly for luxury and worse, is estimated at a third as much as our National revenue."

The following very interesting bit of information, quoted in the *National View*, is from Ward McAllister, once a great New York Society leader:

"The average annual living expenses of a family of average respectability, consisting of husband and wife and three children, amounts to \$146,945, itemized as follows: Rent of city house, \$29,000; of country house, \$14,000; expenses of country house, \$6,000; indoor servants' wages, \$8,016; household expenses, inclusive of servants' wages, \$18,954; his wife's dressing, \$10,000; his own wardrobe, \$2,000; children's clothing and pocket money, \$4,500;

three children's schooling, \$3,600; entertaining by giving balls and dances, \$7,000; entertaining at dinner, \$6,600; opera box, \$4,500; theater and supper parties after theater, \$1,200; papers and magazines, \$100; jeweler's running account, \$1,000; stationery, \$300; books, \$500; wedding presents and holiday gifts, \$1,400; pew in church, \$300; club dues, \$425; physician's bill, \$800; dentist's bill, \$500; transportation of household to country and return, \$250; traveling in Europe, \$9,000; cost of stables, \$17,000."

Chauncey M. Depew is quoted as having said:

"Fifty men in the United States have it in their power by reason of the wealth they control, to come together within twenty-four hours and arrive at an understanding by which every wheel of travel and commerce may be stopped from revolving, every avenue of trade be blocked and every electric

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key struck dumb. Those fifty can control the circulation of the currency and create a panic whenever they will."

The World's Judgment of the Ecclesiastical Powers

The criticism of Ecclesiasticism is fully as severe as that of Monarchy and Aristocracy; for they are recognized as one in interest. Of these sentiments the following will serve as illustrations.

The *North American Review* some years ago contained a brief article by John Edgerton Raymond, on "The Decline of Ecclesiasticism." Describing the forces which are opposed to the church, and which will eventually accomplish its overthrow, he said:

"The Christian Church is in the midst of a great conflict. Never since the organization of Christianity have so many forces been arrayed against her. What certain theologians are pleased to call the 'world power' was never stronger than it is today. No longer is the church opposed by barbaric races, by superstitious philosophers, by priests of mythical religions, but by the highest culture, the deepest learning and the profoundest wisdom of enlightened nations. All along the line of her progress she is resisted by the 'world power,' which represents the highest attainments and the best ideals of the human mind.

"Nor are all her opponents found beyond the pale. Within her solemn shades, robed in her vestments, voicing

her commands, representing her to the world, stand many who are ready to cast off her authority and dispute her supremacy. Multitudes who yet obey her decrees are beginning to question; and doubt is the first step towards disobedience and desertion. The world will never know how many honest souls within the church groan in spirit and are troubled, yet keep a seal upon their lips and a chain upon their tongues 'for conscience sake,' lest they 'cause their brother to offend.' They are silent, not for fear of rebuke, for the time has gone by when to speak freely was to suffer persecution, and when to suggest that the church

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might not be infallible was to be accused of infidelity."

He says the demand is not for a new gospel, but for an old gospel with a new meaning:

"Everywhere the demand is made for a more literal and faithful proclamation of the precepts of the founder of Christianity. 'The Sermon on the Mount' is to many the epitome of divine philosophy. 'Preach it! preach it!' cry reformers of every school everywhere; 'not only preach it, but exemplify it!' 'Show us,' they say, 'that your practices conform to these precepts, and we will believe you! Follow Christ, and we will follow you!'

"But just here lies the controversy. The church professes to teach the precepts of Christ, to preach his gospel. The world listens, and replies: 'You have perverted the truth!' And behold the spectacle of an unbelieving world teaching a believing church the true principles of her religion! This is one of the most striking and significant signs of the age. And it is altogether new. The world has been familiar from the beginning with the retort: 'Physician, heal thyself.' But only in modern times have men ventured to say: 'Physician, let us prescribe the medicine!'

"When the poor and needy, the oppressed and sorrowing, who are taught to look to heaven for future recompense, saw holy priests and favored princes robed in purple and fine linen and faring sumptuously every day; saw them laying up treasures on earth in defiance of moth and rust and thieves; saw them, with easy consciences, serving God and mammon, they began to doubt their sincerity.

"And presently they began to affirm that all truth does not dwell under a church spire, that the church is powerless; that she cannot prevent misfortune, cannot heal the sick, cannot feed the hungry and clothe the naked, cannot raise the dead, cannot save the soul. Then they began to say

that a church so weak, so worldly, could not be a divine institution. And soon they began to desert her altars. They said: 'To deny the infallibility of the church, the efficacy of her ordinances, or the truth of her creeds, is not to deny the efficacy of religion. We are not at war with Christianity, but

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with the church's exposition of Christianity. Reverence for divine truth is compatible with the most profound contempt for ecclesiasticism. For the sublime Person who trod the earth, whose touch was life and whose smile was salvation, we have only veneration and love, but no longer for the institution that claims to represent him.

"The church denounces her accusers as unbelievers, and goes on her way amassing treasure, building temples and palaces, making compacts with kings and covenants with mighty men, while the forces arrayed against her are increasing in numbers and power. She has lost her supremacy, her authority has passed away. She is but a sign, a shadow. And it is impossible for her to regain her lost ascendancy, or to return to her throne. Dreams of her universal dominion are a delusion. Her scepter has been broken forever. Already we are in a transition period. The revolutionary movement of the age is universal and irresistible. Thrones are beginning to totter. A volcano smoulders beneath the palaces of kings, and when thrones topple over, pulpits will fall.

"There have been revivals of religion in the past, more or less local and temporary. There is yet to be a revival of religion which is to be world-wide--a restoration of faith in God and love for man--when the brightest dreams of universal brotherhood shall be realized. But it will come in spite of, rather than through, the church. It will come as a reaction against ecclesiastical tyranny; as a protest against mere forms and ceremonials."

In an article in *The Forum* of October, 1890, on "Social Problems and the Church," by Bishop Huntington, we have his comment on a very notable and significant fact, as follows:

"When a great mixed audience in one of the public halls in New York cheered the name of Jesus Christ and hissed the name of the church, it settled no question, solved no problem, proved no proposition, expounded no Scripture, but it was as significant as half the sermons that are preached.' He then referred to the fact that the time was

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when the people heard the words, 'Christ and the church,' with reverent silence if not with enthusiastic devotion, and then remarked: 'Only in these latter days when workingmen think, read, reason and reflect, does a promiscuous crowd rudely, rather than irreverently, take the two apart, honoring the one and scouting the other.'"

Other significant expressions through the press, of the popular judgment, are as follows:

"The *Catholic Review* and some other papers insist that there should be 'religious instruction in the prisons.' That's right. We go further than that. There should be religious instruction in other places besides the prisons--in the homes, for instance, and in the Sunday schools. Yes, we will not be outdone in liberality, we favor religious instruction in some churches. You can't have too much of a good thing if you take it in moderation."

"The Chaplain of a certain penitentiary said that twenty years ago only about five percent of prisoners had previously been Sunday school pupils, but that now seventy-five percent of actual and suspected criminals have been such. A certain pastor also gives an account of an inebriate asylum where the percent is eighty, and another of fallen women where all have been in Sunday schools. The press comment on these facts was that the term formerly applied to the school, 'the nursery of the church,' is getting to be a ghastly satire. What shall be done?"

In the discussions with reference to the opening of the World's Columbian Exposition at Chicago, on Sundays, the following was elicited:

"Some Comfort Left. If the worst comes to the worst and fairs, like theaters and saloons, are opened on Sundays in Chicago, it is a very comforting reflection that not a single American citizen is obliged to go. Nobody is worse off in this respect than were the apostles and the early Christians. They were not allowed the use of a policeman or of the Roman legions for the purpose of propagating their opinions and compelling their neighbors to be more godly than they

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wanted to be. And yet it was that primitive Christianity with no aid from the State--nay, a Christianity persecuted and suffering--which really conquered the world."

In the general commotion of these times, many in the church as well as in the world are greatly perplexed and bewildered

by the great confusion. The sentiments of such were clearly voiced some time ago in the *New York Sun*, which said:

"The question, 'Where are we?' 'Where are we?' is becoming a pregnant religious one. Professors sit in the chairs of seminaries teaching doctrines far enough removed from the originals to make the ancient benefactors turn in their graves; clergymen sign pledges on ordination which they probably know the administrator does not believe himself; the standards are in many cases only the buoys which show how far the ships of the churches have gotten away from the mapped out channels. It is the age of 'go as you please,' of 'every man for himself,' and all that. Nobody knows where it is all to end, and those who are interested most seem to care the least."

Not only are the conduct and influence of the churches thus severely criticised, but their most prominent doctrines also. Note, for instance, how the blasphemous doctrine of eternal torment for the great majority of our race, by which men have long been held in control through fear, is similarly slurred by the thinking public. On this subject the clergy begin to see a very urgent necessity for emphasis, in order to counteract the growing sentiments of liberalism.

The Rev. Dr. Henson of Chicago some time ago ventilated his views of this subject; and as reporters interviewed other clergymen with reference to it, their flippant, heartless, jesting way of dealing with a subject about which they evidently know nothing, but which they claim to believe involves the eternal interests of millions of their fellowmen, was indeed worthy of the persecuting spirit of Romanism.

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Rev. Dr. Henson said, "The hades of the New Version is only hell in disguise; death is death though we call it sleep, and hell is hell though we call it hades; hell is a reality, and is infernally horrible. In hell we shall have bodies. The resurrection of the body implies place and implies physical torment. But physical is not the worst. Mental pain, remorse, anticipation, that makes the soul writhe as the worm writhes on glowing embers, is the worst; and this sinners will have to suffer. Thirst with no water to quench; hunger with no food to satisfy; a knife thrust into the heart, but to be thrust there again--endless, awful. This is the hell we have to meet. Death offers a release from life's treadmill, but there is no relief in hell."

What impression did the "Doctor's" sermon make? Perhaps

one may judge from the following interviews of reporters and ministers next morning:

"What do you think of hell, and are we all going to be baptized in a lake of molten brimstone and pig-iron if we do not mend our ways?' said a reporter to Prof. Swing, one of Chicago's famous preachers. Then it was that Prof. Swing laughed a hearty side-splitting laugh, until his rugged cheeks became as rosy as a school girl's. The eminent preacher drums a tattoo on the edge of an inlaid table, and the chimney on his little study lamp rattles and seems to laugh too. 'In the first place,' said he, 'I suppose you realize that this subject of hell and future punishment is something about which we actually know very little. Now, my method for making everything harmonize in the Bible is to spiritualize it. My idea is that the punishment will be graded according to the sins; but as the next world is to be spiritual, so must the rewards and punishments be spiritualized.'

"The Rev. M. V. B. Van Ausdale laughed when he read a report of Dr. Henson's sermon, and said: 'Why, he must be right. I have known Dr. Henson for some time, and would vote for him with my eyes closed. We admit, all of us, that there is a hell or a place of retribution, and it combines all the properties assigned to it by Dr. Henson.'

"Dr. Ray had seen the sermon in print and thought Dr.

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Henson expressed the same views he himself would take on the subject.

"The Congregational ministers, assembled at the Grand Pacific in regular session, with doors closed and securely sentried, admitted an *Evening News* reporter who, after the meeting ended, propounded the query: 'Have you read or heard about Dr. P. S. Henson's sermon on hell, preached last night?'

"An interested spectator during the meeting was Dr. H. D. Porter, of Peking, China. He arose early this morning, and read in the papers Dr. Henson's sermon in brief. He said, "I do not know Dr. Henson, but I think the sentiments attributed to him are about right. Over in China I shall not preach the brimstone and real physical torture, nor shall I say hell will be a place where all sufferings of a real nature will give place to intense mental suffering and anguish of mind alone, but I will take the medium view, which portrays hell as a place of retribution, combining the physical and mental suffering and embodying the principles generally accepted by modern ministers.'

"Another stranger, the Rev. Spencer Bonnell, of Cleveland, O., agreed with Dr. Henson in every detail. 'There is coming a time,' he said, 'when *some universal ideas of hell should be advanced*, so as to bring all minds into a state of equilibrium.' The Rev. H. S. Wilson had little to say, but admitted that he agreed with Dr. Henson. The Rev. W. A. Moore expressed the same sentiments.

"The Rev. W. H. Holmes wrote: 'Dr. Henson is a brilliant preacher who understands well his own positions and is able to express them clearly and pointedly. This abstract indicates that he gave the people, as usual, a very interesting sermon. His positions therein were generally well taken. About the body of flesh I do not know--'

"'You do not know?'

"'No. A man might die and find out for certain.'

"The Baptist ministers think that Dr. Henson's orthodox sermon on hell was just about the right thing, and those who discussed it at the morning meeting praised it warmly.

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An *Evening News* reporter showed the report of the sermon to a dozen of the ministers, but while all of them said they agreed with the sermon, but four were found who would discuss it at all. The Rev. C. T. Everett, publisher of the *Sunday-School Herald*, said that the views as expressed by Dr.

Henson were generally held by Baptist ministers. 'We teach eternal and future punishment for the sins of this world,' he said, but as for the real hell of fire and brimstone, that is something that is not talked of to any great extent. We believe in the punishment and know it is severe, but a great many of us realize that it is impossible to know in what way it is given. As Dr. Henson says, it is only brutish men who think that hell implies physical punishment altogether; mental pain is the worst, and this poor sinners will have to suffer. Dr. Perrin said, with great emphasis, that it was almost useless to deny that whatever Dr. Henson preaches would be found in the Bible, and just about right.

"The Rev. Mr. Ambrose, an old-time minister, was greatly pleased with the sermon. He believed every word of what Dr. Henson had said about future torment for poor sinners. 'Hell is what most Baptist preachers believe in,' he said, 'and they preach it, too.'

"The Rev. Mr. Wolfenden said he had not seen the report of the sermon, but if there was anything in it about a hell of future punishment he agreed with the Doctor, and he thought most Baptist ministers held the same views, although

there were a few who did not believe in hell in the strict orthodox sense.

"From what the reporter gathered it is safe to say that, should the question come to an issue, the Baptist ministers would not be at all backward in supporting every argument for Dr. Henson's real, old-fashioned, orthodox hell."

The clergy thus express their views, as if the eternal torture of their fellowmen were a matter of only trivial consequence, to be discussed with flippant jest and laughter, and declared as truth without a particle of evidence or Bible investigation. The world marks this presumptive arrogance, and draws its own conclusions in the matter.

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The *Globe Democrat* says: "Good news comes from New York that the American Tract Society proposes to call in the pabulum it has offered for the last fifty years, and revise its religion altogether. The fact is the world has outgrown the redhot and peppery dishes that suited the last generation, and it is quite beyond the power of a very few solemn gentlemen to produce a reaction. The churches also are ambling along pleasantly with the rest of the world, preaching toleration, humanity, forgiveness, charity and mercy. It may be all wrong, and that these prophecies of a blue-black sort are just the proper thing for us to continue to believe and read, but then the people don't, and won't."

Another journal states:

"Dr. Rossiter W. Raymond, in opposing sending contributions to the American Board of Foreign Missions, said pretty energetically: 'I am sick and tired of going to the American Board in sufferance to aid in supporting missionaries who believe out and out in the damnation of all the heathen and that damnable heresy that God doesn't love the heathen. I am tired of the whole miserable humbug, and I won't give a cent to spread the news of damnation. I won't let the doctrine be disseminated by my money. That God is love is good news, but it is made stale old stuff by these men who drag a Juggernaut car over the heathen and want us to feed the beasts that haul it. It is my Christian duty not to give to any concern that will teach the heathen that their fathers went to hell.'"

We thus see the present order of things trembling in the balances of public opinion. The appointed time for its overthrow having come, the great Judge of all the earth lifts up the scales of human reason, points to the weights of truth and justice, and, turning up the light of increasing knowledge,

invites the world to test and prove the righteousness of his decision in condemning to destruction the hollow mockery of Christendom's false pretensions. Gradually, but rapidly, the world is applying the test, and in the end all will arrive at the same decision; and as a great millstone, Babylon,

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the great city of confusion, with all her boasted civil and ecclesiastical power, and with all her assumed dignity, her wealth, her titles, her influence, her honors, and all her vain glory, will be cast into the sea (the restless sea of ungovernable peoples) to rise no more. *Rev. 18:21; Jer. 51:61-64*

Her destruction will be fully accomplished by the end of the appointed "Times of the Gentiles"--1915. Events are rapidly progressing toward such a crisis and termination. Though the trial is not yet completed, already many can read the handwriting of her doom--"Thou art weighed in the balances and found wanting!" and by and by the fearful doom of Babylon, Christendom, will be realized. The old superstitions that have long upheld her are fast being removed: old religious creeds and civil codes hitherto revered and unhesitatingly endorsed are now boldly questioned, their inconsistencies pointed out, and their palpable errors ridiculed. The trend of thought among the masses of men, however, is not toward Bible truth and sound logic, but rather toward infidelity. Infidelity is rampant, both within and outside the church nominal. In the professed Church of Christ the Word of God is no longer the standard of faith and the guide of life. Human philosophies and theories are taking its place, and even heathen vagaries are beginning to flourish in places formerly beyond their pale.

Only a few in the great nominal church are sufficiently awake and sober to realize her deplorable condition, except as her numerical and financial strength is considered, the masses in both pews and pulpits being too much intoxicated and stupefied by the spirit of the world, so freely imbibed, even to note her spiritual decline. But numerically

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and financially her waning condition is keenly felt; for with the perpetuity of her institutions are linked all the interests, prospects and pleasures of the present life; and to secure these the necessity is felt of keeping up a fair showing of fulfilling what is believed to be her divine commission--to convert the world. Her measure of success in this effort we

will note in a succeeding chapter.

While we thus see Babylon arraigned to answer for herself in the presence of an assembled world, with what force does the Psalmist's prophecy of this event, quoted at the beginning of this chapter, recur to the mind! Though God has kept silence during all the centuries wherein evil triumphed in his name and his true saints suffered persecution in multiplied forms, he has not been oblivious to those things; and now the time has come whereof he spoke by the prophet, saying, "*But I will reprove thee, and set them in order before thine eyes.*" Let all who would be awake and on the right side in these times of tremendous import mark well these things and see how perfectly prophecy and fulfilment correspond.

STUDY V

BABYLON BEFORE THE GREAT COURT

HER CONFUSION--NATIONAL

The Civil Powers in Trouble, Seeing the Judgment is Going Against Them--In Fear and Distress They Seek Alliance One with Another, and Look in Vain to the Church for Her Old-Time Power--They Increase Their Armies and Navies--Present War Preparations--The Fighting Forces on Land and Sea--Improved Implements of War, New Discoveries, Inventions, Explosives, Etc.--Wake Up the Mighty Men; Let the Weak Say, I am Strong; Beat Plowshares into Swords and Pruning Hooks into Spears, Etc.--The United States of America Unique in her Position, Yet Threatened With Even Greater Evils than the Old World--The Cry of Peace! Peace! When There is no Peace.

"FOR these be the days of vengeance, that all things which are written may be fulfilled...Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory."

"Yet once more I shake not the earth only, but also heaven. And this word, yet once more signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain...For our God is a consuming fire." *Luke 21:22,25-27; Heb. 12:26-29*

That the civil powers of Christendom perceive that the judgment is going against them, and that the stability of their power is by no means assured, is very manifest. Disraeli, when Prime Minister of England, addressed the British Parliament, July 2, 1874 (just in the beginning of this

harvest period or judgment (day), saying, "The great crisis of the world is nearer than some suppose. Why is Christendom so menaced? I fear civilization is about to collapse."

Again he said, "Turn whatever way we like, there is an uncomfortable feeling abroad, a distress of nations, men's hearts failing them for fear...No man can fail to mark these things. No man who ever looks at a newspaper can fail to see the stormy aspect of the political sky that at present envelops us...Some gigantic outburst must surely fall. Every cabinet in Europe is agitated. Every king and ruler has his hand on his sword hilt;...we are upon times of unusual ghastliness. We are approaching the end!"

If such was the outlook as seen in the very beginning of the judgment, how much more ominous are the signs of the times today!

From an article in the *London Spectator*, entitled "The Disquiet of Europe," we quote the following:

"To what should we attribute the prevailing unrest in Europe? We should say that though due in part to the condition of Italy, it is mainly to be ascribed to the wave of pessimism now passing over Europe, caused partly by economic trouble and partly by the sudden appearance of anarchy as a force in the world. The latter phenomenon has had far greater influence on the Continent than in England. Statesmen abroad are always anticipating danger from below--a danger which bomb-throwing brings home to them. They regard the anarchists as, in fact, only the advancing guard of a host which is advancing on civilization, and which, if it cannot be either conciliated or defied, will pulverize all existing order. They prophesy to themselves ill of the internal future, the existing quiet resting, as they think, too exclusively on bayonets. Judging the internal situation with so little hope, they are naturally inclined to be gloomy as to the external one, to think that it cannot last and to regard any movement...as proof that the end is approaching rapidly. In fact, they feel, in politics the disposition toward pessimism which is so marked in literature

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and society. This pessimism is for the moment greatly deepened by the wave of economic depression."

The following from another issue of the same journal is also to the point:

"THE TRUE CONTINENTAL DANGER--M. Jules Roche has given us all a timely warning. His speech of Tuesday, which was received in the French Chamber with profound attention once more reminded Europe of the thinness of the crust which still covers up its volcanic fires. His thesis was that France, after all her sacrifices--sacrifices which would have

crushed any Power less wealthy--was still unprepared for war; that she must do more, and above all, spend more, before she could be considered either safe or ready. Throughout he treated Germany as a terrible and imminent enemy against whose invasion France must always be prepared, and who at this moment was far stronger than France. Under his last Military Bill the Emperor William II (said M. Roche) had succeeded not only in drawing his whole people within the grip of the conscription, but he had raised the army actually ready for marching and fighting to five hundred and fifty thousand men, fully officered, fully equipped, scientifically stationed--in short, ready whenever his lips should utter the fatal decision which his grandfather embodied in the two words 'Krieg-Mobil.' France, on the contrary, though the net of her conscription was equally wide, had only four hundred thousand men ready, and to save money, was steadily reducing even that proportion. In the beginning of the war, therefore, which now usually decides its end, France, with enemies on at least two frontiers, would be a hundred and fifty thousand men short, and might, before her full resources were at her Generals' disposal, sustain terrible or even fatal calamities. The deputies, though far from devoted to M. Jules Roche, listened almost awe-struck, and Mr. Felix Faure has decided that, for the first time in six years, he will exert a forgotten prerogative granted to the President of the Republic, and preside at the meeting of the Supreme Military Council, to be held on March 20th. He evidently intends, as a trained man of business, to 'take stock' of the military situation, to

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ascertain clearly what France possesses in the way of guns, horses and men ready to move at once on an alarm, and if he finds the stock insufficient, for the great market, to insist on purchasing some more. Rich as the firm is, he may find its capital insufficient for that enterprise, these collections of fresh stock being costly beyond measure; but, at all events, he intends to know the precise truth.

"M. Faure is a sensible man; but what a revealing light does his action, following on M. Roche's words, throw on the situation in Europe! Peace is supposed to be guaranteed by the fear of war; and yet the moment war is openly mentioned, the preparations for it are seen to be, now as much as at any time since 1870, the first preoccupation of statesmen. We know how little resistance the German Emperor encountered last year in securing the changes which so

alarmed M. Jules Roche. The people hardly liked them in spite of the immense bribe of a reduced term of service, and they did not like paying for their cost; but they recognized the necessity; they submitted; and Germany is now ready for war at twenty-four hours' notice. France will submit also, however despairingly, and we shall see preparations made and moneys voted, which, but for an overpowering sense of danger, would be rejected with disgust. The French, even more than the Germans, are tired of paying, but for all that they will pay, for they think that on any day an army stronger than their own may be marching upon Paris or on Lyons. The philosophers declare that the 'tensions' between France and Germany has grown perceptibly lighter, the diplomatists assert that all is peace; the newspapers record with gratitude the Kaiser's civilities; France even takes part in a ceremonial intended to honor Germany and her navy; but all the same the nation and its chiefs are acting as if war were immediately at hand. They could not be more sensitive, or more alarmed, or more ready to spend their wealth, if they expected war as a certainty within a month. Nothing, be it remembered, has occurred to accentuate the jealousy of the two nations. There has been no 'incident' on the frontier. The Emperor has threatened no one. There is no party even in Paris raging for war. Indeed, Paris seems to have turned its eyes away from Germany, and to

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be emitting glances, fiery at once with hate and greed, in the direction of Great Britain. And, finally, there has been no sign or hint of sign in Russia that the new Czar wishes war, or apprehends war, or is specially preparing for war; and yet the least allusion to war shows Germany prepared to the last point, and France alarmed, furious, and disturbed lest she should not be prepared also. It is not any 'news' which is in question; it is the permanent situation which happens, almost accidentally, to be discussed; and it is at once admitted on all hands that this situation compels Germany and France to be ready for a war of invasion at twenty-four hours' notice. 'Double your tobacco tax, Germans,' cries Prince Hohenlohe this week, 'for we must have the men.' 'Perish economy,' shrieks M. Roche, 'for we are a hundred and fifty thousand men short.' And observe that in neither country do these exhortations produce any panic or 'crash' or notable disturbance of trade. The danger is too chronic, too clearly understood, too thoroughly accepted as one of the conditions of life, for anything of that kind; it is

always there; and only forgotten because men grow weary of hearing one unchanging topic of discourse. That is the most melancholy fact in the whole business. There is no scare in Germany or France about war any more than there is scare in Torre del Greco about Vesuvius, nothing but a dull acknowledgment that the volcano is there, has been there, will be there unchanged until the eruption comes.

"We do not suppose that anything will happen immediately in consequence of M. Jules Roche's speech, except more taxes, and possibly the development of a wrinkle or two on the President's forehead, for he will not like all the results of his stock-taking, and he has been trained to insist that the needs of his business shall be provided for, but it is well that Europe should be reminded occasionally that for rulers and politicians, and even nations, there can be at present no safe sleep; that the ships are steering amidst icebergs, and watch must be kept without a moment's cessation. One hour's neglect, a crash, and an ironclad may founder. It seems a hard situation for the civilized section of mankind, to be eternally asked for more forced labor, a larger slice of wages, a greater readiness to lie out in the

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open with shattered bones; but where is the remedy to be found? The peoples are wild to find one, the statesmen would help them if they could, and the kings for the first time in history look on war with sick distaste, as if it had no 'happy chances' to compensate for its incalculable risks; but they are all powerless to improve a position which for them all bring nothing but more toil, more discomfort, more responsibility. The single alleviation for the peoples is that they are not much worse off than their brethren in America, where without a conscription, without fear of war, without a frontier in fact, the Treasury is overspent as if it were European, the people are as much robbed by currency fluctuations as if they were at war, and all men are as carestricken as if they might be summoned at any moment to defend their homes. There has been nothing like the European situation in history, at least since private war ceased, and but that we know the way of mankind, we should marvel that it ever escaped attention; that the peoples should ever be interested in trivialities, or that a speech like that of M. Jules Roche should ever be required to make men unclosetheir eyes. 'We have two millions of soldiers,' says M. Jules Roche, 'but only four hundred thousand of them are idling in barracks, and that is not enough

by one hundred and fifty thousand men,' and nobody thinks that anything but startingly sensible; and the representatives of the people look gravely attentive, and the Head of the States snatches up a forgotten weapon to compel the heads of the army to tell him what Frenchmen call the 'true truth.' We do not belong to the Peace Society, being unable to believe in Utopias; but even we are driven to think sometimes that the world is desperately foolish, and that anything would be better--even the surrender of Elsass-Lothringen by Germany or of Alsace-Lorraine by France--than this never-ending and resultless mortgaging of the future in obedience to a fear which those who act on it all proclaim with one voice to be chimerical. It is not chimerical, and they only say so to be civil; but could it not be ended before ruin comes?"

The following is an extract from an address by Jas. Beck,

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Esq., of the Philadelphia Bar, published in *The Christian Statesman*. The subject of the address was "The Distress of Nations"--viewing the past century in retrospect.

"Our own century, commencing with the thunder of Napoleon's cannon on the plains of Marengo, and drawing to its close with similar reverberations from both the Orient and Occident, has not known a single year of peace. Since 1800 England has had fifty-four wars, France forty-two, Russia twenty-three, Austria fourteen, Prussia nine--one hundred and forty-two wars by five nations, with at least four of whom the gospel of Christ is a state religion.

"At the dawn of the Christian era, the standing army of the Roman Empire, according to Gibbon, numbered about four hundred thousand men, and was scattered over a vast extent of territory, from the Euphrates to the Thames. Today the standing armies of Europe exceed four millions, while the reserves, who have served two or more years in the barracks, and are trained soldiers, exceed sixteen millions, a number whose dimensions the mind can neither appreciate nor imagine. With one-tenth of the able-bodied men on the Continent in arms in time of peace, and one-fifth of its women doing the laborious, and at times loathsome, work of man in the shop and field, one can sadly say with Burke, 'The age of chivalry has gone...The glory of Europe has departed.' In the last twenty years these armies have been nearly doubled, and the national debt of the European nations, mainly incurred for war purposes, and wrung from the sweat of the people, has reached the inconceivable total

of twenty-three thousand millions of dollars. If one is to measure the interests of man by his expenditures, then assuredly the supreme passion of civilized Europe in this evening of the nineteenth century is war, for one-third of all the revenues that are drained from labor and capital is devoted to paying merely the interest on the cost of past wars, one-third for preparations for future wars, and the remaining third to all other objects whatsoever.

"The spear, the lance, the sword, the battle-axe have been put aside by modern man as playthings of his childhood. We have in their stead the army rifle, which can be

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fired ten times without reloading and can kill at three miles, and whose long, nickel-plated bullet can destroy three men in its course before its work of destruction is stayed. Driven as it is by smokeless powder, it will add to past horrors by blasting a soldier as with an invisible bolt of lightning. Its effectiveness has practically destroyed the use in battle of the calvary. The day of 'splendid charges' like that of Balaklava is past, and Pickett's men, if they had to repeat today their wondrous charge, would be annihilated before they could cross the Emmitsburg road. The destructive effects of the modern rifle almost surpass belief. Experiments have shown that it will reduce muscles to a pulp, and grind the bone to powder. A limb struck by it is mangled beyond repair, and a shot in the head or chest is inevitably fatal. The machine gun of today can fire eighteen hundred and sixty shots a minute, or thirty a second, a stream so continuous that it seems like a continuous line of lead, and whose horrible noise is like a Satanic song. A weapon of Titans is the modern twelve-inch cannon, which can throw a projectile eight miles and penetrate eighteen inches of steel, even when the latter is Harveyized, a process by which the hard surface of the steel is carbonized so that the finest drill cannot affect it. Of the present navies with their so-called 'commerce destroyers,' nothing need be said. Single ships cost four millions dollars to build, and, armed with steel plates eighteen inches thick, can travel through water with their engines of eleven thousand horsepower at a rate of twenty-four miles an hour. One such vessel could have scattered the combined Spanish, French and English fleets, numbering over one hundred ships, at Trafalgar, like a flock of pigeons, or put the Spanish Armada to flight like a hawk in a dovecote; and yet in the unceasing warfare of arms and armament these leviathans of the deep have been instantaneously

destroyed, as with a blast of lightning, by a single dynamite torpedo.

"If these preparations for war, which cover our waters and darken our lands, mean anything, they indicate that civilized man is on the verge of a vast cataclysm, of which he is apparently as unconscious as were the people of Pompeii on the last, fatal day of their city's life, when they witnessed

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with indifference the ominous smoke curl from the crater's mouth. Our age has sown, as none other, the dragon's teeth of standing armies, and the human grain is ripe unto the harvest of blood. It needs but an incendiary like Napoleon to set the world on fire.

"To deny that such is the evident tendency of these unprecedented preparations is to believe that we can sow thistles and reap figs, or expect perennial sunshine where we have sown the whirlwind. The war between China and Japan, fought only in part with modern weapons, and with men who but imperfectly understood their use, in no way illustrates the possibilities of the future conflict. The greatest of all war correspondents, Archibald Forbes, has recently said, 'It is virtually impossible for any one to have accurately pictured to himself the scene in its fullness which the next great battle will present to a bewildered and shuddering world; we know the elements that will constitute its horrors, but we know them only as it were academically. Men have yet to be thrilled by the weirdness of wholesale death, inflicted by missiles poured from weapons, the whereabouts of which cannot be ascertained because of the absence of powder smoke.' He concludes, 'Death incalculable may rain down as from the very heavens themselves.' When we recall that in one of the battles around Metz the use of the mitrailleuse struck down 6,000 Germans in ten minutes, and that at Plevna, in 1877, Skobelleff lost in a short rush of a few hundred yards 3,000 men, and remember that the mitrailleuse and needle gun have since quintupled in their capacity for destruction, the prospect is one at which the mind stands aghast and the heart sickens. Suffice it to say that the great strategists of Europe believe that the future mortality of battles will be so great that it will be impossible to care for the wounded or bury the dead, and many of them will carry as a necessary part of military equipment a moving crematorium to burn those who have fallen in battle.

"You may suggest that this dreadful visitation will pass

over peaceful America, as the angel that slew the first-born of Egypt spared the bloodsplashed portals of the Israelites. God grant that it prove so! Whence, however, is our assurance?

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So wonderfully have steam and electricity united men in a community of thought, interest and purpose, that it is possible, that if a great continental war should come, in which England would almost necessarily become involved, before it would be ended, the civilized world might be lapped in universal flame. Apart from this, upon the world's horizon is now discernible a cloud, at present no bigger than a man's hand, but which may some day overcast the heavens. In the Orient are two nations, China and Japan, whose combined population reaches the amazing total of five hundred millions. Hitherto these swarming ant-hills have been ignorant of the art of war, for it is strangely true that the only two countries, which since the birth of Christ have experienced in their isolation comparative 'peace on earth,' are these once hermit nations upon whom the light of Christianity had never shone. But thirty years ago a mere handful of Englishmen and Frenchmen forced their way, at the point of the bayonet, to Peking. All this is changed. Western civilization has brought to the Orient Bibles and bullets, mitres and mitrailleuses, godliness and Gatling guns, crosses and Krupp cannon, St. Peter and saltpetre: and the Orient may some day say with Shylock: 'The villainy you teach me I will execute, and it will go hard, but I will better the instruction.' Already they have learned the lesson so well as to play with deadly effect the awful diapason of the cannonade. Let once the passion for war, which distinguishes the Occident, awaken the opulent Orient from its sleep of centuries, and who shall say that another Genghis Khan, with a barbaric horde of millions at his back, may not fall upon Europe with the crushing weight of an avalanche?

"It may be argued, however, that these preparations mean nothing and are guarantees of peace, rather than provocative of war, and that the very effectiveness of modern weapons makes war improbable. While apparently there is force in this suggestion, yet practically it is contradicted by the facts, for the nations that have the least armies have the most peace, and those who have the largest forces tremble on the verge of the abyss. Switzerland, Holland, Belgium, Norway, Sweden and the United States live in substantial

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amity with the world, while France, Russia, Germany, Austria and Italy, armed to the teeth and staggering under their equipments, are forever scowling at each other across their frontiers. In them is found the vast magazine of martial spirit and international hatred whose explosion requires but the spark of some trivial incident. Thus when the Empress Augusta recently visited Paris for pleasure her presence alarmed the world, caused prices to fall upon the bourses and exchanges and hurried an earnest and nervous consultation of all European cabinets. A single insult offered to her by the most irresponsible Parisian would have caused her son, the young German Emperor, to draw his sword. It was thus in the power of the idlest street gamin to have shaken the equilibrium of the world. What a frightful commentary upon civilization that the prosperity, and even lives, of millions of our fellow-beings may depend upon the pacific sentiments of a single man!

"No fact can be more clear than that humanity is at the parting of the ways. The maximum of preparation has been reached. In Europe men can arm no further. Italy has already fallen under the burden of bankruptcy thereby occasioned, and may be at any day plunged into the vortex of revolution. Many thoughtful publicists believe that the European nations must therefore either fight or disarm. Well did the Master predict: 'Upon the earth distress of nations with perplexity...Men's hearts failing them for fear, and for looking after those things which are coming on the earth.'"

The following from *The New York Tribune* of May 5, 1895, showed how some of the reigning sovereigns of Europe regarded the situation:

"KINGS WHO WANT TO RETIRE TO PRIVATE LIFE. Abdication seems to be in the air. At no time since the eventful years of 1848-49, when the whole of Europe may be said to have been in open insurrection against the mediaevally autocratic tendencies of its rulers, have there been so many reigning sovereigns who are declared to be on the point of abandoning their thrones. In 1848 the monarchs were mostly princes born in the previous century and reared within the influence of its traditions, utterly incapable,

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therefore, of comprehending such new-fangled notions as popular government and national constitutions. Sooner than to lend their names to any such subversive ideas,

which they regarded as synonymous with sanguinary revolution of the character that brought Louis xvi. and Marie Antoinette to the scaffold, they preferred to abdicate; and it was during those two eventful years that the thrones of Austria, Sardinia, Bavaria, France and Holland were vacated by their occupants. If today, half a century later, their successors desire in their turn to abdicate, it is that they, too have become firmly convinced that popular legislation is incompatible with good government--that is, as viewed from the throne--and that it is impossible to reconcile any longer two such diametrically opposed institutions as Crown and Parliament. In this perhaps, they are not far wrong; for there is no doubt that the development of popular government in the direction of democracy must naturally tend to diminish the power and prestige of the throne. Every new prerogative and right secured by the people or by their constitutional representatives is so much taken away from the monarch; and as time goes by it is becoming more and more apparent that, from a popular point of view, kings and emperors are superfluous, an anachronism, mere costly figureheads whose very weakness and lack of power render them an object of ridicule rather than of reverence, or that they constitute serious obstacles to political, commercial and even intellectual development. Indeed, there seems to be no place left for them in the coming century unless it be that of mere social arbiters, whose power is restricted to the decreeing of the laws of fashion and of conventionality, and whose authority is exercised not by virtue of any written law, but merely by means of tact.

"Of the sovereigns reported to be on the eve of abdication we have in the first place King George of the Hellenes, who declares himself sick and tired of his uncomfortable throne, and does not hesitate to declare that, the very atmosphere of Greece having ceased to be congenial to him, he is anxious to surrender as soon as possible his scepter to his son Constantine. He is no longer in touch with his subjects, has no friends at Athens save visitors from abroad,

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and is constantly forced by the somewhat disreputable policy of the Cabinets that succeed one another with such rapidity in his dominion to place himself in an awkward and embarrassing position with regard to those foreign courts to which he is bound by ties of close relationship.

"King Oscar is also talking of resigning his crown to his

eldest son. In his case there is not one but there are two Parliaments with which to contend; and as that at Stockholm is always in direct opposition to that at Christiania, he cannot content the one without offending the other, the result being that Norway and Sweden are now according to his own assertions, on the point of civil war. He is convinced that the conflict between the two countries is bound to culminate in an armed struggle, rather than countenance which he has determined to abdicate. He declares that he has done his best, like King George of Greece, to live up to the terms of the Constitution by virtue of which he holds his scepter, but that it is absolutely impossible to do so any longer, and that it is a question with him either of violating his coronation oath or of stepping down and making way for his son.

"Then, too, there is King Christian of Denmark, who, at the age of eighty, finds himself, as the result of the recent general election, face to face with a National Legislature in which the ultra-Radicals and Socialists, hostile to the throne, possess an overwhelming majority, out-numbering the moderate Liberals and the infinitesimal Conservative party combined by three to one. He had been led to believe that the bitter conflict which has been raging between Crown and Parliament in Denmark for nearly twenty years had come to an end last summer, and that, after he had made many concessions with the object of settling all differences, everything would henceforth be plain sailing. Instead of this he now finds arrayed against him an overpowering majority in Parliament, which has already announced its intention of enforcing what it regards as popular rights and of exacting compliance on the part of the Crown with its conception of the terms of the Constitution. Broken by age and infirmity, shaken by the illness of his strong-minded wife, who has been his chief moral support throughout his reign, and deprived, too, of the

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powerful backing of his son-in-law, the late Emperor Alexander of Russia, he feels himself no longer capable of coping with the situation, and announces that he is about to make way for his son.

"To these three kings must be added the name of King Humbert of Italy, who is forced to submit to a Prime Minister personally abhorrent both to himself and to the Queen, and to lend his name to a policy of which he disapproves at heart, but which accords with the views of the

Legislature. It is no secret that the whole of his private fortune is already invested abroad, in anticipation of his abandonment of the Italian throne, and that he finds more intolerable than ever a situation which compels him to surround himself with people uncongenial to him and to his consort, and to remain in a position toward the Church which is not only diametrically opposed to the sincere religious feelings of the Queen and of himself, but likewise places the reigning house of Italy in a very awkward and embarrassing position with regard to all the other courts of the Old World. King Humbert is a very sensitive man and keenly alive to the many slights to which he has been subjected by all those foreign royalties who, on coming to Rome, have pointedly abstained from calling at the Quirinal for fear of offending the Vatican.

"Had it not been for Queen Marie Amelie of Portugal, a strong-minded woman like her mother, the Countess of Paris, King Carlos would have long since relinquished the throne to his son, with his younger brother as Regent, while King Charles of Roumania and the Prince Regent of Bavaria are each credited with being on the eve of making way for their next of kin. Finally there is Prince Ferdinand of Bulgaria, who has been strongly urged by his Russophile friends to abdicate, they undertaking to have him re-elected under Muscovite protection. But he has thus far refrained from yielding to their solicitations, realizing that there is many a slip between the cup and the lip, and that, if he were once voluntarily to surrender his crown, many things might interfere to prevent his recovering possession thereof.

"Thus, taking one thing and another, the cause of the people, from their own point of view, is not likely to be in

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any way improved or furthered by the impending abdications, which, on the contrary, will probably involve a renewal of the struggle of fifty years ago for constitutional right and parliamentary privileges."

Noisy demonstrations of Socialism in the German Reichstag, the Belgian Parliament and the French Chamber of Deputies were by no means calculated to allay the fears of those in authority. The German Socialist members refused to join in a cheer for the Emperor at the instance of the President, or even to rise from their seats; Belgian socialists in reply to a proposal of cheers for the king, whose sympathies were understood to be on the side of aristocracy and capital, cried, "Long live the people! Down with the

capitalists!" and French members of the Chamber of Deputies, disappointed in a measure tending to favor the Socialist cause, declared that revolution would yet accomplish what was peaceably asked, but refused.

It is significant, too, that a bill tending to check the growth of Socialism in Germany, which was introduced in the Reichstag, failed to become a law; the reasons for the rejection of the bill being as follows, as reported by the press:

"The recent rejection by the Reichstag of the 'anti-revolution bill,' the latest measure elaborated by the German government to combat Socialism, makes an interesting chapter in the history of a nation with which, despite differences of language and institutions, we ourselves have much in common.

"It is now many years since attention began to be attracted to the remarkable increase of the Socialistic party in Germany. But it was not until 1878, in which two attempts were made upon the life of the Emperor, that the government determined upon repressive measures. The first law against the socialists was passed in 1878 for a period of two years, and was renewed in 1880, 1882, 1884, 1886.

"By this time additional legislation was deemed necessary, and in 1887 Chancellor Bismarck proposed to the

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Reichstag a new law which gave the authorities the power to confine the socialistic leaders within a given locality, to deprive them of their rights as citizens, and to expel them from the country. Parliament declined to accept the chancellor's proposals; it contented itself by renewing the old law.

"It was now hoped in some quarters that the occasion for further repressive legislation would pass away. But the continued growth of the Socialistic party, the increased boldness of its propaganda, together with the occurrence of anarchistic outrages in Germany and other parts of Europe, impelled the government to further intervention. In December, 1894, the emperor intimated that it had been decided to meet with fresh legislation the acts of those who were endeavoring to stir up internal disorder.

"Before the end of that year the anti-revolution bill was laid before the popular assembly. It consisted of a series of amendments to the ordinary criminal law of the country, and was proposed as a permanent feature of the criminal code. In these amendments, fines or imprisonment were

provided for all who, in a manner dangerous to the public peace, publicly attacked religion, the monarchy, marriage, the family, or property, with expressions of abuse, or who publicly asserted or disseminated statements, invented or distorted, which they knew, or according to the circumstances, must conclude to be invented or distorted, having in view to render contemptible the institutions of the state or the decrees of the authorities.

"The new law also contained provisions of similar character aimed at the socialistic propaganda in the army and navy.

"Had the opposition proceeded only from the Socialists in and out of Parliament, the government would have carried its bill in triumph. But the character of the offenses specified, together with the extent to which the interpretation of the law was left to police judges, awoke the distrust, even the alarm, of large sections of the people, who saw in its provisions a menace to freedom of speech, freedom of teaching, and freedom of public assembly.

"Accordingly, when the Reichstag took up the consideration

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of the measure, a movement began the like of which is not often seen in the fatherland. Petitions from authors, editors, artists, university professors, students and citizens poured into Parliament until, it is asserted, more than a million and a half protesting signatures had been received.

"Great newspapers like the *Berliner Tageblatt* forwarded to the Reichstag petitions from their readers containing from twenty thousand to one hundred thousand names. Meanwhile the opposition of four hundred and fifty German universities was recorded against the bill at a mass-meeting of delegates held in the capital.

"The rejection of a measure thus widely opposed was inevitable, and the Socialist party will doubtless make the most of the government defeat. Yet the Reichstag condemned the bill, not because it was aimed at the Socialists, but because, in striking at anarchical tendencies, the measure was believed to endanger the rights of the people at large."

In London it is said that Socialism is constantly gaining ground while Anarchism is apparently dead. The Independent Labor Party, which was the greatest power of organized labor in England, is now avowedly a socialistic organization. It expects a bloody revolution to come ere long, which will result in the establishment of a Socialistic

republic upon the ruins of the present monarchy.

Noting these facts and tendencies, it is no wonder that we see kings and rulers taking extra precautions to protect themselves and their interests from the threatening dangers of revolution and world-wide anarchy. In fear and distress they seek alliance one with another, though so great is their mutual distrust that they have little to hope for in any alliance. The attitude of every nation toward every other nation is that of animosity, jealousy, revenge and hatred, and their communications one with another are based only upon principles of self-interest. Hence their alliances one with another can only be depended upon so long as their selfish plans and policies seem to run parallel. There is no

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love or benevolence in it; and the daily press is a constant witness to the inability of the nations to strike any line of policy which would bring them all into harmonious cooperation. Vain is the hope, therefore, to be expected from any coalition of the powers.

Ecclesiasticism No Longer a Bulwark!

Realizing this as they do, to some extent at least, we see them anxiously looking to the church (not the faithful few saints known and recognized of God as his church, but the great nominal church, which alone the world recognizes) to see what of moral suasion or ecclesiastical authority can be brought to bear upon the great questions at issue between the rulers and the peoples. The church, too, is anxious to step into the breach, and would gladly assist in restoring amicable relations between princes and peoples; for the interests of the ecclesiastical aristocracy and the civil aristocracy are linked together. But in vain is help looked for from this source; for the awakened masses have little reverence left for priestcraft or statecraft. Nevertheless, the expediency of soliciting the aid of the church is being put to the test. The German Reichstag, for instance, which, through the influence of Prince Bismarck, banished the Jesuits from Germany in 1870, deeming them inimical to the welfare of Germany, afterwards repealed the measure, hoping thus to conciliate the Catholic party and gain its influence in support of the army measures. A significant remark was made on the occasion of the debate of the question, which,

though it will prove most true as a prophecy, at the time served only to convulse the house with laughter. The remark was that the recall of the Jesuits would not be dangerous, since the deluge (Socialism--Anarchy) was sure to come soon and drown them too.

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In the attempted reconciliations of the king and government of Italy with the Church of Rome the motive has evidently been fear of the spread of anarchy and the prospects of social warfare. With reference to this Premier Crispi, in a notable speech beginning with a historical review of current Italian politics, and closing with a declaration as to the social problems of the day, especially the revolutionary movement, said:

"The social system is now passing through a momentous crisis. The situation has become so acute that it seems absolutely necessary for civil and religious authority to unite and work harmoniously against that infamous band on whose flag is inscribed, 'No God, no king!' This band, he said, had declared war on society. Let society accept the declaration, and shout back the battle-cry, 'For God, king and country!'"

This same fearful foreboding on the part of the civil powers throughout all civilized nations is that upon which is based the recent conciliatory attitude of all the civil powers of Europe toward the Pope of Rome, and which now begins to look quite favorable to his long-cherished hope of regaining much of his lost temporal power. This attitude of the nations was most remarkably illustrated in the costly gifts presented to the Pope, on the occasion of the Papal Jubilee some years ago, by the heads of all the governments of Christendom. Feeling their own incompetency to cope with the mighty power of the awakening world, the civil authorities, in sheer desperation, call to mind the former power of Papacy, the tyrant, which once held all Christendom in its grasp; and though they hate the tyrant, they are willing to make large concessions, if by this means they may succeed in holding in check the discontented peoples.

Many acknowledge the claim so earnestly set forth by the Roman Catholic Church, that it will be the only reliable bulwark against the rising tide of Socialism and Anarchism.

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In reference to this delusion a former member of the Jesuit order, Count Paul von Hoensbrouck, now a convert to Protestantism, points to Catholic Belgium and the progress of Social Democracy there to show the hopelessness of any help from that quarter. In his article which appeared in the *Preussische Jahrbuch*, Berlin, 1895, he said:

"Belgium has for centuries been Catholic and Ultra-montane to the core. This country has a population of more than six millions, of whom only fifteen thousand are Protestant and three thousand Jews. All the rest are Catholic. Here is confessional solidity. The Catholic church has been the leading factor and force in the life and history of Belgium, and here she has celebrated her greatest triumphs and has again and again boasted of them. With some few exceptional cases she has controlled the educational system of the country, especially the elementary and public schools...

"Now, how has Social Democracy fared in Catholic Belgium? This the last elections have shown. Nearly one-fifth of all the votes cast have been given for the candidates of the Social Democrats, and we must remember that on the side of non-Socialistic candidates are found a great many more 'plural votes' than on the side of the Social Democrats --it being the rule in Belgium that the wealthy and educated exercise the right of 'plural votes,' i.e., their votes are counted two or three times. The Ultra-montanes indeed claim that this increase in the Socialistic vote is to be attributed to the growth from the Liberal Party. To a certain extent this is the case, but the claims of the Clericals that it is the bulwark against Socialism, irreligion and moral degeneracy thereby become none the less absurd. Whence did these Liberals come, if the Catholic church is the physician for all the ills the state and society are heir to?

"Catholicism can save the people as little from 'Atheistic Liberalism' as it can from Social Democracy. In the year 1886 a circular letter was sent to representative men in all the different stations in life with questions pertaining to the condition of the workingmen. Three-fourths of the replies

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declared that religiously the people 'deteriorated,' or 'had disappeared altogether,' or 'Catholicism was losing its hold more and more.' Liege, with its thirty-eight churches and thirty-five cloisters returned a hopeless answer; Brussels

declared that 'nine-tenths of the children are illegitimate, and immorality beyond description.' And all this is so, although the Belgian Social Democrat, in so far as he has attended a school at all, has been a pupil in the Catholic Ultra-montane public schools, and in a country in which each year more than half a million Catholic sermons and catechetical lectures are delivered. The country which, with right and reason has been called the 'land of cloister and the clergy,' has become the Eldorado of Social Revolution."

Extravagant Preparations for War

The fear of impending revolution is driving every nation in "Christendom" to extravagant preparations for war. A metropolitan journal says, "Five of the leading nations of Europe have locked up in special treasuries 6,525,000,000 francs for the purpose of destroying men and material in war. Germany was the first of the nations to get together a reserve fund for this deadly purpose. She has 1,500,000,000 francs; France has 2,000,000,000 francs, Russia, despite the ravages of cholera and famine, 2,125,000,000 francs; Austria, 750,000,000 francs; Italy, the poorest of all, less than 250,000,000 francs. These immense sums of money are lying idle. They cannot or will not be touched, except in case of war. Emperor William of Germany said he would rather that the name of Germany be dishonored financially than touch a single mark of the war fund."

Even as early as 1895 the U.S. War Dept.'s prepared figures showed the size of the armies of foreign countries as follows: Austro-Hungary, 1,794,175; Belgium, 140,000; Colombia, 30,000; England, 662,000; France, 3,200,000; Germany, 3,700,000; Italy, 3,155,036; Mexico, 162,000;

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Russia, 13,014,865; Spain, 400,000; Switzerland, 486,000. It costs \$631,226,825 annually to maintain these troops.

The militia force of the United States, as reported by the Secretary of War to the House of Representatives in the same year aggregates a body of 141,846 men, while its available, but unorganized, military strength, or what, in European countries, is called the "war footing" of the country, the Secretary places at 9,582,806 men.

Said a correspondent for the *New York Herald*, having just

returned from a tour in Europe:

"The next war in Europe, come when it may, will be of a destructive violence unknown up to this day. Every source of revenue has been strained, if not drained, for the martial effect. It would be idle to say that the world has not yet seen the like, because never before has it had such destructive warlike means. Europe is a great military camp. The chief Powers are armed to the teeth. It is the combination of general effort, and not for parade or amusement. Enormous armies in the highest condition of discipline and armed to perfection, leaning on their muskets or bridle in hand, are waiting in camp and field for the signal to march against each other. A war in Europe settles only one thing definitely, and that is the necessity for another war.

"It is said that large standing armies are guarantees of peace; this may be so for a time, but not in the long run: for armed inactivity on such an enormous scale involves too many sacrifices, and the heavy burdens will inevitably force action."

Modern Implements of War

A correspondent of the *Pittsburgh Dispatch* writes from Washington, D.C.:

"What a ghastly curiosity shop are the stores of arms and projectiles and warlike models of all kinds in various nooks and corners of the War and Navy Departments! They are scattered and meager by comparison, to be sure, but they are enough to set the most thoughtless a-thinking as to

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what we are coming to, and what will be the end of the wonderful impetus of invention in the direction of weapons for the destruction of human kind. All that we possess up to this time, in this our new country, in the way of examples of such invention, would hardly compare in interest or volume with a single room of the vast collection in the old Tower of London, but it is enough to tell the whole story. To look at all this murderous machinery one would think the governors of the world were bent on the extermination of the human race, instead of its improvement and preservation.

"Along with the modern inventions which enable one man to kill 1,000 in the twinkling of an eye are the crude

weapons of those simpler days when men fought hand to hand in battle. But we need not refer to them to illustrate progress in the art of warfare. Even the machinery used in the very latest of the great wars is now antiquated. Were a new civil war to begin tomorrow in the United States, or were we to become involved in a war with a foreign country, we would as soon think of taking wings and battling in the air as to fight with the weapons of a quarter of a century ago. A few of the guns and ships which came into vogue towards the closing days of the war, remodeled and improved almost out of their original shape, might be employed under some conditions, but the great bulk of the murderous machinery would be supplanted with entirely new inventions, compared with which the best of the old would be weak and wholly powerless. I never was more forcibly reminded of this progress in the domain of the horrific than yesterday when on an errand to the Navy Department I was shown the model and plans of the new Maxim automatic mitrailleuse. It (and the Maxim gun with other names) is certainly the most ingenious and the wickedest of all the curious weapons of warfare recently invented. It is the intention to manufacture them up to the size of a six-inch cannon, which will automatically fire about 600 rounds in a minute. This, of course, has been exceeded by the Gatling and other guns, carrying very small projectiles, but these, compared with the Maxim, are cumbersome to operate, require more attendants, are much heavier and far

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less accurate. One man can operate the Maxim gun, or one woman, or one child, for that matter, and after setting it going the gunner can stroll away for a quick lunch while his gun is engaged in killing a few hundred people. The gunner sits on a seat at the rear of the gun behind his bullet proof shield, if he desires to use one. When he wants to mow down an army in a few minutes he simply awaits till the aforesaid army gets into a position favorable for his work. Then he pulls a crank which fires the first cartridge, and the work of the automatic machinery begins. The explosion of the first cartridge causes a recoil which throws the empty shell out of the breach, brings another shell into place and fires it. The recoil of that explosion does a similar service, and so on to infinity. It is murder in perpetual motion.

"One of Mr. Maxim's inventions is called the 'riot gun,' a light little affair that can be transported in one's arms with enough ammunition to drive any ordinary mob out of the

streets or out of existence. It is curious how all of the most recent inventions in this line look toward a certainty of riotous mobs. Since when did the inventor turn prophet? Well, this 'riot gun' can be worked at the rate of ten murderous shots a second, with the gunner all the time concealed, and in perfect safety, even from a mob armed with guns or even pistols, provided that same mob does not conclude to make a rush and capture gun and gunner. It seems to be expected by inventors like Mr. Maxim that modern mobs will stand in the streets to be shot down without acting either on the defensive or the aggressive, and that they will not stand around safe corners with bombs, or blow up or burn a city in their frenzy. However this may be, he has done all he can in the way of a gun for mobs. This little weapon can carry enough ammunition with it to clean out a street at one round, and in a few seconds, and it can be operated from walls or windows with as great facility as in the open street. With a twist of the wrist it can be turned up or down on the point of its carriage, and made to kill directly above or below the gunner without endangering the life or limb of that devotee of the fine art of murder.

"While this is one of the latest and most destructive of the

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recent inventions, it by no means follows that it is the last or most effective that will be contrived. It gradually dawns on the mind of one whose attention is called to this matter that we are but well begun in this thing. We have been trying to keep pace in the matter of defenses with the progress of the means of effective attack, but in vain. No vessel can be constructed to float that will withstand an explosion of the modern torpedo. No nation is rich enough to build forts that cannot be destroyed in a short time with the latest and most villainous form of dynamite projectile. Balloons can now be steered with almost the same facility as a vessel in the water, and will be extensively used, in the wars soon to occur, for the destruction of armies and forts. Death-dealing machinery is being made so simple and inexpensive that one man can destroy an army. If the strong are more fully equipped to destroy the weak, on the other hand the weak may easily be made strong enough to destroy the strongest. On both sides war will mean annihilation. The armies of the land, the monsters of the sea and war cruisers of the air will simply wipe each other out of existence if they come to blows at all."

But there is a still more recent improvement. The *New*

York World gives the following account of the gun and powder:

"Maxim, the gun maker, and Dr. Schupphaus, the gunpowder expert, have invented a new cannon and torpedo powder, which will throw a huge cannon-ball full of explosives ten miles, and where it strikes it will smash into kindling-wood everything within hundreds of feet.

"The discovery is called the 'Maxim-Schupphaus system of throwing aerial torpedoes from guns by means of a special powder, which starts the projectile with a low pressure and increases its velocity by keeping the pressure well up throughout the whole length of the gun.' Patents on the system have been taken out in the United States and European countries.

"The special powder employed is almost pure gun cotton, compounded with such a small percent of nitro-glycerine

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as to possess none of the disadvantages of nitro-glycerine powders, and preserved from decomposition through a slight admixture of urea. It is perfectly safe to handle, and can be beaten with a heavy hammer on an anvil without exploding. The secret of its remarkable power lies in a single mathematical truth which no one had previously thought of. High explosive powder is now loaded into cannon in the form of strips, small cubes or solid cylindrical rods from one-half to three-fourths of an inch in diameter, several feet in length and looking like a bundle of sticks of dark beeswax. When the powder is touched off the ends and circumference of each rod of powder ignite instantaneously and burn toward the center.

"The volume of gases generated by combustion grows constantly less, because the burning surface is less, and as it is the volume of gas which gives velocity to the projectile shot from the gun, a loss of velocity is the inevitable result. The projectile does not go so far as it would if the pressure of the gases had increased, or had at least been maintained.

"In each piece of the Maxim and Schupphaus powder is a lot of small holes running through the entire length of the rod. When the powder is ignited the flame spreads instantaneously not only over the circumference of each rod, but throughout the perforations as well. These little holes are burnt out with such rapidity that the difference in the volume of explosive gases generated at the beginning and at the end of the bore of the gun is about in the ratio of sixteen to one.

"The projectile therefore leaves the gun with terrific velocity, and each little hole in the rods of the powder does its share toward hurrying it on its mission of destruction miles away from the scene. With a big gun the havoc wrought by this new wonder of modern ordnance would be incalculable. This new death-dealing powder has been fired in field-guns and in the heavy coast-defense rifles at Sandy Hook with surprising results. From a ten-inch gun loaded with 128 pounds of this powder, a projectile weighing 571 pounds was thrown eight miles out to sea. The pressures on the rods of powder were more uniform than any yet recorded, which is a most important point in deciding the

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value of a high explosive powder. Without uniform pressures accuracy of aims is impossible.

"The big gun which Messrs. Maxim and Schupphaus propose to construct will be a twenty-inch gun, especially adapted for coast defense. This gun will show some peculiarities. It will not be built up, that is, composed of many pieces of steel bound together, but will consist of a single thin steel tube about thirty feet long, with walls not over two inches in thickness, in marked contrast with the mortars whose walls are made eight or ten inches thick in order to resist the pressure of the discharge. The recoil of the gun will be offset by hydraulic buffers underneath, containing water and oil. A twenty-inch gun of this type, using the new powder, could be planted at the entrance to New York harbor, either in Ft. Washington or Ft. Wadsworth and command the entire sea for a radius of ten miles. So uniform are the pressures and velocities obtained that a wonderful accuracy of fire is possible. It would only be necessary to train the gun upon any ship sighted by the range-finder within this radius to insure its complete destruction. The quantity of explosives thrown would be sufficient to sink a man-of-war if the projectile exploded in the water within fifty feet of its side. At one hundred and fifty feet the concussion of a five hundred pound projectile would be severe enough to cause dangerous leaks and disable a ship."

Dr. R.J. Gatling, the inventor of the wonderful machine gun that bears his name, said, with reference to the new invention of smokeless powder:

"People are not yet educated to appreciate the enormous revolution in future warfare caused by the invention of smokeless powder. Already it has made obsolete between 3,000,000 and 4,000,000 of muskets in Europe, that were

built to shoot black powder, not to speak of the millions of cartridges, all of which the countries possessing would be willing to sell for a song. Here is a vast sum of wasted capital, but it is the inevitable result of progress. Our army guns in this country will soon be in the obsolete category, for to keep pace with the rest of the world we will have to adopt smokeless powder, too. A gun loaded with it will send a bullet

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just twice as far as the black powder does. Again, the new invention changes military tactics entirely, for in the battles of the future troops will never display themselves en masse to the enemy. Open fighting, as has been customary through all the ages, is a thing of the past, for it would mean utter annihilation. If smokeless powder had been in use during the late civil strife, the war between the States would not have lasted ninety days.

"What is the difference between a raped firing gun and a machine gun?"

"A rapid firing gun doesn't begin to fire with the rapidity of a machine gun. The former is usually of one barrel, and is loaded with shells. It is a great gun for torpedo boats, but fifteen times to the minute is pretty good time for one of them. A machine gun of the Gatling type has from six to twelve barrels, and with three men to operate, practically never ceases firing, one volley succeeding another at a speed of 1,200 discharges per minute. These three men can do more killing than a whole brigade armed with old-fashioned muskets."

A writer in the *Cincinnati Enquirer* says:

"The physiognomy of the next war, whenever it happens, will assume features entirely new, and so horrible as to leave forever the reproach of barbarism engraved upon the brow of civilization. The new military organizations which have quadruplicated the armies, the smokeless and terrible new powder that nothing can resist, the present fulminant artillery and rifle magazine which will now down the armies like a tornado shakes down the apples of a tree, the balloon observatories and balloon batteries which will drop masses of powder on cities and fortresses, laying them waste in a short time and much more effectively than a bombardment; the movable railways for artillery, the electric light and telephone, etc., have reversed all tactics of warfare. The next war will be conducted upon an entirely different system, unexperimented on as yet, and from which will arise great surprises. 'We arm for defense and not for offense,'

says every power; 'our strength is our safeguard: it imposes peace on our neighbors and inspires all with the respect due us.'

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"But every power follows on the same policy, which is equivalent to saying that all that formidable, murderous display is directed to only protect peace from the clutches of war. Though this be the climax of irony, I sincerely believe it, because it is evident, and I think peace well guarded against war by the very instruments of the latter, or rather by the apprehension caused by their magnitude and ugliness. But those unrelenting armaments are like an ever-absorbing vortex into which the public fortune is drifting, and going, as it were, to fill up a fathomless volcano in the form of an explosive substance. Strange as it may be, this is the true situation. Europe is lying upon a vast volcano dug out by herself, and which she laboriously fills up with the most dangerous element. But conscious of its danger, she diligently keeps all firebrands away from the crater. But whenever her caution relaxes and the explosion occurs, mind this, the entire world will feel the shock, and shudder. Barbarism will exhibit so much ugliness that a universal curse will spread from one nation to another, and will cause the peoples to devise some means more worthy of our time to settle international affairs, and war will be buried by her own hands beneath the ruins she will have raised."

Another Peace-Compelling Gun

Wake up the mighty men. Let all the men of war draw near. Gather ye together in the Valley of Jehoshaphat (the valley of death). Let the weak say, I am strong. Beat your pruning-hooks into spears and your plowshare steel use for swords. *Joel 3:10*

What it will by and by mean to go to war may be guessed at from the description of the gun given below. In connection with this preparation for war between nations let us not overlook the fact that governments and generals are becoming afraid of their troops. As the militia declined to serve in Ohio in connection with the strike disturbances, and as the marines rebelled against the government in Brazil, and the soldiers of Portugal against their generals, so it may soon be in every land in the world.

Germany with her great army is becoming fearful because

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Socialism is gradually making its way amongst the soldiers. And even in Great Britain it was recently found necessary to disarm some of the militia or yeomanry. The secret of all this insubordination is knowledge, and behind the knowledge lies education, and behind education the printing press and God's wonderful enlightening power, lifting the veil of ignorance and preparing mankind for the great day of Messiah with its prelude of trouble.

We wondered some time ago how the insurrection, such as the Scriptures seem to imply, could ever sweep over the whole earth; how anarchy could break loose in spite of all the combined power and influence of capital and civilization opposed to it. But now we see that education (knowledge), is preparing the way for the world's great disaster, which the Scriptures seem to indicate may be expected within the next few years. Now we can see that the very men who have been trained to use the most up-to-date apparatus for the destruction of human life may be found amongst those who have the charge and care of the armories and ammunitions of war. Following is the article referred to:

"This gun, weighing less than twenty pounds, and manipulated like an ordinary fowling piece, pours out a stream of bullets when in action at the rate of 400 shots per minute. The new arm is called the Benet-Mercier, and is of French invention. It has a stock that is placed against the shoulder. In action the soldier lies on the ground, resting the gun on two supports. This gives an advantage in safety over the Hiram Maxim rapid-firing model, since the operator of that gun is compelled to stand in feeding it. This brings him into full sight of the enemy--or rather it brings all three men into sight, for three are required for the manipulation of this heavier weapon."

The prophecy of *Joel (3:9-11)* is surely being fulfilled in the wonderful preparations for war now being made among the nations. Prophetically, he voiced the sentiments

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of these times, saying, "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruning hooks into spears: let the

weak say, I am strong. Assemble yourselves and come, all ye nations, gather yourselves together round about." Is not this the world-wide proclamation of the present time? Are not the mighty and the weak all nerving themselves for the coming conflict? Is not even the professed church of Christ marshalling the young boys and inspiring them with the spirit of war? Are not the men who otherwise would be following the plow and pruning the trees forging and handling instead the weapons of war? And are not the nations all assembling their mighty hosts and draining their financial resources beyond the powers of long endurance, in order thus to prepare for the exigencies of war--the great trouble which they see fast approaching?

The United States Unique in Her Position, Yet Threatened with Even Greater Evils Than the Old World

The position of the United States of America among the nations is unique in almost every respect; and so much so that some are inclined to regard this country as the special child of divine providence, and to think that in the event of world-wide revolution it will escape. But such fancied security is not consistent with sound judgment, in view of either the signs of the times or the certain operations of those just laws of retribution by which nations, as well as individuals, are judged.

That the peculiar circumstances of the discovery of this continent and the planting of this nation on its virgin soil, to breathe its free air and develop its wonderful resources, was a step in the course of divine providence, the thoughtful and unbiased cannot doubt. The time and circumstances

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all indicate it. Emerson once said, "Our whole history looks like the last effort by Divine Providence in behalf of the human race." He would not have said that, however, had he understood the divine plan of the ages, in the light of which it is quite clear that it is not a "last effort of divine providence," but a well defined link in the chain of providential circumstances for the accomplishment of the divine purpose. Here has been afforded a refuge for the oppressed of all lands from the tyranny of civil and ecclesiastical despotism. Here, separated from the old despotisms by the vast ocean wilderness, the spirit of liberty found a breathing place, and the experiment of popular government became a reality. Under these favoring circumstances

the great work of the Gospel age--the selecting of the true Church--has been greatly facilitated; and here we have every reason to believe the greatest harvest of the age will be gathered.

In no other country could the blessed harvest message--the plan of the ages and its times and seasons and privileges--have been so untrammelled in its proclamation and so widely and freely heralded. And nowhere, except under the free institutions of this favored land, are so many minds sufficiently released from the fetters of superstition and religious dogmatism as to be able to receive the truth now due, and in turn to bear its good tidings abroad. It was, we believe, for this very purpose that the providence of God has been, in a measure, over this country. There was a work to be done here for his people which could not so well be done elsewhere, and therefore when the hand of oppression sought to throttle the spirit of liberty, a Washington was raised up to lead the impoverished but daring liberty-lovers on to national independence. And again when disruption threatened the nation, and when the time had come for the liberation of four millions of slaves God raised up another

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brave and noble spirit in the person of Abraham Lincoln, who struck off the shackles of the enslaved and preserved the unity of the nation.

Yet the nation, as a nation, has not, and never had, any claims upon divine providence. The providential overruling in some of its affairs has been only in the interests of the people of God. The nation, as a nation, is without God and without hope of perpetuity when, through it, God shall have served his own wise purposes for his people--when he shall have gathered "his elect." Then the winds of the great tribulation may blow upon it, as upon the other nations, because, like them, it is one of the "kingdoms of this world" which must give place to the Kingdom of God's dear Son.

While the conditions of the masses of the population here are much more favorable than those of any other land, there is an appreciation of comfort and of individual rights and privileges here among the poorer classes which does not exist to the same extent in any other land. In this country, from the ranks of its humblest citizens, imbued with the spirit of its institutions--the spirit of liberty, of ambition, of industry and intelligence--have come many of the wisest and best statesmen--presidents, legislators, lawyers, jurists and distinguished men in every station. No hereditary aristocracy

here has enjoyed a monopoly of offices of trust or profit, but the child of the humblest wayfarer might aspire to and win the prizes of honor, wealth and preferment. What American schoolboy has not been pointed to the possibilities of his one day becoming president of the country? In fact, all the attainments of great men in every rank and station have been viewed as the future possibilities of the American youth. Nothing in the spirit of its institutions has ever checked such ambition; but, on the contrary, it has always been stimulated and encouraged. The influence of these open avenues to the highest and to all the intermediate

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positions of honor and trust in the nation has been to the elevation of the whole people, from the lowest strata upward. It has stimulated the desire for education and culture, and as well all the demands of education and culture. The free school system has largely met this demand, bringing all classes into intelligent communication through the daily press, books, periodicals, etc., thus enabling them, as individuals, to compare notes and to judge for themselves on all questions of interest, and accordingly to wield their influence in national matters by the use of the ballot.

A sovereign people, thus dignified and brought to an appreciation of the rights of manhood, is therefore naturally one of the first to resist, and that most determinedly, any apparent tendencies to curb its ambition or to restrain its operations. Even now, notwithstanding the liberal spirit of its institutions and the immense advantages they have conferred upon all classes of the nation, the intelligence of the masses begins to discern influences at work which are destined are long to bring them into bondage, to despoil them of their rights as freemen and to deprive them of the blessings of bountiful nature.

The American people are being aroused to a sense of danger to their liberties, and to action in view of such danger, with the energy which has been their marked characteristic in every branch of industry and every avenue of trade, though the real causes of their danger are not clearly enough discerned by the masses to direct their energies wisely. They only see that congested wealth is impoverishing the many, influencing legislation so as to still further amass wealth and power in the hands of the few, and so creating an aristocracy of wealth whose power will in time prove as despotic and relentless as any despotism of the Old World. While this is, alas! only too true, it is not the only

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danger. A religious despotism, whose hateful tyranny can best be judged by the records of the past days of its power, also threatens this country. That danger is Romanism.* Yet this danger is not generally discerned, because Rome is making her conquests here by cunning art and base flattery. She professes great admiration for the free institutions and self-government of the United States; she courts and flatters the Protestant "heretics" who form so large a proportion of the intelligent population, and now calls them her "separated brethren," for whom she has an "undying affection"; and yet, at the same time, she lays her clammy hand upon the public school system, which she is anxious to turn into an agent for the further propagation of her doctrines and the extension of her influence. She is making her influence felt in both political and religious circles, and the continuous tide of immigration to this country is largely of her subjects.

The danger of Romanism to this country was foreseen by Lafayette, who, though himself a Roman Catholic, helped to win, and greatly admired, the liberty of this country. He said, "If the liberties of the American people are ever destroyed, they will fall by the hands of the Romish clergy." Thus from congested wealth, from Romanism and from immigration, we see great dangers.

But alas! the remedy which the masses will eventually apply will be worse than the disease. When the social revolution does come here, it will come with all the turbulence and violence which American energy and love of liberty can throw into it. It is by no means reasonable, therefore, to expect that this country will escape the fate of all the nations of Christendom. Like all the rest, it is doomed to disruption,

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overthrow and anarchy. It also is a part of Babylon. The spirit of liberty fostered here for several generations, already threatens to run riot with a vehemence and speed unequalled in the old world, and unrestrained by the more potent agencies of the monarchical governments.

That many men of wealth see this, and to some extent fear that the threatening troubles may culminate here first,

is manifest from various indications, of which the following, from *The Sentinel*, Washington, D.C., of some years ago, is an illustration:

"EMIGRATING FROM THE UNITED STATES--Mr. James Gordon Bennett, owner of the *New York Herald*, says the *National Watchman*, has resided so long in Europe as to be considered an alien. Mr. Pulitzer, owner of the *New York World*, it is said has taken up his permanent residence in France. Andrew Carnegie, the millionaire iron king, has bought a castle in Scotland and is making it his home. Henry Villard, the Northern Pacific Railroad magnate, has sold his holdings and gone permanently to Europe with about \$8,000,000. W. W. Astor has removed from New York to London, where he has bought a magnificent residence, and made application to become a British subject. Mr. Van Alen, who recently secured the ambassadorship to Italy by a \$50,000 contribution to the Democratic campaign fund, is a foreigner to all intents and purposes, and declares this country unfit for a gentleman to live in."

But in vain will protection and security be sought under any of the kingdoms of this world. All are now trembling with fear and alarm, and realize their inability to cope with the mighty, pent-up forces with which they will have to deal when the terrible crisis arrives. Then indeed "The loftiness of man shall be bowed down, and the haughtiness of men shall be made low." "In that day [now so very close at hand--'even at the door'] a man shall cast his idols of silver and his idols of gold...to the moles and to the bats, and to

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go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord and for the glory of his majesty when he ariseth to shake terribly the earth." *Isa. 2:17-21*

Then "All hands shall be feeble, and all knees shall be weak as water. They shall also gird themselves with sackcloth, and horror shall cover them, and shame shall be upon all faces, and baldness upon all their heads. They shall cast their silver in the streets, and their gold shall be removed. Their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord." *Ezek. 7:17-19*

Of little avail will be the protection which any government can provide, when the judgments of the Lord and the fruits of their folly are precipitated upon them all. In their pride of power they have "treasured up wrath against the day of wrath:" they have selfishly sought the aggrandizement of the few, and have been heedless of the cries of the

poor and needy, and their cries have entered into the ears of the Lord of armies, and he has espoused their cause; and he declares, "I will punish the world for their evil and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold, even a man than the golden wedge of Ophir." *Isa. 13:11,12*

Thus we are assured that the Lord's overruling providence in the final catastrophe shall bring deliverance to the oppressed. The lives of multitudes will not then be sacrificed nor will the inequalities of society that now exist be perpetuated.

Truly this is the predicted time of distress of nations with perplexity. The voice of the discontented masses is aptly symbolized by the roaring of the sea, and the hearts of thinking men are failing them for fear of the dread calamity which all can now see rapidly approaching; for the

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powers of heaven (the present ruling powers) are being terribly shaken. Indeed some, instructed by these signs, and calling to mind that scripture, "Behold, he cometh with clouds," are already beginning to suggest the *presence* of the Son of man, although they greatly misapprehend the subject and God's remedy.

Said Prof. Herron in a lecture given in San Francisco on "The Christian Revival of the Nation"--"CHRIST IS HERE! AND THE JUDGMENT IS TODAY! Our social conviction of sin--the heavy hand of God on the conscience--shows this! Men and institutions are being judged by his teachings!"

But amidst all the shaking of the earth (organized society) and of the heavens (the ecclesiastical powers) those who discern in it the outworking of the divine plan of the ages rejoice in the assurance that this terrible shaking will be the last that the earth will ever have or need; for, as the Apostle Paul assures us, it signifieth the *removing* of those things that are shaken--the overturning of the whole present order of things--that those things which cannot be shaken --the Kingdom of God, the Kingdom of light and peace--may remain. For our God is a consuming fire. In his wrath he will consume every system of evil and oppression, and he will firmly establish truth and righteousness in the earth.

The Cry of "Peace! Peace! When There Is No Peace"

But notwithstanding the manifest judgment of God upon all nations, notwithstanding the fact that the volume of testimony from multitudes of witnesses is pressing with resistless logic against the whole present order of things, and that the verdict and penalty are anticipated with an almost universal dread, there are those who illy conceal

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their fears by cries of "Peace! Peace!" when there is no peace.

Such a proclamation, participated in by all the nations of Christendom was that which was issued from the great naval display on the occasion of the opening of the Baltic Canal. The canal was projected by the grandfather of the present German Emperor, and the work was begun by his father, for the benefit of Germany's commerce, as well as for her navy. The present Emperor, whose faith in the sword as a never failing remedy for the interruptions of peace, and whose accompaniments of cannon and gunpowder are equally relied upon, determined to make the opening of the finished canal the occasion of a grand international proclamation of peace, and a grand display of the potentialities upon which it must rest. Accordingly, he invited all the nations to send representative battleships (peace makers) to the great Naval Parade through the Baltic Canal on June 20, 1895.

In response to that call there came more than a hundred floating steel fortresses, including twenty giant "battleships," technically so-called, all fully armed, and all capable of a speed of at least seventeen miles an hour. "It is difficult," said the London *Spectator*, "to realize such a concentration of power, which could in a few hours sweep the greatest seaport out of existence, or brush the concentrated commercial fleets of the world to the bottom of the ocean. There is, in fact, nothing on the seaboard of the world which could even pretend to resist such a force; and Europe, considered as an entity, may fairly pronounce herself at once unassailable at sea and irresistible...The fleet assembled at Kiel was probably the highest embodiment possible of power for fighting, provided that the fight shall never last longer than its explosive stores."

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The cost of the vessels and their armaments amounted to hundreds of millions of dollars. One salute, fired simultaneously by 2,500 guns, consumed in an instant thousands of dollars worth of powder; and the entertainment of the distinguished guests cost the German people \$2,000,000. The speeches of the German Emperor and foreign representatives dwelt on "the new era of peace" ushered in by the opening of the great canal and the cooperation of the nations in the demonstration. But the fair speeches, and the mighty roar of cannon by which the kings and emperors proclaimed Peace! Peace! with threats of vengeance to any who refuse it upon their terms, were not interpreted by the people as the fulfilment of the prophetic message of "Peace on earth and good will toward men." It had no soothing effect upon the socialist element; it suggested no panacea for the healing of social disorders, for lightening the cares or reducing the burdens of the masses of the poor and unfortunate; nor did it give any assurance of good will on earth, nor indicate how good will could be secured and maintained, either between nation and nation, or between governments and peoples. It was therefore a grand farce, a great, bold, national falsehood; and it was so regarded by the people.

The London *Spectator* voiced the sentiments of thinking people with reference to the display in the following truthful comment:

"The irony of the situation is very keen. It was a grand festival of peace and constructive industry, but its highest glory was the presence of the fleets prepared at great sacrifice of treasure and of energy solely for war and destruction. An ironclad has no meaning, unless it is a mighty engine for slaughter. There is but one phrase which describes fully the grandeur of that 'peaceful' fleet, and that is that it could in a day destroy any port on earth, or sink the commercial navies of the world, if gathered before it, to the bottom of

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the sea. And what depths of human hatred were concealed under all that fair show of human amity! One squadron was French, and its officers were panting to avenge on that exultant Emperor the dismemberment of their country. Another was Russian, and its Admirals must have been conscious that their great foe and rival was the Power they were so ostentatiously honoring, and had only the day before

broken naval rules to compliment the Emperor's most persistent and dangerous foe. A third was Austrian, whose master has been driven out of the dominion which has made the canal, and jockeyed out of his half-right in the province through which the canal in its entire length winds its way. And there were ships from Denmark, from which Holstein had been torn by its present owners, and from Holland, where every man fears that some day or other Germany will, by another conquest, acquire at a blow, colonies, commerce and a transmarine career. The Emperor talked of peace, the Admirals hoped for peace, the newspapers of the world in chorus declare that it is peace, but everything in that show speaks of war just past, or, on some day not far distant, to arrive. Never was there a ceremonial so grand in this world, or one so penetrated through and through with the taint of insincerity."

The New York *Evening Post* commented as follows:

"In the very gathering of war-vessels there is manifest a spirit the reverse of peace-loving. Each nation sends its biggest ships and heaviest guns, not simply as an act of courtesy, but also as a kind of international showing of teeth.

The British navy despatches ten of its most powerful vessels merely as a sample of what it has in reserve, and with the air as of one saying, 'Be warned in time, O ye nations, and provoke not the mistress of the seas.' French and Russian squadrons, in like manner, put on their ugliest frown lest host William should presume upon the jollification to make too friendly advances. Our own American ships join the fleet with the feeling doubtless animating many an officer and sailor on board that it is time the haughty Europeans learned that there is a rising naval power across the sea which they had better not trifle with.

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"An especial air of *bouffe* attaches to the presence of the French and Russians. As lovers of international peace, especially as lovers of Germany, they are truly comic. Fury over the thing in some parts of France is great...

"But the most striking insincerity of all is to be found in the opening of the Kiel canal itself. It is dedicated to 'the traffic of the world.' Hence its international significance, hence all the rejoicing and glorification. But what do Germany and France and the other continental Powers really think about the traffic of the world? Why at this very moment, as for twenty years past, they are straining every nerve to fetter and hinder and reduce as far as possible the free

commercial intercourse of nations...Until this proscriptive spirit of commercial hostility and jealousy passes away, or wears itself out through sheer absurdity, you may open as many inter-oceanic canals as you please, but you cannot persuade sensible people that your talk about their significance for international good feeling and the general love of peace is anything but a bit of transparent insincerity."

The Chicago Chronicle said:

"It is the purest barbarism, this pageant at Kiel. Held in celebration of a work of peace, it assumes the form of an apotheosis of war. Mortal enemies gather there, displaying their weapons while they conceal their enmity behind forced friendliness. Cannon planned for war are fired for courtesy. The Emperor himself eulogizes the display of armaments. 'The iron-armed might which is assembled in Kiel harbor,' he said, 'should at the same time serve as a symbol of peace and of the cooperation of all European peoples to the advancement and maintenance of Europe's mission of civilization.' Experience controverts this theory. He who has a gun wishes to shoot with it. The nation which is fit for war wants to make war. The one serious menace to European peace today is the fact that every European nation is prepared for war.

"The digging of the Kiel canal was a distinct service to civilization; the manner of its celebration is a tribute to barbarism. It was dug, theoretically, to encourage maritime commerce, and most of the vessels gathered to celebrate its

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completion were of the type known as commerce destroyers."

According to *The St. Paul Globe*, royalty and privilege rather than industry, were on exhibition at Kiel. It said:

"What is the place of a fleet of ironclads today in the advancement of civilization? What pirate fleets are there to be swept from the high seas? What inferior and savage nation exists to whom we might convey an illuminating influence of modern civilization by casting upon it the searchlights of a squadron of war-ships? There is but one assault at this moment in which the nations might unite their forces heartily on the plea that they were working for modern civilization. Yet not one of the governments represented at Kiel would dare to propose an armed alliance with the others for the purpose of chasing out of Europe the hideous and cruel Turk.

"Would a conflict between the splendid ironclads, or any two of the nations represented at Kiel, aid in any way the cause of civilization? Are not these armaments, on the contrary, the relics and witnesses of surviving barbarism? The most savage features of any nation are its munitions of war. The purpose of most of those which Europe provides in such profusion by taxes upon a burdened people is to keep those people themselves in humble subjection to the powers above them."

The "Pageantry of Oppression," is what *The Minneapolis Times* called the Kiel naval pageant, upon which it commented as follows:

"The fact that the opening of this magnificent waterway is valued more for its military than for its commercial advantages, and that it was celebrated by the booming of ordnance from the assembled war fleets of the world, is an indictment of civilization. For if the so-called 'civilized' nations of the world need such vast enterprises for military operations and such enormous navies as are now maintained at the expense of the people, then the human nature of the Caucasian race has not improved in the least since the time of Columbus or by the great discovery he made. If such navies are necessary, then liberty is impossible and despotism is a condition necessary for the human race."

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This loud and united cry of the nations, through their representatives, of "Peace! Peace! when there is no peace," calls forcibly to mind the word of the Lord through the Prophet Jeremiah, who says:

"From the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one practiseth falsehood. And they heal the breach of the daughter of my people very lightly, saying, Peace! Peace! when there is no peace. They should have been ashamed because they had committed an abomination; but they neither felt the least shame, nor did they know how to blush: therefore shall they fall among those that fall; at the time that I punish their sin shall they stumble, saith the Lord." *Jer. 6:13-15*

This great international proclamation of peace bearing on its very face the stamp of insincerity, is a forcible reminder of the words of John G. Whittier which so graphically describe the present peace conditions:

"Great Peace in Europe! Order reigns
From Tiber's hills to Danube's plains!"
So say her kings and priests; so say
The lying prophets of our day.

"Go lay to earth a list'ning ear;
The tramp of measured marches hear,
The rolling of the cannon's wheel,
The shotted musket's murd'rous peal,
The night alarm, the sentry's call,
The quick-eared spy in hut and hall,
From polar sea and tropic fen
The dying groans of exiled men,
The bolted cell, the galley's chains,
The scaffold smoking with its stains!
Order--the hush of brooding slaves!
Peace--in the dungeon vaults and graves!
Speak, Prince and Kaiser, Priest and Czar!
If this be peace, pray, what is war?

"Stern herald of Thy better day,
Before Thee to prepare Thy way
The Baptist shade of Liberty,
Gray, scarred and hairy-robed must press
With bleeding feet the wilderness!
O that its voice might pierce the ear
Of priests and princes while they hear
A cry as of the Hebrew seer:
Repent! God's Kingdom draweth near."

STUDY VI

BABYLON BEFORE THE GREAT COURT. HER CONFUSION--ECCLESIASTICAL

The True Church, Known unto the Lord, has no Share in the Judgments of Babylon--The Religious Situation of Christendom Presents no Hopeful Contrast to the Political Situation--The Great Confusion--The Responsibility of Conducting the Defense Devolves upon the Clergy--The Spirit of the Great Reformation Dead--Priests and People in the Same Situation--The Charges Preferred--The Defense--A Confederacy Proposed--The End Sought--The Means Adopted--The General Spirit of Compromise--The Judgment Going Against the Religious Institutions of Christendom.

"And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant." *Luke 19:22*

WHILE we here consider the present judgment of the great nominal Christian church, let us not forget that there is also a real Church of Christ, elect, precious; consecrated to God and to his truth in the midst of a crooked and perverse generation. They are not known to the world as a compact body; but as individuals they are known unto the Lord who judges not merely by the sight of the eye and the hearing of the ear, but who discerns and judges the thoughts and intents of the heart. And, however widely they may be scattered, whether standing alone as "wheat," in the midst of "tares," or in company with others, God's eye is always upon them. They, dwelling in the secret place of the Most High (sanctified, wholly set apart unto God), shall abide

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under the shadow of the Almighty, while the judgments of the Lord are experienced by the great religious systems that bear his name in unfaithfulness. (*Psa. 91:1,14-16*) These have no share in the judgment of great Babylon, but are previously enlightened and called out of her. (*Rev. 18:4*) This class is described and blessedly comforted in *Psalms 91 and 46*.

In the midst of much merely formal and sham profession of godliness, the Lord's watchful eye discerns the true, and he leads them into the green pastures and beside the still waters, and makes their hearts rejoice in his truth and in his love. "The Lord knoweth them that are his" (*2 Tim. 2:19*); they constitute the true Church in his estimation, the Zion which the Lord hath chosen (*Psa. 132:13-16*), and of whom it is written, "Zion heard and was glad, and the daughters of Judah rejoiced, because of thy judgments, O Lord." (*Psa. 97:8*) The Lord will safely lead them as a shepherd leads his sheep. But while we bear in mind that there is such a class--a true Church, every member of which is known and dear to the Lord, whether known or unknown to us, these must be ignored here in considering what professes to be, and what the world recognizes as, the church, and what the prophets refer to under many significant names which designate the great nominal church fallen from grace, and in noting the judgment of God upon her in this harvest time of the Gospel age.

If the civil powers of Christendom are in perplexity, and distress of nations is everywhere manifest, the religious situation surely presents no hopeful contrast of peace and security; for modern ecclesiasticism, like the nations, is ensnared in the net of its own weaving. If the nations, having sown to the wind the seeds of unrighteousness, are about to reap an abundant harvest in a whirlwind of affliction, the great nominal church, ecclesiastical Christendom, which has shared in the sowing, shall also share in the reaping.

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The great nominal church has long taught for doctrines the precepts of men; and, ignoring in great measure the Word of God as the only rule of faith and godly living, it has boldly announced many conflicting and God-dishonoring doctrines, and has been unfaithful to the measure of truth retained. It has failed to cultivate and manifest the spirit of Christ, and has freely imbibed the spirit of the world. It has let down the bars of the sheepfold and called in the goats, and has even encouraged the wolves to enter and do their wicked work. It has been pleased to let the devil sow tares amongst the wheat, and now rejoices in the fruit of his sowing--in the flourishing field of tares. Of the comparatively few heads of "wheat" that still remain there is little appreciation, and there is almost no effort to prevent their being choked by the "tares." The "wheat" has lost its value in the markets of Christendom, and the humble,

faithful child of God finds himself, like his Lord, despised and rejected of men, and wounded in the house of his supposed friends. Forms of godliness take the place of its power, and showy rituals largely supplant heart-worship.

Long ago conflicting doctrines divided the church nominal into numerous antagonistic sects, each claiming to be the one true church which the Lord and the apostles planted, and together they have succeeded in giving to the world such a distorted misrepresentation of our Heavenly Father's character and plan, that many intelligent men turn away with disgust, and despise their Creator, and even try to disbelieve his existence.

The Church of Rome, with assumed infallibility, claims it to be the divine purpose to eternally torment in fire and brimstone all "heretics" who reject her doctrines. And for others she provides a limited torment called Purgatory, from which a release may be secured by penances, fasts, prayers, holy candles, incense and well-paid-for "sacrifices"

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of the mass. She thus sets aside the efficacy of the atoning sacrifice of Christ, and places the eternal destiny of man in the hands of scheming priests, who thus claim power to open heaven or close it to whom they please. She substitutes forms of godliness for its vital power, and erects images and pictures for the adoration of her votaries, instead of exalting in the heart the invisible God and his dear Son, our Lord and Savior. She exalts a man-ordained priestly class to rulership in the church, in opposition to our Lord's teaching, "Be not ye called Rabbi; for one is your Master, even Christ, and all ye are brethren. And call no man your father upon the earth; for one is your Father which is in heaven." (*Matt. 23:8,9*) In fact, the Papacy presents a most complete counterfeit of the true Christianity, and boldly claims to be the one true church.*

The "Reformation" movement discarded some of the false doctrines of Papacy and led many out of that iniquitous system. The reformers called attention to the Word of God and affirmed the right of private judgment in its study, and also necessarily recognized the right of every child of God to preach the truth without the authority of popes and bishops, who falsely claimed a succession in authority from the original twelve apostles. But ere long that good work of protest against the iniquitous, antichristian, counterfeit church of Rome was overcome by the spirit of the world; and soon the protestants, as they were called,

formed new organizations, which, together with the truths they had found, perpetuated many of the old errors and added some new ones; and yet each continued to hold a little truth. The result was a medley of conflicting creeds, at war with reason, with the Word of God and with one another.

*Vol. II, Chapter 9 and Vol. III, Chapter 3.

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And as the investigating energy of the Reformation period soon died out, these quickly became fossilized, and have so remained to the present day.

To build up and perpetuate these erroneous doctrinal systems of what they are pleased to call "Systematic Theology," time and talent have been freely given. Their learned men have written massive volumes for other men to study instead of the Word of God; for this purpose theological seminaries have been established and generously endowed; and from these, young men, instructed in their errors, have gone out to teach and to confirm the people in them. And the people, taught to regard these men as God's appointed ministers, successors of the apostles, have accepted their dictum without searching the Scriptures as did the noble Bereans in Paul's day (*Acts 17:11*), to see if the things taught them were so.

But now the harvest of all this sowing has come, the day of reckoning is here, and great is the confusion and perplexity of the whole nominal church of every denomination, and particularly of the clergy, upon whom devolves the responsibility of conducting the defense in this day of judgment in the presence of many accusers and witnesses, and, if possible, of devising some remedy to save from complete destruction what they regard as the true church. Yet in their present confusion, and in the desire of all the sects from reasons of policy to fellowship one another, they have each almost ceased to regard their own particular sect as the only true church, and now speak of each other as various "branches" of the one church, notwithstanding their contradictory creeds, which of necessity cannot all be true.

In this critical hour it is, alas! a lamentable fact that the wholesome spirit of "The Great Reformation" is dead. Protestantism is no longer a protest against the spirit of antichrist,

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nor against the world, the flesh or the devil. Its creeds, at war with the Word of God, with reason, and with each other, and inconsistent with themselves, they seek to hide from public scrutiny. Its massive theological works are but fuel for the fire of this day of Christendom's judgment. Its chief theological seminaries are hotbeds of infidelity, spreading the contagion everywhere. Its great men--its Bishops, Doctors of Divinity, Theological Professors, and its most prominent and influential clergymen in the large cities--are becoming the leaders into disguised infidelity. They seek to undermine and destroy the authority and inspiration of the sacred Scriptures, to supplant the plan of salvation therein revealed with the human theory of evolution. They seek a closer affiliation with, and imitation of, the Church of Rome, court her favor, praise her methods, conceal her crimes, and in so doing become confederate with her in spirit. They are also in close and increasing conformity to the spirit of the world in everything, imitating the vain pomp and glory of the world which they claim to have renounced. Mark the extravagant display in church architecture, decorations and furnishings, the heavy indebtedness thereby incurred, and the constant begging and scheming for money thus necessitated.

A marked departure on this line was the introduction in the Lindell Avenue Methodist Church of St. Louis, Mo., of a work of art representing "The Nativity," by R. Bringhurst. It is sculptured in bas-relief above the altar, the grand organ and the choir loft. The representation spans an arch forty-six feet wide and fifty feet high, and every figure in it is life size. At the highest point of the arch is the figure of the Virgin, standing erect with the infant Jesus in her arms. Flying outward from these two figures are shown seraphim with trumpets, proclaiming the enthronement.

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Ascending either side of the arch are hosts of worshiping angels with outstretched wings. At either base is the figure of an angel, that on the left holding a festooned scroll bearing the inscription: "Peace on Earth," and the similar figure on the right bearing the closing words of the nativity announcement: "Good Will to Men." Additional effectiveness is given by the fact that the bas-relief is mounted on a splay at an angle of 45 degrees inclined towards the congregation, thus bringing into bolder relief the high work of

the study and deepening the shadows in proportion.

What an endorsement, not only of the spirit of extravagant display, but also of the image worship of the church of Rome! Note, too, the arrangements in connection with some churches of billiard rooms; and some ministers have even gone so far as to recommend the introduction of light wines; and private theatricals and plays are freely indulged in in some localities.

In much of this the masses of church members have become the willing tools of the clergy; and the clergy in turn have freely pandered to the tastes and preferences of worldly and influential members. The people have surrendered their right and duty of private judgment, and have ceased to search the Scriptures to prove what is truth, and to meditate upon God's law to discern what is righteousness. They are indifferent, worldly, lovers of pleasure more than lovers of God: they are blinded by the god of this world and willing to be led into any schemes which minister to present worldly desires and ambitions; and the clergy foster this spirit and pander to it for their own temporal advantage. Should these religious organizations go down, the offices and salaries, the prestige and honors of the self-exalted clergy must all go with them. They are therefore as anxious now to perpetuate the institutions of nominal Christianity

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as were the Scribes and Pharisees and Doctors of the law anxious to perpetuate Judaism; and for the same reasons. (*John 11:47,48,53; Acts 4:15-18*) And because of their prejudices and worldly ambitions Christians are as blind to the light of the new dispensation now dawning as were the Jews in the days of the Lord's first advent to the light of the Gospel dispensation then dawning.

The Charges Preferred Against Ecclesiasticism

The charges preferred against the nominal Christian church are the sentiments of the waking world and of waking Christians, both in the midst of Babylon and beyond her territorial limits. Suddenly, within the last five years particularly, the professed Christian church has come into great prominence for criticism, and the scrutinizing gaze of the whole world is turned upon her. This criticism is so prevalent that none can fail to hear it; it is in the very air; it

is heard in private conversation, on the streets, the railways, in the workshops and stores; it floats through the daily press and is a live topic in all the leading journals, secular and religious. It is recognized by all the leaders in the church as a matter that portends no good to her institutions; and the necessity is felt of meeting it promptly and wisely (according to their own ideas), if they would preserve their institutions from the danger which threatens them.

The nominal Christian church is charged (1) *with inconsistency*. The wide distinction is marked, even by the world, between her claimed standard of doctrine, the Bible, and her conflicting, and in many respects absurd, creeds. The blasphemous doctrine of eternal torment is scouted, and no longer avails to drive men into the church through fear; and for some time past the Presbyterian and other Calvinistic

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sects have been in a very tempest of criticism of their time-honored creeds, and are terribly shaken. With the long discussions on the subject and the desperate attempts at defense on the part of the clergy, all are acquainted. That the task of defense is most irksome, and one that they would gladly avoid, is very manifest; but they cannot avoid it, and must conduct the defense as best they can. Rev. T. DeWitt Talmage voiced the popular sentiment among them when he said:

"I would that this unfortunate controversy about the confession of faith had not been *forced* upon the church; but now, since it is on, I say, Away with it, and let us have a new creed."

On another occasion the same gentleman said:

"I declare, once for all, that all this controversy throughout Christendom is diabolic and satanical. A most diabolical attempt is going on to split the church; and if it is not stopped it will gain for the Bible a contempt equal to that for an 1828 almanac that tells what the weather was six months before and in what quarter of the moon it is best to plant turnips.

"What position shall we take in regard to these controversies? Stay out of them. While these religious riots are abroad, stay at home and attend to business. Why, how do you expect a man only five or six feet high to wade through an ocean a thousand feet deep?...The young men now entering the ministry are being launched into the thickest fog that ever beset a coast. The questions the doctors are trying

to settle won't be settled until *the day after judgment day.*"

Very true; *the day after this judgment day* will see all these perplexing questions settled, and truth and righteousness established in the earth.

The irksomeness of the task of defense and the dread of the outcome were also very strongly expressed in a resolution of assembled Presbyterian clergymen in Chicago, not

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long after the summons to judgment came. The resolution read as follows:

"Resolved, That we regard with sorrow the controversies now distracting our beloved church as injurious to her reputation, her influence and her usefulness, and as fraught, if pursued, with disaster, not only to the work of our own church, but to our common Christianity. We therefore earnestly counsel our brethren that on the one side they avoid applying new tests of orthodoxy, the harsh use of power and the repression of honest and devout search for truth; and on the other side we urgently advise our brethren against the repetition upon the church of unverified theories, the questions of doubtful disputation, and especially where they have, or under any circumstances might have, a tendency to unsettle the faith of the unlearned in the Holy Scriptures. For the sake of our church and all her precious interests and activities we earnestly request a truce and the cessation of ecclesiastical litigation."

The Presbyterian Banner also published the following doleful reference to it, which contains some remarkable admissions of the unhealthy spiritual condition of the Presbyterian church. It reads:

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

The church nominal is charged (2) with a marked lack of

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that piety and godliness which she professes, though the fact is admitted that a few truly pious souls are found here and there among the obscure ones. Sham and hypocrisy are indeed obtrusive, and wealth and arrogance make very manifest that the poor are not welcome in the earthly temples erected in the name of Christ. The masses of the people have found this out, and have been looking into their Bibles to see if such was the spirit of the great Founder of the church; and there they have learned that one of the proofs which he gave of his Messiahship was that "the poor had the gospel preached unto them"; that he said to his followers, "The poor ye have always with you"; and that they were to show no preferences for the man with the gold ring or the goodly apparel, etc. They have found the golden rule, too, and have been applying it to the conduct of the church, collectively and individually. Thus, in the light of the Bible, they are fast arriving at the conclusion that the church is fallen from grace. And so manifest is the conclusion, that her defenders find themselves covered with confusion.

The church nominal is charged (3) with failure to accomplish what she has claimed to be her mission; viz., to convert the world to Christianity. How the world has discovered that the time has come when the work of the church should show some signs of completion seems unaccountable; but nevertheless, just as in the end of the Jewish age all men were in expectation of some great change about to take place (*Luke 3:15*), so now, in the end of the Gospel age, all men are in similar expectation. They realize that we are in a transition period, and the horoscope of the 20th Century is full of terrors and premonitions of great revolutionary changes. The present unrest was forcefully expressed by Hon. Henry Grady, in an eloquent address before the University Societies, Charlottesville, Va.

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His words were: "We are standing in the daybreak... The fixed stars are fading from the sky and we are groping in uncertain light. Strange shapes have come with the night. Established ways are lost, new roads perplex, and widening fields stretch beyond the sight. The unrest of dawn impels us to and fro; but Doubt stalks amid the confusion, and even on the beaten paths the shifting crowds are halted, and from the shadows the sentries cry, 'Who comes

there?' in the obscurity of the morning tremendous forces are at work. Nothing is steadfast or approved. The miracles of the present belie the simple truths of the past. The church is besieged from without and betrayed from within. Behind the courts smoulders the rioter's torch and looms the gibbet of the anarchists. Government is the contention of partisans and the prey of spoilsmen. Trade is restless in the grasp of monopoly, and commerce shackled with limitation. The cities are swollen, and the fields are stripped. Splendor streams from the castle, and squalor crouches in the home. The universal brotherhood is dissolving, and the people are huddling into classes. The hiss of the Nihilist disturbs the covert, and the roar of the mob murmurs along the highway."

For the church to deny that the end of the age, the day of reckoning, has come, is impossible; for whether she discerns the time in the light of prophecy or not, the facts of judgment are forced upon her, and the issue will be realized before the close of this harvest period.

Ecclesiasticism Takes the Stand and Indirectly

Renders Up Her Account

The church knows that the eyes of all the world are turned upon her; that somehow it has been discovered that, while she has claimed her commission to be to convert the world, the time has arrived when, if that be her mission, that work should be almost, if not fully, accomplished, and that really she differs little from the world, except in profession.

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Having assumed this to be her present mission, she has lost sight of the real purpose of this Gospel age; viz., to "preach this gospel of the Kingdom in all the world *for a witness* to all nations," and to aid in the calling and preparing of a "little flock" to constitute (with the Lord) that Millennial Kingdom which shall then bless all the families of the earth. (*Matt. 24:14; Acts 15:14-17*) She is confronted with the fact that after eighteen centuries she is further from the results which her claims would demand than she was at the close of the first century. Consequently apologies, excuses, a figuring over and re-examining of accounts, the re-dressing of facts, and extravagant prognostications of great achievements

in the very near future, are now the order of the day, as, forced by the spirit of inquiry and cross-questioning of these times, she endeavors to speak in self-defense before her numerous accusers.

To meet the charge of inconsistency of doctrine with her recognized standard, the Bible, we see her in great perplexity; for she cannot deny the conflict of her creeds. So, various methods are resorted to, which thinking people are not slow to mark as evidences of her great confusion. There is much anxiety on the part of each denomination to hold on to the old creeds because they are the cords by which they have been bound together in distinct organizations; and to destroy these suddenly would be to dissolve the organizations; yet the clergy specially are quite content to say as little about them as possible, for they are heartily ashamed of them in the searching light of this day of judgment.

Some are so ashamed of them that, forgetting their worldly prudence, they favor discarding them altogether. Others are more conservative, and think it more prudent to let them go gradually, and in their place, by degrees, to insert new doctrines, to amend, revise, etc. With the long discussions

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on Presbyterian creed-revision every one is familiar. So also the attempts of self-styled high critics to undermine the authority and inspiration of the sacred Scriptures, and to suggest a twentieth-century-inspiration, and a theory of evolution wholly subversive of the divine plan of salvation from an Adamic fall which the Bible affirms, but which they deny. Then there is another and a large class of clergymen who favor an eclectic, or compromise, theology, which must of necessity be very brief and very liberal, its object being to waive all objections of all religionists, Christian and heathen, and, if possible, to "bring them all into one camp," as some have expressed it. There is a general boasting on the part of a large class, of the great things about to be accomplished through instrumentalities recently set in operation, of which Christian union or cooperation is the central idea; and when this is secured--as we are assured it soon will be--then the world's conversion to Christianity, it is assumed, will quickly follow.

The charge of lack of piety and godly living is also met with boastings--boasting of "many wonderful works," which often suggest the reproving words of the Lord

recorded in *Matt. 7:22,23*. But these boastings avail very little to the interests of Babylon, because the lack of the spirit of God's law of love is, alas! too painfully manifest to be concealed. The defense, on the whole, only makes the more manifest the deplorable condition of the fallen church. If this great ecclesiasticism were really the true Church of God, how manifest would be the failure of the divine plan to choose out a people for his name!

But while these various excuses, apologies, promises and boasts are made by the church, her leaders see very clearly that they will not long serve to preserve her in her present

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divided, distracted and confused condition. They see that disintegration and overthrow are sure to follow soon unless some mighty effort shall unite her sects and thus give her not only a better standing before the world, but also increased power to enforce her authority. We therefore hear much talk of Christian Union; and every step in the direction of its accomplishment is proclaimed as evidence of growth in the spirit of love and Christian fellowship. The movement, however, is not begotten of increasing love and Christian fellowship, but of fear. The foretold storm of indignation and wrath is seen to be fast approaching, and the various sects seriously doubt their ability to stand alone in the tempest shock.

Consequently all the sects favor union; but how to accomplish it in view of their conflicting creeds, is the perplexing problem. Various methods are suggested. One is to endeavor first to unite those sects which are most alike in doctrine, as, for instance, the various branches of the same families--Presbyterians, Baptists, Methodists, Catholics, etc.--preparatory to the proposed larger union. Another is to cultivate in the people a desire for union, and a disposition to ignore doctrine, and to extend a generous fellowship to all morally disposed people and seek their cooperation in what they call Christian work. This sentiment finds its most earnest supporters among the young and middle-aged.

The ignoring in late years of many of the disputed doctrines of the past has assisted in the development of a class of young people in the church who largely represent the "union" sentiment of Christendom. Ignorant of the sectarian battles of the past, these are unencumbered with the confusion prevalent among their seniors respecting fore-ordination, election, free grace, etc. But they still have from

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the teachings of childhood (originally from Rome and the dark ages), the blighting doctrine of the everlasting torment of all who do not hear and accept the gospel in the present age; and the theory that the mission of the gospel is to convert the world in the present age, and thus save them from that torment. These are banded under various names--Young Men's and Young Women's Christian Associations, Christian Endeavor Societies, Epworth Leagues, King's Daughters and Salvation Armies. Many of these have indeed "a zeal for God, but not according to knowledge."

True to their erroneous, unscriptural views, these plan a "*social uplift* of the world," to take place at once. It is commendable that their efforts are not for evil, but for good.

Their great mistake is in pursuing their own plans, which however benevolent or wise in human estimation, must of necessity fall short of the divine wisdom and the divine plan, which alone will be crowned with success. All others are doomed to failure. It would be greatly to the blessing of the true ones among them if they could see the divine plan; viz., the *selection* ("election") of a sanctified "little flock" now, and by and by the world's uplift by that little flock when complete and highly exalted and reigning with Christ as his Millennial Kingdom joint-heirs. Could they see this, it would or should have the effect of sanctifying all the true ones among them--though of course this would be a small minority; for the majority who join such societies evidently do so for various reasons other than entire consecration and devotion to God and his service--"even unto death."

These Christian young people, untaught in the lessons of church history, and ignorant of doctrines, readily fall in with the idea of "Union." They decide, "The fault of the past has been doctrines which caused divisions! Let us now

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have union and ignore doctrines!" They fail to appreciate the fact that in the past all Christians were anxious for union, too, just as anxious as people of today, but they wanted union on the basis of the truth, or else no union at all. Their rule of conduct was, "Contend earnestly for the faith once delivered to the saints"; "Have no fellowship with the unfruitful works of darkness, but rather reprove

them." (*Jude 3; Eph. 5:11*) Many today fail to see that certain *doctrines* are all-important to true union among true Christians--a union pleasing to God--that the fault of the past was that Christians were too greatly prejudiced in favor of their own human creeds to prove and correct them and all doctrines by the Word of God.

Hence the union or confederacy proposed and sought, being one which ignores Bible doctrine, but holds firmly to human doctrines respecting eternal torment, natural immortality, etc., and which is dominated merely by human judgment as to object and methods, is the most dangerous thing that could happen. It is sure to run into extreme error, because it rejects the "doctrines of Christ" and "the wisdom from above," and instead relies upon the wisdom of its own wise men; which is foolishness when opposed to the divine counsel and methods. "The wisdom of their wise men shall perish." *Isa. 29:14*

Then, too, there are many ideas set afloat by progressive (?) clergymen and others as to what should be the character and mission of the church in the near future, their proposition being to bring it down, even closer than at present, to the ideas of the world. Its work, it appears, is to be to draw the unregenerate world into it and to secure a liberal financial patronage; and to do this entertainment and pleasure must be provided. What true Christian has not been shocked by the tendencies in this direction, both as he observes them at home and reads of them elsewhere.

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What stronger evidence could we have of the decline of real godliness than the following, from the pen of a Methodist clergyman, and published in a Methodist journal--*The Northwestern Christian Advocate*--and called by the Editor a "friendly satire on *existing Methodist conditions*," thus admitting the conditions. Whether meant as an endorsement, or as a satire, it matters not; facts are facts by whomsoever told, though doubly forcible when in the nature of a confession by an interested minister in his own church journal. We give the article entire as follows, the italics being ours:

"Some Features of American Methodism

"The revival of religion in the eighteenth century under the leadership of the Wesleys and Whitefield purified the moral tone of the Anglo-Saxon race and put in operation new forces for the elevation of the unevangelized. Secular historians, both English and American, have united in crediting the movement originated by these remarkable men with much in modern church machinery and statement of doctrine which tends to spread and plant our civilization. The doctrine of 'free will' preached by them and their successors has, with the evolution of modern experiments in secular government, been one of the most popular dogmas engaging the thoughts of men. Among our American fore-fathers this doctrine was peculiarly contagious. Throwing off the yoke of kings, and disgusted with a nationalized and priest-ridden church, what could be more enchanting and more in harmony with their political aspirations than the doctrine that every man is free to make or mar his own destiny here and hereafter?

"The doctrine of the 'new birth' upon which the Methodists insisted, and the preaching of which by Whitefield in New England was like the telling of a fresh and unheard story, likewise produced effects upon which the secular and even the unreligious looked with approbation. For this doctrine not only demanded a 'change of heart,' but also such a change in the daily life as to make the Methodist easily distinguished

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from the man of the world by his behavior. The great purpose for which the church existed was to 'spread Scriptural holiness over these lands.' This was the legend on her banner--with this war-cry she conquered.

"Another reason for the phenomenal success of Methodism in this country is to be found in the fact that to its simple, popular service the common people were gladly welcomed. Only those who have been untrained in ritual can appreciate this apparently insignificant but really very important fact. To know that you may enter a church where you can take part in the service without the risk of displaying your ignorance of form and ceremonies is of greatest concern if you have no desire to make yourself conspicuous. Thus the plain, unstudied service of the early American Methodist church was exactly suited to the people who had but lately abandoned the pomp of Old

World religions. Lawn sleeves, holy hats, diadems, crowns and robes were repugnant to their rough and simple tastes. The religion that taught them that they could make their appeals to the Almighty without an intermediator of any kind emphasized the dignity and greatness of their manhood and appealed to their love of independence.

"The marked triumphs of this church may also be attributed in part to the fact that she had not then laid down the Master's whip of small cords. There was in those early days, from time to time, a cleansing of the church from pretenders and the unworthy which had a most wholesome effect, not only on the church itself, but also upon the surrounding community. For after the storms which often accompanied the 'turning out' of the faithless, the moral atmosphere of the whole neighborhood would be purified, and even the scoffer would see that church-membership meant something.

"A factor also assisting in the success of which I write was the pure itinerancy of the ministry which then obtained. Without doubt there were heroes and moral giants in those days. The influence of a strong, manly man, possessed by the idea that here he had 'no continuing city,' making no provision for his old age, requiring no contract to secure his support or salary, denying himself the very things the

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people were most greedy to obtain, and flaming with a zeal that must soon consume him, must have been abiding and beneficent wherever it was felt.

"No mean part in achieving her commanding position in this country was played by the singing of the old-time Methodists. Serious, sensible words, full of doctrine, joined to tunes that still live and rule, there was in such singing not only a musical attraction, but a theological training whereby the people, uncouth though they might have been, were indoctrinated in the cardinal tenets of the church. The singing of a truth into the soul of child or man puts it there with a much more abiding power than can be found in any Kindergarten or Quincy method of instruction. Thus, without debate, doctrines were fixed in the minds of children or of converts so that no subsequent controversy could shake them. It remains now to show that

"These Elements of Success Have Become Antiquated,
and That a New Standard of Success Has Been Set Up in
the Methodist Episcopal Church

"Let me not assume the role of boaster, but rather be the annalist of open facts, a reciter of recent history. So far as the standard of doctrine is concerned, there is no change in the position held by the church, but the tone and spirit which obtain in almost all her affairs show at once the presence of modern progress and light-giving innovations. The temper and complexion of this mighty church have so far changed that all who are interested in the religious welfare of America must study that change with no common concern.

"The doctrine of the new birth--'Ye must be born again'--remains intact, but modern progress has moved the church away from the old-time strictness that prevented many good people from entering her fold, because they could not subscribe to that doctrine, and because they never had what once was called 'experimental religion.' Now Universalists and Unitarians are often found in full fellowship bravely doing their duty.

"The ministry of the present day, polished and cultured as it is in the leading churches, is too well bred to insist on 'holiness,' as the fathers

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saw that grace, but preach that broader holiness that thinketh no evil even in a man not wholly sanctified. To espouse this doctrine as it was in *the old narrow way* would make one not altogether agreeable in the Chautauqua circles and Epworth leagues of the present.

"The old-time, simple service still lingers among the rural populations, but in those cultured circles, where correct tastes in music, art and literature obtain--among the city churches--in many instances an elaborate and elegant ritual takes the place of the voluntary and impetuous praying and shouting which once characterized the fathers. To challenge the desirability of this change is to question the superiority of culture to the uncouth and ill-bred.

"When the church was in an experimental stage, it possibly might have been wise to be as strict as her leaders then were. There was little to be lost *then*. But now wise, discreet and prudent men refuse to hazard the welfare of a wealthy and influential church by a bigoted administration of the law, such as will offend the rich and intellectual. If the people are not flexible, the gospel surely is. The church was made to save men, not to turn them out and discourage them. So our broader and modern ideas have crowded out and overgrown the contracted and egotistical notion that

we are better than other people, who should be excluded from our fellowship.

"The love-feast, with its dogmatic prejudices, and the class-meeting, which was to many minds almost as bad as the confessional, have been largely abandoned for Epworth Leagues and Endeavor Societies.

"The present cultured ministry, more than ever in the history of the church, conforms to the Master's injunction to be 'wise as serpents and harmless as doves.' *Who among them would have the folly of the old-time preachers to tell his richest official member who is rolling in luxury to sell all for God and humanity and take up his cross and follow Christ?* He might go away sorrowing --the minister, I mean.

"While evolution is the law, and progress the watchword, rashness and radicalism are ever to be deplored, and the modern Methodist minister is seldom guilty of either. The rude, rough preacher who used to accuse the God of love of being wrathful has stepped down and out to give place to

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his successor, who is careful in style, elegant in diction, and whose thoughts, emotions and sentiments are poetical and inoffensive.

"The 'time limit,' whereby a minister may remain in one charge five years, will be abandoned at the next General Conference in 1896. In the beginning he could serve one charge but six months; the time was afterward extended to one year, then to two years, then to three, and lately to five. *But the ruling, cultured circles of the church see that if her social success and standing are to compare favorably with other churches, her pastorate must be fixed* so that her strong preachers may become the centers of social and literary circles. For it must be remembered that the preacher's business is not now as it often was--to hold protracted meetings and be an evangelist. No one sees this more clearly than the preachers themselves. Great revivalists used to be the desirable preachers sought after by the churches, and at the annual conferences the preachers were wont to report the number of *conversions* during the year. Now, however, a less enthusiastic and eccentric idea rules people and priest alike. The greater churches desire those ministers that can feed the aesthetic nature, that can parry the blows of modern skepticism and attract the intellectual and polished, while at the annual conference the emphasized thing in the report of the preacher is his *missionary collection*. The modern Methodist preacher is an excellent collector of money, thereby entering the very

heart of his people as he could not by any old-fashioned exhortation or appeal.

"How great the lesson that has been so well learned by these leaders of Christian thought; viz., *that the gospel should never offend the cultured and polite taste. To a church that can so flexibly conform to the times* the gates of the future open wide with a cheery greeting. What more fitting motto can be found for her than the herald angels sang: 'Peace on earth, good will to men.' *Rev. Chas. A. Crane.*"

The following, by Bishop R. S. Foster, of the M. E. Church, we clip from the *Gospel Trumpet*. It bears the same testimony, though in different language; a little too plainly perhaps for some, as the bishop has since been *retired* against his wish and despite his tears.

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Bishop Foster Said:

"The church of God is today courting the world. Its members are trying to bring it down to the level of the ungodly. The ball, the theater, nude and lewd art, social luxuries, with all their loose moralities, are making inroads into the secret enclosure of the church; and as a satisfaction for all this worldliness, Christians are making a great deal of Lent and Easter and Good Friday and church ornamentations. It is the old trick of Satan. The Jewish church struck on that rock; the Romish church was wrecked on the same, and the Protestant church is fast reaching the same doom.

"Our great dangers, as we see them, are assimilation to the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling ministry, an impure gospel--which, summed up, is a fashionable church. That Methodists should be liable to such an outcome and that there should be signs of it in a hundred years from the 'sail loft' seems almost the miracle of history; but who that looks about him today can fail to see the fact?"

"Do not Methodists, in violation of God's Word and their own discipline, dress as extravagantly and as fashionably as any other class? Do not the ladies, and often the wives and daughters of the ministry, put on 'gold and pearls and costly array?' Would not the plain dress insisted upon by John Wesley, Bishop Asbury, and worn by Hester Ann Rogers, Lady Huntington, and many others equally

distinguished, be now regarded in Methodist circles as fanaticism? Can any one going into the Methodist church in any of our chief cities distinguish the attire of the communicants from that of the theater or ball goers? Is not worldliness seen in the music? Elaborately dressed and ornamented choirs, who in many cases make no profession of religion and are often sneering skeptics, go through a cold artistic or operatic performance, which is as much in harmony with spiritual worship as an opera or theater. Under such worldly performance spirituality is frozen to death.

"Formerly every Methodist attended 'class' and gave testimony of experimental religion. Now the class meeting is

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attended by very few, and in many churches it is abandoned. Seldom do the stewards, trustees and leaders of the church attend class. Formerly nearly every Methodist prayed, testified or exhorted in prayer meeting. Now but very few are heard. Formerly shouts and praises were heard: now such demonstrations of holy enthusiasm and joy are regarded as fanaticism.

"Worldly socials, fairs, festivals, concerts and such like have taken the place of the religious gatherings, revival meetings, class and prayer meetings of earlier days.

"How true that the Methodist discipline is a dead letter. Its rules forbid the wearing of gold or pearls or costly array; yet no one ever thinks of disciplining its members for violating them. They forbid the reading of such books and the taking of such diversions as do not minister to godliness, yet the church itself goes to shows and frolics and festivals and fairs, which destroy the spiritual life of the young as well as the old. The extent to which this is now carried on is appalling.

"The early Methodist ministers went forth to sacrifice and suffer for Christ. They sought not places of affluence and ease, but of privation and suffering. They gloried not in their big salaries, fine parsonages and refined congregations, but in the souls that had been won for Jesus. Oh, how changed! A hireling ministry will be a feeble, timid, truckling, time-serving ministry, without faith, endurance and holy power. Methodism formerly dealt in the great central truth. Now the pulpits deal largely in generalities and in popular lectures. The glorious doctrine of entire sanctification is rarely heard and seldom witnessed in the pulpits."

While special efforts are being made to enlist the sympathies and cooperation of the young people of the churches in the interests of religious union, by bringing them together socially and avoiding religious controversy and doctrinal teaching, still more direct efforts are being made to bring the adult membership into sympathy with the union movement. For this the leaders in all denominations are scheming and working; and many minor efforts culminated

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in the great Parliament of Religions held in Chicago in the summer of 1893. The object of the Parliament was very definite in the minds of the leaders, and found very definite expression; but the masses of the church membership followed the leaders seemingly without the least consideration of the principle involved--that it was *a grand compromise of Christianity with everything unchristian*. And now that there is a projected extension of the movement for a universal federation of all religious bodies, proposed to be held in the year 1913, and in view of the fact that Christian Union is being actively pushed along this line of compromise, let those who desire to remain loyal to God mark well the expressed principles of these religious leaders.

Rev. J. H. Barrows, D. D., the leading spirit of the (Chicago) World's Parliament of Religions, while engaged in promoting its extension, was reported by a San Francisco journal as having expressed himself to its representative with reference to his special work of bringing about religious unity, as follows:

"The union of the religions," he said in brief, "will come about in one of two ways. First, those churches which are most nearly on common ground of faith and doctrine must unite--the various branches of Methodism and Presbyterianism, for instance. Then when the sects are united among themselves Protestantism in general will draw together. In the progress of education Catholics and Protestants will discover that the differences between them are not really cardinal, and will broach reunion. This accomplished, the union with other different religions [that is, Mohammedanism, Buddhism, Brahminism, Confucianism, etc.--heathen religions] is only a question of time.

"Second--The religions and churches may join in civil unity on an ethical basis, as advocated by Mr. Stead [a *Titanic* victim, a Spiritualist]. The religious organizations have common interests and common duties in the communities in which they exist, and it is possible that they will

federate for the promotion and accomplishment of these

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ends. I, myself, am disposed to look for the union to come through the first process. However that may be, the congresses of religion are beginning to take shape. Rev. Theo. E. Seward reports a greatly augmented success of his 'Brotherhood of Christian Unity' in New York, while very recently there has been organized in Chicago, under the leadership of C. C. Bonney, a large and vigorous 'Association for the Promotion of Religious Unity.'"

The Great Parliament of Religions

The *Chicago Herald*, commenting favorably upon the proceedings of the Parliament (italics are ours), said:

"Never *since the confusion at Babel* have so many religions, so many creeds, stood side by side, hand in hand, and almost heart to heart, as in that great amphitheater last night. Never since written history began has varied mankind been so bound about with Love's golden chain. The nations of the earth, the creeds of Christendom, Buddhist and Baptist, Mohammedan and Methodist, Catholic and Confucian, Brahmin and Unitarian, Shinto and Episcopalian, Presbyterian and Pantheist, Monotheist and Polytheist, representing all shades of thought and conditions of men, have at last met together in the common bonds of sympathy, humanity and respect."

How significant is the fact that the mind of even this enthusiastic approver of the great Parliament should be carried away back to the memorable confusion of tongues at Babel! Was it not, indeed, that instinctively he recognized in the Parliament a remarkable antitype?

The Rev. Barrows, above quoted, spoke enthusiastically of the friendly relations manifested among Protestant ministers, Catholic priests, Jewish rabbis and, in fact, the leaders of all religions extant, by their correspondence in reference to the great Chicago Parliament. He said:

"The old idea, that the religion to which I belong is the only true one, is out of date. There is something to be

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learned from all religions, and no man is worthy of the religion he represents unless he is willing to grasp any man by

the hand as his brother. Some one has said that *the time is now ripe for the best religion to come to the front. The time for a man to put on any airs of superiority about his particular religion is past.* Here will meet the wise man, the scholar and the prince of the East in friendly relation with the archbishop, the rabbi, the missionary, the preacher and the priest. They will sit together in congress for the first time. This, it is hoped, will help to break down the barriers of creed."

Rev. T. Chalmers, of the Disciples church, said:

"This first Parliament of Religions seems to be the harbinger of a still larger fraternity--a fraternity that will combine into *one world-religion* what is best, not in one alone, but in all of the great historic faiths. It may be that, under the guidance of this larger hope, we shall need to revise our phraseology and speak more of *Religious unity*, than of *Christian unity*. I rejoice that all the great cults are to be brought into touch with each other, and that Jesus will take his place in the companionship of Gautama, Confucius and Zoroaster."

The *New York Sun*, in an editorial on this subject, said:

"We cannot make out exactly what the Parliament proposes to accomplish...It is possible, however, that the Chicago scheme is to get up some sort of a *new and compound religion*, which shall include and satisfy every variety of religious and irreligious opinion. It is a *big job* to get up a new and eclectic religion satisfactory all around; but Chicago is confident."

It would indeed be strange if the spirit of Christ and the spirit of the world would suddenly prove to be in harmony, that those filled with the opposite spirits should see eye to eye. But such is not the case. It is still true that the spirit of the world is enmity to God (**James 4:4**); that its theories and philosophies are vain and foolish; and that the one divine revelation contained in the inspired Scriptures of the apostles and prophets is the only divinely inspired truth.

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One of the stated objects of the Parliament, according to its president, Mr. Bonney, was to bring together the world's religions in an assembly "in which their common aims and common grounds of union may be set forth, and the marvelous religious progress of the nineteenth century be reviewed."

The real and only object of that *review* evidently was to answer the inquiring spirit of these times--of this judgment hour--to make as good a showing as possible of the church's

progress, and to inspire the hope that, after all the seeming failure of Christianity, the church is just on the eve of a mighty victory; that soon, very soon, her claimed mission will be accomplished in the world's conversion. Now mark how she proposes to do it, and observe that it is to be done, not by the spirit of truth and righteousness, but by the spirit of compromise, of hypocrisy and deceit. The stated object of the Parliament was fraternization and religious union; and anxiety to secure it on any terms was prominently manifest. They were even willing, as above stated, to revise their phraseology to accommodate the heathen religionists, and call it religious unity, dropping the obnoxious name Christian, and quite contented to have Jesus step down from his superiority and take his place humbly by the side of the heathen sages, Gautama, Confucius and Zoroaster. The spirit of doubt and perplexity, and of compromise and general faithlessness, on the part of Protestant Christians, and the spirit of boastfulness and of counsel and authority on the part of Roman Catholics and all other religionists, were the most prominent features of the great Parliament. Its first session was opened with the prayer of a Roman Catholic--Cardinal Gibbons--and its last session was closed with the benediction of a Roman Catholic--Bishop Keane. And during the last session a Shinto priest of Japan invoked

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upon the motley assembly the blessing of eight million deities.

Rev. Barrows had for two years previous been in correspondence with the representative heathen of other lands, sending the Macedonian cry around the world to all its heathen priests and apostles, to "Come over and help us!" That the call should thus issue representatively from the Presbyterian church, which for several years past had been undergoing a fiery ordeal of judgment, was also a fact significant of the confusion and unrest which prevail in that denomination, and in all Christendom. And all Christendom was ready for the great convocation.

For seventeen days representative Christians of all denominations, sat together in counsel with the representatives of all the various heathen religions, who were repeatedly referred to in a complimentary way by the Christian orators as "*wise men from the east*"--borrowing the expression from the Scriptures, where it was applied to a very different class--to a few devout believers in the God of Israel and in the prophets of Israel who foretold the advent of Jehovah's

Anointed, and who were patiently waiting and watching for his coming, and giving no heed to the seducing spirits of worldly wisdom which knew not God. To such truly wise ones, humble though they were, God revealed his blessed message of peace and hope.

The theme announced for the last day of the Parliament was "*The Religious Union of the Whole Human Family*"; when would be considered "The elements of *perfect religion as recognized and set forth in the different faiths*," with a view to determining "*the characteristics of the ultimate religion*" and "*the center of the coming religious unity of mankind*."

Is it possible that thus, by their own confession, Christian (?) ministers are unable, at this late day, to determine what

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should be the center of religious unity, or the characteristics of perfect religion? Are they indeed so anxious for a "*world-religion*" that they are willing to sacrifice any or all of the principles of true Christianity, and even the name "Christian," if necessary, to obtain it? Even so, they confess. "Out of thine own mouth will I judge thee, thou wicked and slothful servant," saith the Lord. The preceding days of the conference were devoted to the setting forth of the various religions by their respective representatives.

The scheme was a bold and hazardous one, but it should have opened the eyes of every true child of God to several facts that were very manifest; namely: (1) that the nominal Christian church has reached its last extremity of hope in its ability to stand, under the searching judgments of this day when "the Lord hath a controversy with his people," nominal spiritual Israel (*Micah 6:1,2*); (2) that instead of repenting of their backslidings and lack of faith and zeal and godliness, and thus seeking a return of divine favor, they are endeavoring, by a certain kind of union and cooperation, to support one another, and to call in the aid of the heathen world to help them to withstand the judgments of the Lord in exposing the errors of their human creeds and their misrepresentations of his worthy character; (3) that they are willing to compromise Christ and his gospel, for the sake of gaining the friendship of the world and its emoluments of power and influence; (4) that their blindness is such that they are unable to distinguish truth from error, or the spirit of the truth from the spirit of the world; and (5) that they have already lost sight of the doctrines of Christ.

Doubtless temporary aid will come from the sources

whence it is so enthusiastically sought; but it will be only a preparatory step which will involve the whole world in the impending doom of Babylon, causing the kings and merchants

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and traders of the whole earth to mourn and lament for this great city. *Rev. 18:9,11,17-19*

In viewing the proceedings of the great Parliament our attention is forcibly drawn to several remarkable features:

- (1) To the doubting and compromising spirit and attitude of nominal Christianity, with the exceptions of the Roman and Greek Catholic Churches.
- (2) To the confident and assertive attitude of Catholicism and of all other religions.
- (3) To the clean-cut distinctions, observed by the heathen sages, between the Christianity taught in the Bible, and that taught by the Christian missionaries of the various sects of Christendom, who, along with the Bible, carried their unreasonable and conflicting creeds to foreign lands.
- (4) To the heathen estimate of missionary effort, and its future prospects in their lands.
- (5) To the influence of the Bible upon many in foreign lands, notwithstanding its misinterpretations by those who carried it abroad.
- (6) To the present influence and probable results of the great Parliament.
- (7) To its general aspect as viewed from the prophetic standpoint.

Compromising the Truth

The great religious Parliament was called together by Christians--Protestant Christians; it was held in a professedly Protestant Christian land; and was under the leading and direction of Protestant Christians, so that Protestants may be considered as responsible for all its proceedings. Be it observed, then, that the present spirit of Protestantism is that of compromise and faithlessness. This Parliament was willing to compromise Christ and his gospel for the sake of the friendship of antichrist and heathendom. It gave the honors of both opening and closing its deliberations to representatives of papacy. And it is noteworthy that, while the faiths of the various heathen nations were elaborately set

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forth by their representatives, there was no systematic presentation of Christianity in any of its phases, although various

themes were discoursed upon by Christians. How strange it seems that such an opportunity to preach the gospel of Christ to representative, intelligent and influential heathen should be overlooked and ignored by such an assemblage! Were the professed representatives of Christ's gospel ashamed of the gospel of Christ? (*Rom. 1:16*) In the discourses Roman Catholics had by far the largest showing, being represented no less than sixteen times in the sessions of the Parliament.

And not only so, but there were those there, professing Christianity, who earnestly busied themselves in tearing down its fundamental doctrines--who told the representative heathen of their doubts as to the inerrancy of the Christian Scriptures; that the Bible accounts must be received with a large degree of allowance for fallibility; and that their teachings must be supplemented with human reason and philosophy, and only accepted to the extent that they accord with these. There were those there, professing to be Orthodox Christians, who repudiated the doctrine of the ransom, which is the only foundation of true Christian faith, others, denying the fall of man, proclaimed the opposite theory of evolution--that man never was created perfect, that he never fell, and that consequently he needed no redeemer; that since his creation in some very low condition, far removed from the "Image of God," he has been gradually coming up, and is still in the process of an evolution whose law is the survival of the fittest. And this, the very opposite of the Bible doctrine of ransom and restitution, was the most popular view.

Below we give a few brief extracts indicating the compromising spirit of Protestant Christianity, both in its attitude toward that great antichristian system, the Church of

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Rome, and also toward the non-Christian faiths.

Hear Dr. Chas. A. Briggs, Professor in a Presbyterian Theological Seminary, declaim against the sacred Scriptures. The gentleman was introduced by the President, Dr. Barrows, as "one whose learning, courage and faithfulness to his convictions have given him a high place in the church universal," and was received with loud applause. He said:

"All that we can claim for the Bible is inspiration and accuracy for that which suggests the religious lessons to be imparted. God is true, he cannot lie; he cannot mislead or deceive his creatures. But when the infinite God speaks to finite man, must he speak words which are not error? [How

absurd the question! If God does not speak the truth, then of course he is not true.] This depends not only upon God's speaking, but on man's hearing, and also on the means of communication between God and man. It is necessary to show the capacity of man to receive the word, before we can be sure that he transmitted it correctly. [This "learned and reverend" (?) theological *professor* should bear in mind that God was able to choose proper instruments for conveying his truth, as well as to express it to them; and that he did so is very manifest to every sincere student of his Word. Such an argument to undermine the validity of the Sacred Scriptures is a mere subterfuge, and was an insult to the intelligence of an enlightened audience.] The inspiration of the holy Scriptures does not carry with it inerrancy in every particular."

Hear Rev. Theodore Munger, of New Haven, dethrone Christ and exalt poor fallen humanity to his place. He said:

"Christ is more than a Judean slain on Calvary. *Christ is humanity as it is evolving under the power and grace of God*, and any book touched by the inspiration of *this fact* [not that Jesus was the anointed Son of God, but that the evolved humanity as a whole constitute the Christ, the Anointed] belongs to *Christian* literature."

He instanced Dante, Shakespeare, Goethe, Shelley, Matthew Arnold, Emerson and others, and then added:

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"Literature with few exceptions--*all inspired literature*--stands squarely upon humanity and insists upon it on ethical grounds and for ethical ends, and *this is essential Christianity* ...A theology that insists on a transcendent God, who sits above the world and spins the thread of its affairs, does not command the assent of those minds which express themselves in literature; the poet, the man of genius, the broad and universal thinker pass it by; they stand too near God to be deceived by such renderings of his truth."

Said the Rev. Dr. Rexford of Boston (Universalist):

"I would that we might all confess that a sincere worship, anywhere and everywhere in the world, is a true worship... The unwritten but dominant creed of this hour I assume to be that, whatever worshiper in all the world bends before The Best he knows, and walks true to the purest light that shines for him, has access to the highest blessings of heaven."

He surely did strike the keynote of the present dominant religious sentiment; but did the Apostle Paul so address the

worshippers of "The Unknown God" on Mars' Hill? or did Elijah thus defend the priests of Baal? Paul declares that the only access to God is through faith in Christ's sacrifice for our sins; and Peter says, "There is none other name under heaven given among men, whereby we must be saved."

Acts 4:12; 17:23-31; 1 Kings 18:21,22

Hear the Rev. Lyman Abbot, Editor of the *Outlook*, and formerly Pastor of Plymouth Church, Brooklyn, N. Y., claim for all the church that divine inspiration which, through Christ and the twelve apostles, gave us the New Testament, that the man of God might be thoroughly furnished. (***2 Tim. 3:17***) He said:

"We do not think that God has spoken only in Palestine, and to the few in that narrow province. We do not think he has been vocal in Christendom and dumb everywhere else. No! we believe that he is a speaking God in all times and in all ages."

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But how did he speak to the Prophets of Baal? He has not revealed himself except to his chosen people--to fleshly Israel in the Jewish age, and to spiritual Israel in the Gospel age. "You only have I known of all the families of the earth." ***Amos 3:2; 1 Cor. 2:6-10***

A letter from Lady Somerset (England), read with complimentary introduction by President Barrows, made the following concessions to the Church of Rome:

"I am in sympathy with every effort by which men may be induced to think together along the lines of their agreement, rather than of their antagonism...The only way to unite is never to mention subjects on which we are irrevocably opposed. Perhaps the chief of these is the historic episcopate, but the fact that he believes in this while I do not, would not hinder that great and good prelate, Archbishop Ireland, from giving his hearty help to me, not as a Protestant woman, but as a temperance worker. The same was true in England of that lamented leader, Cardinal Manning, and is true today of Mgr. Nugent, of Liverpool, a priest of the people, universally revered and loved. A consensus of opinion on the practical outline of the golden rule, declared negatively by Confucius and positively by Christ, *will bring us all into one camp.*"

The doctrine of a vicarious atonement was seldom referred to, and by many was freely set aside as a relic of the past and unworthy of the enlightened nineteenth century. Only a few voices were raised in its defense, and these were

not only a very small minority in the Parliament, but their views were evidently at a discount. Rev. Joseph Cook was one of this small minority, and his remarks were afterward criticised and roundly denounced from a Chicago pulpit. In his address Mr. Cook said that the Christian religion was the only true religion, and the acceptance of it the only means of securing happiness after death. Referring for illustration of the efficacy of the atonement to purge even the foulest sins, to one of Shakespeare's characters, he said:

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"Here is Lady Macbeth. What religion can wash Lady Macbeth's red right hand? That is the question I propose to the four continents and the isles of the sea. Unless you can answer that you have not come with a serious purpose to the Parliament of religions. I turn to Mohammedanism. Can you wash her red right hand? I turn to Confucianism and Buddhism. Can you wash her red right hand?"

In replying to this after the Parliament Rev. Jenkin Lloyd Jones, Pastor of All Soul's church, Chicago, and one enthusiastically interested in the Parliament, said:

"In order that we may discover the immorality of the vicarious atonement--this 'look-to-Jesus-and-be-saved' kind of a scheme with which the great Boston orator undertook to browbeat out of countenance the representatives of other faiths and forms of thought at the Parliament--let us study closely the character of the deed, the temper of the woman to whom he promised such swift immunity if she would only 'look on the cross.' This champion of orthodoxy indignantly flung into the faces of the representatives of all religions of the world the assertion that it is 'impossible in the very nature of things for one to enter into the kingdom of heaven except he be born again' through this Christ atonement, this supernatural vicariousness that washes her red hand white and makes the murderess a saint. All I have to say to such Christianity is this: I am glad I do not believe in it; and I call upon all lovers of morality, all friends of justice, all believers in an infinite God whose will is rectitude, whose providence makes for righteousness, to deny it. Such a 'scheme of salvation' is not only unreasonable but it is immoral. It is demoralizing, it is a delusion and a snare in this world, however it may be in the next...I turn from Calvary if my vision there leaves me selfish enough to ask for a salvation that leaves Prince Sidartha outside of a heaven in which Lady Macbeth or any other red-handed soul is eternally included."

Subsequently an "oriental platform meeting" was held in the same church, when the same reverend (?) gentleman read select sayings from Zoroaster, Moses, Confucius, Buddha,

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Socrates and Christ, all tending to show the universality of religion, which was followed by the address of an Armenian Catholic. After this address, said the reporter for the public press:

"Mr. Jones said that he had had the temerity to ask Bishop Keane, of the Catholic University of Washington, if he would attend this meeting and stand on such a radical platform. The Bishop had replied with a smile that he would be in Dubuque or he might be tempted to come. 'I then asked him,' said Mr. Jones, 'if he could suggest any one.' The Bishop replied, 'You must not be in too much of a hurry. We are getting along very fast. It may not be a long time before I shall be able to do so.'*

"The Roman Catholic Church,' continued Mr. Jones, 'under the leadership of such men as Cardinal Gibbons, Archbishop Ireland and Bishop Spalding, is getting along, and these men are forcing the laggards to work. People tell us that we have given up the Parliament of religions to the Catholics on one hand and the Pagans on the other. We will hear from our Pagan friends now. That word pagan does not have the same meaning as it did, and I thank God for it.'"

Prof. Henry Drummond was on the program of the Parliament for an address on Christianity and Evolution, but, as he failed to arrive, his paper was read by Dr. Bristol. In it he said that a better understanding of the genesis and nature of sin might at least modify some of the attempts made to get rid of it--referring disparagingly to the doctrine of atonement, which his doctrine of Evolution would render null and void.

*However, Rome has since concluded that the Chicago Parliament was neither a credit to her, nor popular with her supporters, and has announced that papists will have nothing to do with such promiscuous Parliaments in the future. And distinct marks of papal disapprobation are not lacking as against those Roman prelates who took so prominent a part in the Chicago Parliament. Protestants may have all the glory!

A Few Defenders of the Faith

In the midst of this compromising spirit, so bold and outspoken, it was indeed refreshing to find a very few representatives of Protestant Christianity who had the moral courage, in the face of so much opposition, both latent and expressed, to defend the faith once delivered to the saints; though even these show signs of perplexity, because they do not see the divine plan of the ages and the important relationship of the fundamental doctrines of Christianity to the whole marvelous system of divine truth.

Prof. W. C. Wilkinson, of the Chicago University, spoke on "The Attitude of Christianity toward Other Religions." He directed his hearers to the Scriptures of the Old and New Testaments for an exposition of Christianity, to the hostile attitude of Christianity toward all other religions, which must of necessity be false if it be true, and to our Lord's exclusive claim of power to save, as manifested in such expressions as:

"No man cometh unto the Father [that is, no man can be saved] but by me."

"I am the bread of life."

"If any man thirst, let him come unto me and drink."

"I am the light of the world."

"I am the door of the sheep."

"All that came before me are thieves and robbers."

"I am the door; by me if any man enter in he shall be saved."

"Such," said he, "are a few specimens of the expressions from Jesus' own lips of the sole, exclusive claim to be himself alone the Savior of man.

"It may be answered, 'But Jesus also said, 'I, if I be lifted up, will draw all men unto me'; and we are hence warranted in believing, of many souls involved in alien religions, that, drawn consciously or unconsciously to Jesus, they are saved, notwithstanding the misfortune of their religious environment.

"To this, of course, I agree, I am grateful that such seems indeed to be the teaching of Christianity. [But this hope flows from a generous heart rather than from a knowledge of the divine plan of salvation. Prof. W. did not then see

that the drawing of the world to Christ belongs to the Millennial age, that only the drawing of the Church is now in progress, and that knowledge of the Lord, the drawing power now, will be the power then; "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." *Hab. 2:14*] I simply ask to have it borne steadily in mind that it is not at all the extension of the benefits flowing from the exclusive power of Jesus to save, that we are at present discussing, but strictly this question: Does Christianity recognize any share of saving efficacy as inherent in the non-Christian religions? In other words, is it anywhere in Scripture represented that Jesus exerts his saving power, in some degree, greater or less, through religions not his own? If there is any hint, any shadow of hint, in the Bible, Old Testament or New, looking in the direction of an affirmative answer to that question, I confess I never have found it. Hints far from shadowy I have found, and in abundance, to the contrary.

"I feel the need of begging you to observe that what I say in this paper is not to be misunderstood as undertaking on behalf of Christianity to derogate anything whatever from the merit of individual men among the nations, who have risen to great ethical heights without aid from historic Christianity in either its New Testament or its Old Testament form. But it is not of persons, either the mass or the exceptions, that I task myself here to speak. I am leading you to consider only the attitude assumed by Christianity toward the non-Christian religions.

"Let us advance from weighing the immediate utterances of Jesus to take some account of those upon whom, as his representatives, Jesus, according to the New Testament, conferred the right to speak with an authority equal to his own. Speaking of the adherents generally of the Gentile religions, he uses this language: 'Professing themselves to be wise, they became fools, and changed the glory of the incorruptible

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God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things.'

"Man, bird, beast, reptile--these four specifications in their ladder of descent seem to indicate every different form of Gentile religion with which Christianity, ancient or modern, came into historic contact. The consequences penally visited by the offended jealous God of Hebrew and of Christian, for such degradation of the innate worshipping

instinct, such profanation of the idea, once pure in human hearts, of God the incorruptible, are described by Paul in words whose mordant, flagrant, caustic, branding power has made them famous and familiar: 'Wherefore God gave them up to the lusts of their hearts, unto uncleanness, that their bodies should be dishonored among themselves; for that they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever.'

"I arrest the quotation unfinished. The remainder of the passage descends into particulars of blame well known, and well known to be truly charged against the ancient pagan world. No hint of exceptions here in favor of points defectively good, or at least not so bad, in the religions condemned; no qualification, no mitigation of sentence suggested. Everywhere heavy shotted, point blank denunciation. No idea submitted of there being in some cases true and acceptable worship hidden away, disguised and unconscious, under false forms. No possibility glanced at of there being a distinction made by some idolaters, if made only by a very few discerning among them, between the idol served and the one incorruptible jealous God as meant by such exceptional idolaters to be merely symbolized in the idol ostensibly worshiped by them. Reserve none on behalf of certain initiated, illuminated souls seeking and finding purer religion in esoteric 'mysteries' that were shut out from the profane vulgar. Christianity leaves no loophole of escape for the judged and reprobate anti-Christian religions with which it comes in contact. It shows instead only indiscriminate damnation [condemnation] leaping out like forked lightning from the glory of his power upon those incorrigibly

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guilty of the sin referred to, the sin of worship paid to gods other than God.

"There is no pleasing alleviation anywhere introduced in the way of assurance, or even of possible hope, that a benign God will graciously receive into his ear the ascriptions formally given to another as virtually, though misconceivingly, intended for himself. That idea, whether just or not, is not scriptural. It is indeed, anti-scriptural, therefore anti-Christian. Christianity does not deserve the praise of any such liberality. As concerns the sole, the exclusive, the incommunicable prerogatives of God, Christianity is, let it be frankly admitted, a narrow, a strict, a severe, a jealous religion. Socrates, dying, may have been forgiven his proposal

of a cock to be offered in sacrifice to Aesculapius; but Christianity, the Christianity of the Bible, gives us no shadow of reason for supposing that such idolatrous act on his part was translated by God into worship acceptable to himself.

"Peter said, 'Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is acceptable to him.'

"To fear God first, and then also to work righteousness, these are the traits characterizing ever and everywhere the man acceptable to God. But evidently to fear God is not, in the idea of Christianity, to worship another than he. It will accordingly be in degree as a man escapes the ethnic religion dominant about him, and rises--not by means of it, but in spite of it--into the transcending element of the true divine worship, that he will be acceptable to God.

"Of any ethnic religion, therefore, can it be said that it is a true religion, only not perfect? Christianity says, No. Christianity speaks words of undefined, unlimited hope concerning those, some of those, who shall never have heard of Christ. These words Christians, of course, will hold and cherish according to their inestimable value. But let us not mistake them as intended to bear any relation whatever to the erring religions of mankind. Those religions the Bible nowhere represents as pathetic and partly successful gropings after God. They are one and all represented as groping downward, not groping upward. According to Christianity they hinder, they do not help. Their adherents' hold on

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them is like the blind grasping of drowning men on roots and rocks that only tend to keep them to the bottom of the river. The truth that is in the false religion may help, but it will be the truth, not the false religion.

"According to Christianity the false religion exerts all its force to choke and to kill the truth that is in it. Hence the historic degeneration represented in the first chapter of Romans as affecting false religions in general. If they were upward reachings they would grow better and better. If, as Paul teaches, they in fact grow worse and worse, it must be because they are downward reachings.

"The attitude, therefore, of Christianity toward religions other than itself is an attitude of universal, absolute, eternal, unappeasable hostility, while toward all men everywhere, the adherents of the false religions by no means excepted, its attitude is an attitude of grace, mercy, peace for whosoever will [receive it]. How many will be found

that will [receive it], is a problem which Christianity leaves unsolved."

The Rev. James Devine, of New York City, also spoke on the message of Christianity to other religions, clearly presenting the doctrine of redemption through the precious blood of Christ. He said:

"We are brought now to another fundamental truth in Christian teaching--the mysterious doctrine of atonement. Sin is a fact which is indisputable. It is universally recognized and acknowledged. It is its own evidence. It is, moreover, a barrier between man and his God. The divine holiness and sin, with its loathsomeness, its rebellion, its horrid degradation and its hopeless ruin, cannot coalesce in any system of moral government. God cannot tolerate sin or temporize with it or make a place for it in his presence. He cannot parley with it; he must punish it. He cannot treat with it; he must try it at the bar. He cannot overlook it; he must overcome it. He cannot give it a moral status; he must visit with the condemnation it deserves.

"Atonement is God's marvelous method of vindicating, once for all, before the universe, his eternal attitude toward sin, by the voluntary self-assumption, in the spirit of sacrifice, of its penalty. This he does in the person of Jesus

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Christ. The facts of Christ's birth, life, death and resurrection take their place in the realm of veritable history, and the moral value and propitiatory efficacy of his perfect obedience and sacrificial death become a mysterious element of limitless worth in the process of readjusting the relation of the sinner to his God.

"Christ is recognized by God as a substitute. The merit of his obedience and the exalted dignity of his sacrifice are both available to faith. The sinner, humble, penitent, and conscious of unworthiness, accepts Christ as his redeemer, his intercessor, his savior, and simply believes in trusting in his assurances and promises, based as they are upon his atoning intervention, and receives from God, as the gift of sovereign love, all the benefits of Christ's mediatorial work. This is God's way of reaching the goal of pardon and reconciliation. It is his way of being himself just and yet accomplishing the justification of the sinner. Here again we have the mystery of wisdom in its most august exemplification.

"This is the heart of the gospel. It throbs with mysterious love; it pulsates with ineffable throes of divine healing; it

bears a vital relation to the whole scheme of government; it is in its hidden activities beyond the scrutiny of human reason; but it sends the life-blood coursing through history and it gives to Christianity its superb vitality and its undying vigor. It is because Christianity eliminates sin from the problem that its solution is complete and final.

"Christianity must speak in the name of God. To him it owes its existence, and the deep secret of its dignity and power is that it reveals him. It would be effrontery for it to speak simply upon its own responsibility, or even in the name of reason. *It has no philosophy of evolution to propound.* It has a message from God to deliver. It is not itself a philosophy; it is a religion. It is not earth-born; it is God-wrought. It comes not from man, but from God, and is intensely alive with his power, alert with his love, benign with his goodness, radiant with his light, charged with his truth, sent with his message, inspired with his energy, pregnant with his wisdom, instinct with the gift of spiritual healing and mighty with supreme authority.

"It has a mission among men, whenever or wherever it

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finds them, which is as sublime as creation, as marvelous as spiritual existence and as full of mysterious meaning as eternity. It finds its focus, and as well its radiating center, in the personality of its great revealer and teacher, to whom, before his advent, all the fingers of light pointed, and from whom, since his incarnation, all the brightness of the day has shone.

"Its spirit is full of simple sincerity, exalted dignity and sweet unselfishness. It aims to impart a blessing rather than to challenge a comparison. It is not so anxious to vindicate itself as to confer its benefits. It is not so solicitous to secure supreme honor for itself as to win its way to the heart. It does not seek to taunt, to disparage or humiliate its rival, but rather to subdue by love, attract by its own excellence and supplant by virtue of its own incomparable superiority. It is itself incapable of a spirit of rivalry, because of its own indisputable right to reign. It has no use for a sneer, it can dispense with contempt, it carries no weapon of violence, it is not given to argument, it is incapable of trickery or deceit, and it repudiates cant. It relies ever upon its own intrinsic merit, and bases all its claims on its right to be heard and honored.

"Its miraculous evidence is rather an exception than a rule. It was a sign to help weak faith. It was a concession

made in the spirit of condescension. Miracles suggest mercy quite as much as they announce majesty. When we consider the unlimited sources of divine power, and the ease with which signs and wonders might have been multiplied in bewildering variety and impressiveness, we are conscious of a rigid conservation of power and a distinct repudiation of the spectacular. The mystery of Christian history is the sparing way in which Christianity has used its resources. It is a tax upon faith, which is often painfully severe, to note the apparent lack of energy and dash and resistless force in the seemingly slow advances of our holy religion. [It must of necessity be so to those who have not yet come to an understanding of the divine plan of the ages.]

"Doubtless God had his reasons, but in the meantime we cannot but recognize in Christianity a spirit of mysterious reserve, of marvelous patience, of subdued undertone, of

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purposeful restraint. It does not 'cry, nor lift up, nor cause its voice to be heard in the street.' Centuries come and go and Christianity touches only portions of the earth, but wherever it touches it transfigures. It seems to despise material adjuncts, and counts only those victories worth having which are won through spiritual contact with the individual soul. Its relation to other religions has been characterized by singular reserve, and its progress has been marked by an unostentatious dignity which is in harmony with the majestic attitude of God, its author.

"We are right, then, in speaking of the spirit of this message as wholly free from the commonplace sentiment of rivalry, entirely above the use of spectacular or meretricious methods, infinitely removed from all mere devices or dramatic effect, wholly free from cant or doublefacedness, with no anxiety for alliance with worldly power or social eclat, caring more for a place of influence in a humble heart than for a seat of power on a royal throne, wholly intent on claiming the loving allegiance of the soul and securing the moral transformation of character, in order that its own spirit and principles may sway the spiritual life of men.

"It speaks, then, to other religions with unqualified frankness and plainness, based on its own incontrovertible claim to a hearing. It acknowledges the undoubted sincerity of personal conviction and the intense earnestness of moral struggle in the case of many serious souls who, like the Athenians of old, 'worship in ignorance'; it warns, and persuades, and commands, as is its right; it speaks as Paul

did in the presence of cultured heathenism on Mars' Hill, of that appointed day in which the world must be judged, and of 'that man' by whom it is to be judged; it echoes and re-echoes its invariable and inflexible call to repentance; it requires acceptance of its moral standards; it exacts submission, loyalty, reverence and humility.

"All this it does with a superb and unwavering tone of quiet insistence. It often presses its claim with argument, appeal and tender urgency; yet in it all and through it all should be recognized a clear, resonant, predominant tone of uncompromising insistence, revealing that supreme personal will which originated Christianity, and in whose

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name it ever speaks. It delivers its message with an air of untroubled confidence and quiet mastery. There is no anxiety about precedence, no undue care for externals, no possibility of being patronized, no undignified spirit of competition. It speaks, rather, with the consciousness of that simple, natural, incomparable, measureless supremacy which quickly disarms rivalry, and in the end challenges the admiration and compels the submission of hearts free from malice and guile."

Among these noble utterances in defense of the truth was also that of Count Bernstorff, of Germany. He said:

"I trust that nobody is here who thinks lightly of his own religion [though he certainly learned to the contrary before the parliament closed. This was said at its beginning.] I for myself declare that I am here as an individual evangelical Christian, and that I should never have set my foot in this Parliament if I thought that it signified anything like a consent that all religions are equal, and that it is only necessary to be sincere and upright. I can consent to nothing of this kind. I believe only the Bible to be true, and Protestant Christianity the only true religion. *I wish no compromise of any kind.*

"We cannot deny that we who meet in this Parliament are separated by great and important principles. We admit that these differences cannot be bridged over; but we meet, believing everybody has the right to his faith. You invite everybody to come here as a sincere defender of his own faith.

I, for my part, stand before you with the same wish that prompted Paul when he stood before the representatives of the Roman Court and Agrippa, the Jewish king. I would to God that all that hear me today were both almost, and altogether, such as I am. I cannot say 'except these bonds.' I

thank God I am free; except for all these faults and deficiencies which are in me and which prevent me from embracing my creed as I should like to do.

"But what do we then meet for, if we cannot show tolerance? Well, the word tolerance is used in different ways. If the words of King Frederick of Prussia--'In my country everybody can go to heaven after his own fashion'--are used as a *maxim of statesmanship*, we cannot approve of it too

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highly. What bloodshed, what cruelty would have been spared in the world if it had been adopted. But if it is *the expression of the religious indifference prevalent during this last century* and at the court of the monarch who was the friend of Voltaire, *then we must not accept it.*

"St. Paul, in his epistle to the Galatians, rejects every other doctrine, even if it were taught by an angel from heaven. We Christians are servants of our Master, the living Savior. *We have no right to compromise the truth he intrusted to us;* either to think lightly of it, or to withhold the message he has given us for humanity. But we meet together, each one wishing to gain the others to his own creed. Will this not be a Parliament of war instead of peace? Will it take us further from, instead of bringing us nearest to, each other? I think not, if we hold fast the truth that our great vital doctrines can only be defended and propagated by spiritual means. An honest fight with spiritual weapons need not estrange the combatants; on the contrary, it often brings them nearer.

"I think this conference will have done enough to engrave its memory forever on the leaves of history if this great principle [religious liberty] finds general adoption. One light is dawning in every heart, and the nineteenth century has brought us much progress in this respect; yet we risk to enter the twentieth century before the great principle of religious liberty has found universal acceptance."

In marked contrast with the general spirit of the Parliament was also the discourse of Mr. Grant, of Canada. He said:

"It seems to me that we should begin this Parliament of Religions, not with a consciousness that we are doing a great thing, but with an humble and lowly confession of sin and failure. Why have not the inhabitants of the world fallen before the truth? The fault is ours. The Apostle Paul, looking back on centuries of marvelous, God-guided history, saw as the key to all its maxims this: that Jehovah had

stretched out his hands all day long to a disobedient and gainsaying people; that, although there was always a remnant of the righteous. Israel as a nation did not understand Jehovah, and therefore failed to understand her own marvelous mission.

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"If St. Paul were here today would he not utter the same sad confession with regard to the nineteenth century of Christendom? Would he not have to say that we have been proud of our Christianity, instead of allowing our Christianity to humble and crucify us; that we have boasted of Christianity as something we possessed, instead of allowing it to possess us; that we have divorced it from the moral and spiritual order of the world, instead of seeing that it is that which interpenetrates, interprets, completes and verifies that order; and that so we have hidden its glories and obscured its power. All day long our Savior has been saying, 'I have stretched out my hands to a disobedient and gainsaying people.' But the only one indispensable condition of success is that we recognize the cause of our failure, that we confess it, with humble, lowly, penitent and obedient minds, and that with quenchless Western courage and faith we now go forth and do otherwise."

Would that these sentiments had found an echo in the great Parliament!--but they did not. On the other hand, it was characterized by great boastfulness as to the "*marvelous religious progress* of the nineteenth century"; and Count Bernstorff's first impression, that it meant a bold compromise of Christian principles and doctrine, was the correct one, as the subsequent sessions of the Parliament proved.

The Contrasted Attitudes of Catholicism, Heathenism and Protestant Christianity

The confident and assertive attitude of Catholicism and the various heathen religions was in marked contrast with the skepticism of Protestant Christianity. Not a sentence was uttered by any of them against the authority of their sacred books; they praised and commended their religions, while they listened with surprise to the skeptical and infidel discourses of Protestant Christians against the Christian religion

and against the Bible, for which even the heathen showed greater respect.

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As evidence of the surprise of the foreigners on learning of this state of things among Christians, we quote the following from the published address of one of the delegates from Japan at a great meeting held in Yokohama to welcome their return and to hear their report. The speaker said:

"When we received the invitation to attend the Parliament of Religions, our Buddhist organization would not send us as representatives of the body. The great majority believed that it was a shrewd move on the part of Christians to get us there and then hold us up to ridicule or try to convert us. We accordingly went as individuals. But it was a wonderful surprise which awaited us. Our ideas were all mistaken. The Parliament was called because the Western nations have come to realize the weakness and folly of Christianity, and they really wished to hear from us of our religion, and to learn what the best religion is. There is no better place in the world to propagate the teachings of Buddhism than America. Christianity is merely an adornment of society in America. It is deeply believed by very few. The great majority of Christians drink and commit various gross sins, and live very dissolute lives, although it is a very common belief and serves as a social adornment. Its lack of power proves its weakness. The meetings showed the great superiority of Buddhism over Christianity, and the mere fact of calling the meetings showed that the Americans and other Western people had lost their faith in Christianity and were ready to accept the teachings of our superior religion."

It is no wonder that a Japanese Christian said, at the close of the addresses, "How could American Christians make so great a mistake as to hold such a meeting and injure Christianity as these meetings will do in Japan?"

Those who are posted in history know something of the character of that great antichristian power, the Church of Rome, with which affiliation is so earnestly sought by Protestants; and those who are keeping open eyes on her present operations know that her heart and character are still unchanged.

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Those who are at all informed know well that the Greek Catholic Church has supported and approved, if indeed it has not been the instigator of, the Russian persecution of the Jews, "Stundists" and all other Christians who, awaking from the blindness and superstition of the Greek Church, are seeking and finding God and truth through the study of his Word. The persecution incited by the Greek Catholic priests and prosecuted by the police are of the most cruel and revolting nature. But, nevertheless, union and cooperation with both these systems, the Roman and Greek Catholic Churches, is most earnestly sought, as also with all the forms of heathen superstition and ignorance.

The Gross Darkness of the Heathenism with which Christians Desire and Seek Alliance

Of the gross darkness of the heathenism with which cooperation and sympathy are now craved by Christians, we may gain some idea from the following indignant retort of Dr. Pentecost against the critical tone which some of the foreigners assumed toward Christianity and Christian missions. He said:

"I think it is a pity that anything should tend to degenerate the discussions of this Parliament into a series of criminations and recriminations; nevertheless, we Christians have been sitting patiently and listening to a series of criticisms upon the results of Christianity from certain representatives of the Eastern religions. For instance, the slums of Chicago and New York, the nameless wickedness palpable to the eye even of the strangers who are our guests; the licentiousness, the drunkenness, the brawls, the murders, and the crimes of the criminal classes have been scored up against us. The shortcomings of Congress and government both in England and America have been charged to Christianity. The opium trade, the rum traffic, the breach of treaties, the inhuman and barbarous laws against the Chinaman, etc., have all been charged upon the Christian

church. [But if Christians claim that these are Christian nations, can they reasonably blame these heathen representatives for thinking and judging them accordingly?]

"It seems almost needless to say that all these things, the immoralities, drunkenness, crimes, unbrotherliness, and the selfish greed of these various destructive traffics which have been carried from our countries to the Orient lie outside the pale of Christianity. [No, not if these are Christian nations. In making this claim, the church is chargeable with the sins of the nations, and they are justly charged against her.] The Church of Christ is laboring night and day to correct and abolish these crimes. The unanimous voice of the Christian Church condemns the opium traffic, the liquor traffic, the Chinese acts of oppression, and all forms of vice and greed of which our friends from the East complain.

"We are willing to be criticized; but when I recall the fact that these criticisms are in part from gentlemen who represent a system of religion whose temples, manned by the highest casts of Brahmanical priesthood, are the authorized and appointed cloisters of a system of immorality and debauchery the parallel of which is not known in any Western country, I feel that silence gives consent. I could take you to ten thousand temples, more or less--more rather than less--in every part of India, to which are attached from two to four hundred priestesses, whose lives are not all they should be.

"I have seen this with my own eyes, and nobody denies it in India. If you talk to the Brahmans about it, they will say it is a part of their system for the common people. Bear in mind this system is the authorized institution of the Hindoo religion. One needs only to look at the abominable carvings upon the temples, both of the Hindoos and Buddhists, the hideous symbols of the ancient Phallic systems, which are the most popular objects worshiped in India, to be impressed with the corruption of the religions. Bear in mind, these are not only tolerated, but instituted, directed and controlled by the priests of religion. Only the shameless paintings and portraiture of ancient Pompeii equal in obscenity the things that are openly seen in and about the entrances to the temples of India.

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"It seems a little hard that we should bear the criticism which these representatives of Hindooism make upon the godless portion of Western countries, when they are living in such enormous glass houses as these, every one of them erected, protected and defended by the leaders of their own religion.

"We have heard a good deal about the 'fatherhood of God and the brotherhood of man,' as being one of the essential doctrines of the religions of the East. As a matter of fact, I have never been able to find--and I have challenged the production all over India--a single text in any of the Hindoo sacred literature that justifies or even suggests the doctrine of the 'fatherhood of God and the brotherhood of man.' This is a pure plagiarism from Christianity. We rejoice that they have adopted and incorporated it. How can a Brahman, who looks upon all low-caste men, and especially upon the poor pariahs, with a spirit of loathing, and regards them as a different order of beings, sprung from monkeys and devils, presume to tell us that he believes in the fatherhood of God and the brotherhood of man? If a Brahman believes in the brotherhood of man, why will he refuse the social amenities and common hospitalities to men of other castes, as well as to his Western brethren, whom he so beautifully enfolds in the condescending arms of his newly found doctrine of the fatherhood of God and the brotherhood of man?

"If there is any brotherhood of man in India the most careless observer need not hesitate to say that there is no sisterhood recognized by them. Let the nameless horrors of which the Hindoo women of India are the subjects answer to this statement.

"Until the English government put down a strong hand the ancient religious Hindoo institution of Suttee, hundreds of Hindoo widows every year gladly flew to the funeral pyres of their dead husbands, thus embracing the flames that burned their bodies rather than to deliver themselves to the nameless horrors and living hell of Hindoo widowhood. Let our Hindoo friends tell us what their religion has done for the Hindoo widow, and especially the child widow, with her head shaved like a criminal, stripped

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of her ornaments, clothed in rags, reduced to a position of slavery worse than we can conceive, made the common

drudge and scavenger of the family, and not infrequently put to even worse and nameless uses. To this state and condition the poor widow is reduced under the sanction of Hindooism. Only two years ago the British government was appealed to to pass a new and stringent law 'raising the age of consent' to twelve years, at which it was lawful for the Hindoo to consummate the marriage relation with his child wife. The Christian hospitals, filled with abused little girls barely out of their babyhood, became so outrageous a fact that the government had to step in and stop these crimes, which were perpetrated in the name of religion. So great was the excitement in India over this that it was feared that a religious revolution which would almost lead to a new mutiny was imminent.

"We have been criticized by our Oriental friends for judging with an ignorant and prejudiced judgment, because at a recent challenge in the early part of this Parliament only five persons were able to say that they had read the Bible of Buddha; so it was taken for granted that our judgment was ignorant and unjust. The same challenge might have been made in Burmah or Ceylon, and outside of the priesthood it is almost fair to say that not so many would have been able to say they had read their own Scriptures. The Badas of the Hindoos are objects of worship. None but a Brahman may teach, much less read them. Before the Christian missionary went to India, the Sanskrit was practically a dead language. If the Indian Scriptures have at least been translated into the vernacular or given to the Western nations, it is because the Christian missionary and Western scholars have rediscovered them, unearthed them, translated them and brought them forth to the light of day. The amount of the Sanskrit Scriptures known by the ordinary Indian who has secured a Western education is only those portions which have been translated into English or the vernacular by European or Western scholars. The common people, ninety-nine one-hundredths of all, know only tradition. Let us contrast this dead exclusiveness on the part of these Indian religions with the fact that the

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Christian has translated his Bible into more than three hundred languages and dialects, and has sent it broadcast by hundreds of millions among all the nations and tongues and peoples of the earth. We court the light, but it would seem that the Bibles of the East love the darkness rather than light, because they will not bear the light of universal

publication.

"The new and better Hindooism of today is a development under the influence of a Christian environment, but it has not yet attained to that ethical standard which gives it right to read the Christian Church a lesson in morals. Until India purges her temples of worse than Augean filth, and her pundits and priests disown and denounce the awful acts and deeds done in the name of religion, let her be modest in proclaiming morals to other nations and people."

Heathen Reformers Feeling After God

While Christendom stood representatively before the representative heathen world, boastful of its religious progress, and knowing not that it was "poor and blind and miserable and naked" (*Rev. 3:17*), the contrast of an evident feeling after God on the part of some in heathen lands was very marked; and the keenness with which they perceived and indirectly criticized the inconsistencies of Christians is worthy of special note.

In two able addresses by representative Hindoos, we have set before us a remarkable movement in India which gives some idea of the darkness of heathen lands, and also of the influence of our Bible, which the missionaries carried there. The Bible has been doing a work which the conflicting creeds that accompanied it, and claimed to interpret it, have hindered, but have not destroyed. From Japan also we hear of similar conditions. Below we append extracts from three addresses remarkable for their evident sincerity, thought and clear expression, and showing the very serious attitude of heathen reformers who are feeling after God, if haply they might find him.

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A Voice from New India

Mr. Mozoomdar addressed the assembly as follows:

MR. PRESIDENT, REPRESENTATIVES OF NATIONS AND RELIGIONS:
The Brahma-Somaj of India, which I have the honor to represent, is a new society; our religion is a new religion, but it comes from far, far antiquity, from the very roots of our national life, hundreds of centuries ago.

"Sixty-three years ago the whole land of India was full of a mighty clamor. The great jarring noise of a heterogeneous polytheism rent the stillness of the sky. The cry of widows; nay, far more lamentable, the cry of those miserable women who had to be burned on the funeral pyres of their dead husbands, desecrated the holiness of God's earth. We had the Buddhist goddess of the country, the mother of the people, ten handed, holding in each hand the weapons for the defense of her children. We had the white goddess of learning, playing on her Vena, a stringed instrument of music, the strings of wisdom. The goddess of good fortune, holding in her arms, not the horn, but the basket of plenty, blessing the nations of India, was there; and the god with the head of an elephant; and the god who rides on a peacock, and the thirty-three millions of gods and goddesses besides. I have my theory about the mythology of Hindooism, but this is not the time to take it up.

"Amid the din and clash of this polytheism and social evil, amid all the darkness of the times, there arose a man, a Brahman, pure bred and pure born, whose name was Raja Ram Dohan Roy. Before he became a man he wrote a book proving the falsehood of all polytheism and the truth of the existence of the living God. This brought upon his head persecution. In 1830 this man founded a society known as the Brahma-Somaj--the society of the worshipers of the one living God.

"The Brahma-Somaj founded this monotheism upon the inspiration of the old Hindoo Scriptures, the Vedas and the Upanishads.

"In the course of time, as the movement grew, the members began to doubt whether the Hindoo Scriptures were really infallible. In their souls they thought they heard a voice which here and there, at first in feeble accents, contradicted

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the Vedas and the Upanishads. What shall be our theological principles? Upon what principles shall our religion stand? The small accents in which the question first was asked became louder and louder, and were more and more echoed in the rising religious society, until it became the most practical of all problems--upon what book shall all true religion stand?

"Briefly they found that it was impossible that the Hindoo Scriptures should be the only record of true religion. They found that although there were truths in the Hindoo Scriptures, they could not recognize them as the only infallible

standard of spiritual reality. So twenty-one years after the founding of the Brahma-Somaj the doctrine of the infallibility of the Hindoo Scriptures was given up.

"Then a further question came. Are there not other scriptures also? Did I not tell you the other day, that on the imperial throne of India Christianity now sat with the Gospel of Peace in one hand and the scepter of civilization in the other? The Bible has penetrated into India. The Bible is the book which mankind shall not ignore. Recognizing therefore, on the one hand, the great inspiration of the Hindoo scriptures, we could not but on the other hand recognize the inspiration and the authority of the Bible. And in 1861 we published a book in which extracts from all scriptures were given as the book which was to be read in the course of our devotions. It was not the Christian missionary that drew our attention to the Bible; it was not the Mohammedan priests who showed us the excellent passages in the Koran; it was no Zoroastrian who preached to us the greatness of his Zend-Avesta; but there was in our hearts the God of infinite reality, the source of inspiration of all the books, of the Bible, of the Koran, of the Zend-Avesta, who drew our attention to the excellencies as revealed in the record of holy experiences everywhere. By his leading and by his light it was that we recognized these facts, and upon the rock of everlasting and eternal reality our theological basis was laid.

"Was it theology without morality? What is the inspiration of this book or the authority of that prophet without personal holiness--the cleanliness of this God-made

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temple? Soon after we had got through our theology, the fact stared us in the face that we were not good men, pure minded, holy men, and that there were innumerable evils about us, in our houses, in our national usages, in the organization of our society. The Brahma-Somaj, therefore, next turned its hand to the reformation of society. In 1851 the first intermarriage was celebrated. Intermarriage in India means the marriage of persons belonging to different castes. Caste is a sort of Chinese wall that surrounds every household and every little community, and beyond the limits of which no audacious man or woman shall stray. In the Brahma-Somaj we asked, 'Shall this Chinese wall disgrace the freedom of God's children forever?' No! Break it down; down with it, and away.

"Next, my honored leader and friend, Keshub Chunder

Sen, so arranged that marriage between different castes should take place. The Brahmans were offended. Wise-acres shook their heads; even leaders of the Brahmo-Somaj shrugged up their shoulders and put their hands in their pockets. 'These young firebrands,' they said, 'are going to set fire to the whole of society.' But intermarriage took place, and widow-marriage took place.

"Do you know what the widows of India are? A little girl of ten or twelve years happens to lose her husband before she knows his features very well, and from that tender age to her dying day she shall go through penances and austerities and miseries and loneliness and disgrace which you tremble to hear of. I do not approve of or understand the conduct of a woman who marries a first time and then a second time and then a third time and a fourth time--who marries as many times as there are seasons in the year. I do not understand the conduct of such men and women. But I think that when a little child of eleven loses what men call her husband, to put her to the wretchedness of a lifelong widowhood and inflict upon her miseries which would disgrace a criminal, is a piece of inhumanity which cannot too soon be done away with. Hence, intermarriages and widow marriages. Our hands were thus laid upon the problem of social and domestic improvement, and the result of that was that very soon a rupture took place in the Brahmo-Somaj.

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We young men had to go--we, with all our social reform --and shift for ourselves as we best might. When these social reforms were partially completed, there came another question.

"We had married the widow; we had prevented the burning of widows; what about our personal purity, the sanctification of our own consciences, the regeneration of our own souls? What about our acceptance before the awful tribunal of the God of infinite justice? Social reform and the doing of public good is itself only legitimate when it develops into the all-embracing principle of personal purity and the holiness of the soul.

"My friends, I am often afraid, I confess, when I contemplate the condition of European and American society, where your activities are so manifold, your work is so extensive that you are drowned in it, and you have little time to consider the great questions of regeneration, of personal sanctification, of trial and judgment and of acceptance before God. That is the question of all questions.

"After the end of the work of our social reform, we were therefore led into the great subject, How shall this unregenerate nature be regenerated; this defiled temple, what waters shall wash it into a new and pure condition? All these motives and desires and evil impulses, the animal inspirations, what will put an end to them all, and make man what he was, the immaculate child of God, as Christ was, as all regenerated men were? Theological principle first, moral principle next; and in the third place the spiritual of the Brahma-Somaj--devotions, repentance, prayer, praise, faith; throwing ourselves entirely and absolutely upon the spirit of God and upon his saving love.

[This heathen philosopher sees to only a partial extent what sin is, as is indicated by his expression, "an immaculate child of God...as *all regenerated men* were." He does not see that even the best of the fallen race are far from being actually spotless, immaculate, perfect; hence that they all need the merit of Christ's perfection and sin-sacrifice to justify them. He speaks of prayers, faith, etc., and the mercy of God, but he has not yet learned that justice is the foundation

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underlying all of God's dealings; and that only through the merit of Christ's sacrifice can God be just, and yet the justifier of sinners believing in Christ, and thus covered by his great atonement for sin, made eighteen centuries ago--once for all--to be testified to all in due time.]

"Moral aspirations do not mean holiness; a *desire* to be good, does not mean to *be good*. The bullock that carries on his back hundredweight of sugar does not taste a grain of sweetness because of his unbearable load. And all our aspirations, and all our fine wishes, and all our fine dreams, and fine sermons, either hearing or speaking them--going to sleep over them or listening to them intently--these will never make life perfect. Devotion only, prayer, direct perception of God's spirit, communion with him, absolute self-abasement before his majesty, devotional fervor, devotional excitement, spiritual absorption, living and moving in God--that is the secret of personal holiness. And in the third stage of our career, therefore, spiritual excitement, long devotions, intense fervor, contemplation, endless self-abasement, not merely before God but before man, became the rule of our lives. God is unseen; it does not harm anybody or make him appear less respectable if he says to God: 'I am a sinner; forgive me.' But to make your confessions before man, to abase yourselves before your brothers and

sisters, to take the dust off the feet of holy men, to feel that you are a miserable, wretched object in God's holy congregation-- that requires a little self humiliation, a little moral courage.

"The last principle I have to take up is the progressiveness of the Brahmo-Somaj.

"Christianity declares the glory of God; Hindooism speaks about his infinite and eternal excellence; Mohammedanism, with fire and sword, proves the almightiness of his will; Buddhism says how peaceful and joyful he is. He is the God of all religions, of all denominations, of all lands, of all scriptures, and our progress lay in harmonizing these various systems, these various prophecies and developments into one great system. Hence the new system of religion in the Brahmo-Somaj is called the New

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Dispensation. The Christian speaks in terms of admiration of Christianity; so does the Hebrew of Judaism; so does the Mohammedan of the Koran; so does the Zoroastrian of the Zend-Avesta. The Christian admires his principles of spiritual culture; the Hindoo does the same; the Mohammedan does the same.

"But the Brahmo-Somaj accepts and harmonizes all these precepts, systems, principles, teachings and disciplines and makes them into one system, and that is his religion. For a whole decade, my friend, Keshub Chunder Sen, myself and other apostles of the Brahmo-Somaj have traveled from village to village, from province to province, from continent to continent, declaring this new dispensation and the harmony of all religious prophecies and systems unto the glory of the one true, living God. But we are a subject race; we are uneducated; we are incapable; we have not the resources of money to get men to listen to our message. In the fullness of time you have called this august Parliament of religions, and the message that we could not propagate you had taken into your hands to propagate.

"I do not come to the sessions of this Parliament as a mere student, nor as one who has to justify his own system. I come as a disciple, as a follower, as a brother. May your labors be blessed with prosperity, and not only shall your Christianity and your America be exalted, but the Brahmo-Somaj will feel most exalted: and this poor man who has come such a long distance to crave your sympathy and your kindness shall feel himself amply rewarded.

"May the spread of the New Dispensation rest with you

and make you our brothers and sisters. Representatives of all religions, may all your religions merge into the Fatherhood of God and the brotherhood of man, that Christ's prophecy may be fulfilled, the world's hope may be fulfilled, and mankind may become one kingdom with God, our Father."

Here we have a clear statement of the object and hopes of these visiting philosophers; and who shall say that they failed to use their opportunities? If we heard much before the Parliament of the fatherhood of God and the brotherhood

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of unregenerated men--with no recognized need of a Savior, a Redeemer, to make a reconciliation for iniquity and to open up "a new and living way [of return to God's family] through the veil, that is to say, his flesh," we have heard much more of the same thing since. If we heard before the Parliament of society's redemption by moral reforms, as in opposition to redemption by the precious blood, we have heard still more of his Christless religion since. It is the final stage of the falling away of these last days of the Gospel age. It will continue and increase: the Scriptures declare that "a thousand shall fall at thy side"; and the Apostle Paul urges, "Take unto you the whole armor of God, that you may be *able to stand* in that evil day"; and John the Revelator significantly inquires, "Who shall be able to stand?" The entire tenor of Scripture indicates that it is God's will that a great *test* should now come upon all who have named the name of Christ, and that all the great mass of "tare"-professors should fall away from all profession of faith in the *ransom-sacrifice* made once for all by our Lord Jesus; because they never received this truth in the love of it. **2 Thess. 2:10-12**

A Voice from Japan

When Kinza Ringe M. Harai, the learned Japanese Buddhist, read his paper on "The Real Position of Japan toward Christianity," the brows of some of the Christian missionaries on the platform contracted and their heads shook in disapproval. But the Buddhist directed his stinging rebukes at the false Christians who have done so much to impede the work of spreading the gospel in Japan. The paper follows:

"There are very few countries in the world so misunderstood as Japan. Among the innumerable unfair judgments, the religious thought of my countrymen is especially misrepresented, and the whole nation is condemned as

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heathen. Be they heathen, pagan, or something else, it is a fact that from the beginning of our history Japan has received all teachings with open mind; and also that the instructions which came from outside have commingled with the native religion in entire harmony, as is seen by so many temples built in the name of truth with a mixed appellation of Buddhism and Shintoism; as is seen by the affinity among the teachers of Confucianism and Taoism, or other isms, and the Buddhists and Shinto priests; as is seen by the individual Japanese, who pays his respects to all teachings mentioned above; as is seen by the peculiar construction of the Japanese houses, which have generally two rooms, one for a miniature Buddhist temple and the other for a small Shinto shrine, before which the family study the respective scriptures of the two religions. In reality Synthetic religion is the Japanese speciality, and I will not hesitate to call it Japanism.

"But you will protest and say: 'Why, then, is Christianity not so warmly accepted by your nation as other religions?' This is the point which I wish especially to present before you. There are two causes why Christianity is not so cordially received. This great religion was widely spread in our country, but in 1637 the Christian missionaries, combined with the converts, caused a tragic and bloody rebellion against the country, and it was understood that those missionaries intended to subjugate Japan to their own mother country. This shocked Japan, and it took the government of the Sho-gun a year to suppress this terrible and intrusive commotion. To those who accuse us that our mother country prohibited Christianity, not now, but in a past age, I will reply that it was not from religious or racial antipathy, but to prevent such another insurrection; and to protect our independence we were obliged to prohibit the promulgation of the gospels.

"If our history had had no such record of foreign devastation under the disguise of religion, and if our people had had no hereditary horror and prejudice against the name of Christianity, it might have been eagerly embraced by the whole nation. But this incident has passed, and we may forget it. Yet it is not entirely unreasonable that the terrified

suspicion, or you may say superstition, that Christianity is

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the instrument of depredation, should have been avoidably or unavoidably aroused in the oriental mind, when it is an admitted fact that some of the powerful nations of Christendom are gradually encroaching upon the Orient, and when the following circumstance is daily impressed upon our mind, reviving a vivid memory of the past historical occurrence. The circumstance of which I am about to speak is the present experience of ourselves, to which I especially call the attention of this Parliament, and not only this Parliament, but also the whole of Christendom.

"Since 1853, when Commodore Perry came to Japan as the ambassador of the President of the United States of America, our country began to be better known by all western nations, the new ports were widely opened and the prohibition of the gospels was abolished, as it was before the Christian rebellion. By the convention at Yeddo, now Tokio, in 1858, the treaty was stipulated between America and Japan and also with the European powers. It was the time when our country was yet under the feudal government; and on account of our having been secluded for over two centuries since the Christian rebellion of 1637, diplomacy was quite a new experience to the feudal officers, who put their full confidence upon western nations, and without any alteration, accepted every article of the treaty presented from the foreign governments. According to the treaty we are in a very disadvantageous situation; and amongst the others there are two prominent articles, which deprive us of our rights and advantages. One is the exterritoriality of western nations in Japan, by which all cases in regard to right, whether of property or person, arising between the subjects of the western nations in my country as well as between them and the Japanese are subjected to the jurisdiction of the authorities of the western nations. Another regards the tariff, which, with the exception of 5 per cent ad valorem, we have no right to impose where it might properly be done.

"It is also stipulated that either of the contracting parties to this treaty, on giving one year's previous notice to the other, may demand a revision thereof on or after the 1st of July, 1872. Therefore in 1871 our government demanded a revision, and since then we have been constantly requesting

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it, but foreign governments have simply ignored our requests, making many excuses. One part of the treaty between the United States of America and Japan concerning the tariff was annulled, for which we thank with sincere gratitude the kind-hearted American nation; but I am sorry to say that, as no European power has followed in the wake of America in this respect, our tariff right remains in the same condition as it was before.

"We have no judicial power over the foreigners in Japan, and as a natural consequence we are receiving injuries, legal and moral, the accounts of which are seen constantly in our native newspapers. As the western people live far from us they do not know the exact circumstances. Probably they hear now and then the reports of the missionaries and their friends in Japan. I do not deny that their reports are true; but if any person wants to obtain any unmistakable information in regard to his friend he ought to hear the opinions about him from many sides. If you closely examine with your unbiased mind what injuries we receive, you will be astonished. Among many kinds of wrongs there are some which were utterly unknown before and entirely new to us 'heathen,' none of whom would dare to speak of them even in private conversation.

"One of the excuses offered by foreign nations is that our country is not yet civilized. Is it the principle of civilized law that the rights and profits of so-called uncivilized or the weaker should be sacrificed? As I understand it, the spirit and the necessity of law is to protect the rights and welfare of the weaker against the aggression of the stronger; but I have never learned in my shallow studies of law that the weaker should be sacrificed for the stronger. Another kind of apology comes from the religious source, and the claim is made that the Japanese are idolaters and heathen. Whether our people are idolaters or not you will know at once if you will investigate our religious views without prejudice from authentic Japanese sources.

"But admitting, for the sake of the argument, that we are idolaters and heathen, is it Christian morality to trample upon the rights and advantages of a non-christian nation, coloring all their natural happiness with the dark stain of

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injustice? I read in the Bible, 'Whosoever shall smite thee on thy right cheek, turn to him the other also'; but I cannot

discover there any passage which says, 'Whosoever shall demand justice of thee smite his right cheek, and when he turns smite the other also.' Again, I read in the Bible, 'If any man will sue thee at the law, and take away thy coat, let him have thy cloak also;' but I cannot discover there any passage which says, 'If thou shalt sue any man at the law, and take away his coat, let him give thee his cloak also.'

"You send your missionaries to Japan, and they advise us to be moral and believe Christianity. We like to be moral, we know that Christianity is good and we are very thankful for this kindness. But at the same time our people are rather perplexed and very much in doubt about this advice when we think that the treaty stipulated in the time of feudalism, when we were yet in our youth, is still clung to by the powerful nations of Christendom; when we find that every year a good many western vessels engaged in the seal fishery are smuggled into our seas; when legal cases are always decided by the foreign authorities in Japan unfavorably to us; when some years ago a Japanese was not allowed to enter a university on the Pacific coast of America because of his being of a different race; when a few months ago the school board of San Francisco enacted a regulation that no Japanese should be allowed to enter the public schools there; when last year the Japanese were driven out in wholesale from one of the territories in the United States of America; when our business men in San Francisco were compelled by some union not to employ the Japanese assistants or laborers, but the Americans; when there are some in the same city who speak on the platforms against those of us who are already here; when there are many men who go in processions hoisting lanterns marked 'Jap must go;' when the Japanese in the Hawaiian islands are deprived of their suffrage; when we see some western people in Japan who erect before the entrance in their houses a special post upon which is the notice, 'No Japanese is allowed to enter here,' just like a board upon which is written, 'No dogs allowed;' when we are in such a situation, is it unreasonable--notwithstanding the kindness of the western nations, from one point of view,

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who send their missionaries to us--for us intelligent 'heathen' to be embarrassed and hesitate to swallow the sweet and warm liquid of the heaven of Christianity? If such be the Christian ethics, well, we are perfectly satisfied to be heathen.

"If any person should claim that there are many people

in Japan who speak and write against Christianity, I am not a hypocrite, and I will frankly state that I was the first in my country who ever publicly attacked Christianity-- *no, not real Christianity, but false Christianity*, the wrongs done toward us by the people of Christendom. If any reprove the Japanese because they have had strong anti-Christian societies, I will honestly declare that I was the first in Japan who ever organized a society against Christianity --*no, not against real Christianity, but to protect ourselves from false Christianity*, and the injustice which we receive from the people of Christendom. Do not think that I took such a stand on account of my being a Buddhist, for this was my position many years before I entered the Buddhist Temple. But at the same time I will proudly state that if any one discussed the affinity of all religions before the public, under the title of Synthetic Religion, it was I. I say this to you because I do not wish to be understood as a bigoted Buddhist sectarian.

"Really there is no sectarian in my country. Our people well know what abstract truth is in Christianity, and we, or at least I, do not care about the names if I speak from the point of teaching. Whether Buddhism is called Christianity or Christianity is named Buddhism, whether we are called Confucianists or Shintoists, we are not particular; but we are particular about the truth taught and its consistent application. Whether Christ saves us or drives us into hell, whether Gautama Buddha was a real person or there never was such a man, it is not a matter of consideration to us, but the consistency of doctrine and conduct is the point on which we put the greater importance. Therefore, unless the inconsistency which we observe is renounced, and especially the unjust treaty by which we are entailed is revised upon an equitable basis, our people will never cast away their prejudices about Christianity in spite of the eloquent orator who speaks its truth from the pulpit. We are very often

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called 'barbarians,' and I have heard and read that Japanese are stubborn and cannot understand the truth of the Bible. I will admit that this is true in some sense, for, though they admire the eloquence of the orator and wonder at his courage, though they approve his logical argument, yet they are very stubborn and will not join Christianity as long as they think it is a western morality to preach one thing and practice another...

"If any religion teaches injustice to humanity, I will oppose

it, as I ever have opposed it, with my blood and soul. I will be the bitterest dissenter from Christianity, or I will be the warmest admirer of its gospel. To the Promoters of the Parliament and the ladies and gentlemen of the world who are assembled here, I pronounce that your aim is the realization of the Religious Union, not nominally, but practically. We, the forty million souls of Japan, standing firmly and persistently upon the basis of international justice, await still further manifestations as to the morality of Christianity."

What a comment is this upon the causes of Christendom's failure to convert the world to truth and righteousness! And how it calls for humiliation and repentance, rather than boasting!

A voice from the young men of the Orient was sounded by Herant M. Kiretchjian, of Constantinople as follows:

"Brethren from the Sunrising of all lands: I stand here to represent the young men of the Orient, in particular from the land of the pyramids to the ice-fields of Siberia, and in general from the shores of the Aegean to the waters of Japan. But on this wonderful platform of the Parliament of Religions, where I find myself with the sons of the Orient facing the American public, my first thought is to tell you that you have unwittingly called together a council of your creditors. We have not come to wind up your affairs, but to unwind your hearts. Turn to your books, and see if our claim is not right. We have given you science, philosophy, theology, music and poetry, and have made history for you at tremendous expense. And moreover, out of the light that shone upon our lands from heaven, there have gone forth those who shall forever be your cloud of witnesses and your

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inspiration--saints, apostles, prophets, martyrs. And with that rich capital you have amassed a stupendous fortune, so that your assets hide away from your eyes your liabilities. We do not want to share your wealth, but it is right that we should have our dividend, and, as usual, it is a young man who presents the vouchers.

"You cannot pay this dividend with money. Your gold you want yourselves. Your silver has fallen from grace. We want you to give us a rich dividend in the full sympathy of your hearts. And, like the artisan who, judging by their weight, throws into his crucible nuggets of different shape and color, and, after fire and flux have done their work, pours it out and behold, it flows pure gold, so, having called

together the children of men from the ends of the earth, and having them here before you in the crucible of earnest thought and honest search after truth, you find, when this Parliament is over, that out of prejudice of race and dogma, and out of the variety of custom and worship, there flows out before your eyes nothing but the pure gold of humanity; and henceforth you think of us, not as strangers in foreign lands, but as your brothers, in China, Japan and India, your sisters in the Isles of Greece and the hills and valleys of Armenia, and you shall have paid us such a dividend out of your hearts, and received yourselves withal such a blessing, that this will be a Beulah land of prophecy for future times, and send forth the echo of that sweet song that once was heard in our land of 'Peace on earth and good will toward men.'

"There has been so much spoken to you here, by men of wisdom and experience of the religious life of the great east, that you would not expect me to add anything thereto. Nor would I have stood here presuming to give you any more information about the religions of the world. But there is a new race of men that have risen up out of all the great past whose influence will undoubtedly be a most important factor in the work of humanity in the coming century. They are the result of all the past, coming in contact with the new life of the present--I mean the young men of the Orient; they who are preparing to take possession of the earth with their brothers of the great west.

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"I bring you a philosophy from the shores of the Bosphorus and a religion from the city of Constantine. All my firm convictions and deductions that have grown up within me for years past have, under the influence of this Parliament, been shaken to their roots. But I find today those roots yet deeper in my heart, and the branches reaching higher into the skies. I cannot presume to bring you anything new, but if all the deductions appear to you to be logical from premises which human intelligence can accept, then I feel confident that you will give us credit for honest purpose and allow us the right as intelligent beings to hold fast to that which I present before you.

"When the young men of today were children, they heard and saw every day of their lives nothing but enmity and separation between men of different religions and nationalities. I need not stop to tell you of the influence of such a life upon the lives of young men, who found themselves

separated and in camps pitched for battle against their brother men with whom they had to come in contact in the daily avocations of life. And as the light of education and ideas of liberty began to spread over the whole Orient with the latter part of this century, this yoke became more galling upon the necks of the young men of the Orient, and the burden too heavy to bear.

"Young men of all the nationalities I have mentioned, who for the past thirty years have received their education in the universities of Paris, Heidelberg, Berlin and other cities of Europe, as well as the Imperial Lyceum of Constantinople, have been consciously or unconsciously, passively or aggressively, weaving the fabric of their religion, so that to the thousand young men, for whom their voice is an oracle, it has come like a boon, and enlisted their heart and mind.

"They find their brothers in large numbers in all the cities of the Orient where European civilization has found the least entrance, and there is scarcely any city that will not have felt their influence before the end of the century. Their religion is the newest of all religions, and I should not have brought it upon this platform were it not for the fact that it is one of the most potent influences acting in the Orient

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and with which we religious young men of the east have to cope efficiently, if we are to have the least influence with the peoples of our respective lands.

"For, remember, there are men of intelligence, men of excellent parts, men who, with all the young men of the Orient, have proved that in all arts and sciences, in the marts of the civilized world, in the armies of the nations and at the right hand of kings they are the equal of any race of men, from the rising of the sun to the setting thereof. They are men, moreover, for the most part, of the best intentions and most sincere convictions, and, when you hear their opinion of religion and think of the position they hold, you cannot, I am sure, as members of the Religious Parliament, feel anything but the greatest concern for them and the lands in which they dwell.

"I represent, personally, the religious young men of the Orient; but let me, by proxy, for the young men of the newest religion, speak before you to the apostles of all religions: 'You come to us in the name of religion to bring us what we already have. We believe that man is sufficient unto himself, if, as you say, a perfect God has created him. If you will

let him alone, he will be all that he should be. Educate him, train him, don't bind him hand and foot, and he will be a perfect man, worthy to be the brother of any other man. Nature has sufficiently endowed man, and you should use all that is given you in your intelligence before you trouble God to give you more. Moreover, no one has found God. We have all the inspiration we want in sweet poetry and enchanting music, and in the companionship of refined and cultured men and women. If we are to listen to it, we would like Handel to tell us of the Messiah, and if the heavens resound, it is enough to have Beethoven's interpretation.

"We have nothing against you Christians, but as to all religions, we must say that you have done the greatest possible harm to humanity by raising men against men and nation against nation. And now, to make a bad thing worse, in this day of superlative common sense you come to fill the minds of men with impossible things and burden their brains with endless discussions of a thousand sects. For there are many I have heard before you, and I know how many could follow. We consider you the ones of all men to

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be avoided, for your philosophy and your doctrines are breeding pessimism over the land.'

"Then, with a religious instinct and innate respect that all orientals have, I have to say suddenly; 'But, see here, we are not infidels or atheists or skeptics. We simply have no time for such things. We are full of the inspiration for the highest life, and desire freedom for all young men of the world. We have a religion that unites all men of all lands, and fills the earth with gladness. It supplies every human need, and, therefore, we know that it is the true religion, especially because it produces peace and the greatest harmony. So, we do not want any of your 'isms' nor any other system or doctrine. We are not materialists, socialists, rationalists or pessimists, and we are not idealists. Our religion is the first that was, and it is also the newest of the new--we are gentlemen. In the name of peace and humanity, can you not let us alone? If you invite us again in the name of religion, we shall have a previous engagement, and if you call again to preach, we are not at home.'

"This is the Oriental young man, like the green bay tree. And where one passes away, so that you do not find him in his place, there are twenty to fill the gap. Believe me, I have not exaggerated; for word for word, and ten times more than this, I have heard from intelligent men of the army

and navy, men in commerce and men of the bars of justice in conversation and deep argument, in the streets of Constantinople, in the boats of the Golden Horn and the Bosphorus, in Roumania and Bulgaria, as well as in Paris and New York and the Auditorium of Chicago, from Turk and Armenian, from Greek and Hebrew, as well as Bulgarian and Servian, and I can tell you that this newest substitute for religion, keeping the gates of commerce and literature, science and law, through Europe and the Orient, is a most potent force in shaping the destinies of the nations of the east, and has to be accounted for intelligently in thinking of the future of religion, and has to be met with an argument as powerful in the eyes of the young men of the Orient, as that which science and literature have put in the hands of the great army of the new gentlemen class.

"There is another class of young men in the Orient, who call themselves the religious young men, and who hold to

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the ancient faith of their fathers. Allow me to claim for these young men, also, honesty of purpose, intelligence of mind, as well as a firm persuasion. For them also I come to speak to you, and in speaking for them I speak also for myself. You will naturally see that we have to be from earliest days in contact with the New Religion; so let me call it for convenience. We have to be in colleges and universities with those same young men. We have to go hand in hand with them in all science and history, literature, music and poetry, and naturally with them we share in the firm belief in all scientific deduction and hold fast to every principle of human liberty.

"First, all the young men of the Orient who have the deepest religious convictions stand for the dignity of man. I regret that I should have to commence here; but, out of the combined voices and arguments of philosophies and theologies, there comes before us such an unavoidable inference of an imperfect humanity that we have to come out before we can speak on any religion for ourselves and say: 'We believe that we are men.' For us it is a libel on humanity, and an impeachment of the God who created man, to say that man is not sufficient within himself, and that he needs religion to come and make him perfect.

[Note how the natural man accuses and excuses himself in the same breath. Imperfection cannot be denied; but power to make ourselves perfect in time is claimed, and thus the necessity for the "precious blood" of the "sin-offering,"

which God has provided, is *ignored* by the heathen as it is now being *denied* by the worldly-wise of Christendom.]

"It is libeling humanity to look upon this or that family of man and to say that they show conceptions of goodness and truth and high ideals and a life above simple animal desires, because they have had religious teaching by this or that man, or a revelation from heaven. We believe that if man is man he has it all in himself, just as he has all his bodily capacities. Will you tell me that a cauliflower that I plant in the fields grows up in beauty and perfection of its convolutions, and that my brain, which the same God has created a hundred thousand times more delicate and perfect,

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cannot develop its convolutions and do the work that God intended I should do and have the highest conceptions that he intended I should have; that a helpless pollywog will develop, and become a frog with perfect, elastic limbs and a heaving chest, and that frogs will keep together in contentment and croak in unity, and that men need religion and help from outside in order that they may develop into the perfection of men in body and soul and recognize the brotherhood of man and live upon God's earth in peace? I say it is an impeachment of God, who created man, to promulgate and acquiesce in any such doctrine.

"Nor do we accept the unwarranted conclusions of science. We have nothing to do with the monkeys. If they want to speak to us, they will have to come up to us. *There is a western spirit of creating difficulties which we cannot understand.* One of my first experiences in the United States was taking part in a meeting of young ladies and gentlemen in the City of Philadelphia. The subject of the evening was whether animals had souls, and the cat came out prominently. Very serious and erudite papers were read. But the conclusion was that, not knowing just what a cat is and what a soul is, they could not decide the matter, but it still was a serious matter bearing upon religion. Now suppose an Armenian girl should ask her mother if cats had souls. She would settle the question in parenthesis and say, for example: 'My sweet one, you must go down and see if the water is boiling (What put the question into your head? Of course cats have souls. Cats have cats' souls and men have men's souls). Now go down.' And the child would go down rejoicing in her humanity. And if my Armenian lady should one day be confronted with the missing link of which we hear so much, still her equanimity would remain unperturbed and she would

still glory in humanity by informing you that the missing link had the soul of a missing link and man had the soul of a man.

"So far we come with young men of the gentlemen class, hand in hand upon the common plane of humanity. But here is a corner where we part, and take widely diverging paths. We cry, 'Let us alone, and we will expand and rise up to the height of our destiny;' and, behold, we find an invisible

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power that will not let us alone. We find that we can do almost everything in the ways of science and art. But when it comes to following our conception of that which is high and noble, that which is right and necessary for our development, we are wanting in strength and power to advance toward it. I put this in the simplest form, for I cannot enlarge upon it here. But the fact for us is as real as the dignity of man, that there is a power which diverts men and women from the path of rectitude and honor, in which they know they should walk. You cannot say it is inherent in man, for we feel it does not belong to us. And if it did not belong to us, and it was the right conception of man to go down into degradation and misery, rapacity, and the desire of crushing down his fellow man, we would say, 'Let him alone, and let him do that which God meant that he should do.'

"So, briefly, I say to any one here who is preparing to boil down his creed, put this in it before it reaches the boiling point: 'And I believe in the devil, the arch-enemy of God, the accuser of God to man.' One devil for the whole universe? We care not. A legion of demons besieging each soul? It matters not to us. We know this, that there is a power outside of man which draws him aside mightily. And no power on earth can resist it.

"And so, here comes our religion. If you have a religion to bring to the young men of the Orient, it must come with a power that will balance, yea, counterbalance the power of evil in the world. Then will man be free to grow up and be that which God intended he should be. We want God. We want the spirit of God. And the religion that comes to us, in any name or form, must bring that, or else, for us, it is no religion. And we believe in God, not the God of protoplasms, that hides between molecules of matter, but God whose children we are.

"So we place as the third item of our philosophy and protest the dignity of God. Is chivalry dead? Has all conception of a high and noble life, of sterling integrity, departed from

the hearts of men, that we cannot aspire to knighthood and princship in the courts of our God? We know we are his children, for we are doing his works and thinking his

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thoughts. What we want to do is to be like him. Oh, is it true that I can cross land and sea and reach the heart of my mother, and feel her arms clasping me, but that I, a child of God, standing helpless in the universe, against a power that I cannot overcome, cannot lift up my hands to him, and cry to him, that I may have his spirit in my soul and feel his everlasting arms supporting me in my weakness?

"And here comes the preacher from ancient days, and the modern church, and tells us of one who did overcome the world, and that he came down from above. We need not to be told that he came from above, for no man born of woman did any such thing. But we are persuaded that by the means of grace and the path which he shows us to walk in, the spirit of God does come into the hearts of men, and that I can feel it in my heart fighting with me against sin and strengthening my heart to hold resolutely to that which I know to be right by the divine in me.

"And so with a trembling hand but firm conviction, with much sadness with humanity but joy of eternal triumph, I come with you all to the golden gates of the twentieth century, where the elders of the coming commonwealth of humanity are sitting to pass judgment upon the religion that shall enter those gates to the support of the human heart. I place there by the side of ancient Oriental Confucianism and modern Theosophy, ancient Oriental Buddhism and modern Spiritualism, and every faith of ancient days and modern materialism, rationalism and idealism--there I place ancient Oriental Christianity with its Christ, the power of God and the wisdom of God; and its cross, still radiant in the love of God,

"Towering o'er the wrecks of time."

This speaker, although not a delegated representative of the Armenian Catholic Church, evidently presents matters from the standpoint of the Armenian Christians, whom the Turks have lately persecuted in a most barbarous manner. His address makes many excellent points; but it must not be thought that he is a fair sample of the young men of the

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Orient; he is a long way in advance of those for whom he spoke. Neither does his address afford a true view of Armenian Catholicism, with its prayers for the dead; its worship of pictures and of saints and of the Virgin Mary; its confessionals; and its blasphemous doctrine of the Mass;* all closely resembling the devices of Antichrist. Those who sacrifice the "abomination" of the Mass thereby show that they have little knowledge and appreciation of the real cross and its one sacrifice, "once for all." The "Oriental Christianity" to which this young man points us is not the one which we respect, nor after which we would pattern: we go back to the Christianity declared and illustrated by Christ, our Lord and Redeemer, and by his apostles, and as set forth in the Scriptures: not Oriental, nor Occidental, nor Catholic (i.e., universal or general), but the power of God and the wisdom of God only to "*every one that*" BELIEVETH unto righteousness. *Rom. 1:16*

The thoughtful observer cannot read the noble sentiments of some of these who are feeling after God and aspiring toward righteousness, without marking the contrast between their serious sincerity and their noble purpose and effort to lift up before their fellowmen the highest standards of righteousness they can discern, and the compromising attitude of so many Christians who have been more highly favored by birth and environment with a knowledge of the truth, who are now anxious to sell it at the immense sacrifice of its noble principles, merely to gain the present popular favor. To whom much has been given of him much will be required by the Lord, who is now weighing them all in the balances.

But while a few of the foreign representatives call out our admiration and respect, the great majority of them were rejoicing

*Vol. III, p. 98.

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in their privilege of parading and recommending their superstitions to such a representative assembly of the civilized and enlightened nations. Buddhism, Shintoism, Brahminism, Confucianism and Mohammendanism were repeatedly set forth with great boldness, and the Mohammedan apostle had the audacity even to recommend

polygamy. This was almost too much for the audience, but their manifestations of disapproval were quickly silenced by the chairman, Dr. Barrows, who reminded them of the object of the Parliament--to give all a fair hearing without dispute. So all had an abundant hearing and freely argued their points before the already unsettled minds of thousands of professed Christians, and as a result they have much reason to expect converts to their religions here in America. The same privileges were also granted to many of the antichristian movements, such as Christian Science, Theosophy, Swedenborgianism, etc.

Closing Sentiments of the Great Parliament

The closing sentiments of the great Parliament show how determined is this spirit of compromise on the part of Protestant Christianity. So desperate are the straits to which the judgment of this day has driven them, that they hail with the greatest enthusiasm the least indication of a disposition toward union even on the part of the very grossest forms of heathenism. We give the following brief extracts:

Suamie Vive Kananda (priest of Bombay, India) said:

"Much has been said of the common ground of religious unity. I am not going just now to venture my own theory; but if any one here hopes that this unity would come by the triumph of any one of these religions and the destruction of the others, to him I say, Brother, yours is an impossible hope. Do I wish that the Christian would become Hindoo? God forbid. Do I wish that the Hindoo or Buddhist would

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become Christian? God forbid. The Christian is not to become a Hindoo, or a Buddhist to become a Christian.

Learn to think without prejudice...If theology and dogma stand in your way in the search for truth, put them aside. Be earnest and work out your own salvation with diligence, and the fruits of holiness will be yours."

Vichand Ghandi (Jainist of India) said:

"If you will permit a 'heathen' to deliver his message of peace and love, I shall only ask you to look at the multifarious ideas presented to you in a liberal spirit and not with superstition and bigotry...I entreat you to examine the various religious systems from all standpoints."

The Right Rev. Shabita, high priest of the Shinto religion

in Japan, said:

"What I wish to do is to assist you in carrying out the plan of forming the universal brotherhood under the one roof of truth. You know unity is power. Now I pray that the *eight million deities* protecting the beautiful cherry tree country of Japan may protect you and your government forever, and with this I bid you good-bye."

H. Dharmapala, of Ceylon, said:

"I, on behalf of four hundred and seventy-five millions of my co-religionists, followers of the gentle Lord Buddha Gautama, tender my affectionate regards to you... You have learned from your brothers of the far East their presentation of the respective religious systems they follow;... you have listened with commendable patience to the teachings of the all-merciful Buddha through his humble followers," etc., etc.

Bishop Keane (Roman Catholic) said:

"When the invitation to this Parliament was sent to the old Catholic church, people said, 'Will she come?' And the old Catholic church said, 'Who has as good a right to come to a Parliament of all the religions of the world as the old Catholic universal church?'... Even if she has to stand alone on that platform, she will stand on it. And the old church has come, and is rejoiced to meet her fellow-men, her fellow-believers, her fellow-lovers of every shade of humanity

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and every shade of creed... But will we not pray that there may have been planted here a seed that will grow to union wide and perfect. If it were not better for us to be one than to be divided, our Lord would not have prayed that we might all be one as he and the Father are one. [But they are not praying for such a union as exists between the Father and the Son: the proposed union is a vastly different one.]"

The sentiments thus expressed found fullest acceptance in the Parliament from Protestant representatives. Thus, for instance, Rev. Dr. Candlin, missionary to China, said:

"The conventional idea of religion which obtains among Christians the world over is that Christianity is true, while all other religions are false; that Christianity is of God, while all other religions are of the devil; or else, with a little spice of moderation, that Christianity is a revelation from heaven, while other religions are manufactures of men. *You know better*, and with clear light and strong assurance can testify that there may be friendship instead of antagonism

between religion and religion, that so surely as God is our common father, our hearts alike have yearned for him and our souls in devoutest moods have caught whispers of grace dropped from his throne. *Then this is Pentecost, and behind is the conversion of the world.*"

Is it indeed? What resemblance is there, in this effort to compromise truth and righteousness, for the fellowship of Antichrist and Idolatry, to that faithful, prayerful assembly in Jerusalem, patiently waiting for the power from on high? And what manifestation was there of a similar outpouring of the Holy Spirit upon this motley company? If the conversion of the world is to follow this, we beg leave to inquire, To what is the world to be converted? Such a promise, even with all the flourish of trumpets, does not satisfy the probing disposition of this judgment hour.

Rev. Dr. Bristol, of the Methodist church, said:

"Infinite good and only good will come from this Parliament. To all who have come from afar we are profoundly

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and eternally indebted. Some of them represent civilization that was old when Romulus was founding Rome; whose philosophies and songs were ripe in wisdom and rich in rhythm before Homer sang his Iliads to the Greeks; and *they have enlarged our ideas* of our common humanity. They have brought to us *fragrant flowers from eastern faiths, rich gems from the old mines of great philosophies, and we are richer tonight from their contributions of thought, and particularly from our contact with them in spirit.* [What a confession!]

"Never was there such a bright and hopeful day for our common humanity along the lines of tolerance and universal brotherhood. And we shall find that by the words that these visitors have brought to us, and by the influence they have exerted, they will be richly rewarded in the consciousness of having contributed to the mighty movement which holds in itself the promise of one faith, one Lord, one Father, one brotherhood.

"The blessings of our God and our Father be with you, *brethren from the east*; the blessings of our Savior, our elder brother, the teacher of the brotherhood of man, be with you and your peoples forever."

Rev. Augusta Chapin said:

"We who welcomed now speed the parting guests. *We are glad you came, O wise men of the East. With your wise words, your large toleration and your gentle ways we have been glad to sit at your feet and learn of you in these things. We are glad to have seen you face*

to face, and we shall count you henceforth more than ever our friends and coworkers in the great things of religion.

"And we are glad now that you are going to your far-away homes, to tell the story of all that has been said and done here in this great Parliament, and that you will thus bring the Orient into nearer relations with the Occident, and make plain the sympathy which exists among all religions. We are glad for the words that have been spoken by the wise men and women of the west, who have come and have given us their grains of gold after the washing. What I said in the beginning I will repeat now at the ending of this Parliament: It has been the greatest gathering in the name of religion ever held on the face of the earth."

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Rev. Jenkin Lloyd Jones said:

"I bid you, the parting guests, the godspeed that comes out of a soul that is glad to recognize its kinship with all lands and with all religions; and when you go, you go leaving behind you in our hearts not only more hospitable thoughts for the faiths you represent, but also warm and loving ties that bind you into the union that will be our joy and our life forevermore."

Dr. Barrows (chairman) said:

"Our hopes have been more than realized. The sentiment which has inspired this Parliament has held us together. The principles in accord with which this historic convention has proceeded have been put to the test, and even strained at times, but they have not been inadequate. Toleration, brotherly kindness, trust in each other's sincerity, a candid and earnest seeking after the unities of religion, the honest purpose of each to set forth his own faith without compromise and without unfriendly criticism--these principles, thanks to your loyalty and courage, have not been found wanting.

"Men of Asia and Europe, we have been made glad by your coming, and have been made wiser. I am happy that you have enjoyed our hospitalities," etc.

The remarks of President Bonney were very similar; and then, with a prayer by a Jewish rabbi and a benediction by a Roman Catholic bishop, the great Parliament came to a close; and five thousand voices joined in repeating the angel's message of "Peace on earth and good will toward men."

The Outlook

But Oh, at what sacrifice of principle, of truth, and of loyalty to God were the foregoing announcements made to the world; and that, too, on the very threshold of a divinely predicted time of trouble such as never was since there was a nation; a trouble which all thinking people begin to realize, and the crisis and outcome of which they greatly fear. And it is this fear that is driving this heterogeneous mass

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together for mutual protection and cooperation. It is merely a stroke of human policy to try to quiet the fears of the church by crying Peace! Peace! when there is no peace. (*Jer. 6:14*) This cry of peace issuing from the church representatively is characterized by the same ludicrous ring of insincerity that issued from the nations representatively at the great Kiel celebration noted in the previous chapter. While the civil powers thus proclaimed peace with the tremendous roar of cannon, the ecclesiastical powers proclaim it with a great, bold, boastful compromise of truth and righteousness. The time is coming when the Lord himself will speak peace unto the nations (*Zech. 9:10*); but it will not be until he has first made known his presence in the whirlwind of revolution and in the storm of trouble. *Nah. 1:3*

Viewed from its own standpoint, the Parliament was pronounced a grand success, and the thoughtless, always charmed with noise and glitter and show, responded, Amen! They foolishly imagine that the whole unregenerate world is to be gathered into one universal bond of religious unity and brotherhood, and yet all are to think and act and grope along in the darkness of ignorance and superstition and to walk in the wicked ways above referred to, just as they have always done, refusing "the light that shines in the face of Jesus Christ," which is the only true light. (*2 Cor. 4:6; John 1:9; 3:19*) And Christians are rejoicing in this prospect, and hailing such an imaginary event as the most glorious event in history.

But while the general impression created by the great Parliament was that it was the first step, and a long one, toward a realization of the angel's message at the birth of Christ, of peace on earth and good will toward men, rightly viewed it was another manifestation of the faithlessness of Christendom. Surely, as saith the prophet, "The wisdom of their wise men shall perish, and the understanding of their

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prudent men shall be hid." (*Isa. 29:14*) And again we hear him say, "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird [bind] yourselves [together] and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word [for Unity] and it shall not stand."

Isa. 8:9,10

With the Psalmist we would again propound the question, "Why do the people imagine *a vain thing*? [Why do they cry Peace! Peace! when there is no peace?] The kings of the earth [civil and ecclesiastical] set themselves, and the rulers take counsel together, against the Lord and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us."

"He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak to them in his wrath, and vex them in his sore displeasure." *Psa. 2:1-5*

When God's chosen people--spiritual Israel now, like fleshly Israel anciently--abandon his Word and his leading, and seek to ally themselves with the nations that know not God, and to blend divine truth with the world's philosophies, they take such steps at a peril which they do not realize; and they would do well indeed to mark God's recompenses to his ancient people, and take warning.

Several very unfavorable results of the Parliament are clearly discernible:

(1) It introduced to the already unsettled mind of Christians the various heathen philosophies, and that in their most favorable aspects. Afterwards we learned that one of the delegates to the Parliament from India--Mr. Virchandi R. Gandhi, of Bombay, secretary of Jainas Society--had returned to America to propagate his views, making Chicago his headquarters. We quote the following published description of his purposes:

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"Mr. Gandhi does not come to make proselytes. The rule of the Jainist faith forbids that; but he comes to found a school of Oriental philosophy, whose headquarters will be in Chicago, with branches in Cleveland, Washington, New York, Rochester and other cities. He does not come as a missionary to convert Americans to any form of Hindooism. According to his own idea, 'the true idea of Hindoo worship

is not a propagandism, but a spirit--a universal spirit of love and power, and answerable to the realization of brotherhood, not brotherhood of man alone, but of all living things, which by the lips of all nations is indeed sought, but by the practice of the world is yet ignored.' Roughly, these are the tenets of his creed and the platform upon which he stands, not beseeching Americans to join him, but willing to have their co-operation."

Doubtless the impression made upon many minds is that there are no religious certainties. Such a result was even hinted at by one of the delegates from Syria--Christophore Jibara, who said:

"My Brothers and Sisters in the worship of God: All the religions now in this general and religious congress *are parallel to each other in the sight of the whole world*. Every one of these religions has supporters who realize and prefer their own to other religions, and they might bring some arguments or reasons to convince others of the value and truth of their own form of religion. From such discussions a change may come; *perhaps even doubts about all religions*; or a supposition that all of them are identical faiths. *And, therefore, the esteem of every religion may fall or decrease; doubt may be produced against all the inspired books, or a general neglect may happen, and no one remain to hold a certain religion*, and many may entirely neglect the duties of religion, for the reason of restlessness in their hearts and the opinion which prevails in one form of religion, *just as is going on among many millions in Europe and America*. *Therefore, I think that a committee should be selected from the great religions, to investigate the dogmas and to make a full and perfect comparison, approving the true one, and announcing it to the people.*"

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(2) It made special friendship between "Babylon the great, the mother of harlots," the Church of Rome, and her many daughters, the various Protestant sects, who glory in their shame, and are proud to own the disreputable relationship.

(3) It took a long step, which will be followed by others already proposed, towards the affiliation, in some sense, of all religions--toward a yet closer union of the church (nominal) and the world. It was publicly announced by the President at the last session of the Parliament that a "proclamation of fraternity would be issued to promote the continuation in all parts of the world of the great work in which the congresses of 1893 had been engaged."

(4) It practically said to the heathen that there is really no necessity for Christian missions; that Christians are themselves uncertain of their religion; that their own religions are good enough, if followed sincerely; and that Christianity, to say the least, can only be received with a large measure of incredulity. It is a cause of astonishment to note how the heathen representatives have measured nominal Christianity; how clearly they have made distinctions between the Christianity of "Christendom" and the Christianity of the Bible; and how keenly their rebukes were often administered.

(5) It said to distracted Christendom, Peace! Peace! when there is no peace, instead of sounding an alarm, as saith the Prophet (*Joel 2:1*): "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain;...for the day of the Lord cometh, for it is nigh at hand," and calling upon all to humble themselves under the mighty hand of God.

(6) It was evidently a measure of policy, originating in the fears of the leaders in Christendom, as they discerned the approaching trouble of this day of the Lord; and the movement had its beginning in the distracted and perplexed

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Presbyterian church. This cry of Peace! Peace! in the very midst of the rising storm reminds us of the prophecy --"When they shall say, Peace and safety, then sudden destruction cometh upon them." *1 Thess. 5:3*

Let not the children of God be deluded by Babylon's false prognostications. In God only can we find a safe retreat. (*Psa. 91*) Let us rally closer round the cross of Christ, which is our only hope. Let the universal brotherhood of false religions and apostate Christianity prove the value of that relationship; but let us recognize only the brotherhood in Christ--the brotherhood of all who trust in Christ alone for salvation, through faith in his precious blood. Other men are not children of God, and will not be until they come unto him by faith in Christ as their Redeemer, their substitute. They are the "children of wrath," even as were we before we came into Christ (*Eph. 2:3*); and some are the "children of the Wicked One," whose works they do. When God condemned Adam and his posterity to death, on account of sin, he no longer owned and treated them as sons. And only as men come into Christ by faith in his precious blood are they reinstated in that blessed relationship to God. Consequently, if we are no longer the children of wrath, but are owned of God as his sons through Christ,

other men, not so recognized of God, are not in any sense our brethren. Let all the children of light watch and be sober (*1 Thess. 5:5,6*); let the soldiers of the cross be valiant for the truth, and receive no other gospel, though it be declared by an angel from heaven (*Gal. 1:8*); and let them negotiate no union with any class save the consecrated and faithful followers of "the Lamb of God, which taketh away the sin of the world."

While the church nominal is thus willing and eager to compromise and unite with all the heathen religions of the world in a great "*world religion*" which would perpetuate all

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their false doctrines and evil practices, let us hear some admissions and statements of facts from others who are not so infatuated with the idea of religious unity, facts which show the deplorable condition of the world, the baneful results of the false religions, and the utter hopelessness of ever converting the world through the instrumentality of the church in her present condition. Not until the church--not the false, but the true church, whose names are written in heaven, the loyal and faithful consecrated ones begotten and led of the spirit of God--is endued with power from on high, not until she has reached her full development and has been exalted with Christ in the Millennial Kingdom, will she be able to accomplish the world's conversion to God and his righteousness.

From a number of the *Missionary Review*, of a few years ago, we have the following acknowledgment of the failure of the church in the work of the world's conversion:

"One thousand million souls, two-thirds of the human race--heathen, pagan, Moslem--most of them have yet to see a Bible or hear the gospel message. To these thousand millions, less than 10,000 Protestant missionaries, men and women all included, are now sent out by the churches of Christendom. Thibet, almost all of Central Asia, Afghanistan, Beloochistan, nearly all of Arabia, the greater portion of the Soudan, Abyssinia and the Philippine Islands are without a missionary. Large districts of Western China and Eastern and Central Congo Free State, large portions of South America and many of the islands of the sea are almost or altogether unoccupied."

A little pamphlet entitled, "A Century of Protestant Missions," by Rev. James Johnston, F.S.S., gives the following figures, which, it has been remarked are "sufficiently appalling to electrify Christendom." The import of the

pamphlet is that (1) Protestantism has gained but 3,000,000 converts from heathenism during the last hundred

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years, whilst the number of heathen has increased during that period by at least 200,000,000. (2) The swift advance of heathenism is not due merely to the natural growth of heathen populations, but to the fact that the adherents of Brahma, Buddha and Mohammed can boast of more numerous converts to their creeds than can the Protestant Christian churches. Thus for every convert to Christianity which Hindooism has lost, it has gained a thousand from the aboriginal tribes of India which it is constantly absorbing. Buddhism is making marked progress among the tribes of the Northern dependencies of China--even following the Chinese emigrants and planting its strange temples on the soil of Australia and America. But the most extraordinary progress of all has been achieved by Mohammedanism. In certain parts of Africa it is spreading with amazing swiftness. Also, in a less but rapid degree, in India and the Archipelago. These are facts which the gentleman feels obliged to admit, but he endeavors to silence criticism by affirming that the church can yet accomplish the world's conversion. He attempts to establish that the Protestant churches have ample resources, both of money and of men, to change the whole aspect of affairs, and to evangelize the world; and the *Methodist Times*, quoting the above, expressed the same opinion, boastfully adding:

"No man need be stunned by the awful facts we have now briefly named...God has so well ordered the course of events during the last hundred years that we are *well able* to conquer the whole heathen world in the name of the Lord. What we have done proves what we might have done if we had provided ourselves with the two *human essentials--a daring policy and plenty of money.*"

Says another theorizer: "If we had *a tenth of the income of church members* it would fully suffice for all gospel work at home and abroad. Or if we had, for foreign work, *a tenth of*

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their annual savings, after all home expenses are paid, we could put 12,000 missionaries in the field at once."

Yes, money is the one thing considered needful. If the nominal church could only bring about a sufficiency of the spirit of self-denial to secure a tenth of the income of church

members, or even a tenth of their annual savings, the salvation of the world would begin to look more hopeful to them. But this is one of the most hopeless features of the delusive hope. It would be an easier matter to half convert the heathen to a profession of Christianity than to overcome to this extent the spirit of the world in the churches.

But if the above twelve thousand missionaries could be placed in the foreign field at once, would they be more successful than their brethren in this favored land? Hear the pertinent confession of the late well known Protestant clergyman, Rev. T. DeWitt Talmage. He said, as reported in *The Christian Standard*:

"Oh! we have magnificent church machinery in this country; we have sixty thousand ministers; we have costly music; we have great Sunday-schools; and yet I give you the appalling statistic that in the last twenty-five years the churches in this country have averaged less than two conversions a year each.

"There has been an average of four or five deaths in the churches. How soon, at that rate, will this world be brought to God? We gain two; we lose four. Eternal God! what will this come to? I tell you plainly that while here and there a regiment of the Christian soldiery is advancing, the church is falling back for the most part to ghastly Bull Run defeat."

Some time ago Canon Taylor of the English church discussed the question, *Are Christian Missions a Failure?* and the paper was read before the English Church Congress. In it he took the ground that the Mohammedan religion is not only equal to Christianity in some respects, but is far better

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suited to the needs and capacities of many peoples in Asia and Africa; that at its present rate of progress Christianity can never hope to overtake heathenism. Estimating the excess of births over deaths in Asia and Africa as 11,000,000 a year, and the annual increase of Christians as 60,000, it would take the missionary societies 183 years to overtake one year's increase in the heathen population. He said:

"To extort from Sunday school children their hoarded pence, for the ostensible object of converting 'the poor heathen,' and to spend nearly \$12,000 a year in fruitless missions to lands where there are no heathen, seems to me to be almost a crime; the crime of obtaining money under false pretenses."

In giving his opinion of the cause of missionary failures: that it is Sectarianism, together with lack of full consecration to the work on the part of the missionaries, who endeavor to live as princes surrounded by more than European luxuries, Mr. Taylor referred to Dr. Legge, a missionary of thirty-four years standing, saying:

"He thinks we shall fail to make converts so long as Christianity presents itself infected with the bitter internal animosities of Christian sects, and associated in the minds of the natives with the drunkenness, the profligacy, and the gigantic social evil conspicuous among Christian nations. Bishop Steere thought that the two greatest hindrances to success were the squabbles among the missionaries themselves, and the rivalry of the societies."

But while Canon Taylor and many others whose sentiments were voiced in the great Religious Parliament would silence criticism by telling us that the heathen religions are good enough, and better suited to the needs of the respective countries than Christianity would be, we have a different suggestion from the report of the late Bishop Foster, of the Methodist Episcopal church, who, after an extended tour of the world years ago, gave the following picture of the world's sad condition in the darkness of heathenism. He said:

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"Call to your aid all the images of poverty and degradation you have ever seen in solitary places of the extremest wretchedness--those sad cases which haunted you with horror after you had passed from them, those dreary abodes of filth and gaunt squalor: crowd them into one picture, unrelieved by a single shade of tempered darkness or colored light, and hang it over one-half the globe; it will still fail to equal the reality. You must put into it the dreary prospect of hopeless continuance; you must take out of it all hope, all aspiration even. The conspicuous feature of heathenism is poverty. You have never seen poverty. It is a word the meaning of which you do not know. What you call poverty is wealth, luxury. Think of it not as occasional, not as in purlieu, not as exceptional in places of deeper misery, but as universal, continent wide. Put into it hunger nakedness, bestiality; take out of it expectation of something better tomorrow; fill Africa with it, fill Asia with it; crowd the vision with men, women and children in multitude more than twenty times the population of all your great cities, towns and villages and rural districts, twenty for every one in all your states and territories--the picture

then fails to reach the reality.

"Put now, into the picture the moral shading of no God, no hope; think of these miserable millions, living like beasts in this world and anticipating nothing better for the world to come. Put into the picture the remembrance that they are beings who have the same humanity that we have, and consider that there are no hearts among all these millions that do not have human cravings, and that might not be purified and ennobled; that these lands, under the doom of such wretchedness, might equal, and many of them even surpass, the land in which we dwell, had they what we could give them. Paint a starless sky, hang your picture with night, drape the mountains with long, far-reaching vistas of darkness, hang the curtains deep along every shore and landscape, darken all the past, let the future be draped in deeper and yet deeper night, fill the awful gloom with hungry, sad-faced men and sorrow-driven women and hopeless children: this is the heathen world--the people seen in vision by the ancient prophet, 'who sit in the region

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and shadow of death;' to whom no light has yet come, sitting there still, through the long, long night, waiting and watching for the morning.

"A thousand millions in the region and shadow of death; the same region where their fathers lived twenty-five hundred years ago, waiting still, passing on through life in poverty so extreme that they are not able to provide for their merely brute wants; millions of them subsisting on roots and herbs and the precarious supply that nature, unsubdued by reason, may furnish. Those of them living under forms of government and semi-civilization, which in a manner, regulate property and enforce industry, after their tyrants have robbed them of their earnings, do not average for the subsistence of themselves and their children three cents a day, or its equivalent--not enough to subsist an animal; multitudes of them not half fed, not half clothed, living in pens and styes not fit for swine, with no provision of any kind for their human wants. Ground down by the tyranny of brute force until all the distinctive traces of humanity are effaced from them save the upright form and the uneradicable dumb and blind yearnings after, they know not what--these are the heathen, men and women, our brothers and sisters.

"The grim and ghastly shadows of the picture would freeze us, were they not cast in the perspective, and the

sheen and gilding thrown over it by imagination. From our standpoint of comfortable indifference they are wholly concealed. They are too far away, and we are too much taken up with our pleasures to see them or even think of them. They do not emerge in the picture; and if we do think of them at all, it is in the light, not of reality, but of misleading fancy. We see the great cities and the magnificence of the Mikadoes and Rajahs, and the pomp of courts, and voluptuous beauty of the landscapes--all of them transfigured by imagination and the deceptive glare in which works of travel invest them. We are enchanted with the vision. If we would look deeper into the question of the homes of the people, and their religious condition, again we are attracted by the great temples and the fancy sketches of travelers of some picturesque and inviting domestic scene. We

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are comforted. The heathen world is not in so bad a case, after all, we say. They have their religion; they have their pleasures. This is the relieving thought with which we contemplate the world. Oh, fatal delusion! The real picture lies in shadow. The miserable, groping, sinful millions, without God and without hope, homeless, imbruted, friendless, born to a heritage of rayless night, and doomed to live and die in the starless gloom--these are not seen. They are there, gliding about in these death shades, gaunt and hungry and naked and hopeless, near brute beasts; they are not in small numbers, crouching in the by-ways, and hiding themselves, as unfortunates, from their fellows; but they are in millions upon millions, filling all those fancy painted lands, and crowding the streets and avenues of their magnificent cities, and appalling us, if we could but see them, by their multitude. There their fathers lived and died without hope. There they grind out their miserable lives. There their children are born to the same thing. There, living or dying, no man cares for their souls.

"That is the non-Christian world. It has great cities, great temples, magnificent mausoleums, a few pampered tyrants who wrap themselves in trappings of gold, but the glare of its shrines and thrones falls upon a background of ebon night, in which the millions crouch in fear and hunger and want. I have seen them, in their sad homes and diabolical orgies, from the Bosphorus to the Ganges, in their temples and at their feasts, crouching and bowing before grim idols and stone images and monkey gods; seen them drifting through the streets and along the highways; seen their rayless,

hopeless, hungry faces, and never can the image be effaced from memory.

"I think we should agree that there is no hope for man in the non-Christian world. It has nothing to give us, not a ray, not a crumb. It hangs as a ponderous weight about the neck of the race, sinking it deeper and deeper into night, death. Its very breath is contagious. Its touch is death. Its presence appalls us as some gigantic specter from the realm of night, towering and swaying through the centuries and darkening all ages.

"I raise no question about whether these countless millions

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can be saved in the world to come. I do not affirm that giving them the gospel will improve their prospects or at all increase their chance in that direction. Possibly as many of them will be saved without the gospel as with it. That question does not come into the problem which I am discussing --the outlook of the world--by which I mean the outlook for time, not for eternity. If the awful thought could once take possession of my mind that the whole world must, of necessity, be lost forever, simply because they are heathen, I would not send them a Gospel which reveals such a God. That grim thought alone would shut out all hope for the world, and make eternity itself a dungeon, no difference who might be saved. For how could any rational creature enjoy even a heaven with a God whose government could permit such a stain of shame and dishonor, of cruelty and injustice? Convince men that there is a God at the head of the universe, who, without fault of theirs, or any chance of escape, will damn the dead, the living and the yet-to-live millions of heathenism, and at the same time turn earth into a gigantic terror, where ghastly horrors will admit of no relief, and you make it forever impossible that he should be worshiped by any but devils, and by them only because he becomes their chief."

The Bishop also mentioned the fact that, while the population of the world is estimated at 1,450,000,000, nearly 1,100,000,000 are non-Christian; and that many (yes, nearly all) of the nominally Christian are either heathen or antichristian. Then in view of the church's failure to convert the world in eighteen hundred years, and of the hopelessness of the task, he attempted to relieve the church of the responsibility she has assumed by suggesting that these heathen millions must be saved without faith in Christ. And by the way of relieving God from the responsibility of

the present distress among men, he said, "God is doing the best he can with the power he has got."

The Church Times some years ago published an article by a Maori, of which the following extracts are very suggestive of the cause of the church's failure to enlighten the world to

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any considerable degree. The letter originally appeared in a New Zealand newspaper, and runs as follows:

"You published a few days ago the account of what took place at a meeting of Maoris, convened by the Bishop of Christ church. I was present at the meeting, and wish you to give me an opportunity of answering one of the questions put to us by the Bishop, namely: 'Why is the fire of Christian faith so low among the Maori people in my diocese?' I will tell you what I believe is the reason. We Maoris are *confused and bewildered* in our minds by the extraordinary way in which you Europeans treat your religion. Nobody amongst you seems to be sure whether it means anything or nothing. At the bidding of the early missionaries we substituted what they told us was a true religion for that of our forefathers, which they called false. We accepted the Book containing the history and precepts of the 'True Religion' as being really the Word of God binding upon us, his creatures. We offered daily, morning and evening, worship to the Creator in every pah and village throughout New Zealand. We kept the seventh day holy, abstaining from every kind of work out of respect to the divine command, and for the same reason abolished slavery and polygamy, though by doing so we completely disorganized our social system and reduced our gentry to poverty and inflicted much pain on those who were forced to sever some of the tenderest ties of human relationship. Just when we were beginning to train up our children to know and to obey God as manifested in Jesus Christ, Europeans came in great numbers to this country. They visited our villages and appeared very friendly, but we noticed that they did not pay the same respect to the Bible as we novices did. The Roman Catholics told us they alone knew the correct interpretation, and that unless we joined them our souls would be lost. The Baptists followed, who ridiculed our presenting our children to Christ in baptism, and told us that as we had not been immersed we were not baptized Christians at all. Then came the Presbyterians, who said the office of a Bishop was unscriptural, and that in submitting to be confirmed by Bishop Selwyn we had gone through a meaningless ceremony.

Lastly came the Plymouth Brethren, who told us

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that Christ never instituted a visible church or ministry at all, but that everybody ought to be his own minister and make his own creed.

"Besides the confusion in our minds caused by the godless example of the majority of Europeans, and the contradictory teaching given by ministers of religion, we were puzzled by the behavior of the government, which, while professing to be bound by the moral law contained in the Bible, did not hesitate, when we became powerless, to break solemn promises made to us when we were more numerous and strong than the Europeans. Great was our surprise when the Parliament, composed not of ignorant, low-born men, but of European gentlemen, and professing Christians, put the Bible out of the schools, and, while directing the teachers to diligently instruct the children of New Zealand in all kinds of knowledge, told them on no account to teach them anything about the Christian religion, anything about God and his laws. My heathen master taught me to fear and reverence the Unseen Powers, and my parents taught me to order every action of my life in obedience to the Atuas, who would punish me if I offended them. But my children are not taught now in the schools of this Christian country to reverence any being above a policeman, or to fear any judge of their actions above a Resident Magistrate.

"I think, when the Bishop of Christ church asked us the other day the question I have already referred to, we might fairly have asked him to tell us first why the fire of faith burns so low among his own people. We might have quoted apt words from that Book which English people want everyone but themselves to take for their rule of life, and reverence as the Word of the living God: 'Physician, heal thyself.'

"Can ignorant Maoris be blamed for lukewarmness in the service of God, whose existence one of his ordained ministers tells them no man in Christendom can prove? I sometimes think, sir, that my children would have had a better chance of developing into honorable men and women, and would have had a better prospect of happiness when the time comes for them to enter the unseen world and meet their Maker, if, like the first Maori king (Potatu), I had refused

to make an open profession of your religion till, as he said: 'You had settled among yourselves what religion really is.' Better, I think, the real belief in the unseen spiritual world which sustained my forefathers than the make-believe which the European people have asked us to substitute for it.

Yours, etc.,
"TANGATA MAORI."

The following extract from an article in the *North American Review* by Wong Chin Foo, an educated Chinaman, a graduate of one of our New England colleges, gives similarly suggestive reasons for preferring the religion of his fathers to Christianity. Wong Chin Foo said:

"Born and raised a heathen, I learned and practiced its moral and religious code; and acting thereupon I was useful to myself and many others. My conscience was clear, and my hopes as to future life were undimmed by distracting doubt. But, when about seventeen, I was transferred to the midst of your showy Christian civilization, and at this impressive period of life Christianity presented itself to me at first under its most alluring aspects; kind Christian friends became particularly solicitous for my material and religious welfare, and I was only too willing to know the truth. Then I was persuaded to devote my life to the cause of Christian missions. But before entering this high mission, the Christian doctrine I would teach had to be learned, and here on the threshold I was bewildered by the multiplicity of Christian sects, each one claiming a monopoly of the only and narrow road to heaven.

"I looked into Presbyterianism only to retreat shudderingly from a belief in a merciless God who had long foreordained most of the helpless human race to an eternal hell. To preach such a doctrine to intelligent heathen would only raise in their minds doubts of my sanity, if they did not believe I was lying. Then I dipped into Baptist doctrines, but found so many sects therein of different 'shells,' warring over the merits of cold-water initiation and the method and time of using it, that I became disgusted with such trivialities; and the question of close communion or not only impressed me that some were very stingy and exclusive with

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their bit of bread and wine, and others a little less so. Methodism struck me as a thunder-and-lightning religion--all profession and noise. You struck it, or it struck you, like a spasm--and so you 'experienced' religion. The Congregationalists deterred me with their starchiness and self-conscious true-goodness, and their desire for only high-toned affiliates. Unitarianism seemed all doubt, doubting even itself. A number of other Protestant sects based on some novelty or eccentricity--like Quakerism--I found not worth a serious study by the non-Christian. But on one point this mass of Protestant dissension cordially agreed, and that was in a united hatred of Catholicism, the older form of Christianity. And Catholicism returned with interest this animosity. It haughtily declared itself the only true church, outside of which there was no salvation--for Protestants especially; that its chief prelate was the personal representative of God on earth; and that he was infallible. Here was religious unity, power and authority with a vengeance. But, in chorus, my solicitous Protestant friends besought me not to touch Catholicism, declaring it was worse than heathenism --in which I agreed; but the same line of argument also convinced me that Protestantism stood in the same category. In fact, the more I studied Christianity in its various phases, and listened to the animadversions of one sect upon another, the more it seemed to me 'sounding brass and tinkling cymbals.'

"Call us heathen if you will, the Chinese are still superior in social administration and social order. Among four hundred millions of Chinese there are fewer murders and robberies in a year than there were in New York State. True, China supports a luxurious monarch whose every whim must be gratified; yet, withal, its people are the most lightly taxed in the world, having nothing to pay but from tilled soil, rice and salt; and yet she has not a single dollar of national debt...

"Christians are continually fussing about religion; they build great churches and make long prayers, and yet there is more wickedness in the neighborhood of a single church district of one thousand people in New York, than among one million heathen, churchless and unsermonized. Christian

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talk is long and loud about how to be good and to act charitably. It is all charity and no fraternity--"There, dog,

take your crust and be thankful!' And is it, therefore, any wonder that there is more heart-breaking and suicides in the single state of New York in a year than in all China?

"The difference between the heathen and the Christian is that the heathen does good for the sake of doing good. With the Christian, what little good he does he does it for immediate honor and for future reward; he lends to the Lord and wants compound interest. In fact, the Christian is the worthy heir of his religious ancestors. The heathen does much and says little about it, the Christian does little good, but when he does he wants it in the papers and on his tombstone. Love men for the good they do you is a practical Christian idea, not for the good you should do them as a matter of human duty. So Christians love the heathen; yes, the heathen's possessions; and in proportion to these the Christian's love grows in intensity. When the English wanted the Chinaman's gold and trade, they said they wanted 'to open China for their missionaries.' And opium was the chief, in fact the only, missionary they looked after when they forced the ports open. And this infamous Christian introduction among Chinamen has done more injury, social and moral, in China, than all the humanitarian agencies of Christianity could remedy in two hundred years. *And on you, Christians, and on your greed of gold, we lay the burden of the crime resulting;* of tens of millions of honest, useful men and women sent thereby to premature death after a short, miserable life, besides the physical and moral prostration it entails even where it does not prematurely kill! And this great national curse was thrust on us at the point of Christian bayonets. And you wonder why we are heathen? The only positive point Christians have impressed on heathenism is that they would sacrifice religion, honor, principle, as they do life, for--gold. And they sanctimoniously tell the poor heathen: 'You must save your soul by believing as we do!'...

"Do unto others as you wish they would do unto you,' or 'Love your neighbor as yourself,' is the great divine law which Christians and heathen alike hold, but which the

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Christians ignore. This is what keeps me the heathen I am! And I earnestly invite the Christians of America to Confucius."

The following similar instance was reported by the press, of a woman from India--Pundita Ramabai--who visited Boston a few years ago and was preparing to return to India

to engage in teaching the high caste women of India. She did not find it easy to tell to what denomination of Christians she belonged. A reporter asked the question, and she answered:

"I belong to the universal church of Christ. I meet good Baptists, Methodists, Episcopalians and Presbyterians, and each one tells something about the Bible. So it seems to me better to go there myself and find the best I can. [A wise decision.] And there I find Christ the Savior of the world, and to him I give my heart. I was baptized when in England, and I commune with all Christian people who allow me to do so. I do not profess to be of any particular denomination, for I would go back to India simply as a Christian. To my mind it appears that the New Testament, and especially the words of our Savior, are a sufficiently elaborate creed. I believe as the Savior has told us, and his message through John has come to us, that God is a spirit, is light and love; that he created, illuminates and pervades the universe; that Jesus, his Son and Servant, the apostle of our faith, was sent by him to be the savior and leader of his children; that as many as believe on him have the right to be the sons of God; and that the holy spirit is our guide and comforter, the great gift of God through Christ; that there is but one Church, and that all who acknowledge Jesus as their Savior are members of that Church. I believe that whatever is needed for my salvation will be given me, and I pray earnestly that God may grant me grace to be a seeker and follower of truth and a doer of his will. In Boston they said I was a Unitarian; I told them I was not. Neither am I a Trinitarian. I do not understand these modern inventions at all. I am simply a Christian, and the New Testament teaches me my religion."

The Japanese converts to Christianity manifested a similar

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spirit, their noble course being both a severe rebuke to the nominal churches and their creeds and a beautiful commentary on the power of the Word of God. Of their opinions of the creeds of Christendom, and of their determination to stand by the Bible alone, we have the following published account:

"When the Japanese Empire was thrown open to American commerce, the American churches were zealous to proselyte that country to their several confessions of faith. The missionaries sent out found that their division would be an effectual barrier to success, and agreed to conceal

their differences and work together for souls alone, simply presenting one God, and Christ crucified for sinners, until they should obtain a foothold. The dissimulation succeeded so well that in 1873, in respect to the clamor for sectarian harvests on the part of home Boards, it was agreed that the converts were sufficiently numerous to warrant a division of the spoil.

"But when the deceit was carefully exposed to the converts from heathenism, an unexpected difficulty arose. These Japanese Christians assembled and drew up a petition, setting forth the joy and peace and righteousness they had found in Christ Jesus, and objecting to being divided, contrary to the Word and spirit of God, and urging the missionaries, since they had confessed such a deplorable state of things in their own country, to return to America and leave the further evangelization of Japan to them.

"Copies of this petition were forwarded to the various Boards by which the missionaries were supported and controlled, and agents were sent out to investigate and report. One of these agents, whose letter was published in *The Independent* (N. Y.), says that to these minds, just brought from the darkness of heathenism, 'the simple joys of salvation overshadow all other considerations,' and 'it will be many years before they can be indoctrinated into the nice distinctions which divide Christendom.' Nevertheless, these whose 'other considerations' overshadowed the 'joys of salvation' and shut out the love of God, persevered in the work of dividing. The spirit of God, as it always does, prompted these honest souls to meet in the name of Jesus only. The

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most difficult thing in the work of the sectarian missionary is to 'indoctrinate the convert into the nice distinctions which divide Christendom.' Very few of the adherents of any sect in America are so indoctrinated. They are prejudiced and overcome by other considerations than real convictions. A very small per cent, have anything like intelligent consciences about professions of faith and the distinctions by which they are separated from other sects."

Such are the sentiments of intelligent heathen, bewildered and confused by the misrepresentations of the divine character and doctrines. But we rejoice to know that, notwithstanding the conflict of creeds and the unchristian conduct of multitudes of professed Christians, and of the so-called Christian nations, all Christian missionary effort among the heathen peoples has not been in vain, but that

here and there the seeds of divine truth have dropped into good and honest hearts and brought forth the fruits of righteousness and true Christian character. Such fruits, however, cannot be credited to the creeds, but to the Word and spirit of God, despite the confusion of human creeds. The Lord refers to the Old and New Testament Scriptures as "My two witnesses" (**Rev. 11:3**), and faithfully they have borne their testimony to every nation.

As to whether the heathen religionists will have any disposition to affiliate with nominal Christianity, we have no affirmative indications. On the contrary, their representatives at the World's Parliament of Religions were impressed chiefly with the inferiority of the Christian religion to their estimate of their own; but the "sure word of prophecy" indicates very clearly that the various Protestant sects will form a cooperative union or federacy, and that Catholicism and Protestantism will affiliate, neither losing its identity. These are the two ends of the ecclesiastical heavens which, as their confusion increases, shall roll together *as a scroll* (**Isa. 34:4; Rev. 6:14**) for self-protection--as distinct

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and separate rolls, yet in close proximity to each other.

For this desired end Protestants show themselves ready to make almost any compromise, while Papacy has assumed a most conciliatory attitude. Every intelligent observer is aware of these facts; and every reader of history knows the baneful character of that great antichristian system that now sees, in the great confusion of Protestantism, its opportunity for readvancing to power. And, though realizing in itself a strength superior to that of divided Protestantism, the great Papal system also fears the approaching crisis, and hence desires most anxiously the union of Christendom, Papal and Protestant, civil and religious.

The following extract from a paper by the noted "Paulist father," Walter Elliot, of New York city, read at the Columbian Catholic Congress of 1893, shows the purpose of the church of Rome to take advantage of the present confusion of Protestantism. He said:

"The collapse of dogmatic Protestantism is our opportunity. Denominations, and 'creeds,' and 'schools,' and 'confessions' are going to pieces before our eyes. Great men built them, and little men can demolish them. This new nation cannot but regard with *disdain* institutions [Protestant] hardly double its own short life, and yet utterly decrepit; cannot but regard with awe an institution [the Roman

Catholic Church] in whose life the great republic could have gone through its career nearly a score of times. I tell you that the vigor of national youth must be amazed at the freshness of perennial [Roman Catholic] religion, and must soon salute it as divine. The *dogmas of older Protestantism* are fading out of our people's minds, or are being thrust out."

Pope Leo XIII in an encyclical, offered Roman Catholics a premium to have them pray for the conversion of Protestants to the church of Rome, the premium being release for a time from the pains of purgatory. From his address to Protestants, which formed a portion of the encyclical, we quote the following words:

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"It is with burning charity that we now turn towards those people, who in a more recent age under the influence of exceptional convulsions, temporal and material, left the bosom of the Roman church. Forgetful of past vicissitudes, let them raise their spirits above human things, and, thirsting only for truth and salvation, consider the church founded by Jesus Christ. If they will then compare their own churches with this church and see to what a pass religion has come with them, they will admit readily that having forgotten the primitive traditions in several important points, the ebb and flow of variety has made them slip into new things. And they will not deny that of the truths which the authors of this new state of things had taken with them when they seceded hardly any certain and authoritative formula remains...

"We know full well how many long and painful labors are necessary to bring about the order of things which we would see restored, and some may think perhaps that we are too hopeful, pursuing an ideal rather to be desired than expected. But we place all our hope and trust in Jesus Christ, the Savior of the human race, remembering the great things which were accomplished once by the so-called madness of the cross and of its preaching to the wise world, which looked on stupefied and confounded. Especially do we implore princes and rulers, in the name of their political foresight and solicitude for the interests of their peoples, to weigh our designs equitably, and second them by their favor and authority. Were only a part of the fruits that we expect to ripen, the benefit would not be small amid the present rapid downfall of all things, and when to the prevailing unrest is joined fear of the future.

"The last century left Europe wearied by disasters and

still trembling from the convulsions by which she had been shaken. Might not the century which now wears to its end hand down as a heritage to the human race some few pledges of concord and the hope of the great benefits held out by the unity of Christian faith?"

That the trend of Protestantism is Romeward cannot be denied. That was the real significance of the prominent part given to Roman Catholics in the great Religious Parliament;

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and it is the expressed anxiety of all interested in the Protestant Union movement to secure alliance, if not union, with the Church of Rome. One of the items in the Presbyterian creed now considered obnoxious, and which it is proposed shall be changed, is that referring to the Papacy as Antichrist.

The following letter of a Methodist clergyman on Church Union addressed to Cardinal Gibbons, strongly indicates this tendency amongst Protestants:

Taunton, Mass.

"Dear Cardinal: You are, without doubt familiar with and interested in the fact that there is a movement among the Protestant churches toward reunion. If such a reunion is to take place, why may it not include the Roman Catholic church? Has not the Roman church some foundation to propose upon which we may all stand? Cannot she meet us with concessions which may be temporary, if she believes us wrong, until we learn of Christ and his plans more perfectly?"

"Of one thing I feel sure, that personally I have a growing tendency to look more and more carefully for the good in all branches of the Christian church, and I apprehend that I am not alone in this. Sincerely yours,

Geo. W. King, Pastor First M. E. Church."

To this the Cardinal replied as follows:

Cardinal's Residence, Baltimore.

"Rev. Geo. W. King, Dear Sir: In reply to your favor I beg to say that your aspirations for the reunion of Christendom are worthy of all praise.

"This reunion would be only fragmentary if the Catholic Church were excluded. It would also be impossible; for there can be no union possible without a solid Scriptural basis, and that is found in the recognition of Peter and his successor as the visible head of the church.

"There can be no stable government without a head, either in civil, military or ecclesiastical life. Every State must

have its governor, and every town must have its mayor or municipal chief with some title. If the churches of the world

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look for a head, where will they find one with the standard of authority or prescription except the Bishop of Rome?-- not in Canterbury or Constantinople.

"As for the terms of reunion, they would be easier than is commonly imagined. The Catholic church holds to all the positive doctrines of all the Protestant churches, and the acknowledgment of the Pope's judicial supremacy would make the way easy for accepting her other doctrines. You are nearer to us than you imagine. Many doctrines are ascribed to the church which she repudiates.

Faithfully yours in Christ, *J. Card. Gibbons.*"

To this the following was sent in reply, and by consent of both gentlemen the letters were made public in the interest of the union desired.

"Dear Cardinal: Your reply has been read with much interest. May I not now inquire if it would not be a wise and valuable thing for the Catholic church to set forth to the Protestant churches a possible basis of union (describing the matter in sufficient detail) somewhat after the order of the Chicago-Lambeth propositions of the Episcopal church? I know how much the Methodist church, and indeed the entire Christian church, is misunderstood by many, and I conceive it more than possible, inevitably, that the Catholic church should likewise be misunderstood and misjudged in many things. Cannot the Catholic church correct this misunderstanding on the part of Protestants to a large degree at least, and would not this hasten the desired reunion?"

"I believe the present divided condition of Christendom to be full of folly, shame and disgrace, and have no objection to a central authority under certain conditions of limitation or restraint.

Sincerely yours, *Geo. W. King.*"

The sentiments of the popular Young People's Society of Christian Endeavor toward the Church of Rome were very clearly indicated at its annual convention in Montreal in 1893. Among the delegates at the convention was a noted Hindoo from Bombay, India, Rev. Mr. Karmarkar, a convert

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to Protestant Christianity. In his remarks before the Society he stated that Romanism was a hindrance to missionary work in India. The statement met with very manifest disapproval in the convention; but when the French Romanist dailies took up the matter and published what the Hindoo had said, commenting angrily upon it, and in consequence a subsequent session of the convention was disturbed by a mob of Roman Catholics, the presiding officer of the convention endeavored to appease their wrath by rising in the midst of the assembly and declaring that he and the delegates were not responsible for Mr. Karmarkar, thus leaving their guest alone to bear the brunt of their wrath, for thus courageously testifying to the truth. Evidently Mr. Karmarkar was the only Protestant at that convention, the only one who neither feared, sympathized with, nor worshiped the beast. (**Rev. 20:4**) The following were his words as reported by *The American Sentinel*, Aug. 1893:

"There is a remarkable correspondence between Romish worship and Hindoo worship. Romanism is but a new label on the old bottles of paganism containing the deadly poison of idolatry. Often the Hindoos ask us, when seeing the Romish worship, 'What is the difference between Christianity and Hindooism?' In India we have not only to contend with the hydra-headed monster of Idolatry, but also the octopus of Romanism."

Among the few voices raised in opposition to this action of the Christian Endeavor Society were the following resolutions presented at a patriotic meeting of the citizens of Boston, and unanimously adopted by two thousand people:

"*Whereas*, At the Christian Endeavor convention now in session at Montreal, Rev. S. V. Karmarkar clearly and truthfully stated the hindrances to the progress of Christianity in India, mentioning the demoralizing influences of the Roman Catholic church, thereby arousing the animosity

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of French Roman Catholics, who endeavored to prevent free speech in a Protestant convention by riotous acts; therefore

"*Resolved*, That we, Protestant citizens of Boston, fully endorse Rev. S. V. Karmarkar in boldly stating facts; and we deeply regret that a company of Christians sought to pacify

Romanists by a rising vote (which was loudly applauded), apparently censuring a man of God for telling the truth.

"*Resolved*, That a copy of these resolutions be sent to the daily and patriotic papers, and forwarded to Rev. S. V. Karmarkar."

Another popular Protestant institution, the Chautauqua Literary Circle, at one of its large annual conventions, sent the following message to a similar assembly of Roman Catholics, more recently instituted and located on Lake Champlain. The message was adopted by unanimous vote and with great enthusiasm, and read thus:

"Chautauqua sends greetings and best wishes to the Catholic Summer School." In reply Chancellor Vincent received the following from Dr. Thomas J. Conarty, head of the Catholic Summer School at Plattsburgh, Lake Champlain: "The scholars of the Catholic Summer School of America are deeply grateful for Chautauqua's cordial greetings, and send best wishes to Chautauqua in return."

Another company of Protestants, chiefly Covenanters, is very solicitous to have this nation (which, from the beginning of its life has repudiated the doctrine of the divine right of kings, and which has never acknowledged the right of any man to rule as "king by the grace of God") put on the garb of Christian profession, however greatly it might dishonor that profession. One of the chief objects of this National Reform Movement, as it is called, is to enforce upon all the strict observance of Sunday as a day of worship. And in hope of securing their ends by a majority vote of the people, they are very solicitous to have their influence augmented by the Roman Catholic vote. Hence they express

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their willingness to make almost any concessions, even to sell their religious liberty, bought with the blood of the martyrs, to gain the cooperation of the Church of Rome. Hear their proposition expressed by the chief organ of the denomination, *The Christian Statesman*, thus:

"Whenever they [the Roman Catholic Church] are willing to cooperate in resisting the progress of political atheism, we will gladly join hands with them." Again, "We may be subjected to some rebuffs in our first proffers; for the time is not yet come when the Roman Church will consent to strike hands with other churches, as such; but the time has come to make repeated advances, and gladly accept cooperation in any form in which they may be willing to exhibit it. *It is one of the necessities of the situation.*" Rev. S. F. Scovel

(Presbyterian)

The same journal also marked the duty of the United States' government as follows: "Our remedy for all those malific influences is to have the government simply set up the moral law and recognize God's authority behind it, and *lay its hand on any religion that does not conform to it.*" Yes, "*the necessities of the situation*" are indeed forcing the religious powers of Christendom into peculiar positions, and it does not require a very keen observation to note the backward turn of the wheels of religious progress; nor to surmise where religious liberty will be brought to an abrupt end.

Said an Episcopal clergyman, Rev. F. H. Hopkins, in an article published in *The Century Magazine*:

"Of one thing I am certain: If at the time of any of the great separations among Christians in the past, the condition of the church had been what it is today, and if the mind and temper of those who became separatists then had been the same as that of their representatives now, no separation would have taken place at all. [Very true!] This change on both sides is a proof, to me, that the God of unity and love is, in his own time and way, bringing us all together again in him. [But to those not intoxicated with the

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spirit or wine of great Babylon (*Rev. 17:2*) it is proof of the decline of vital godliness and love of the truth; and an evidence that the spirit of that noble movement, The Great Reformation, is dead.]"

Hear, further, the more sober testimony of Archdeacon Farrar. On resigning his position as editor of *The Review of the Churches*, he made this remarkable statement:

"The whole cause of the Reformation is going by default, and if the alienated laity do not awake in time and assert their rights as sharers in the common priesthood of all Christians, they will awake too late, to find themselves members of a church which has become widely popish in all but name."

While we see that, in this country, the church nominal, both Papal and Protestant, is seeking the protection and cooperation of the state, that the various sects are associating themselves together for mutual cooperation and defense, ignoring their doctrinal differences and emphasizing their points of agreement, and that all are anxious for a speedy union at any price which will not affect their policy, in Europe the case is somewhat reversed. There the civil powers feel their insecurity and danger most, and they consequently

look to the ecclesiastical powers for what assistance they may be able to render. Here the languishing eye of the church looks imploringly to the state, while there the tottering thrones seek props from the church.

Such is the unhappy condition of that great system which is now brought to judgment before the assembled world--that system which proudly styles itself Christendom (Christ's Kingdom), but which Christ promptly and emphatically disowns, and most appropriately names "Babylon." How manifest the absurdity of applying the name Christendom to the kingdoms of this world! Do the prophets portray any such condition of things in the glorious Kingdom of God? Will the great Prince of Peace

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go about imploring the nations to recognize his authority and grant him his rights--of territory, of wealth, or of dominion? Will he beg a pittance from the poorest peasant or court the favor of the affluent? Or will he implore his subjects to bestir themselves and exert their dying energies to support his tottering throne? Oh, no; with dignity and authority, when the appointed time comes, he will take unto himself his great power and begin his glorious reign; and who shall hinder or obstruct his way?

Thus there is a general banding together of the powers that be, both civil and ecclesiastical, and a mutual dependence one upon another; and with these are bound up the interests of all the rich, the great and mighty--the interests of kings and emperors and statesmen and lords and ladies and titled officials and priests and bishops, and the clergy of every grade, great capitalists, bankers, monopolistic corporations, etc., etc. The present status of the conflict is but a clashing of ideas and a general preparation for the impending crisis. The ecclesiastical powers, referred to in the Scriptures as the powers of the heavens (the nominal spiritual powers), are approaching each other, and truly, "the heavens shall be rolled together as a scroll"; but "while they be folden together *as thorns* [for there can be no peaceful and comfortable affiliation of liberty-loving Protestants and the tyrannical spirit of Papacy], and while they are drunken as drunkards [intoxicated with the spirit of the world, the wine of Babylon], they shall be devoured as stubble fully dry" (*Nahum 1:10*), in the great cataclysm of trouble and anarchy predicted in the Word of God as the introduction of the Millennial Kingdom.

* * *

We would not be understood as including all Christians as "Babylonians." Quite to the contrary. As the Lord recognizes some in Babylon as true to him and addresses them

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now, saying--"Come out of her, *my people*" (*Rev. 18:4*), so do we; and we rejoice to believe that there are today thousands who have not bowed the knee to the Baal of our day--Mammon, Pride and Ambition. Some of these have already obediently "Come out of her," and the remainder are now being tested on this point, before the plagues are poured out upon Babylon. Those who love self, popularity, worldly prosperity, honor of men more than they love the Lord, and who reverence human theories and systems more than the Word of the Lord, will not come out until Babylon falls and they come through the "great tribulation." (*Rev. 7:9,14*) But such shall not be accounted worthy to share the Kingdom. Compare *Rev. 2:26; 3:21; Matt. 10:37; Mark 8:34,35; Luke 14:26,27*

* * *

"The time of trouble nears, 'It hasteth greatly';
E'en now its ripples span the world-wide sea;
O when its waves are swollen to mountains stately,
Will the resistless billows sweep o'er me?"

"Or, terror-stricken, will I then discover
A wondrous presence standing in glory by,
Treading the waters! Immanuel--Life-giver,
With words of cheer--'Be not afraid--'tis I.'

"Yes, a hand, strong, yet tender as a mother's,
Will from the surging billows lift me out.
With soft rebuke, more loving than a brother's:
'Of little faith! O, wherefore didst thou doubt?'"

STUDY VII

THE NATIONS ASSEMBLED AND THE PREPARATION OF THE ELEMENTS FOR THE GREAT FIRE OF GOD'S INDIGNATION

How and Why the Nations are Assembled--The Social Elements Preparing for the Fire--The Hoarding of Treasures--The Increase of Poverty --Social Friction Nearing Combustion--A Word from the President of the American Federation of Labor--The Rich sometimes too Severely Condemned--Selfishness and Liberty in Combination--Independence as Viewed by the Rich and by the Poor--Why Present Conditions Cannot Continue--Machinery an Important Factor in Preparing for the Great Fire--Female Competition--Labor's View of the Situation, Reasonable and Unreasonable--The Law of Supply and Demand Inexorable upon all--The Outlook for Foreign Industrial Competition appalling--Mr. Justin McCarthy's Fears for England--Kier Hardie, M.P., on the Labor Outlook in England--Hon. Jos. Chamberlain's Prophetic Words to British Workmen--National Aggression as Related to Industrial Interests--Herr Liebknecht on the Social and Industrial War in Germany--Resolutions of the International Trades Union Congress--Giants in These Days--List of Trusts and Combines--Barbaric Slavery vs. Civilized Bondage--The Masses Between the Upper and Nether Millstones--The Conditions Universal and Beyond Human Power to Regulate.

"WAIT ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy [wrath]. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." *Zeph. 3:8,9*

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The gathering of the nations in these last days, in fulfilment of the above prophecy, is very notable. Modern discovery

and invention have indeed made the remotest ends of the earth neighbors to each other. Travel, mailing facilities, the telegraph, the telephone, commerce, the multiplication of books and newspapers, etc., have brought all the world to a considerable extent into a community of thought and action hitherto unknown. This condition of things has already made necessary international laws and regulations that each of the nations must respect. Their representatives meet in Councils, and each nation has in every other nation its ministers or representatives. International Exhibitions have also been called forth as results of this neighboring of nations. There can no more be that exclusiveness on the part of any nation which would bar every other nation from its ports. The gates of all are necessarily thrown open, and must remain so; and even the barriers of diverse languages are being easily surmounted.

The civilized peoples are no longer strangers in any part of the earth. Their splendid sea equipments carry their business representatives, their political envoys and their curious pleasure-seekers to the remotest quarters with ease and comfort. Magnificent railway coaches introduce them to the interior lands, and they return home laden with information, and with new ideas, and awakened to new projects and enterprises. Even the dull heathen nations are arousing themselves from the dreams of centuries and looking with wonder and amazement at their visitors from abroad and learning of their marvelous achievements. And they in turn are now sending their representatives abroad that they may profit by their new acquaintances.

In the days of Solomon it was thought a marvelous thing that the queen of Sheba should come about five hundred miles to hear the wisdom and behold the grandeur of Solomon;

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but now numbers even of the untitled travel over the whole world, a great portion of which was then unknown, to see its accumulated wealth and to learn of its progress; and the circuit of the world can now be made with comfort and even luxury in less than eighty days.

Truly, the nations are "assembled" in a manner not expected, yet in the only manner in which they could be assembled; viz., in common interest and activity; but alas! not in brotherly love, for selfishness marks every step of this progress. The spirit of enterprise, of which selfishness is the motive power, has prompted the construction of the railways, the steamships, the telegraphs, the cables, the telephones;

selfishness regulates the commerce and the international comity, and every other energy and enterprise, except the preaching of the gospel and the establishment of benevolent institutions: and even in these it is to be feared that much that is done is inspired by motives other than pure love for God and humanity. Selfishness has gathered the nations and has been steadily preparing them for the predicted, and now fast approaching, retribution--anarchy --which is so graphically described as the "fire of God's jealousy" or anger, which is about to consume utterly the present social order--the world that now is. (*2 Pet. 3:7*) Yet this is speaking only from the human standpoint; for the Prophet ascribes this gathering of the nations to God. But both are true; for while man is permitted the exercise of his free agency, God, by his *overruling providence*, is shaping human affairs for the accomplishment of his own wise purposes. And therefore, while men and their works and ways are the agents and agencies, God is the great Commander who now gathers the nations and assembles the kingdoms from one end of the earth to the other, preparatory to the transfer of earth's dominion to him "whose right it is," Immanuel.

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The Prophet tells us why the Lord thus gathers the nations, saying--"That I may pour upon them mine indignation, even all my fierce anger; for the whole earth [the entire social fabric] shall be devoured with the fire of my jealousy." This message would bring us sorrow and anguish only, were it not for the assurance that the results shall work good to the world, overthrowing the reign of selfishness and establishing, through Christ's Millennial Kingdom, the reign of righteousness referred to in the words of the prophet--"Then will I turn unto the people a pure language [Their communications with each other shall no longer be selfish, but pure, truthful and loving, to the intent] that they may all call upon the name of the Lord to serve him with one consent."

The "gathering of the nations" will not only contribute to the severity of the judgment, but it will also make it impossible for any to escape it; and it will thus make the great tribulation a short, as well as a decisive, conflict, as it is written: "A short work will the Lord make upon the earth."

Rom. 9:28; Isa. 28:22

The Social Elements Preparing for the Fire

Looking about us we see the "elements" preparing for the fire of this day--the fire of God's wrath. Selfishness, knowledge, wealth, ambition, hope, discontent, fear and despair are the ingredients whose friction will shortly set aflame the angry passions of the world and cause its various social "elements" to melt in the fervent heat. Looking out over the world, note what changes have taken place in respect to these passions during the past century, and especially during the past forty years. The satisfied contentment of the past is gone from all classes--rich and poor, male and female, educated and ignorant. All are dissatisfied. All are selfishly and increasingly grasping for "rights" or bemoaning

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"wrongs." True, there are wrongs, grievous wrongs, which should be righted, and rights that should be enjoyed and respected; but the tendency of our time, with its increase of knowledge and independence, is to look only at the side of questions closest to self-interest, and to fail to appreciate the opposite side. The effect foretold by the prophets will be ultimately to set every man's hand against his neighbor, which will be the immediate cause of the great final catastrophe. God's Word and providence and the lessons of the past are forgotten under the strong convictions of personal rights, etc., which hinder people of every class from choosing the wiser, moderate course, which they cannot even see because selfishness blinds them to everything out of accord with their own prejudices. Each class fails to consider with impartiality the welfare and rights of the other. The golden rule is generally ignored; and the lack of wisdom as well as the injustice of this course will soon be made manifest to *all* classes, for all classes will suffer terribly in this trouble. But the rich, the Scriptures inform us, will suffer most.

While the rich are diligently heaping up fabulous treasure for these last days, tearing down their storehouses and building greater, and saying to themselves and their posterity, "Soul, thou hast much goods laid up for many years; eat, drink and be merry," God, through the prophets, is saying, "Thou fool! this night thy soul shall be required of thee. Then whose shall those things be which thou hast provided?"

Luke 12:15-20

Yes, the dark night predicted (*Isa. 21:12; 28:12,13,21,22;*

John 9:4) is fast approaching; and, as a snare, it shall overtake the whole world. Then, indeed, whose shall these hoarded treasures be, when, in the distress of the hour, "they shall cast their silver in the streets and their gold shall be removed?" "Their silver and their gold shall not be able

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to deliver them in the day of the wrath of the Lord:...because it is the stumbling block of their iniquity." *Ezek. 7:19*

The Heaping of Treasures

It is evident that we are in a time pre-eminent above all others for the accumulation of wealth, and for "wanton" or extravagant living on the part of the rich. (*James 5:3,5*) Let us hear some testimony from current literature. If the point is conclusively proved, it becomes another evidence that we are in the "last days" of the present dispensation and nearing the great trouble which shall eventually wreck the present order of the world and usher in the new order of things under the Kingdom of God.

The Hon. Wm. E. Gladstone, in a speech widely reported, after referring to the present as a "wealth-producing age," said:

"There are gentlemen before me who have witnessed a greater accumulation of wealth within the period of their lives than has been seen in all preceding times since the days of Julius Caesar."

Note this statement by one of the best informed men in the world. This fact, so difficult for us to comprehend--that more wealth has been produced and accumulated during the past fifty years than during the previous nineteen centuries --is nevertheless shown by statistics to be a very conservative estimate, and the new conditions thus produced are destined to play an important part in the readjustment of the social order of the world now impending.

The Boston Globe, some years ago, gave the following account of some of the wealthy men of the United States:

"The twenty-one railroad magnates who met in New York on Monday, to discuss the question of railroad competition, represented \$3,000,000,000 of capital. Men now living can remember when there were not half a dozen millionaires

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in the land. There are now numbered 4,600 millionaires and several whose yearly income is said to be over a million.

"There are in New York City, at a conservative calculation, the surprising number of 1,157 individuals and estates that are each worth \$1,000,000. There are in Brooklyn 162 individuals and estates each worth at least \$1,000,000. In the two cities there are then 1,319 millionaires, but many of these are worth much more than \$1,000,000--they are multi-millionaires, and the nature of these great fortunes is different, and they therefore yield different incomes. The rates of interest which some of the more conspicuous ones draw are reckoned in round numbers, thus: John D. Rockefeller's 6 per cent; William Waldorf Astor's, 7 per cent; Jay Gould's estate, which, being wrapped up in corporations, is still practically undivided, 4 per cent; Cornelius Vanderbilt's, 5 per cent and William K. Vanderbilt's, 5 per cent.

"Calculating at the foregoing rates and compounding interest semi-annually, to allow for reinvestment, the yearly and daily incomes of the four individuals and of the estates named are as follows:

	Yearly	Daily
William Waldorf Astor.....	\$8,900,000	\$23,277
John D. Rockefeller.....	7,611,250	20,853
Jay Gould's Estate.....	4,040,000	11,068
Cornelius Vanderbilt.....	4,048,000	11,090
William K. Vanderbilt.....	3,795,000	10,397

The above is evidently a conservative estimate, for even sixteen years ago it was noted that Mr. Rockefeller's quarterly dividend on Standard Oil Company's stock, of which he is one of the principal holders, was represented by a check for four millions of dollars; and the same holdings today yield a far greater income.

The Niagara Falls Review even before the dawn of the present century sounded the following warning note:

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"One of the greatest dangers which now menace the stability of American institutions is the increase of individual millionaires, and the consequent concentration of property and money in single hands. A recent article in a prominent

paper of New York State gives figures which must serve to draw general attention to the evolution of this difficulty. The following are said to be the nine greatest fortunes in the United States:

William Waldorf Astor.....	\$150,000,000
Jay Gould.....	100,000,000
John D. Rockefeller.....	90,000,000
Cornelius Vanderbilt.....	90,000,000
William K. Vanderbilt.....	80,000,000
Henry M. Flagler.....	60,000,000
John L. Blair.....	50,000,000
Russell Sage.....	50,000,000
Collis P. Huntington.....	50,000,000

Total.....	\$720,000,000

"Estimating the yield from these immense sums in accordance with the average interest obtained upon other similar investments, the following would be the proceeds:

	Yearly	Daily
Astor.....	\$9,135,000	\$25,027
Rockefeller.....	5,481,000	16,003
Gould.....	4,040,000	11,068
Vanderbilt, C.	4,554,000	12,477
Vanderbilt, W. K.	4,048,000	11,090
Flagler.....	3,036,000	8,318
Blair.....	3,045,000	8,342
Sage.....	3,045,000	8,342
Huntington.....	1,510,000	4,137

"Nearly all these men live in a comparatively simple style, and it is obviously impossible for them to spend more than a portion of their immense daily and yearly revenues. The surplus consequently becomes capital, and helps to build still higher the fortunes of these individuals. Now the Vanderbilt family possess the following immense sums:

(The past few years have increased some of these figures greatly.)

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Cornelius Vanderbilt.....	\$90,000,000
William K. Vanderbilt.....	80,000,000
Frederick W. Vanderbilt.....	17,000,000
George W. Vanderbilt.....	15,000,000

Mrs. Elliot F. Sheppard.....	13,000,000
Mrs. William D. Sloane.....	13,000,000
Mrs. Hamilton McK. Twombly.....	13,000,000
Mrs. W. Seward Webb.....	13,000,000

Total.....	\$254,000,000

"Still more wonderful are the accumulations made through the great Standard Oil trust, which has just been dissolved--succeeded by the Standard Oil Company. The fortunes from it were as follows:

John D. Rockefeller.....	\$90,000,000
Henry M. Flagler.....	60,000,000
William Rockefeller.....	40,000,000
Benjamin Brewster.....	25,000,000
Henry H. Rogers.....	25,000,000
Oliver H. Payne (Cleveland).....	25,000,000
Wm. G. Warden (Philadelphia).....	25,000,000
Chas. Pratt estate (Brooklyn).....	25,000,000
John D. Archbold.....	10,000,000

Total.....	\$325,000,000

"It took just twenty years to combine this wealth in the hands of eight or nine men. Here, then, is the danger. In the hands of Gould, the Vanderbilts and Huntington are the great railroads of the United States. In the possession of Sage, the Astors and others, rest great blocks of New York land, which are constantly increasing in value. United and by natural accumulation, the fortunes of these nine families would amount in twenty-five years to \$2,754,000,000. William Waldorf Astor himself, by pure force of accumulation, will probably be worth a thousand millions before he dies; and this money, like that of the Vanderbilts, will descend in his family as in others, and create an aristocracy of wealth extremely dangerous to the commonwealth, and forming a curious commentary upon that aristocracy of birth or talent which Americans consider to be so injurious in Great Britain.

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"Other great fortunes are in existence or rising, a few only of which may be given:

William Astor.....	\$40,000,000
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Leland Stanford.....	30,000,000
Mrs. Hetty Green.....	30,000,000
Philip D. Armour.....	30,000,000
Edward F. Searles.....	25,000,000
J. Pierpont Morgan.....	25,000,000
Charles Crocker estate.....	25,000,000
Darius O. Mills.....	25,000,000
Andrew Carnegie.....	25,000,000
E. S. Higgins estate.....	20,000,000
George M. Pullman.....	20,000,000

Total.....	\$295,000,000

"Thus we see capital in almost inconceivable sums being vested in a few, and necessarily taken from [the opportunity of] the many. There is no power in man to peaceably settle this vexed question. It will go on from bad to worse."

Some American Millionaires and How They Got Their Millions

The Editor of the *Review of Reviews* gives what he terms "a few excerpts from a most instructive and entertaining paper, the one fault of which is its optimistic view of the plutocratic octopus," in these words:

"An American who writes from intimate personal knowledge, but who prefers to remain anonymous, tells in *Cornhill Magazine* with much sympathy the story of several of the millionaires of the giant Republic. He claims that even if the four thousand millionaires own among them forty billion dollars out of the seventy-six billions which form the total national wealth, still the balance leaves every citizen \$500 per head as against \$330 per head forty-five years ago. He argues that millionaires have grown by making other classes not poorer but richer.

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"Commodore Vanderbilt, who made the first Vanderbilt millions, was born just a century ago. His capital was the traditional bare feet, empty pocket and belief in his luck--the foundation of so many American fortunes. Hard work, from six years of age to sixteen, furnished him with a second and more tangible capital, namely, one hundred

dollars in cash. This money he invested in a small boat; and with that boat he opened a business of his own--the transportation of vegetables to New York. At twenty years of age he married, and man and wife both turned money-makers. He ran his boat. She kept a hotel. Three years later he was worth ten thousand dollars. After that his money came rapidly --so rapidly that when the civil war broke out, the boy, who had started with one boat, worth one hundred dollars, was able to present to the nation one of his boats, value eight hundred thousand dollars, and yet feel easy about his finances and his fleet. At seventy years of age he was credited with a fortune of seventy millions.

"The Astor fortune owes its existence to the brains of one man and the natural growth of a great nation, John Jacob Astor being the only man in four generations who was a real money-maker. The money he made, as he made it, was invested in New York City property; the amount of such property is limited, as the city stands upon an island. Consequently the growth of New York City, which was due to the growth of the Republic, made this small fortune of the eighteenth century the largest American fortune of the nineteenth century. The first and last Astor worthy of study as a master of millions was therefore John Jacob Astor who, tiring of his work as helper in his father's butcher shop in Waldorf, went, about one hundred and ten years ago, to try his luck in the new world. On the ship he really, in one sense, made his whole fortune. He met an old fur-trader who posted him in the tricks of Indian fur-trading. This trade he took up and made money at. Then he married Sarah Todd, a shrewd, energetic young woman. Sarah and John Jacob dropped into the homely habit of passing all their evenings in their shop sorting pelts...In fifteen years John Jacob and Sarah his wife had accumulated twenty-five

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hundred thousand dollars...A lucky speculation in United States bonds, then very low in price, doubled John Jacob's fortune; and this wealth all went into real estate, where it has since remained.

"Leland Stanford, Charles Crocker, Mark Hopkins and Collis P. Huntington went to California in the gold fever of 1849. When the trans-continental railway was mooted these four 'saw millions in it,' and contracted to make the Union Pacific. The four men, penniless in 1850, are today credited with a combined fortune of \$200,000,000.

"One of them, Leland Stanford, had designed to found

a family; but ten years ago his only son died, and he then decided to establish a university in memory of that son. And he did it in princely fashion, for while yet 'in the flesh' he 'deeded' to trustees three farms containing 86,000 acres, and, owing to their splendid vineyards, worth \$6,000,000. To this he added \$14,000,000 worth of securities, and at his death left the university a legacy of \$2,500,000--a total gift by one man, to one institution of learning of \$22,500,000, which is said to be a 'world's record.' His wife has announced her intention to leave her fortune, some \$10,000,000, to the university.'

"The most remarkable instance of money-making shown in the history of American millions is that furnished by the Standard Oil Trust:

"Thirty years ago five young men, most of them living in the small city of Cleveland (State of Ohio), and all comparatively poor (probably the whole party could not boast of \$50,000), saw monetary possibilities in petroleum. In the emphatic language of the old river pilot, 'They went for it thar and then,' and they got it. Today that same party of five men is worth \$600,000,000...John D. Rockefeller, the brain and 'nerve' of this great 'trust,' is a ruddy-faced man with eye so mild and manner so genial that it is very hard to call him a 'grasping monopolist.' His 'hobby' now is education, and he rides this hobby in robust, manly fashion. He has taken the University of Chicago under his wing, and already the sum of seven million dollars has passed

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from his pockets to the treasury of the new seat of learning in the second city of the Republic."

In an article in the *Forum* Mr. Thomas G. Shearman, a New York statistician, gave the names of seventy Americans whose aggregate wealth is \$2,700,000,000, an average of \$38,500,000 each; and declares that a list of ten persons could be made whose wealth would average \$100,000,000 each; and another list of one hundred persons whose wealth would average \$25,000,000 each; and that "the *average annual income* of the richest hundred Americans cannot be less [each] than \$1,200,000, and probably exceeds \$1,500,000."

Commenting on this last statement, an able writer (Rev. Josiah Strong) says:

"If one hundred workmen could earn each \$1,000 a year, they would have to work twelve hundred or fifteen hundred years to earn as much as the *annual income* of these one hundred richest Americans. And if a workman could earn \$100

a day he would have to work until he would be five hundred and forty-seven years old, and never take a day off, before he could earn as much as some Americans are worth."

The following table compares the wealth of the four richest nations of the world in 1830 and 1893; and shows how riches are being "heaped together" nationally in these "last days" of this age of almost fabulous accumulation.

	1830	1893
Great Britain's total wealth	\$16,890,000,000	\$50,000,000,000
France's total wealth	10,645,000,000	40,000,000,000
Germany's total wealth	10,700,000,000	35,000,000,000
United States' total wealth	5,000,000,000	72,000,000,000

That the reader may have an idea as to how statisticians arrive at their conclusions on so vast a subject, we give the following as an approximate classified estimate of the wealth of the United States:

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Real estate in cities and towns.....	\$15,500,000,000
Real estate other than of cities and towns.....	12,500,000,000
Personal property (not hereafter specified).....	8,200,000,000
Railroads and their equipments.....	8,000,000,000
Capital invested in manufactures.....	5,300,000,000
Manufactured goods.....	5,000,000,000
Productions (including wool).....	3,500,000,000
Property owned and money invested in foreign countries.....	3,100,000,000
Public buildings, arsenals, warships, etc.....	3,000,000,000
Domestic animals on farms.....	2,480,000,000
Domestic animals in cities and towns.....	1,700,000,000
Money, foreign and domestic coin, bank notes, etc.	2,130,000,000
Public lands (at \$1.25 per acre).....	1,000,000,000
Mineral products (all descriptions).....	590,000,000

Total.....	\$72,000,000,000

It was noted some years ago that the wealth of the United States was increasing at the rate of forty million dollars per week, or two billion dollars per year.

(The total indebtedness of the people of the United States, public and private, was then estimated to be twenty

billion dollars.)

This heaping together of treasures for the last days, here noted, relates specially to these United States, but the same is true of the whole civilized world. Great Britain is *per capita* richer than the United States--the richest nation on earth. And even in China and Japan there are millionaires of recent development. The defeat of China in 1894 by the Japanese is charged as chiefly due to the avarice of the government officers, who are said to have supplied inferior and even imitation cannon and cannon-balls, although paid a large price for the genuine.

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Of course only a minority of those who seek wealth find it. The rush and strife for wealth is not always rewarded. The bane of selfishness extends far beyond the successful, and, as the Apostle said, "They that *will* be rich [who are determined to be rich at all hazards] fall into temptation and a snare, and into many foolish and hurtful desires which drown men in destruction and perdition; for the *love* of money [wealth] is a root of all evil." (*1 Tim. 6:9,10*) The majority, inexperienced, take the risks and find disappointment and loss: the few, worldly-wise and keen, take few risks and reap most of the gains. Thus, for instance, the "South-African gold fever" which once spread over Great Britain, France and Germany, actually transferred from the pockets and bank accounts of the middle class to those of the wealthy capitalists and bankers, who take little risk, hundreds of millions of dollars. The result was undoubtedly a great loss to said middle class so anxious for sudden riches that they risk their all. The tendency of this is to make many of this usually conservative class discontented and ready in a few years for any Socialistic scheme which promises to be to their advantage.

The Increase of Poverty

But is it true that there are poor and needy people in this land of plenty, in which so many are heaping together such fabulous wealth? Is it not his or her own fault if any healthy man or woman cannot get along comfortably? Would it not tend to cultivate pauperism and dependence if the "well-to-do" should undertake to paddle the canoes of the poorer classes? Thus the subject is regarded by many of the

wealthy, who in many instances were poor themselves twenty-five years ago, and who remember that *then* all who were able and willing to work could find plenty to do. They do not realize what great changes have taken place since

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then, and that while their fortunes have improved wonderfully, the condition of the masses has retrograded, especially during the last seven years. True, wages, at the present moment, are generally fair, being maintained by Unions, etc.; but many cannot obtain work, while many of those who have situations have work only about half time, and often less, and are barely able by strict economy to live decently and honestly.

When special depressions come, as in 1893-6, many of these out of work are thrown upon the charity of their friends who are illy able to sustain this additional pressure; and those who have no friends are forced upon public charities, which at such times are wholly inadequate.

The depression of 1893 passed like a wave over the whole world, and its heavy pressure is still widely felt; though to some a breathing spell of recuperation has come. But, as the Scriptures point out, this trouble comes in waves or spasms--"as travail upon a woman" (*1 Thess. 5:3*)--and each succeeding spasm will probably be more severe--until the final one. The wealthy and comfortable often find it difficult to realize the destitution of the poorest class, which is rapidly becoming more numerous. The fact is that even among those of the middle and wealthy classes who do think and feel for the distresses of the very poor there is the realization of the utter impossibility of so changing the present social order as to bring any permanent relief to them; and so each does what little he thinks to be his ability and duty for those nearest to him, and tries to discredit or forget the reports of misery which reach his eyes and ears.

The following extracts from the daily press will call to mind the conditions which obtained in 1893, and which before very long will probably be duplicated with interest.

The California Advocate said:

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"The assembling of the unemployed masses in our great cities in multitudinous thousands is a most gruesome spectacle, and their piteous cry for work or bread is being heard all over the land. It is the old unsolved problem of poverty,

intensified by the unprecedented depression of business. Involuntary idleness is a constantly growing evil coincident with civilization. It is the dark shadow that steadily creeps after civilization, increasing in dimensions and intensity as civilization advances. Things are certainly in an abnormal condition when men are willing to work, want to work, and yet cannot find work to do, while their very life depends upon work. There is no truth in the old saying that 'the world owes every man a living.' But it is true that the world owes every man a chance to earn his living. Many theories have been advanced and many efforts have been made to secure inalienable 'right to work' to every one willing to work; but all such attempts have hitherto ended in gloomy failure. He will indeed be a benefactor to mankind who shall successfully solve the problem how to secure to every willing worker some work to do, and thus rid mankind of the curse of involuntary idleness."

Another account describes how, in Chicago, a crowd of over four hundred unemployed men marched through the downtown streets, headed by one of their number carrying a pasteboard sign on which was scrawled the grim legend, "We Want Work." The next day they marched with many banners bearing the following inscriptions: "Live and Let Live," "We Want a Chance to Support Our Families," "Work or Bread," etc. An army of unemployed marched through San Francisco with banners on which were inscribed, "Thousands of Houses to Rent, and Thousands of People Homeless," "Hungry and Destitute," "Driven by the Lash of Hunger to Beg," "Get Off Our Backs and We Will Help Ourselves," etc.

Another clipping read:

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"NEWARK, N.J., August 21--Unemployed workingmen held a large parade today. At the head of the line marched a man with a large black flag, upon which in white letters were the words: 'Signs of the Times--I Am Starving Because He is Fat.' Beneath was a picture of a large, well-fed man with a high hat, and beside him a starving workman."

Another journal, referring to the English coal-miners' strike, said:

"The stories of *actual distress, and even of starvation*, are multiplying painfully throughout England, and the cessation of industries and the derangement of railways are assuming proportions of grave national calamity...As might be expected, the real cause consists in the huge royalties that lessees

have to pay for the ground to the landlords from whom they lease the mines. A considerable number of millionaires, whose coal royalties hang like millstones around the neck of the mining industries, are also prominent peers, and angry public consciousness puts the two things together with a snap...Radical papers are compiling portentous lists of lords not unlike the lists of trusts in America, showing in their figures their monstrous levies on the earnings of the property of the country.

"The cry for bread goes up from the city. It is deeper, hoarser, broader than it has ever been. It comes from gnawing stomachs and weakened frames. It comes from men who tramp the streets searching for work. It comes from women sitting hopeless in bare rooms. It comes from children.

"In the city of New York the poor have reached straits of destitution that have never before been known. Probably no living person understands how awful is the suffering, how terrible the poverty. No one person can see it all. No one's imagination can grasp it.

"Few persons who will read this can understand what it means to be without food. It is one of those things so frightful that it cannot be brought home to them. They say, 'Surely people can get something to eat somewhere, enough to support life; they can go to their friends.' For the stricken

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ones there is no 'somewhere.' Their friends are as destitute as themselves. There are men so weakened from lack of food that they cannot work if work is offered to them."

An editorial in the San Francisco *Examiner* said:

"How is this? We have so much to eat that the farmers are complaining that they can get nothing for it. We have so much to wear that cotton and woolen mills are closing down because there is nobody to buy their products. We have so much coal that the railroads that carry it are going into the hands of receivers. We have so many houses that the builders are out of work. All the necessities and comforts of life are as plentiful as ever they were in the most prosperous years of our history. When the country has enough food, clothing, fuel and shelter for everybody, why are times hard? Evidently nature is not to blame. Who or what, then, is?

"The problem of the unemployed is one of the most serious that face the United States. According to the statistics collected by *Bradstreet's* there were at the opening of the

year something over 801,000 wage-earners out of employment in the first 119 cities of the United States, and the number of persons dependent upon these for support was over 2,000,000. If the 119 cities gave a fair average for the country the total of wage-earners wanting employment on the first of the year would run above 4,000,000 persons, representing a dependent population of 10,000,000. As the unemployed seek the cities it is safe to deduct one-fourth from these figures. But even with this deduction the number of wage-workers out of employment is an enormous, heart-rending total.

"The hard road of poverty whose end is pauperism has been traveled so long in Europe that the authorities of the Old World know better how to deal with it than the comparatively prosperous community on this side of the water.

The wages of Europe are so low that in many States the end of life must be the poorhouse. No amount of industry and frugality can enable the laborer to lay by a competence for old age. The margin between income and expenses is so small that a few days' sickness or lack of employment reduces

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the laborer to destitution. Government there has been forced to deal with it more or less scientifically instead of in the happy-go-lucky method familiar to America, where tramps flourish without work and the self-respecting man who falls into need must suffer hunger."

The editor of *The Arena* says in his CIVILIZATION INFERNO:

"The Dead Sea of want is enlarging its borders in every populous centre. The mutterings of angry discontent grow more ominous with each succeeding year. Justice denied the weak through the power of avarice has brought us face to face with a formidable crisis which may yet be averted if we have the wisdom to be just and humane; but the problem cannot longer be sneered at as inconsequential. It is no longer local; it affects and threatens the entire body politic. A few years ago one of the most eminent divines in America declared that there was no poverty to speak of in this Republic. Today no thoughtful person denies that this problem is of great magnitude. A short time since I employed a gentleman in New York to personally investigate the court records of the city that he might ascertain the exact number of warrants for evictions issued in twelve months. What was the result? The records showed the appalling fact that during the twelve months ending September 1, 1892, twenty-nine thousand seven hundred and twenty warrants for eviction

were issued in the city of New York.

"In a paper in the *Forum* of December, 1892, by Mr. Jacob Riis, on the special needs of the poor in New York, he says: 'For many years it has been true of New York that one-tenth of all who die in this great and wealthy city are buried in the pottersfield. Of the 382,530 interments recorded in the past decade, 37,966 were in the pottersfield,' and Mr. Riis proceeds to hint at the fact known to all students of social conditions who personally investigate poverty in the great cities, that this pottersfield gauge, terribly significant though it be, is no adequate measure by which to estimate the poverty problem of a great city. On this point he continues:

"Those who have had any personal experience with the poor, and know with what agony of fear they struggle against this crowning misery, how they plan and plot and

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pinch for the poor privilege of being laid to rest in a grave that is theirs to keep, though in life they never owned a shed to call their own, will agree with me that it is putting it low to assume that where one falls, in spite of it all, into this dread trench, at least two or three must be hovering on the edge of it. And with this estimate of from twenty to thirty per cent of our population always struggling to keep the wolf from the door, with the issue in grievous doubt, all the known, if scattered, facts of charity management in New York agree well enough.'

"In 1890 there were two hundred and thirty-nine suicides officially reported in New York City. The court records are burdened as never before with cases of attempted self-slaughter. 'You,' said Recorder Smyth, addressing a poor creature who had sought death by leaping into the East River, 'are the second case of attempted suicide that has been up in this court this morning; and,' he continued, 'I have never known so many attempted suicides as during the past few months.'

"The night is slowly but surely settling around hundreds and thousands of our people, the night of poverty and despair. They are conscious of its approach but feel powerless to check its advance. 'Rents get higher and work cheaper every year, and what can we do about it?' said a laborer recently while talking about the outlook. 'I do not see any way out of it,' he added bitterly, and it must be confessed that the outlook is dark if no radical economic changes are at hand, for the supply is yearly increasing far more rapidly

than the demand for labor. 'Ten women for every place no matter how poor,' is the dispassionate statement of an official who has recently made the question of female labor a special study. 'Hundreds of girls,' continues this writer, 'wreck their future every year and destroy their health in the stuffy, ill-ventilated stores and shops, and yet scores of recruits arrive from the country and small towns every week to fill the places vacated.' And let us not imagine that these conditions are peculiar to New York. What is true of the metropolis is to a certain extent true of every great city in America. Within cannon-shot of Beacon Hill, Boston, where proudly rises the golden dome of the Capitol, are

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hundreds of families slowly starving and stifling; families who are bravely battling for life's barest necessities, while year by year the conditions are becoming more hopeless, the struggle for bread fiercer, and the outlook more dismal. In conversation with one of these toilers, he said, with a certain pathos and dejection, which indicated hopelessness or perhaps a deadened perception which prevented his fully grasping the grim import of his words, 'I once heard of a man who was put in an iron cage by a tyrant, and every day he found the walls had come closer and closer to him. At last the walls came so close together that every day they squeezed out a part of his life, and somehow,' he said, 'it seems to me that we are just like that man, and when I see the little boxes carried out every day, I sometimes say to my wife, There's a little more life squeezed out; some day we will go, too.'

"I recently visited more than a score of tenement houses where life was battling with death; where, with a patient heroism far grander than deeds of daring won amid the exulting shouts of the battlefield, mothers and daughters were ceaselessly plying the needle. In several homes I noticed bedridden invalids whose sunken eyes and emaciated faces told plainly the story of months, and perhaps years, of slow starvation amid the squalor, the sickening odor, and the almost universal filth of the social cellar. Here one becomes painfully conscious of specters of hunger and fear ever present. A lifelong dread presses upon the hearts of these exiles with crushing weight. The landlord, standing with a writ of dispossession, is continually before their mind's eye. Dread of sickness haunts every waking moment, for to them sickness means inability to provide the scant nourishment which life demands. The despair of the

probable future not infrequently torments their rest. Such is the common lot of the patient toiler in the slums of our great cities today. On most of their faces one notes an expression of gloomy sadness and dumb resignation.

"Sometimes a fitful light flashes from cavernous sockets, a baleful gleam suggesting smouldering fires fed by an ever-present consciousness of wrongs endured. They feel in a dumb way that the lot of the beast of the field is happier far than their fate. Even though they struggle from dawn far

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into the night for bread and a wretched room, they know that the window of hope is closing for them in the great throbbing centers of Christendom. Sad, indeed, is the thought that, at the present time, when our land is decked as never before with stately temples dedicated to the great Nazarene, who devoted his life to a ministry among the poor, degraded and outcast, we find the tide of misery rising; we find uninvited poverty becoming the inevitable fate of added thousands of lives every year. Never was the altruistic sentiment more generally upon the lips of man.

Never has the human heart yearned as now for a true manifestation of human brotherhood. Never has the whole civilized world been so profoundly moved by the persistent dream of the ages--the fatherhood of God and the brotherhood of man. And yet, strange anomaly! The cry of innocence, of outraged justice, the cry of the millions under the wheel, rises today from every civilized land as never before. The voice of Russia mingles with the cry of Ireland. Outcast London joins with the exiles of all great continental and American cities in one mighty, earth-thrilling demand for *justice*.

"In London alone there are more than three hundred thousand persons on the very brink of the abyss, whose every heart-beat thrills with fear, whose life-long nightmare is the dread that the little den they call home may be taken from them. Beneath them, at the door of starvation, are over two hundred thousand lives; still further down we find three hundred thousand in the stratum of the starving, in the realm where hunger gnaws night and day, where every second of every minute, of every hour of every day, is crowded with agony. Below the starving are the homeless--they who have nothing with which to procure a lodging even in the worst quarters; they who sleep without shelter the year round, hundreds of whom may be found any night

on the cold stone slabs along the Thames embankment. Some have a newspaper between themselves and the damp stones, but the majority do not even enjoy this luxury! This army of absolutely homeless in London numbers thirty-three thousand."

Does some one say, This is an overdrawn picture? Let him investigate. If it is but one-half true, it is deplorable!

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Discontent, Hatred, Friction Preparing Rapidly for Social Combustion

However it may be explained to the poor that the wealthy never were so charitable as now, that society has more ample provision now than ever before for the poor, the blind, the sick and the helpless, and that immense revenues are raised annually by taxation, for the maintenance of these benefactions, this will surely not satisfy the workingman. As a self-respecting, intelligent citizen it is not alms that he wants; he has no desire to avail himself of the privileges of the poorhouse or when sick to become a charity patient in a hospital; but he does want a chance honestly and decently to earn his bread by the sweat of his face and with the dignity of an honest toiler to maintain his family. But, while he sees himself and his neighbor workmen more dependent than ever upon favor and influence to get and keep a job of work, and the small storekeepers, small builders and small manufacturers struggling harder than ever for an honest living, he reads of the prosperity of the rich, the growing number of millionaires, the combines of capital to control the various industries--the copper business, the steel business, the glass business, the oil business, the match business, the paper business, the coal business, the paint business, the cutlery business, the telegraph business, and every other business. He sees also that these combinations control the machinery of the world, and that thus, while his labor is depreciating by reason of competition, goods and necessities may be advanced, or at least hindered from declining in proportion to the reduced cost of labor represented in improved machinery displacing human brain and muscle.

Under such circumstances can we wonder that at the thirteenth annual convention of the Federation of Labor at

Chicago, the Vice President of the Trades Assembly welcomed

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the visitors in the following sarcastic language? He said:

"We would wish to bid you welcome to a prosperous city, but truth will not justify the assertion. Things are here as they are, but not as they should be. We bid you welcome in the name of a hundred monopolists, and of fifty thousand tramps, here where mammon holds high carnival in palaces, while mothers are heartbroken, children are starving, and men are looking in vain for work. We bid you welcome in the name of a hundred thousand idle men, in the name of those edifices dedicated to the glory of God, but whose doors are closed at night to the starving and poor; in the name of the ministers who fatten from the vineyards of God, forgetting that God's children are hungry and have no place to lay their heads; in the name of the pillars of the sweating system, of the millionaires and deacons, whose souls are endangered by their appetite for gold; in the name of the wage-workers who sweat blood which is coined into golden ducats; in the name of the insane asylums and poorhouses, packed by people crazed by care in this land of plenty.

"We will show you exhibits of Chicago that were not shown at the fair ground--of her greatness and her weakness. Tonight we will show you hundreds of men lying on the rough stones in the corridors of this very building--no home, no food--men able and willing to work, but for whom there is no work. It is a time for alarm--alarm for the continuation of a government whose sovereign rights are delivered to railway magnates, coal barons and speculators; alarm for the continuation of a federal government whose financial policies are manufactured in Wall Street at the dictation of money barons of Europe. We expect you to take measures to utilize the franchise and to hurl from power the unfaithful servants of the people who are responsible for existing conditions."

This speaker no doubt errs greatly in supposing that a change of office holders or of parties would cure existing evils; but it surely would be vain to tell him or any other sane man that there is nothing the matter with the social

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arrangement which makes possible such wide extremes of wealth and poverty. However much people may differ as to the cause and the cure, all are agreed that there is a malady. Some are fruitlessly seeking remedies in wrong directions, and many, alas! do not want that a remedy shall be found; not until they, at least, have had a chance to profit by present conditions.

In harmony with this thought, George E. McNeill, in an address before the World's Labor Congress, said:

"The labor movement is born of hunger--hunger for food, for shelter, warmth, clothing and pleasure. In the movement of humanity toward happiness each individual seeks his ideal, often with stoical disregard of others. The industrial system rests upon the devil's iron rule of every man for himself. Is it an unexplainable phenomenon that those who suffer most under this rule of selfishness and greed should organize for the overthrow of the devil's system of government?"

The newspapers abound with descriptions of fashionable weddings, balls and banquets at which the so-called "upper crust" of society appear in costly robes and rare jewels. One lady at a ball in Paris, recently, it is said, wore \$1,600,000 worth of diamonds. The *New York World* in August 1896 gave a picture of an American lady arrayed in diamonds and other jewels valued at \$1,000,000; and she does not belong to the very uppermost social strata either. The daily press tell of the lavish expenditure of thousands of dollars in providing these banquets--for choice wines, floral decorations, etc. They tell of the palaces erected for the rich, many of them costing \$50,000, and some as much as \$1,500,000. They tell of "Dog Socials" at which brutes are fed on dainties at great expense, tended by their "nurses." They tell of \$10,000 paid for a dessert service, \$6,000 for two artistic flower-jars, \$50,000 for two rose-colored vases. They tell that an English duke paid \$350,000 for a horse. They

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tell how a Boston woman buried her husband in a coffin costing \$50,000. They tell that another "lady" expended \$5,000 in burying a pet poodle dog. They tell that New York millionaires pay as high as \$800,000 for a single yacht.

Can we wonder that many are envious, and some angry and embittered, when they contrast such wastefulness with

their own family's penury, or at least enforced economy? Knowing that not many are "new creatures" who set their affections on things above and not on earthly things, and who have learned that "godliness with contentment is great gain" while they wait until the Lord shall vindicate their cause, we cannot wonder that such matters awaken in the hearts of the masses feelings of envy, hatred, malice, strife; and these feelings will ripen into open revolt which will ultimately work all the works of the flesh and the devil, during the great trouble-time impending.

"Behold, this was the iniquity of...Sodom--pride, fulness of bread and abundance of idleness was in her...*neither did she strengthen the hand of the poor and needy,*" etc.

Ezek. 16:49,50

The California *Christian Advocate*, commenting upon one of the fashionable balls of New York City, says:

"The lavish luxury and dazzling extravagance displayed by the wealthy Greeks and Romans of 'ye olden times' is a matter of history. Such reckless display is beginning to make its appearance in what is called fashionable society in this country. One of our exchanges tells of a New York lady who spent \$125,000 in a single season in entertaining. The character and value of the entertainments may be judged from the fact that she taught society how...to freeze Roman punch in the heart of crimson and yellow tulips, and how to eat terrapin with gold spoons out of silver canoes. Other entertainers decked their tables with costly roses, while one of 'the four hundred' is said to have spent \$50,000 on a single entertainment. Such lavish expenditure to such

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poor purpose is sinful and shameful, no matter how large a fortune one may possess."

Messiah's Herald commented as follows:

"One hundred and forty-four social autocrats, headed by an aristocrat, held a great ball. Royalty never eclipsed it. It was intensely exclusive. Wine flowed like water. Beauty lent her charms. Neither Mark Antony nor Cleopatra ever rolled in such gorgeousness. It was a collection of millionaires. The wealth of the world was drained for pearls and diamonds. Necklaces of gems costing \$200,000 and downward emblazoned scores of necks. The dance went on amid Aladdin splendors. Joy was unconfined. While it was going on, says a journal, 100,000 starving miners in Pennsylvania were scouring the roads like cattle in search of forage, some of them living on cats, and not a few committing suicide to

avoid seeing their children starve. Yet one necklace from the Metropolitan ball would have rescued all these from hunger. It was one of the 'great social events' of a nation called Christian; but what a contrast! And there is no remedy for it. Thus it will be 'til he come."

"Till he come?" Nay, rather, "Thus shall it be *in the days* of the Son of Man," when he has come, while he is gathering his elect to himself, and thus setting up his Kingdom, whose inauguration will be followed by the "dashing" of the present social system to pieces in a great time of trouble and anarchy, preparatory to the establishment of the Kingdom of righteousness. (*Rev. 2:26,27; 19:15*) As it was *in the days* of Lot, so shall it be *in the days* of the Son of Man. As it was in the days of Noah, so shall it be in the [parousia] *presence* of the Son of Man. *Matt. 24:37; Luke 17:26,28*

Are the Rich Too Severely Condemned?

We quote from an editorial in the San Francisco *Examiner*:

"Mr. W. K. Vanderbilt's huge British steam yacht Valiante has joined Mr. F. W. Vanderbilt's British steam yacht

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Conqueror in New York Harbor. The Valiante cost \$800,000. This represents the profits on a crop of about 15,000,000 bushels of sixty-cent wheat, or the entire product of at least 8,000 160-acre farms. In other words, 8,000 farmers, representing 40,000 men, women and children, worked through sun and storm to enable Mr. Vanderbilt to have built in a foreign shipyard such a pleasure craft as no sovereign in Europe possesses. The construction of that vessel required the labor of at least 1,000 mechanics for a year. The money she cost, put in circulation among our workmen, would have had a perceptible influence upon the state of times in some quarters."

J. R. Buchanan in the *Arena*, speaking of the heartless extravagance of the wealthy, said:

"Its criminality is not so much in the heartless motive as in its *wanton* destruction of happiness and life to achieve a selfish purpose. That squandering wealth in ostentation and luxury is a crime becomes very apparent by a close examination of the act. There would be no harm in building a

\$700,000 stable for his horses, like a Syracuse millionaire, or in placing a \$50,000 service on the dinner table, like a New York Astor, if money were as free as air and water; but every dollar represents an average day's labor. Hence the \$700,000 stable represents the labor of 1,000 men for two years and four months. It also represents 700 lives; for \$1,000 would meet the cost of the first ten years of a child, and the cost of the second ten years would be fully repaid by his labor. The fancy stable, therefore, represents the physical basis of 700 lives, and affirms that the owner values it more highly, or is willing that 700 should die that his vanity might be gratified."

The Literary Digest said editorially:

"Not long since a New England clergyman addressed a letter to Mr. Samuel Gompers, President of the American Federation of Labor, asking him to state why, in his opinion, so many intelligent workingmen do not attend church. In reply Mr. Gompers said that one reason is that the churches are no longer in touch with the hopes and aspirations of workingmen, and are out of sympathy with their

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miseries and burdens. The pastors either do not know, he said, or have not the courage to declare from their pulpits, the rights and wrongs of the toiling millions. The organizations found most effective in securing improved conditions have been frowned upon by the church. Laborers have had their attention directed to 'the sweet by and by,' to the utter neglect of the conditions arising from 'the bitter now and now.' The church and the ministry have been the 'apologists and defenders of the wrongs committed against the interests of the people, simply because the perpetrators are the possessors of wealth.' Asked as to the means he would suggest for a reconciliation of the church and the masses, Mr. Gompers recommends 'a complete reversal of the present attitude.' He closes with these words: 'He who fails to sympathize with the movement of labor, he who complacently or indifferently contemplates the awful results of present economic and social conditions, is not only the opponent of the best interests of the human family, but is *particeps criminis* to all wrongs inflicted upon the men and women of our time, the children of today, the manhood and womanhood of the future.'"

While we thus note public opinion in condemnation of the rich as a class, and while we note also the Lord's condemnation and foretold penalty of this class as a whole, it is

but reasonable that God's people should exercise moderation in their judgment or opinions of the rich as individuals. The Lord, whose judgment against the class is so severe, will nevertheless be merciful to them as individuals; and when in his wisdom he has destroyed their idols of silver and gold, and brought down their high looks, and humbled their pride, he will then be gracious to comfort and to heal such as renounce their selfishness and pride. It will be noted also, that we have quoted only the reasonable and moderate expressions of sensible writers and not the extreme and often nonsensical diatribes of anarchists and visionaries.

As an aid to cool moderation in judgment it is well for us to remember (1) That the term "rich" is a very broad one,

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and includes not only the immensely wealthy, but in many minds those who, compared with these, might be considered poor; (2) That among those whom the very poor would term rich are very many of the best and most benevolent people, many of whom are, to a considerable extent, active in benevolent and philanthropic enterprises; and if they are not all so to the extent of self-sacrifice, it would certainly be with bad grace that any who have not made themselves living sacrifices for the blessing of others should condemn them for not doing so. And those who have done so know how to appreciate every approach to such a spirit that any, whether rich or poor, may manifest.

It is well to remember that many of the rich not only justly pay heavy taxes for public free schools, for the support of the government, for the support of public charities, etc., but also cheerfully contribute otherwise to the relief of the poor, and are heartily benevolent to asylums, colleges, hospitals, etc., and to the churches they esteem most worthy. And those who do these things out of good and honest hearts, and not (as we must admit is sometimes the case) for show and praise of men, will not lose their reward. And all such should be justly esteemed.

Everyone is able and willing to criticize the millionaires, but in some cases we fear the judgment is too severe. We therefore urge that our readers do not think too uncharitably of them. Remember that they as well as the poor are in some respects under the control of the present social system. Custom has fixed laws and barricades around their heads and hearts. False conceptions of Christianity, endorsed by the whole world--rich and poor--for centuries, have worn deeply the grooves of thought and reason in

which their minds travel to and fro. They feel that they must do as other men do; that is, they must use their time and talents to their best ability and on "business principles." Doing this, the money rolls in on them, because

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money and machinery are today the creators of wealth, labor being at a discount.

Then they no doubt reason that having the wealth it is their duty not to hoard it all, but to spend some of it. They perhaps question whether it would be better to dispense it as charity or to let it circulate through the avenues of trade, and wages for labor. They properly conclude that the latter would be the better plan. Balls, banquets, weddings, yachts, etc., may strike them as being pleasures to themselves and their friends and an *assistance to their less fortunate neighbors*. And is there not *some* truth in that view? The ten thousand dollar banquet, for instance, starts probably fifteen thousand dollars into circulation--through butchers, bakers, florists, tailors, dressmakers, jewelers, etc., etc. The \$800,000 yacht, while a great personal extravagance, caused a circulation of that amount of money amongst workingmen somewhere; and more, it will mean an annual expenditure of at the very least twenty and quite possibly one hundred thousand dollars for officers, engineers, sailors, victuals, etc., and other running expenses.

Under present *wrong conditions*, therefore, it is extremely fortunate for the middle and poorest classes that the wealthy are "foolishly extravagant," rather than miserly; spending lavishly a portion of the flood of wealth rolling into their coffers; for diamonds, for instance, which require "digging," polishing and mounting and thus give employment to thousands who would only add to the number out of work if the wealthy had no foibles or extravagances, but hoarded all they got possession of. Reasoning thus, the rich may actually consider their extravagances as "charities." And if they do, they but follow the same course of *false reasoning* taken by some of the middle class, when they get up "church sociables" and fairs and festivals "for sweet charity's sake."

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We are not justifying their course: we are merely seeking to point out that the extravagances of the rich in times of financial distress do not of necessity imply that they are *devoid*

of feeling for the poor. And when they think of doing charity on any other than "business principles," no doubt they reflect that it would require a small army of men and women to superintend the distribution of their daily increase and that they could not feel sure that it would reach the most needy anyway; because selfishness is so general that few could be trusted to dispense large quantities honestly. A millionairess remarked that she never looked from the windows of her carriage when passing through the poorer quarters, because it offended her eye. We wonder if it was not also because her conscience was pricked by the contrast between her condition and that of the poor. As for seeing to charities themselves--the men are too busy attending their investments and the women are too refined for such things: they would see unpleasant sights, hear unpleasant sounds and sense unpleasant odors. When poorer they may have coveted such opportunities for good as they now possess: but selfishness and pride and social engagements and ethics offset the nobler sentiments and prevent much fruit. As some one has said, It was because our Lord went about doing good that he was *touched* with a feeling of man's infirmities.

In making these suggestions for the measure of consolation they may afford to the poorer classes, we would not be understood as in any sense justifying the selfish extravagance of the rich, which is wrong; and which the Lord condemns as wrong. (*Jas. 5:5*) But in consideration of these various sides of these vexed questions the mind is kept balanced, the judgment more sound, and the sympathies more tender toward those whom "the god of this world" has blinded with his riches, until their judgments are perverted

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from justice, and who are about to receive so severe a reprimand and chastisement from the Lord. The "god of this world" also blinds the poor upon some questions, to justify a wrong course. He is thus leading both sides into the great "battle."

But although we may find pleas upon which to base some apologies for present augmentations of wealth in the hands of the few; although we may realize that some of the rich, especially of the moderately rich, are very benevolent; and although the contention may be true that they gain their wealth under the operation of the very same laws that govern all, and that some of the poor are less generous naturally, and less disposed to be just than some of the rich, and

that if places were changed they would often prove more exacting and tyrannical than the rich, yet, nevertheless, the Lord declares that the possessors of wealth are about to be called into judgment on this score, because, when they discerned the tendency of affairs, they did not seek at their own cost a plan more equitable, more generous, than the usage of today; as, for instance, along the lines of Socialism.

As showing the views of increasingly large numbers of people in reference to the *duty* of society to either leave free to all the opportunities and riches of nature (earth, air and water) or else if these be monopolized to provide opportunity for daily labor for those who have no share in the monopolies, we quote the following from an exchange. It says:

"A more pathetic incident in real life is seldom told in print than the following, which is vouched for by a kindergarten teacher who resides in Brooklyn, N. Y.

"A little girl who attends a kindergarten on the east side, the poorest district in New York City, came to the school one morning recently, thinly clad and looking pinched and cold. After being in the warm kindergarten a while the child looked up into the teacher's face and said earnestly:

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"Miss C-----, Do you love God?"

"Why, yes," said the teacher.

"Well, I don't," quickly responded the child with great earnestness and vehemence, 'I hate him.'

"The teacher, thinking this a strange expression to come from a child whom she had tried hard to teach that it was right to love God asked for an explanation.

"Well," said the child, 'he makes the wind blow, and I haven't any warm clothes; and he makes it snow, and my shoes have holes in them, and he makes it cold, and we haven't any fire at home, and he makes us hungry, and mamma hadn't any bread for our breakfast.'"

Commenting it says: "If we consider the perfection of God's material bounties to the children of earth, it is hard, after reading this story, to regard with patience the complacency of rich blasphemers who, like the innocent little girl, charge the miseries of poverty to God."

However, not much is to be expected of the worldly; for selfishness is the spirit of the world. We have more reason to look to great and wealthy men who profess to be Christians. Yet these lay neither their lives nor their wealth upon God's altar in the service of the gospel, nor yet give them in the service of humanity's temporal welfare. Of course, the gospel

is first! It should have our all of time, talent, influence and means. But where it is hidden from view and does not have control of the heart by reason of false conceptions, from false teachings, the consecrated heart will surely find plenty to do for fallen fellow-creatures, along the lines of temperance work, social uplifting, municipal reform, etc. And indeed quite a few are so engaged, but generally of the poor or the middle class; few rich, few millionaires. If some of the world's millionaires possessed that much of the spirit of Christ and were to bend their mental and financial talents, their own time, and the time of capable helpers who

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would be glad to assist if the door of opportunity were opened to them, what a social reform the world would witness in one year! How the public franchises granted to corporations and trusts would be restricted or reclaimed in the public interest; vicious laws would be amended and in general the interests of the public be considered and guarded, and financial and political ringsters be rendered less powerful, as against the interests of the public.

But to expect such a use of wealth is unreasonable; because, although many rich men profess Christianity, they, like the remainder of the world, know nothing about true Christianity--faith in Christ as a personal *Redeemer*, and full consecration of every talent to his service. They wish to be classed as "Christians," because they do not wish to be classed as "heathen" or "Jews"; because the name of Christ is popular now, even if his real teachings are no more popular than when he was crucified.

Truly, God's Word testifies that not many great or rich or wise hath God chosen to be heirs of the Kingdom; but chiefly the poor and despised according to the course and wisdom and estimate of this world. How hardly (with what difficulty) shall they that have riches enter into the Kingdom of God. It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of heaven.* *Matt. 19:23,24*

But alas! "the poor rich" will pass through terrible experiences.

*It is said that the "Needle's Eye" was the name of a small gateway in the walls of ancient cities, used after sundown, when the larger gates had been closed, for fear of attacks by enemies. They are described as being so small that a camel could pass through only on his knees, after his load had been removed. The illustration would seem to imply that a rich man would needs unload and kneel before he could make his calling and election

sure to a place in the Kingdom.

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Not only will wealth prove an obstacle to future honor and glory in God's Kingdom, but even here its advantages will be shortlived. "Go to now, *ye rich men*, weep and howl for the misery that shall come upon you...Ye have heaped treasure together for the last days." The weeping and howling of the rich will be heard shortly; and the knowledge of this should remove all envy and covetousness from all hearts, and fill them instead with sympathy for the "poor rich"; a sympathy which nevertheless would not either strive or desire to alter the Lord's judgment, recognizing his wisdom and goodness, and that the result of the weeping and howling will be a correction of heart and an opening of eyes to justice and love, on the part of all--rich and poor alike--but severest upon the rich, because their change of condition will be so much greater and more violent.

But why cannot conditions be so altered as gradually to bring the equalization of wealth and comfort? Because the world is governed not by the royal law of love but by the law of depravity--selfishness.

Selfishness in Combination with Liberty

Christian doctrines promote *liberty*, and liberty leads to and grasps knowledge and education. But liberty and knowledge are dangerous to human welfare, except under obedience to the letter and spirit of the royal law of love. Hence "Christendom," having accepted Christian liberty and gained knowledge, without having adopted Christ's law, but having instead grafted its knowledge and liberty upon the fallen, selfish disposition, has merely learned the better how to exercise its selfishness. As a result, Christendom is the most discontented portion of the earth today; and other nations share the discontent and its injury proportionately as they adopt the knowledge and liberty of

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Christianity without adopting the spirit of Christ, the spirit of love.

The Bible, the Old Testament as well as the New, has fostered the spirit of *liberty*--not directly, but indirectly. The Law indeed provided that servants be subject to their masters,

but it also restricted the masters in the interests of the servants, assuring them that injustice would certainly be recompensed by the great Master of all--Jehovah. The Gospel, the New Testament, also does the same. (See *Col. 3:22-25; 4:1.*) But the Bible assures all that while men differ in mental, moral and physical powers, God has made provision for a full restitution--that, by faith in Christ, rich and poor, bond and free, male and female, wise and unwise, may all return to divine favor, on a common level--"accepted in the Beloved."

It is not surprising, then, that the Jews of old were a liberty-loving people, and had the name of a rebellious race--not willing to stay conquered, so that their conquerors concluded that there was no other way to subjugate them than to utterly destroy them as a nation. Nor is it surprising that able statesmen (even those not Christian) have conceded that "the Bible is the corner-stone of our liberties," and that experience proves that, wherever the Bible has gone, *liberty* has gone; carrying with it education and generally loftier sentiments. It was so during the first two centuries of the Christian era: then error (priest-craft and superstition) obtained control, the Bible was ignored or suppressed, and instead of further progress, Papacy's policy brought on the "Dark Ages." With the revival of the Bible as a public instructor, in the English and German Reformations, liberty, knowledge and progress again appeared amongst the people. It is an incontrovertible fact that the lands which have the Bible have the most liberty and general enlightenment,

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and that in the lands in which the Bible is freest, the people are freest, most enlightened, most generally educated, and making the most rapid strides of progress in every direction.

But now notice what we observed above, that the enlightening and freeing influences of the Bible have been accepted by Christendom while its law of love (the *law of perfect liberty--Jas. 1:25*) has been generally ignored. Thinking people are just awaking to the fact that knowledge and liberty united constitute a mighty power which may be exerted for either good or evil; that if, as a lever, they move upon the fulcrum of love the results will be powerful for good; but that when they move upon the fulcrum of selfishness the results are evil--powerful and far reaching evil. This is the condition which confronts Christendom today, and which is now rapidly preparing the social elements for

the "fire" of "the day of vengeance" and recompenses.

In chemistry it is frequently found that some useful and beneficial elements suddenly become rank poison by the change of proportions. So it is with the blessings of knowledge and liberty when compounded with selfishness. In certain proportions this combination has rendered valuable service to humanity, but the recent great increase of knowledge instead of exalting knowledge to the seat of power, has enthroned selfishness. Selfishness dominates, and uses knowledge and liberty as its servants. This combination is now ruling the world; and even its valuable elements are rendered enemies of righteousness and peace by reason of selfishness being in control. Under these conditions knowledge as the servant of selfishness is most active in serving selfish interests, and liberty controlled by selfishness threatens to become self-license, regardless of the rights and liberties of others. Under present conditions therefore,

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selfishness (controlling), knowledge and liberty constitute a Triumvirate of evil power which is now ruling and crushing Christendom--through its agents and representatives, the wealthy and influential class: and it will be none the less the same Evil Triumvirate when shortly it shall change its servants and representatives and accept as such the masses.

All in civilized lands--rich and poor, learned and unlearned, wise and foolish, male and female--(with rare exceptions) are moved to almost every act of life by this powerful combination. They beget in all their subjects a frenzy for place, power and advantage, for self-aggrandizement. The few saints, whose aims are for the present and future good of others, constitute so small a minority as to be scarcely worthy of consideration as a factor in the present time. They will be powerless to effect the good they long for until, glorified with their Lord and Master, they shall be both qualified and empowered to bless the world as God's Kingdom. And while they are in the flesh they will still have need to watch and pray lest even their higher knowledge and higher liberty become evils by coming under the domination of selfishness.

Independence As Viewed by the Rich and by the Poor

The masses of the world have but recently stepped from slavery and serfdom into liberty and independence. Knowledge broke the shackles, personal and political, forcibly: political equality was not granted willingly, but inch by inch under compulsion. And the world of political equals is now dividing along lines of pride and selfishness, and a new battle has begun on the part of the rich and well-to-do for the maintenance and increase of their wealth and power, and on the part of the lower classes for the right to labor

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and enjoy the moderate comforts of life. (See *Amos 8:4-8*.) Many of the wealthy are disposed to think and feel toward the poorer classes thus: Well, finally the masses have got the ballot and independence. Much good may it do them! They will find, however, that brains are an important factor in all of life's affairs, and the brains are chiefly with the aristocracy. Our only concern is that they use their liberty moderately and lawfully; we are relieved thereby from much responsibility. Formerly, when the masses were serfs, every lord, noble and duke felt some responsibility for those under his care; but now we are free to look out merely for our own pleasures and fortunes. Their independence is all the better for us; every "gentleman" is benefited by the change, and hopes the same for the people, who of course will do the best they can do for their own welfare while we do for ours. In making themselves political equals and independents, they changed our relationship--they are now our equals legally, and hence our *competitors* instead of our *proteges*; but they will learn by and by that political equality does not make men physically or intellectually equal: the result will be aristocracy of brains and wealth instead of the former aristocracy of heredity.

Some of the so-called "under crust" of society thoughtlessly answer: We accept the situation; we are independent and abundantly able to take care of ourselves. Take heed lest we outwit you. Life is a war for wealth and we have numbers on our side; we will organize strikes and boycotts, and will have our way.

If the *premise* be accepted, that all men are independent of each other, and that each should selfishly do the best he

can for his own interest, regardless of the interests and welfare of others, then the antagonistic wealth-war views above suggested could not be objected to. And surely it is

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upon this principle of selfishness and independence that all classes seem to be acting, more and more. Capitalists look out for their own interests, and usually (though there are noble exceptions) they pay as little as possible for labor. And mechanics and laborers also (with noble exceptions) look out for themselves merely, to get as much as possible for their services. How then can either class consistently find fault with the other, while both acknowledge the same principles of independence, selfishness and force?

This has become so largely the public view that the old custom for those of superior education, talents and other advantages to visit the poor and assist them with advice or substantial has died out; and now each attends to his own concerns and leaves the others, independent, to take care of themselves, or often to the generous public provisions--asylums, hospitals, "homes," etc. This may be favorable to some and in some respects, but it is apt to bring difficulties to others and in other respects--through inexperience, improvidence, wastefulness, indolence, imbecility and misfortune.

The fact is that neither the rich nor the poor can afford to be selfishly *independent* of one another; nor should they feel or act as though they were. Mankind is one family: God "hath made of one blood all nations of men." (*Acts 17:26*) Each member of the human family is a *human brother* to every other human being. All are children of the one father, Adam, a son of God (*Luke 3:38*), to whose joint-care the earth with its fulness was committed by God as a stewardship. All are therefore beneficiaries of the divine provision; for still "the earth is the Lord's and the fulness thereof." The fall into sin, and its penalty, death, accomplished by a gradual decline--physical, mental and moral--has left all men more or less impaired, and each needs and should have the others' sympathy and aid *in proportion to the degree of*

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his impairment and consequent dependence, mental, moral and physical.

If love were the controlling motive in the hearts of all men each would delight to do his part for the common welfare,

and all would be on an equality as respects the common necessities and some of the comforts of life. This would imply a measure of Socialism. But love is not the controlling motive amongst men, and consequently such a plan cannot operate now. Selfishness is the controlling principle, not only with the major part of, but with nearly all Christendom, and is bearing its own bitter fruit and ripening it now rapidly for the great vintage of **Revelation 14:19,20**.

Nothing short of (1) a conversion of the world *en masse*, or (2) the intervention of superhuman power, could now change the course of the world from the channel of selfishness to that of love. Such a conversion is not dreamed of even by the most sanguine; for while nominal Christianity has succeeded in outwardly converting comparatively few of earth's billions, true conversions--from the selfish spirit of the world to the loving, generous spirit of Christ--can be counted only in small numbers. Hence, hope from this quarter may as well be abandoned. The only hope is in the intervention of superhuman power, and just such a change is what God has promised in and through Christ's Millennial Kingdom. God foresaw that it would require a thousand years to banish selfishness and re-establish love in full control of even the willing; hence the provision for just such "times of restitution." (**Act 3:21**) Meantime, however, the few who really appreciate and long for the rule of love can generally see the impossibility of securing it by earthly means; because the rich will not give up their advantages willingly; nor would the masses produce sufficient for themselves were it not for the stimulus of either necessity or

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covetousness, so inherent is selfish ease in some, and selfish, wasteful luxury and improvidence in others.

Why Recent Favorable Conditions Cannot

Continue

It may be suggested that the rich and poor have lived together for six thousand years, and that there is no more danger of calamity resulting now than in the past; no more danger that the rich will crush the poor and let them starve, nor that the poor will destroy the rich through anarchy. But this is a mistake; there is greater danger than ever before

from both sides.

Conditions have greatly changed with the masses since the days of serfdom; not only the physical, but also the mental conditions; and now, after a taste of civilization and education, it would require centuries of gradual oppression to make them again submit to the old order of things, in which they were the vassals of the landed nobility. It could not be done in one century--sooner would they die! The very suspicion of a tendency toward such a future for their children would lead to a revolution, and it is this fear which is helping to goad the poor to stronger protests than ever before attempted.

But it may be asked, Why should we contemplate such a tendency? Why not suppose a continuance, and even an increase, of the general prosperity of the past century, and particularly of the past fifty years?

We cannot so suppose, because observation and reflection show that such expectations would be unreasonable, indeed impossible, for several reasons. The prosperity of the present century has been--under divine supervision, *Dan. 12:4*--directly the result of the mental *awakening* of the world, printing, steam, electricity and applied mechanics

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being the agencies. The awakening brought increased demands for necessities and luxuries from increasing numbers. Coming suddenly, the increase of demand exceeded the production; and hence wages in general advanced. And as the supply became equal to and beyond the demands of the home-markets, other nations, long dormant, also awakened and demanded supplies. For a time all classes benefited, and all civilized nations suddenly became much more wealthy as well as much more comfortable than ever before; because the manufacture of machinery required moulders, machinists and carpenters; and these required the assistance of woodsmen and brick-makers and furnace-builders and furnace-men; and when the machines were ready many of them required coal and gave increased demand for coal-diggers, engineers, firemen, etc. Steamships and railroads were demanded all over the world, and thousands of men were promptly employed in building, equipping and operating them. Thus the ranks of labor were suddenly called upon, and wages rose proportionately to the skill demanded. Indirectly still others were benefited as well as those directly employed; because, as men were better paid, they ate better food, wore better clothes and lived in

better houses, more comfortably furnished. The farmer not only was obliged to pay more for the labor he hired, but he in turn received proportionately more for what he sold; and thus it was in every branch of industry. So the tanners and shoemakers, the hosierymakers, clockmakers, jewelers, etc., were benefited, because the better the masses were paid the more they could spend both for necessities and luxuries. Those who once went barefoot bought shoes; those who once went stockingless began to consider stockings a necessity; and thus all branches of trade prospered. All this demand coming suddenly, a general and quick prosperity was unavoidable.

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Invention was stimulated by the demand, and it has pushed one labor-saving device upon another into the factory, the home, onto the farm, everywhere, until now it is difficult for any to earn a bare living independent of modern machinery. All of this, together with commerce with outside nations, waking up similarly, but later, has kept things *going prosperously* for the laboring classes, while making the merchants and manufacturers of Christendom fabulously rich.

But now we are *nearing* the end of the lane of prosperity. Already in many directions the world's supply exceeds the world's demands, or rather exceeds its *financial ability* to gratify its desires. China, India and Japan, after being excellent customers for the manufactures of Europe and the United States, are now generally utilizing their own labor (at six to twelve cents per day) in duplicating what they have already purchased; and therefore they will demand less and less proportionately hereafter. The countries of South America have been pushed faster than their intelligence warranted, and some of them are already bankrupt and must economize until they get into better financial condition.

Evidently, therefore, a crisis is approaching; a crisis which would have culminated sooner than this in Europe had it not been for the unprecedented prosperity of this Great Republic, under a protective tariff, which brought hither for investment millions of European capital, as well as drew millions of Europe's population to share the benefits of that prosperity, and which incidentally has produced giant corporations and trusts which now threaten the public weal.

General prosperity and higher wages came to Europe

also. Not only were Europe's labor ranks relieved, but wars also relieved the pressure of labor-competition by killing a

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million of men in the prime of life, and by a destruction of goods and a general interruption of labor. And for the past twenty-five years the constantly increasing standing armies are relieving Europe of other millions of men for the ranks, who otherwise would be competitors; besides, consider the vast numbers employed in preparing military armaments, guns, warships, etc.

If, notwithstanding all these conditions so favorable to prosperity and demand for labor at good wages, we now find that the climax has been reached, and that wages are now rather tending downward, we are warranted in asserting, from a human standpoint, as well as from the standpoint of God's revelation, that a crisis is approaching--*the* crisis of this world's history.

It is worthy of note also that while wages have reached an unprecedented height in recent years, the rise in the prices of the necessaries of life has more than kept pace with the increase, thus exercising more than a counter-balancing influence. What will be the result? and how long must we wait for it?

The collapse will come with a rush. Just as the sailor who has toiled slowly to the top of the mast can fall suddenly, just as a great piece of machinery lifted slowly by cogs and pulleys, if it slips their hold, will come down again with crushing and damaging force, worse off by far than if it had never been lifted, so humanity, lifted high above any former level, by the cogs and levers of invention and improvement, and by the block and tackle of general education and enlightenment, has reached a place where (by reason of selfishness) these can lift no more--where something is giving way. It will catch and steady for a moment (a few years) on a lower level, before the cogs and levers which can go no farther will break under the strain, and utter wreck will result.

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When machinery was first introduced the results in competition with human labor and skill were feared; but the contrary agencies, already referred to (general awakening, in Christendom and outside, the manufacture of machinery, wars, armies, etc.), have until now more than counteracted

the natural tendency: so much so that many people have concluded that this matter acts contrary to reason, and that labor-saving machinery is not at war with human labor. But not so: the world still operates under the law of supply and demand; and the operation of that law is sure, and can be made plain to any reasonable mind. The demand for human labor and skill was only temporarily increased in preparing the yet more abundant supply of machinery to take labor's place, and, the climax once reached, the reaction cannot be otherwise than sudden, and crushing to those upon whom the displaced weight falls.

Suppose that civilization has increased the world's *demands* to *five* times what they were fifty years ago (and surely that should be considered a very liberal estimate), how is it with the supply? All will agree that invention and machinery have increased the *supply* to more than TEN times what it was fifty years ago. A mentally-blind man can see that as soon as enough machinery has been constructed to *supply* the *demands*, thereafter there must be a race, a competition between man and machinery; because there will not be enough work for all, even if no further additions were made of either men or machines. But more competition is being added; the world's population is increasing rapidly, and machinery guided by increased skill is creating more and better machinery daily. Who cannot see that, under the present selfish system, as soon as the *supply* exceeds the *demand* (as soon as we have over-production) the race between men and machinery must be a short one, and one very disadvantageous

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to men. Machines in general are *slaves* of iron, steel and wood, vitalized by steam, electricity, etc. They cannot only do more work, but better work, than men can do. And they have no minds to cultivate, no perverse dispositions to control, no wives and families to think of and provide for; they are not ambitious; they do not form unions and send delegates to interfere with the management of the business, nor do they strike; and they are ready to work extra hours without serious complaint or extra pay. As slaves, therefore, machines are far more desirable than either black or white human slaves, and human labor and skill are therefore being dispensed with as far as possible; and those who own the machine-slaves are glad that under present laws and usages their fellowmen are free and independent, because they are thereby relieved of the responsibility and care on their behalf which their enslavement

would necessitate.

The workmen of the world are not blind. They see, dimly at least, to what the present system of selfishness, which they must admit they themselves have helped to foster, and under which they, as well as all others, are still operating, must lead. They do not yet see clearly its inevitableness, nor the abjectness of the servitude to which, unless turned aside, it will surely and speedily bring them. But they do see that competition amongst themselves to be the servants of the machine-slaves (as machinists, engineers, firemen, etc.) is becoming sharper every year.

Machinery as a Factor in Preparing for the "Fire."

The Past Few Years but a Foretaste of What Is to Come

We quote from some of the people who are getting awake, and who realize the possibilities of the future. An unknown writer says:

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"The brilliancy of the ancient Greek city democracies, sparkling like points of light against the dark background of the surrounding barbarism, has been a source of contention among the modern advocates of different forms of government. The opponents of popular rule have maintained that the ancient cities were not true democracies at all, but aristocracies, since they rested on the labor of slaves, which alone gave the free citizens the leisure to apply themselves to politics. There must be a mudsill class, according to these thinkers, to do the drudgery of the community, and a polity which allows the common laborers a share in the government is one which cannot endure.

"This plausible reasoning was ingeniously met by Mr. Charles H. Loring in his Presidential address before the American Society of Mechanical Engineers in 1892, when he allowed that modern civilization had all the advantages of ancient slavery without its cruelty. 'The disgrace of the ancient civilization,' he said, 'was its utter want of humanity. Justice, benevolence and mercy held but little sway; force, fraud and cruelty supplanted them. Nor could anything better be expected of an organization based upon the worst system of slavery that ever shocked the sensibilities of man. As long as human slavery was the origin and support of civilization, the latter had to be brutal, for the stream could not rise higher than its source. Such a civilization, after a rapid culmination, had to decay, and history,

though vague, shows its lapse into a barbarism as dark as that from which it had emerged.'

"Modern civilization also has at its base a toiling slave, but one differing widely from his predecessor of the ancients. He is without nerves and he does not know fatigue. There is no intermission in his work, and he performs in a small compass more than the labor of nations of human slaves. He is not only vastly stronger, but vastly cheaper than they. He works interminably, and he works at everything; from the finest to the coarsest he is equally applicable. He produces all things in such abundance that man, relieved from the greater part of his servile toil, realizes for the first time his title of Lord of Creation. The products of

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all the great arts of our civilization, the use of cheap and rapid transportation on land and water, printing, the instruments of peace and war, the acquisition of knowledge of all kinds, are made the possibility and the possession of all by the labor of the obedient slave, which we call steam engine.'

"It is literally true that modern machinery is a slave with hundreds of times the productive power of the ancient human slaves, and hence that we have now the material basis for a civilization in which the entire population would constitute a leisure class, corresponding to the free citizens of Athens--a class not free, indeed, to spend its time in indolent dissipation, but relieved of the hardest drudgery, and able to support itself in comfort with no more manual labor than is consistent with good health, mental cultivation and reasonable amusement. In Great Britain alone it is estimated that steam does the work of 156,000,000 men, which is at least five times as many as there were in the entire civilized world in ancient times, counting slaves and freemen together. In the United States steam does the work of 230,000,000 men, representing almost the entire present population of the globe, and we are harnessing waterfalls to electric motors at a rate that seems likely to leave even that aggregation out of sight.

"But unfortunately, while we have a material basis for a civilization of universally diffused comfort, leisure and intelligence, we have not yet learned how to take advantage of it. We are improving, but we still have citizens who think themselves fortunate if they can find the opportunity to spend all their waking hours in exhaustive labor--citizens who by our political theory are the equals of any other men

in deciding the policy of the government, but who have no opportunity to acquire ideas on any subject beyond that of the outlook for their next meals.

"Physical science has given us the means of building the greatest, the most brilliant, the happiest, and the most enduring civilization of which history has any knowledge. It remains for social science to teach us how to use these materials. Every experiment in that direction, whether it succeed

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or fail, is of value. In chemistry there are a thousand fruitless experiments for every discovery. If Kaveah and Altruria have failed, we still owe thanks to their projectors for helping to mark the sunken reefs on the course of progress."

A coal-trade journal, *The Black Diamond*, says:

"We have only to glance at the rapidity of transportation and communication which it has developed to appreciate the fact that it has indeed secured a position with the aid of which it is difficult to comprehend how modern business could now be conducted. One point about *mechanical mining*, and which is a matter of grave importance, is that the mechanic can be depended upon to render steady labor. The prospects of strikes are therefore greatly diminished, and it is a noticeable fact that wherever a strike occurs now it is often followed by an extension of the machine sway to new territory. The increased application of mechanical methods on all sides is gradually lining up the relations of cognate trade on a basis of adjustment that will continue to tend towards a point where strikes may become almost impossible.

"Electricity is yet in its infancy, but where it once takes possession of a field it appears to be permanent, and delvers of the dusky diamonds will soon have to face the stern fact that where they have not been driven out by the cheap labor of Europe they have a more invincible foe to meet, and that in a few years, where thousands are engaged in mining, hundreds will do an equal amount of work by the aid of electrical mining machinery."

The *Olyphant Gazette* says:

"The wonderful strides of science, and innumerable devices of this inventive age, are fast driving manual labor out of many industries, and thousands of workingmen who found remunerative employment a few years ago are vainly seeking for something to do. Where hundreds of men were engaged in a mill or factory, now a score will do a greater amount of work, aided by mechanical contrivance. The linotype has thrown thousands of printers idle, and so on

throughout the various trades, machinery does the work more expeditiously, with less expense, and more satisfactorily than hand-work.

"The prospects are, that in a few years the mining of anthracite

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coal will be largely done by electric contrivance, and that man and the mule will be but the accessory of an electric device where labor entailing motive power is at issue."

Another writer notes the following as facts:

"One man and two boys can do the work which it required 1,100 spinners to do but a few years ago.

"One man now does the work of fifty weavers at the time of his grandfather.

"Cotton printing machines have displaced fifteen hundred laborers to each one retained.

"One machine with one man as attendant manufactures as many horse shoes in one day as it would take 500 men to make in the same time.

"Out of 500 men formerly employed at the log sawing business, 499 have lost their jobs through the introduction of modern machinery.

"One nail machine takes the place of 1,100 men.

"In the manufacture of paper 95 per cent of hand labor has been replaced.

"One man can now make as much pottery ware in the same time as 1,000 could do before machinery was applied.

"By the use of machinery in loading and unloading ships one man can perform the labor of 2,000 men.

"An expert watchmaker can turn out from 250 to 300 watches each year with the aid of machinery, 85 per cent of former hand labor being thus displaced."

The *Pittsburgh Post*, noting years ago the remarkable progress of crude iron manufacture during two decades by improved furnaces, said:

"Twenty years ago, in 1876, the production of pig iron in the United States was 2,093,236 tons. In the year 1895 the production of pig iron in the County of Allegheny was 2,054,585 tons. In 1885 the total production of the country was 4,144,000 tons of pig iron, while in 1895 we led the world with 9,446,000 tons."

Canadians notice the same conditions and the same effects. The *Montreal Times* says:

"With the best machinery of the present day one man

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can produce cotton cloth for 250 people. One man can produce woolens for 300 people. One man can produce boots and shoes for 1,000 people. One man can produce bread for 200 people. Yet thousands cannot get cottons, woolens, boots or shoes or bread. There must be some reason for this state of affairs. There must be some way to remedy this disgraceful state of anarchy that we are in. Then, what is the remedy?"

The *Topeka State Journal* said:

"Prof. Hertzka, an Austrian economist and statesman, has discovered that to run the various departments of industry to supply the 22,000,000 Austrians with all the necessaries of life, by modern methods and machinery, would take the labor of only 615,000 men, working the customary number of hours. To supply all with luxuries would take but 315,000 more workers. He further calculates that the present working population of Austria, including all females, and all males between the ages of 16 and 50, is 5,000,000 in round numbers. His calculations further led him to assert that this number of workers, all employed and provided with modern machinery and methods, could supply all the population with necessaries and luxuries by working thirty-seven days a year, with the present hours. If they chose to work 300 days a year, they would only have to do so during one hour and twenty minutes per day.

"Prof. Hertzka's figures regarding Austria, if correct, are applicable with little variation to every other country, not excepting the United States. There is a steam harvester at work in California that reaps and binds ninety acres a day, with the attention of three men. With gang-plows attached, the steam apparatus of this machine can plow eighty-eight acres a day. A baker in Brooklyn employs 350 men and turns out 70,000 loaves a day, or at the rate of 200 loaves for each man employed. In making shoes with the McKay machine, one man can handle 300 pairs in the same time it would take to handle five pairs by hand. In the agricultural implement factory 500 men now do the work of 2,500 men.

"Prior to 1879 it took seventeen skilled men to turn out 500 dozen brooms per week. Now nine men can turn out 1,200 dozen in the same time. One man can make and finish

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2,500 2-pound tin cans a day. A New York watch factory can turn out over 1,400 watches a day, 511,000 a year,

or at the rate of two or three watches a minute. In the tailoring business one man with electricity can cut 500 garments a day. In Carnegie's steel works, electricity helping, eight men do the work of 300. One match-making machine, fed by a boy, can cut 10,000,000 sticks a day. The newest weaving loom can be run without attention all through the dinner hour, and an hour and a half after the factory is closed, weaving cloth automatically.

"Here is presented the problem of the age that is awaiting solution: how to so connect our powers and our necessities that there shall be no waste of energy and no want. With this problem properly solved, it is plain that there need be no tired, overworked people; no poverty, no hunger, no deprivation, no tramps. Solutions innumerable have been proposed, but so far none seems applicable without doing somebody an injustice, real or apparent. The man who shall lead the people to the light in this matter will be the greatest hero and the greatest benefactor of his race the world has ever known."

Female Competition a Factor

Still another item for consideration is female competition. In 1880 according to the United States' Census reports, there were 2,477,157 females engaged in gainful occupations in the United States. In 1890 the returns showed the number to be 3,914,711, an increase of more than fifty per cent. The increase of female labor along the line of bookkeeping, copying and stenography shows specially large. The 1880 Census showed 11,756 females so employed; the 1890 Census showed 168,374. It is safe to say that the total number of females now (1912) engaged in gainful occupations is over ten millions. And now these also are being pushed out by machinery. For instance, a coffee-roasting establishment in Pittsburgh by installing in two newly invented coffee-packing machines which are operated

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by four women have caused the discharge of fifty-six women.

The competition daily grows more intense, and every valuable invention only adds to the difficulty. Men and women are relieved indeed from much drudgery, but who will maintain them and their families while idle?

Labor's Views and Methods, Reasonable and Unreasonable

We can but confess that every indication speaks of a greater press for work, by a yet larger army of unemployed, and consequently lower and yet lower wages. To avert this Labor Unions have been formed, which surely have helped somewhat to maintain dignity and pay and manhood, and to preserve many from the crushing power of monopoly. But these have had their bad as well as their good effects. They have led men to trust in themselves and their Unions for counsel and relief from the dilemma, instead of looking to God and seeking to learn from his Word what is his way, that they might walk therein and not stumble. Had they followed the latter course, the Lord would have given them, as his children, "the spirit of a sound mind," and would have guided them with his counsel. But such has not been the result; rather the contrary; unbelief in God, unbelief in man, general discontent and restless, chafing selfishness have become intensified. Unions have cultivated the feeling of selfish independence and boastfulness, and have made workmen more arbitrary, and alienated from them the sympathies of good-hearted and benevolent men amongst the employers, who are fast coming to the conclusion that it is useless to attempt conciliatory dealing with the Unions, and that the workmen must learn by severe experience to be less arbitrary.

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The theory of labor is correct, when it claims that the blessings and inventions incident to the dawning of the Millennial morning should inure to the benefit of all mankind, and not merely to the wealth of those whose avarice, keen judgments, foresight and positions of advantage have secured to themselves and their children the ownership of machinery and land, and the extra wealth which these daily roll up. They feel that these fortunate ones should not selfishly take all they can get, but should generously share all advantages with them; not as a *gift*, but as a *right*; not under the *law of selfish competition*, but under the divine *law of love for the neighbor*. They support their claims by the teachings of the Lord Jesus, and frequently quote his precepts.

But they seem to forget that they are asking the fortunate ones to live by the rule of love, for the benefit of those less fortunate, who still wish to live by the law of selfishness. Is it reasonable to ask of others what they are unwilling to accord to others? And however desirable and commendable this may be, is it wise to expect it, if asked? Surely not. The very men who demand most loudly that those more fortunate than they should share with them are quite unwilling to share their measure of prosperity with those less fortunate than themselves.

Another result of the rule of selfishness in human affairs is that a majority of the comparatively few men who have good judgment are absorbed by the great business enterprises, trusts, etc., of today, while those who offer counsel to Labor Unions are often men of moderate or poor judgment. Nor is good, moderate advice likely to be acceptable when offered. Workingmen have learned to be suspicious, and many of them now presume that those offering sensible advice are spies and emissaries in sympathy with the employers' party. The *majority* are unreasonable, and subject only to the shrewd ones who pander to the whims of the

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more ignorant, in order to be their comfortably-paid leaders.

Whether it be of ignorance or of bad judgment, fully one half of the advice accepted and acted upon has proved bad, unwise and unfavorable to those designed to be benefited. The trouble, in great part, no doubt is that, leaning on the arm of human strength, as represented in their own numbers and courage, they neglect the wisdom which is from above, which is "first pure, then peaceable, gentle, easy to be entreated, and full of mercy and good fruits, without partiality and without hypocrisy." Consequently they have not "the spirit [disposition] of a *sound* mind" to guide them.

2 Tim. 1:7

They fancy that they can by Unions, boycotts, etc., keep the price of labor in a few departments double or treble the prices paid for other kinds of labor. They fail to observe that under the new mechanical conditions it does not as formerly require years to learn a trade; that with common school and newspaper education general, thousands can speedily learn to do what few understood formerly; and that the oversupply of labor, breaking down prices in one trade or industry, will turn that many more men into competition for easier or more remunerative employment in

other directions, and ultimately with such a pressure of numbers as to be irresistible. Men will not stand back and hunger, and see their families starve, rather than accept for one or two dollars per day, a situation now paying three or four dollars per day to another.

So long as the conditions are *favorable*--the labor supply less than the demand or the demand for goods greater than the supply--Labor Unions can and do accomplish considerable good for their members by way of maintaining good wages, favorable hours and healthful conditions under

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which to labor. But it is a mistake to judge the future by the past in this matter, and to rely upon Unions to counteract the laws of supply and demand. Let labor look away to its only hope, the Lord, and not lean upon the arm of flesh.

The Law of Supply and Demand Inexorable upon All

The present basis of business, with small and great, rich and poor, as we have seen, is love-less, crushing, selfish. Manufactured goods are sold at as high prices as the manufacturers and merchants can get for them: they are bought by the public at as low prices as will secure them. The question of actual value is seldom even considered, except from the selfish side. Grain and farm produce are sold at as high prices as the farmer can get, and are bought by the consumers at as low prices as will procure them. Labor and skill, likewise, are sold at as high prices as their owners can command, and are bought by farmers, merchants and manufacturers, at as low prices as will secure what they need.

The operations of this "Law of Supply and Demand" are absolute: no one can alter them; no one can ignore them entirely and live under present social arrangements. Suppose, for instance, that the farmer were to say, "I will defy this law which now governs the world. The price of wheat is sixty cents per bushel; but it should be one dollar per bushel in order to properly pay for my own labor and that which I employ: I will not sell my wheat under one dollar per bushel." The result would be that his wheat would rot, his family would be needy for clothing, his hired help would be deprived of their wages by his whim, and the man of whom he borrowed money would become impatient at his failure

to meet his engagements and would sell his farm, and wheat, and all, for his debt.

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Or suppose the matter the other way. Suppose the farmer should say, "I am now paying my farm helpers thirty dollars per month; but I learn that in a nearby town mechanics who work no harder, and for shorter hours, are paid from fifty to a hundred dollars per month: I am resolved that hereafter I will make eight hours a day's work and sixty dollars a month's pay the year round." What would be the result of such an attempt to defy the law of supply and demand? He would probably soon find himself in debt. True, if all farmers in the United States paid the same wages, and if all sold at fair prices, it could be done; but at the close of the season the elevators would be full of wheat, for Europe would buy elsewhere. And what then? Why, the news would be telegraphed to India, Russia and South America, and the wheat growers there would ship their wheat here, and break what would be termed the Farmer's Combine, and supply the poor with cheap bread. Evidently such an arrangement, if it could be effected, could not last more than one year.

And this same law of the present social order--the Law of Supply and Demand--equally controls every other product of human labor or skill, varying according to circumstances.

In this Great Republic, conditions have been favorable to a large demand, high wages and good profits, by reason of a protective tariff against the competition of Europe, and the tendency has been for the money of Europe to come here for investment, because of better profits; and foreign labor and skill also came here for the sake of better pay than could be obtained at home. These were but the operations of the same Law of Supply and Demand. And the millions of money for investment in machinery and railroads, and to provide the people with homes and the necessities of life, have for years made this the most remarkable country of

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the world for prosperity. But the height of this prosperity is passed, and we are on the downward slope. And nothing can hinder it except it be war or other calamities in the other civilized nations, which would throw the business of the world for a time to the nations at peace. The war between

China and Japan relieved the pressure slightly, not only by reason of the arms and ammunition bought by the contending parties, but also by the indemnity paid by China to Japan which in turn was expended by the Japanese for war vessels constructed in various countries, chiefly in Great Britain. Moreover, the realization that Japan is now a "sea power" has led the governments of Europe and the United States to add to their naval equipment. Nothing could be more shortsighted than the recent mass meeting of workingmen held in New York to protest against further expenditure for naval and coast defenses in the United States. They should see that such expenditures help to keep labor employed. Opposed as we are to war, we are no less opposed to having men starve for want of employment; and would risk the increased danger of war. Let the debts of the world turn into bonds. Bonds will be just as good as gold and silver in the great time of trouble approaching.

Ezek. 7:19; Zeph. 1:18

Many can see that competition is the danger: consequently the "Chinese Exclusion Bill" became a law, not only stopping the immigration of the Chinese millions, but providing for the expulsion from this country of all who do not become citizens. And to stop immigration from Europe a law was passed forbidding the landing of emigrants who cannot read some language, etc. Many see that under the law of supply and demand labor will soon be on a common level the world over, and they desire to prevent as much as possible, and as long as possible, the degradation of labor in the United States, to either the European or Asiatic levels.

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Others are seeking to legislate a remedy--to vote that manufacturers shall pay large wages and sell their products at a small margin above cost. They forget that Capital, if made unprofitable here, will go elsewhere to build, employ and manufacture--where conditions are favorable, where wages are lower or prices more profitable.

But the outlook for the immediate future under present conditions appears yet darker, when we take a still wider view of the subject. The Law of Supply and Demand governs Capital as well as Labor. Capital is as alert as Labor to seek profitable employment. It, too, keeps posted, and is called hither and thither throughout the world. But Capital and Labor follow opposite routes and are governed by opposite conditions. Skilled Labor seeks the localities where wages are highest; Capital seeks the regions where wages

are lowest, that thus it may secure the larger profits.

Machinery has served Capital graciously, and still serves faithfully; but as Capital increases and machinery multiplies "overproduction" follows; that is, more is produced than can be sold at a profit; and competition, lower prices and smaller profits follow. This naturally leads to combinations for maintaining prices and profits, called Trusts; but it is doubtful if these can long be maintained except in connection with patented articles, or commodities whose supply is very limited, or fostered by legislation which sooner or later will be corrected.

Outlook for Foreign Industrial Competition Appalling

But just at this juncture a new field for enterprise and Capital, but not for Labor, opens up. Japan and China are awakening to Western civilization from a sleep of centuries --to an appreciation of steam, electricity, machinery and modern inventions in general. We should remember

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that Japan's population about corresponds to that of Great Britain; and that China's population is more than five times that of the United States. Let us remember, too, that these millions are not savages, but people who generally can read and write their own language; and that their civilization, although different, is far older than that of Europe--that they were civilized, manufacturers of chinawares and silk goods when Great Britain was peopled with savages. We need not be surprised, therefore, to learn that Capital is seeking engagement in China, and especially in Japan--to build railroads there, to carry thither machinery, to erect there large manufacturing establishments --that thus they may utilize the skill, energy, thrift, patience and submissiveness of those millions accustomed to toil and frugality.

Capital sees large rewards in a land where labor can be had at from six to fifteen cents per day for each employee--accepted without a murmur, and with thanks. Considerable capital has already gone to Japan, and more awaits concession in China. Who cannot see that it will require but the short space of a very few years to bring the whole manufacturing world into competition with these millions of already skillful and apt-to-learn peoples? If present wages in

Europe are found insufficient; and if because of previous munificent wages in the United States and the (as compared with Europe and Asia) extravagant ideas and habits cultivated here, we consider present wages "starvation wages" (although they are still double what is paid in Europe and eight times what is paid in Asia), what would be the deplorable condition of labor throughout the civilized world after thirty more years of inventing and building of labor-saving machinery; and after all the labor of the world has been brought into close competition with the cheap

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labor of the far East? It would mean not only fifteen cents a day as pay, but in addition six men for every job at even that pittance. The public press years ago noted the removal of a cotton mill from Connecticut to Japan, and since then other manufacturers have gone thither, in order to secure a field of cheaper labor and of consequently larger profits.

The German Emperor evidently saw this "industrial war" approaching; he symbolically represented it in the celebrated picture drawn by an artist under his guidance and presented to the Czar of Russia. The picture represents the nations of Europe by female figures clad in armor standing in the light shining from a cross in the sky above them, and at the direction of an angelic figure representing Michael looking to a black cloud arising from China and floating toward them, from which hideous forms and faces are developed by the flashing lightning. Under the picture are the words: "Nations of Europe! Join in the defense of your Faith and your Homes."

The Yellow Man with White Money

The following was extracted from an able paper in the *Journal of the Imperial Colonial Institute* (English), by Mr. Whitehead, a member of the Legislative Council, Hong Kong, China. He said:

"So far, the Chinese have made but a beginning in the construction of spinning and weaving factories. On the river Yang Tsze and in the neighborhood of Shanghai, some five mills are already working, and others are in course of construction. It is estimated that they will contain about 200,000 spindles; and some of them have commenced work. The capital employed is entirely native, and

with peace restored in these regions, there is, with honest, capable management, while our present monetary system continues, really no limit to the expansion and development of industries in Oriental countries."

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Here we notice along the same lines a Washington, D.C., dispatch as early as 1896, announcing a report to the Government by Consul General Jernigan, stationed at Shanghai, China, to the effect that the cotton industry there is receiving great attention; that since 1890 cotton mills are being introduced and prospering; that a cotton-seed-oil plant was being started; and that as in China the area suitable for the cultivation of cotton is almost as limitless as the supply of very cheap labor, "there can be no doubt that China *will soon be* one of the greatest cotton producing countries in the world."

Mr. Whitehead discussing the 1894 war between China and Japan, declares that in it rested the chief hope of China's industrial resurrection. He continues:

"The outcome of the present war may help to relieve the Chinese people from the trammels of the mandarins. China's mineral and other resources are known to be enormous, and at the very door they have millions of acres of land admirably adapted to the cultivation of cotton, which, though of short staple, is suitable for mixing with other qualities. In the Shanghai River in December, 1893, there were at one time no less than five ocean-going steamers taking in cargoes of China-grown cotton for transportation to Japan, there to be converted by Japanese mills and Japanese hands into yarn and cloth. The Japanese are now importing for their mills cotton direct from America and elsewhere. After this terrible awakening, should China, with her three hundred millions of intensely industrious people, open her vast inland provinces by the introduction of railways, her interior waterways to steam traffic and her boundless resources to development, it is impossible to form an estimate of the consequences. It would mean the discovery of practically a new hemisphere, thickly populated with industrious races, and abounding in agricultural, mineral and other resources; but so far from the opening of China, which we may reasonably hope will be one of the results of the present war, being a benefit to English manufacturers,

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unless some change is made, and that soon, in our monetary standard, the Celestial Empire, which has been the scene of so many of our industrial victories, will only be the field of our greatest defeat."

Mr. Whitehead's view is purely capitalistic when he speaks of "defeat"--really the "defeat" will fall still heavier upon English labor. Continuing, he glances at Japan, as follows:

"The neighborhood of Osaka and Kioto is now a surprising spectacle of industrial activity. In a very brief period of time no less than fifty-nine cotton spinning and weaving mills have sprung into existence there, with the aid of upwards of twenty millions of dollars, entirely native capital. They now have 770,874 spindles, and in May last competent authorities estimated the annual output of these mills at over 500,000 bales of yarn, valued roughly at forty millions of dollars, or at the present exchange, say, four million pounds sterling. In short, Japanese industries, not only spinning and weaving, but of all classes, have increased by leaps and bounds. They have already carried their success to a point from which they may to a considerable extent disregard British industrial competition."

Mr. Whitehead proceeds to show that the capitalists of Europe and the United States, having demonetized silver, have nearly doubled the value of gold, and that this nearly doubles the advantage of China and Japan. He says:

"Let me explain that silver will still employ the same quantity of Oriental labor as it did twenty or thirty years ago. The inadequacy of our monetary standard therefore allows Eastern countries to now employ at least one hundred per cent more of labor for a given amount of gold than they could do twenty-five years ago. To make this important statement quite clear allow me to give the following example: In 1870 ten rupees was the equivalent of one sovereign under the joint standard of gold and silver, and paid twenty men for one day. Today twenty rupees are about the equivalent of one sovereign, so that for twenty rupees forty men can be engaged for one day, instead of twenty

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men as in 1870. Against such a disability British labor cannot possibly compete.

"In Oriental countries silver will still pay for the same quantity of labor as formerly. Yet, as now measured in gold,

silver is worth less than half of the gold it formerly equalled. For example, a certain quantity of labor could have been engaged in England twenty years ago for, say, eight shillings. Eight shillings in England now will pay for no more labor than formerly, wages being about the same, and they have still by our law exactly the same monetary value as formerly, though their metallic value has, by the appreciation of gold, been reduced to less than sixpence each. The two dollars exactly similar to the old ones, can employ the same quantity of labor as before, but no more, yet at the present gold price they are only equal to four shillings. Therefore it is possible now to employ as much labor in Asia for four shillings of our money, or the equivalent thereof in silver, as could have been employed twenty years ago for eight shillings, or its then equivalent in silver. The value of Oriental labor having thus been reduced by upwards of fifty-five per cent in gold money compared with what it was formerly, it will be able to produce manufactures and commodities just so much cheaper than the labor in gold-standard countries. Therefore, unless our monetary law is amended, or *unless British labor is prepared to accept a large reduction of wages, British industrial trades must inevitably leave British shores, because their products will be superseded by the establishment of industries in silver-standard countries.*"

Mr. Whitehead might truthfully have added that the silver standard countries will soon not only be prepared to supply their own needs, but also to invade the gold standard countries. For instance, Japan could sell goods in England at prices one-third less than prevail in Japan; and, by exchanging the gold money received into silver money, can take home to Japan large profits. Thus the American and European mechanics will not only be forced to compete with the Asiatic cheap and patient labor and skill, but in addition will be at the disadvantage in the competition by

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reason of the difference between the gold and silver standards of financial exchange.

Commenting upon Mr. Whitehead's lecture, the *Daily Chronicle* (London) calls attention to the fact that India has *already* largely supplanted much of England's trade in cotton manufactures. It said:

"The Hon. T. H. Whitehead's lecture last night at the Colonial Institute drew attention to some astonishing figures in relation to our eastern trade. The fact that during the last four years our exports show a decrease of

#54,000,000 has unfortunately nothing disputable about it. The returns of the sixty-seven spinning companies of Lancashire for 1894 show an aggregate *adverse balance* of #411,000. Against this the increase in the export of Indian yarns and piece goods to Japan has been simply colossal, and the cotton mills at Hiogo, in Japan, for 1891, showed an average profit of seventeen per cent. Sir Thomas Sutherland has said that before long the Peninsular and Oriental Company may be building its ships on the Yangtze, and Mr. Whitehead believes that *Oriental countries will soon be competing in European markets*. However much we may differ about proposed remedies, statements like these from the mouths of experts afford matter for serious reflection."

A German newspaper, *Tageblatt* (Berlin), carefully looked into the matter of Japan's decided victory over China, and was surprised at the intelligence it found. It pronounced Count Ito, the Japanese Prime Minister, another Bismarck; and the Japanese in general quite civilized. It concluded with a very significant remark respecting the *industrial war* which we are considering, saying:

"Count Ito shows much interest in the industrial development of his fatherland. He believes that most foreigners underrate the chances of Japan in the international struggle for industrial supremacy. The Japanese women, he thinks, are equal to the men in every field of labor, and double the capacity for work of the nation."

The Editor of the *Economiste Francais* (Paris), commenting upon Japan and its affairs, says, significantly:

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"The world has entered upon a new stage. Europeans must reckon with the new factors of civilization. The Powers must cease to quarrel among themselves, and must show a combined front, and they must remember that henceforth the hundreds of millions in the far East--sober, hardworking and nimble workmen--will be our rivals."

Mr. George Jamison, British Consul General at Shanghai, China, wrote on the subject of Oriental Competition, showing that the demonetization and hence depreciation of silver, leaving gold the standard money in civilized lands, is another item which depresses Labor and profits Capital. He said:

"The continual rise in the value of gold, as compared with that of silver, has changed everything. British goods got so dear in their silver value that the Orient was forced to make for himself, and the decline in the value of the white

metal has so helped him in his work that he cannot only make sufficient for himself but is able to export them to advantage. The rise in the value of gold has doubled the silver price of British goods in the East and has made their use almost prohibitive, while the fall in the value of silver has brought down by over a half the gold price of Oriental goods in gold using countries, and is continually increasing the demand for them. The conditions are so unequal that it seems impossible to continue the struggle long. It is like handicapping the champion by giving to his opponent half the distance of the race.

"The impossibility of the European competing with the Oriental in the open field has been proved in America. The Chinese there by their low wages so monopolized labor that they had to be excluded from the country or the European workmen would have starved or been driven out. But the European countries are not threatened with the laborer himself as the Americans were (he knew the price of European labor, and could learn, understand, how much he should get himself), but with the products of that labor done at Oriental wages. Besides, it would be easy enough to refuse to employ an Oriental to do your work while it is difficult to decline to buy goods made by him, especially as

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they improve in quality and get cheaper in price. The temptation to buy them becomes all the greater as the money earned by the British workman gets less. He is the more prone to do so, and declines to buy his own make, but dearer goods. Protective countries are better off. They can impose increased duties on Oriental goods, and so stop them from flooding their markets. But England with her free trade has no defense, and the brunt of the burden will fall upon her workmen. The evil is getting greater. Every farthing in the increase of the price of gold as compared with that of silver makes English goods one per cent dearer in the East, while every farthing decrease in the price of silver makes Oriental goods one per cent cheaper in gold-using countries. These new industries are growing very rapidly in Japan, and what is being done there can and will be done in China, India and other places. Once well established, the Orient will hold on to them in spite of all opposition, and unless some speedy remedy is found to alter the currency system of the world, their products will be spread broadcast all over the world to the ruin of British industries and untold disaster to thousands and thousands of workmen."

Mr. Lafcadio Hearn, who for several years was a teacher in Japan, in an article in the *Atlantic Monthly* (October, 1895), pointed out as one of the reasons why Japanese competition is so sharp, that the poor can live and move and have their being, comfortably, according to their ideas of comfort, at almost no expense. He explains that a Japanese city is made up of houses of mud, bamboos and paper, put up in five days, and intended to last, with endless repairing, only so long as its owner may not desire to change his abode. There are, in fact, no great buildings in Japan except a few colossal fortresses erected by the nobles while feudalism prevailed. The modern factories in Japan, however extensive their business or however beautiful and costly their products, are but long-drawn shanties, and the very temples must, by immemorial custom, be cut into little pieces every twenty years, and distributed among the pilgrims.

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A Japanese workman never roots himself or wishes to root himself. If he has any reason for changing his province he changes it at once, dismantling his house, the paper and mud hut which is so picturesque and cleanly, packing his belongings on his shoulder, telling his wife and family to follow, and trudging off with a light step and a lighter heart for his far-away destination, perhaps five hundred miles off, where he arrives after an expenditure of perhaps, at the outside, 5s. (\$1.22), immediately builds him a house which costs a few shillings more, and is at once a respectable and responsible citizen again. Says Mr. Hearn:

"All Japan is always on the move in this way, and change is the genius of Japanese civilization. In the great industrial competition of the world, fluidity is the secret of Japanese strength. The worker shifts his habitation without a regret to the place where he is most wanted. The factory can be moved at a week's notice, the artisan at half-a-day's. There are no impedimenta to transport, there is practically nothing to build, there is no expense except in coppers to hinder travel.

"The Japanese man of the people--the skilled laborer able to underbid without effort any Western artisan in the same line of industry--remains happily independent of both shoemaker and tailor. His feet are good to look at, his body is healthy and his heart is free. If he desires to travel a thousand miles, he can get ready for his journey in five minutes. His whole outfit need not cost seventy-five cents; and all his baggage can be put into a handkerchief. On ten dollars

he can travel a year without work, or he can travel simply on his ability to work, or he can travel as a pilgrim. You may reply that any savage can do the same thing. Yes, but any civilized man cannot; and the Japanese has been a highly civilized man for at least a thousand years. Hence his present capacity to threaten Western manufacturers."

Commenting on the above the London *Spectator* says:

"That is a very noteworthy sketch, and we acknowledge frankly, as we have always acknowledged, that Japanese competition is a very formidable thing, which some day

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may deeply affect all the conditions of European industrial civilization."

The character of the competition to be expected from this quarter will be seen from the following, from the *Literary Digest* on

"The Condition of Labor in Japan."

"Japan has made astonishing progress in the development of her industries. This is in no small measure due to the intelligence and the diligence of her laborers, who will often work fourteen hours per day without complaining. Unfortunately, their complaisance is abused to a great extent by their employers, whose only object seems to be to overcome foreign competition. This is specially the case in the cotton manufacture, which employs large numbers of hands. An article in the *Echo*, Berlin, describes the manner in which Japanese factories are run as follows:

"The usual time to begin work is 6 A.M., but the workmen are willing to come at any time, and do not complain if they are ordered to appear at 4 A.M. Wages are surprisingly low; even in the largest industrial centers weavers and spinners average only fifteen cents a day; women receive only six cents. The first factories were built by the government, which afterward turned them over to joint stock companies. The most prosperous industry is the manufacture of cotton goods. A single establishment, that of Kanegafuchi, employs 2,100 men and 3,700 women. They are divided into day and night shifts and interrupt their twelve hours' work only once for forty minutes, to take a meal. Near the establishment are lodgings, where the workers can also obtain a meal at the price of not quite one and a half cents.

The Osaka spinneries are similar. All these establishments possess excellent English machines, work is kept going day and night, and large dividends are realized. Many of the factories are opening branch works, or increasing their original plant, for the production is not yet up to the consumption.

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"That the manufacturers have learned quickly to employ women as cheap competitors to male laborers is proved by the statistics, which show that thirty-five spinneries give work to 16,879 women and only 5,730 men. The employers form a powerful syndicate and often abuse the leniency of the authorities, who do not wish to cripple the industries. Little girls eight and nine years of age are forced to work from nine to twelve hours. The law requires that these children should be in school, and the teachers complain; but the officials close their eyes to these abuses. The great obedience and humility of the workmen have led to another practice, which places them completely in the power of their employers. No mill will employ a workman from another establishment unless he produces a written permit from his late employer. This rule is enforced so strictly that a new hand is closely watched, and if it is proved that he already knows something of the trade, but has no permit, he is immediately discharged."

The *British Trade Journal* also published an account of the industries of Osaka, from a letter of a correspondent of the *Adelaide (Australia) Observer*. This correspondent, writing directly from Osaka, is so impressed with the variety and vitality of the industries of the city that he calls it "the Manchester of the Far East":

"Some idea of the magnitude of the manufacturing industry of Osaka will be formed when it is known that there are scores of factories with a capital of over 50,000 yen and under, more than thirty each with a capital of over 100,000 yen, four with more than 1,000,000 yen, and one with 2,000,000 yen. These include silk, wool, cotton, hemp, jute, spinning and weaving, carpets, matches, paper, leather, glass, bricks, cement, cutlery, furniture, umbrellas, tea, sugar, iron, copper, brass, sake, soap, brushes, combs, fancy ware, etc. It is, in fact, a great hive of activity and enterprise, in which the imitative genius and the unflagging pertinacity of the Japanese have set themselves to equal, and, if possible, excel, the workers and artisans of the old civilized nations of the West.

"There are ten cotton mills running in Osaka, the combined capital of which is about \$9,000,000 in gold, all fitted up with the latest machinery, and completely lighted by electricity. They are all under Japanese management, and, it is said, all paying handsome dividends--some as much as eighteen per cent on the invested capital. Out of \$19,000,000 worth of cotton imported into Japan in one year the mills of Kobe and Osaka took and worked up about seventy-nine per cent."

A silver "yen" is now worth about 50 cents in gold.

Note also the following telegram to the public press:

"SAN FRANCISCO, CAL., June 6--The Hon. Robert P. Porter, editor of the Cleveland *World* and ex-superintendent of 1890 U.S. Census, returned from Japan on the steamer Peru, yesterday. Mr. Porter's visit to the empire of the Mikado was for the purpose of investigating the industrial conditions of that country with regard to the effect of Japanese competition upon American prosperity. After thorough investigation of the actual conditions in Japan, he expresses the belief that this is one of the most momentous problems which the United States will be obliged to solve. The danger is *close at hand* as evinced by the enormous increase of Japanese manufactures within the past five years, and its wonderful resources in the way of cheap and skillful labor. Japanese exports of textiles alone have increased from \$511,000 to \$23,000,000 in the last ten years; and their total exports increased from \$78,000,000 to \$300,000,000 in the same period, said Mr. Porter. Last year they purchased \$2,500,000 worth of our raw cotton, but we purchased of Japan various goods to the amount of \$54,000,000.

"To illustrate the rapid increase he mentioned matches, of which Japan manufactured \$60,000 worth ten years ago, chiefly for home consumption, while last year the total output was \$4,700,000 worth, nearly all of which went to India. Ten years ago the exports of matting and rugs was \$885 worth; last year these items amounted to \$7,000,000 worth. They are enabled to do this by a combination of modern machinery and the most docile labor in the world.

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They have no factory laws, and can employ children at any age. Children, seven, eight and nine years of age work the whole day long at one to two American cents per day.

"In view of the growing demand for our cotton and the growth of their exports of manufactured goods to us, a Japanese syndicate was formed while I was there, with a capital stock of \$5,000,000 to build and operate three new lines of steamships between Japan and this country, the American ports designated being Portland, Oregon Philadelphia and New York."

The reporter saw and interviewed Mr. S. Asam, of Tokyo, Japan, a representative of the above mentioned steamship syndicate, who arrived on the same steamer with Mr. Porter, to make contracts for building said steamers. He explained that the Japanese government had recently offered a large subsidy for vessels of over 6,000 tons burden, between the United States and Japan, and that their syndicate had formed to take advantage of the same, and would build all of its vessels still larger--of about 9,000 tons capacity. The syndicate proposed to do a very heavy business, and to this end would cut freight and passenger rates very low. A \$9 passenger rate between Japan and our Pacific coast is contemplated.

U.S. Congress Investigates Japanese Competition

The following, taken from a report of a U.S. Congressional Committee, should be considered reliable beyond question, and it fully confirms the foregoing.

"WASHINGTON, June 9, '96--Chairman Dingley, of the House ways and means committee, today made a report on the menace to American manufacturers by the threatened invasion of the cheap products of Oriental labor and the effect of the difference of exchange between gold and silver standard countries upon United States' manufacturing and agricultural interests, these questions having been investigated by the committee.

"The report says the sudden awakening of Japan is being

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followed by an equally rapid westernizing of her methods of industry; that, while the Japanese do not have the inventive faculty of Americans, their imitative powers are

wonderful. Their standard of living would be regarded as practical starvation by the workmen of the United States, and their hours of labor average 12 a day. Such skilled workmen as blacksmiths, carpenters, masons, compositors, tailors and plasterers receive in Japanese cities only from 26 to 33 cents, and factory operatives 5 to 20 cents per day in our money, and nearly double those sums in Japanese silver money, while farm hands receive \$1.44 per month.

"The report continues: Europeans and Americans are recognizing the profitable field afforded for investment and factories. Sixty-one cotton mills controlled ostensibly by Japanese companies, but promoted by Europeans, and several small silk factories are in operation, with something over half a million spindles. Japan is making most of the cotton goods required to supply the narrow wants of her own people, and is beginning to export cheap silk fabrics and handkerchiefs.

"Recently, a watch factory with American machinery was established by Americans, although the stock is held in the names of Japanese, as foreigners will not be permitted to carry on manufacturing in their own names until 1899. The progress made indicates that the enterprise will prove a success.

"It is probable the rapid introduction of machinery into Japan will, within a few years, make fine cottons, silks and other articles in which the labor cost here is an important element in production, a more serious competitor in our markets than the products of Great Britain, France and Germany have been.

"According to Mr. Dingley, the competition will differ, not in kind, but in degree from European competition. The committee knows no remedy, outside of the absolute prohibition enforced against convict labor goods, except the imposition of duties on competing goods equivalent to the difference of cost and distribution. An argument for this policy is made; it being said to accomplish a double purpose, the collection of revenue to support the government

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and the placing of competition in our markets on the basis of our higher wages. This is said to be not for the benefit of the manufacturer in this country, for the manufacturer has only to go to England or Japan to place himself on the same basis as he is placed here under duties on competing imports equivalent to the difference of wages here and there, but to secure to all the people the benefits which come from

home rather than foreign production."

The Japanese government gives no protection to foreign patents. The civilized world's most valuable labor-saving machinery is purchased and duplicated cheaply by her cheap craftsmen who, though not "original," are, like the Chinese, wonderful imitators. Thus her machinery will cost less than one-half what it costs elsewhere; and Japan will soon be prepared to sell Christendom either its own patented machinery or its manufactured products.

Under the caption, "Japanese Competition," the *San Francisco Chronicle* wrote:

"Another straw showing which way the wind of Japanese competition blows is the transfer of a great straw matting manufactory from Milford, Ct., to Kobe, one of the industrial centers of Japan. Those who affect to pooh-pooh the subject of Japanese competition and airily speak of the superiority of Western intellect, entirely overlook the fact that the mobility of capital is such that it can easily be transferred to countries where cheap labor can be had, so that all that is necessary is for the superior intellects of America and Europe to invent machines, and the owners of capital can buy them and transfer them to countries where they can be operated most cheaply."

Hon. Robert P. Porter, referred to above, contributed an article to the *North American Review* some time ago in which he points out that, notwithstanding the United States Tariff against foreign-made goods, the Japanese are rapidly making inroads upon United States manufactures. They can do this by reason (1) of their cheap and patient labor, and (2) by reason of the *one hundred per cent advantage* of their silver

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standard over the gold standard of civilized countries, which far more than offsets any tariff protection that would be considered feasible.

We give some extracts from the article in question as follows:

"The Japanese have, metaphorically speaking, thrown their hats into the American market, and challenged our labor and capital with goods which, for excellence and cheapness, seem for the moment to defy competition, even with the latest labor-saving appliances at hand."

After giving a statistical table of various Japanese articles imported into the United States, he says:

"Within the last few months I have visited the districts in Japan and inspected the industries reported in the above

table. The increase in the exports of textiles, which was over forty-fold in ten years, is due to the fact that Japan is a nation of weavers."

The Japanese, it seems, are sending large quantities of cheap silks and all kinds of cheap goods into American, but what they have done is as nothing to what they are about to do:

"The Japanese are making every preparation, by the formation of guilds and associations, to improve the quality and increase the uniformity of their goods."

Incidentally Mr. Porter intimated that the cotton mills of Lancashire, England, which have no protection, are doomed. In Japan, he says:

"Cotton spinning in 1889 gave employment to only 5,394 women and 2,539 men. In 1895 over 30,000 women and 10,000 men were employed in mills that for equipment and output are equal to those of any country. The future situation of the cotton industry, at least to supply the Asiatic trade, is bound to be in China and Japan. England is doomed so far as this trade is concerned, and nothing can save her--not even bimetalism, as some imagine. Cotton mills are going up rapidly, both in Osaka and Shanghai, and only actual experience for a period of years will demonstrate which of these locations is the better. My own

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judgment, after a close examination of every item in the cost of production, is Japan.

"Should Japan take up the manufacture of woolen and worsted goods as she has done cotton, her weavers could give Europe and America some surprises and dumbfound those who claim there is nothing in Japanese competition. A constant supply of cheap wool from Australia makes it possible, while the samples of Japanese woolen and worsted cloth and dress goods which I examined while there indicate that in this branch of textiles the Japanese are as much at home as in silk and cotton. They are also doing good work in fine linens, though so far the quantities produced are small.

"The sudden influx of the Japanese umbrella, something like 2,000,000 exported a year, has caused anxiety among umbrella makers in the United States."

The Japanese themselves do not hesitate to boast of their approaching triumph in the "industrial war." Mr. Porter said:

"When in Japan I had the pleasure of meeting, among

other statesmen and officials, Mr. Kaneko, Vice-Minister of Agriculture and Commerce. I found him a man with intelligence and foresight, and of wide experience in economical and statistical matters. Educated in one of the great European universities, he is up to the spirit of the age in all that relates to Japan and her industrial and commercial future."

Mr. Kaneko afterwards made a speech to a Chamber of Commerce, in which he said:

"The cotton spinners of Manchester [England] are known to have said that while the Anglo-Saxons had passed through three generations before they became clever and apt hands for the spinning of cotton, the Japanese have acquired the necessary skill in this industry in ten years' time, and have now advanced to a stage where they surpass the Manchester people in skill."

A dispatch from San Francisco we quote as follows:

"M. Oshima, technical director of the proposed steel works in Japan, and four Japanese engineers, arrived on

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the steamer Rio de Janeiro from Yokohama. They are on a tour of inspection of the great steel works of America and Europe, and are commissioned to buy a plant costing \$2,000,000. They say they will buy just where they can buy the best and cheapest. The plant is to have a capacity of 100,000 tons. It will be built in the coal fields in Southern Japan, and both Martin and Bessemer steel are to be manufactured.

"Mr. Oshima said: 'We want to put our nation where it properly belongs, in the van, as a manufacturing nation. We will need a vast amount of steel and do not want to depend on any other country for it.'"

Marching closely behind Japan comes India, with its population of 250,000,000, and its rapidly growing industries; and next comes the new Chinese Republic, with its 400,000,000, awakened by its recent rebellion to a recognition of Western civilization, which enabled Japan with only 40,000,000 to conquer it. China's late Prime Minister, Li Hung Chang, some years ago toured the world, negotiating for American and European instructors for his people, and freely expressed his intention to inaugurate reforms in every department. This is the man who so impressed General U.S. Grant on his tour of the world, and whom he declared, in his judgment, one of the most able statesmen in the world.

The significance of this bringing together of the ends of the earth is that British, American, German and French manufacturers are to have shortly as competitors people who, until recently, were excellent customers; competitors whose superior facilities will soon not only drive them out of foreign markets, but invade their own home markets; competitors who will thus take labor out of the hands of their workmen, and deprive them of luxuries, and even take the bread out of their mouths by reason of wage competition. No wonder, in view of this, that the German Emperor pictured the nations of Europe appalled by a specter

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rising in the Orient and threatening the destruction of civilization.

But it cannot be checked. It is a part of the inevitable, for it operates under the law of Supply and Demand which says, Buy the best you can obtain at the lowest possible price--labor as well as merchandise. The only thing that can and will cut short and stop the pressure now begun, and which must grow more severe so long as the law of selfishness continues, is the remedy which God has provided--the Kingdom of God with its new law and complete reorganization of society on the basis of love and equity.

If the people of Europe and America have had the whole world for customers, not only for fabrics but also for machinery, and yet have gotten to a place where the supply is greater than the demand, and where millions of their population seek employment in vain, even at low wages, what is their prospect for the near future when more than double the present number will be competitors? The *natural* increase will also add to the dilemma. Nor would this outlook be so unfavorable, so hopelessly dark, were it not for the fact that these nearly seven hundred millions of new competitors are the most tractable, patient and economical people to be found in the world. If European and American workmen can be controlled by Capital, much more can these who have never known anything else than obedience to masters.

The Labor Outlook in England

Mr. Justin McCarthy, well-known English writer, in an article in *Cosmopolis*, once declared:

"The evils of pauperism and lack of employment ought to strike more terror to the heart of England than any alarm about foreign invasion. But English statesmanship has never taken that error seriously, or even long troubled about it. Even the one trouble caused by disputes between

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employers and workingmen--the strike on the one hand and the lock-out on the other--has been allowed to go on without any real attempt at legislative remedy. The reason is that any subject is allowed to engross our attention rather than that of the condition of our own people."

Keir Hardie (Member of Parliament and Labor Leader) in an interview some years ago is reported to have said:

"Trades-unionism is in a bad way in England. I sometimes fear that it is practically dead. We workingmen are learning that capital can use its money in organization, and by using it beat us. Manufacturers have learned a way of beating the men and the men are helpless. Trades unions have not won an important strike in London in a long time. Many of the once big unions are powerless. This is especially true of the dockers. You remember the great dock strike? Well, it killed the union that made it, and did not help the men at all. The trades-union situation in London is distressing.

"The Independent Labor Party is socialistic. We shall be satisfied with nothing but Socialism, municipal Socialism, national Socialism, industrial Socialism. We know what we want, and we all want it. We do not want to fight for it, but if we cannot get it in any other way we will fight for it, and when we fight we shall fight with determination. The avowed object of the Independent Labor Party is to bring about an industrial commonwealth, founded on the socialization of land and industrial capital. We believe that the natural political divisions must be on economical lines.

"Of the wrongs of the present system, I should say that the greatest single oppression upon British workingmen is the irregularity and uncertainty of employment. You may be aware that I have made this question a specialty, and know that I am speaking facts when I say that in the British islands there are over 1,000,000 able-bodied adult workers, who are neither drunkards, loafers nor of less than average intelligence, but who are still out of employment through no fault of their own, and utterly unable to get work. Wages appear to be higher than they were half a century ago, but

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when the loss of time through lack of employment is taken into consideration it is found that the condition of the worker has really retrograded. A small, steady wage produces greater comfort than a larger sum earned irregularly.

If the right to earn a living wage were secured to every worker, most of the questions which vex us would be solved by natural process. The situation is surely melancholy.

During the recent dreadful cold weather relief works were opened at which men could have four hours' work at sweeping the streets, at 6 pence an hour. Thousands gathered outside the yard gates as early as 4 A.M. in order to be at the front of the line. There they stood, shivering and shaking in the cold, half-starved and filled with despair, until 8 A.M., when the yards were opened. The rush which followed was little less than a riot. Men were literally trampled to death in that horrible scramble for the opportunity to earn 2 shillings (48 cents). The place was wrecked. Hungry men in a solid mass, pushed on by thousands in the rear, crushed the walls and gates in their anxiety to find employment. These men were no loafers.

"The average wage of unskilled labor in London, even when it keeps up to the trades-union standard, is only 6 pence an hour. In the provinces it is less. Careful study has shown that nothing under 3 guineas a week will enable the average family (two adults and three children) to enjoy common comfort, not to mention luxuries. Very few workers in England receive this sum or anything like it. That skilled workman is fortunate who gets 2 guineas a week the year round, and that laborer is lucky who manages to earn 24 shillings (\$5.84) in the course of each seven days, one-third of which must go for rent. So in the best-paid classes of workers the family can only keep itself at the poverty line. A very short period of enforced idleness is invariably sufficient to drag them below it. Hence our vast number of paupers.

"London contains now over 4,300,000 persons. Sixty thousand families (300,000 persons) average a weekly income per family of less than 18 shillings a week, and live in a state of chronic want. One in every eight of the total population

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of London dies in the workhouse or in the workhouse infirmary. One in every sixteen of the present population of London is at the present moment a recognized

pauper. Every day 43,000 children attend the board schools, having gone without breakfast. Thirty thousand persons have no homes other than the 4-penny lodging houses or the casual ward."

The foregoing statistics show that a few years would be ample allowance for the development of this competition. Thus the Almighty is bringing the masses of all nations, gradually, to a realization of the fact that soon or later the interests of one must be the interests of the other--that each must be his brother's keeper if he would preserve his own welfare.

Nor is it wise or just to denounce Capital for doing the very same thing that Labor does and has always done--seeking its own advantage. Indeed, we can all see that some of the poor are equally as selfish at heart as some of the rich; we can even imagine that if *some* now poor were given the positions of the wealthy, they would be more severely exacting and less generous than their present masters. Let us not, therefore, hate and denounce the rich, but instead hate and denounce the selfishness general and particular which is responsible for present conditions and evils. And, thoroughly abhorring selfishness, let each resolve that by the Lord's grace he will mortify (kill) his own inherent selfishness, daily, and more and more cultivate the opposite quality of love, and thus be conformed to the image of God's dear Son, our Redeemer and Lord.

Hon. Joseph Chamberlain's Prophetic Words to British Workmen

Note the views of Joseph Chamberlain, once Colonial Secretary of Great Britain, and one of the shrewdest statesmen

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of our day. In receiving a deputation of unemployed shoemakers who came to advocate municipal workshops, he showed them clearly that what they wanted would not really aid them, except temporarily; that such shops would merely oversupply the demand and throw others, now doing fairly well, out of work, and that the true policy would be to cultivate trade with the outside world, and thus find customers for more boots, which would speedily bring a demand for their services. He said:

"What you want to do is not to change the shop in which the boots are made, but to increase the demand for boots. If you can get some new demand for boots, not only those who are now working but those out of employment may find employment. That should be our great object. In addition to the special point before me, you must remember that, speaking generally, the great *cure for this difficulty of want of employment is to find new markets*. We are pressed out of the old markets (out of the neutral markets which used to be supplied by Great Britain) by foreign competition. At the same time, foreign Governments absolutely exclude our goods from their own markets, and *unless we can increase the markets which are under our control, or find new ones, this question of want of employment, already a very serious one, will become one of the greatest possible magnitude, and I see the gravest reasons for anxiety as to the complications which may possibly ensue*. I put the matter before you in these general terms; but I beg you, when you hear criticisms upon the conduct of this Government or of that, of this Commander or of that Commander, in *expanding the British Empire*, I beg you to bear in mind that it is not a Jingo question, which sometimes you are induced to believe--*it is not a question of unreasonable aggression*, but it is really a question of continuing to do that which the English people have always done--to extend their markets and relations with the waste places of the earth; and *unless that is done, and done continuously, I am certain that, grave as are the evils now, we shall have at no distant time to meet much more serious consequences*."

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National Aggression as Related to Industrial Interests

Here we have the secret of British aggression and empire-expansion. It is not prompted merely by a desire to give other nations wiser rulers and better governments, nor merely by a love of acreage and power: it is done as a part of the war of trade, the "industrial war." Nations are conquered, not to pillage them as of old, but to serve them--to secure their trade. In this warfare Great Britain has been most successful; and, in consequence, her wealth is enormous, and is invested far and near. The first nation to have an oversupply, she first sought foreign markets, and for a long time was the cotton and iron factory of the world outside of Europe. The mechanical awakening which followed

the United States civil war in 1865 made this land for a time the center of the world's attention and business. The mechanical awakening spread to all civilized nations turned their attention to finding outside demand. This is the foreign *competition* to which Mr. Chamberlain refers. All statesmen see what he points out; namely, that the markets of the world are fast being stocked, and that machinery and civilization are rapidly hastening the time when there will be *no more outside markets*. And as he wisely declared, "*grave as are the evils now, we shall have at no distant time to meet much more serious consequences.*"

In 1896, Mr. Chamberlain, as Colonial Secretary for the British Empire, had in London delegates from the British Colonies who had come thousands of miles to confer with him and each other respecting the best means of meeting industrial competition. Ever since Great Britain found that her workshops produced more wares than her population could consume, and that she must seek her market abroad, she has been the advocate of Free Trade, and, of course, has kept her colonies as near to her free trade policy as practicable

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without force. This conference was with a view to an arrangement by which Great Britain and her many colonies might erect a protective tariff wall about themselves to measurably shut out the competition of the United States, Germany, France and Japan.

The conquests of France, Italy and Great Britain in Africa meant the same thing; that they feel the commercial warfare severely, and see it increasing and would, perforce, have some markets under their *control*. The following press dispatch is in evidence on this subject:

"WASHINGTON, June 9, 1896--Taking as his starting point the official announcement of the annexation by France of Timbuctoo, the principal place in the Djallon country, a district larger than the state of Pennsylvania and quite as fertile, United States' Consul Strickland, at Goree-Dakar, has made a most interesting report to the State Department upon the dangers threatening United States' trade with Africa, owing to the rapid extension of the colonial possessions of the European nations. He shows how the French, by the imposition of a discriminating duty of 7 per cent against foreign goods, have monopolized the markets of the French colonies, and have thus crushed out the lucrative and growing trade which the United States already enjoyed in that part of the world. He says that the process has now begun of

fortifying perhaps the whole continent of Africa against us by protective tariffs; for, if one nation can even now do it with effect, the remainder will in time have to in order to equalize things among them."

Truly, men's hearts are failing them for fear and for looking forward to those things coming upon the earth [society]; and they are preparing, as best they can, for what they see coming.

But let no one suppose for a moment that the aforesaid "expanding of the British Empire" and the other empires of the earth, and the general war for trade, are inaugurated or sustained *solely for the purpose* of supplying British, Italian

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and French workmen with employment. Not at all! The workman is merely an incidental. It is chiefly to enable British capitalists to find new fields wherein to garner profits, and to "heap together riches for the last days."

James 5:3

The Social and Industrial War in Germany

Herr Liebknecht, leader of the Social Democratic party in the German Reichstag, who visited Great Britain in July 1896, submitted to an interview for the columns of the *London Daily Chronicle*, from which we extract the following:

"Our Social Democratic party is the strongest single party in the German Parliament. At the last election we polled 1,880,000 votes. We are expecting a dissolution on the question of expenditure on a great fleet, which the Reichstag will not sanction. At that election we look forward to polling another million votes.'

"Then jingoism is not very strong in Germany?'

"Jingoism does not exist in Germany. Of all the people in Europe, the Germans are the most sick of militarism. We Socialists are at the head of the movement against it.'

"And do you think this movement against militarism is extending throughout Europe?'

"I am sure of it. In the Parliaments of France, Germany, Belgium, Italy and Denmark the Socialist Deputies (and we have a good many in each) are fighting it to the death. When the International Congress takes place this year in London, all the Socialist Deputies present will hold a meeting for the purpose of arranging for common action. As for

Germany, it is being totally ruined by its military system. We are a new country. Our manufactures are all young and if we have to compete with England'--

"Then you, too, have a cry about foreign competition?"

"Of course we have, only to us it is something very real. We have, as I will show you, no liberty of the Press and no liberty of public meeting. You, on the contrary, have both, and that is how I account for the fact that the present economic

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system is more deeply and firmly rooted in England than anywhere else; and, above all, we have the doctrine of the divine right of kings to contend against, and you English found out two hundred years ago that the divine right of kings and political liberty for the people could not exist together.'

"Then you look for great changes before long?"

"I do. The present system in Germany is causing such discontent that they must come.'

"And now can you tell me anything about the economic position of Germany? You have an agrarian question there, as we have here.'

"We have in Germany five million peasant proprietors, and they are all going to ruin as fast as they can. Every one of them--and I use the word advisedly--is mortgaged up to and beyond the full value of his holding. Our peasantry live on bread made from a mixture of rye and oats. In fact, food of all kinds is cheaper in England than in Germany.'

"And your manufactures?"

"As a manufacturing country we are *only just beginning*. Our present industrial system only dates from 1850, but already its results are becoming far greater than in your country. We are being rapidly divided into two classes--the proletarians, and the capitalists and land-owners. Our middle classes are being literally wiped out by the economic conditions that obtain. They are being driven down into the working classes, and to that more than to anything else I attribute the extraordinary success of our party.

"You must remember that we have not two sharply-defined parties, as you have in England. We Social Democrats work with any party, if we can get anything for ourselves. We have only three great parties: the others may be disregarded. There is our party, the Conservatives and the Catholic Center party. Our Conservatives are very different from yours. They want to go back to feudalism and reaction of the worst type. Economic conditions are splitting

up the Center party, and part will come over to us and the rest go to the Conservatives. And then we shall see what will happen.'

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"Herr Liebknecht gave the history of the Socialist movement. The rapidity of the growth of Social Democracy in Germany was caused by the newness of industrial commercialism in that country, and the fierce competition which Germany had had to face to keep pace with England and France in the struggle for commercial supremacy."

It will be noticed that the questions recognized by this able man as those which press upon the people and are *causing the distress and the division* of the people into two classes--the poor and the rich--are thus clearly stated as being (1) the Agrarian or land question, especially affecting agriculturalists; (2) the Economic question, or the money question, including the relationship between Capital and Labor; (3) the Industrial question, or question of finding profitable employment for mechanics--related to foreign and home competition, supply and demand, etc. These are the same questions which are perplexing every civilized nation, and preparing for the approaching world-wide trouble--revolution, anarchy--preparatory for the Millennial Kingdom.

Herr Liebknecht was a delegate to the Trades Union Congress (London, July, 1896). At that Convention the following resolution was passed:

"That this international meeting of workers (recognizing that peace between the nations of the world is an essential foundation of international brotherhood and human progress, and believing that wars are not desired by the peoples of the earth, but are caused by the greed and selfishness of the ruling and privileged classes with the single view to obtain the control of the markets of the world in their own interests and against all the real interests of the workers), hereby declares that between the workers of different nationalities there is absolutely no quarrel, and that their one common enemy is the capitalist and landlord class, and the only way of preventing wars and ensuring peace is the abolition of the capitalist and landlord system of society in which wars have their root, and it therefore pledges itself to

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work for the only way in which that system can be overthrown--the socialization of the means of production, distribution and exchange; it further declares that till this is accomplished every dispute between nations should be settled by arbitration instead of by the brutality of the force of arms; further, this meeting recognizes that the establishment of an International Eight Hours Day for all workers is the most immediate step towards their ultimate emancipation, and urges upon the Governments of all countries the necessity of having a working day of eight hours by legal enactment; and, further, considering that the working class can only bring about their economic and social emancipation by their taking over the political machinery of today in the hands of the capitalist class; and, considering that in all countries large numbers of workingmen and all working women do not possess the vote and cannot take part in political action, this meeting of workers declares for and pledges itself to use every endeavor to obtain universal suffrage."

Humanity Attacked from Still Another Quarter

Giants in These Days

Another result of competition has been the organization of large corporations for commerce and manufacturing. These are important elements in preparation for the coming "fire." Before these giant corporations the small shops and stores are being rapidly crowded out, because they can neither buy nor sell as profitably as can the large concerns. These large concerns, in turn, being able to do more business than there is for them, are forming combinations, called Trusts. These, originally organized to prevent competition from destroying all but the largest of its kind, are found to work very satisfactorily to those whose capital and management they represent; and the plan is spreading--the Great Republic leading the world in this direction. Notice the following list published in the *New York World*, Sept. 2, 1896, under the caption--"The Growth of Trusts."

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"List of 139 Combinations to Regulate Production,
Fix Prices, Monopolize Trade and Rob the People
in Defiance of Law."

Title	Capital
Dressed Beef and Provision Trust.....	\$100,000,000
Sugar Trust, New York.....	75,000,000
Lead Trust.....	30,000,000
Rubber Trust, New Jersey.....	50,000,000
Gossamer Rubber Trust.....	12,000,000
Anthracite Coal Combine, Pennsylvania.....	*85,000,000
Axe Trust.....	15,000,000
Barbed Wire Trust, Chicago.....	*10,000,000
Biscuit and Cracker Trust.....	12,000,000
Bolt and Nut Trust.....	*10,000,000
Boiler Trust, Pittsburgh, Pa.....	*15,000,000
Borax Trust, Pennsylvania.....	*2,000,000
Broom Trust, Chicago.....	*2,500,000
Brush Trust, Ohio.....	*2,000,000
Button Trust.....	*3,000,000
Carbon Candle Trust, Cleveland.....	*3,000,000
Cartridge Trust.....	*10,000,000
Casket and Burial Goods Trust.....	*1,000,000
Castor Oil Trust, St. Louis.....	500,000
Celluloid Trust.....	8,000,000
Cigarette Trust, New York.....	25,000,000
Condensed Milk Trust, Illinois.....	15,000,000
Copper Ingot Trust.....	*20,000,000
Sheet Copper Trust.....	*40,000,000
Cordage Trust, New Jersey.....	35,000,000
Crockery Trust.....	*15,000,000
Cotton Duck Trust.....	10,000,000
Cotton-Seed Oil Trust.....	20,000,000
Cotton Thread Combine, New Jersey.....	7,000,000
Electric Supply Trust.....	*10,000,000
Flint Glass Trust, Pennsylvania.....	8,000,000
Fruit Jar Trust.....	*1,000,000
Galvanized Iron Steel Trust, Pennsylvania..	*2,000,000
Glove Trust, New York.....	*2,000,000

Estimated.

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Title	Capital
Harvester Trust.....	*\$1,500,000
Hinge Trust.....	1,000,000
Indurated Fibre Trust.....	500,000
Leather Board Trust.....	*500,000
Lime Trust.....	*3,000,000
Linseed Oil Trust.....	18,000,000
Lithograph Trust, New Jersey.....	11,500,000
Locomotive Tire Trust.....	*2,000,000
Marble Combine.....	*20,000,000
Match Trust, Chicago.....	8,000,000
Morocco Leather Trust.....	*2,000,000
Oatmeal Trust, Ohio.....	*3,500,000
Oilcloth Trust.....	*3,500,000
Paper Bag Trust.....	2,500,000
Pitch Trust.....	*10,000,000
Plate Glass Trust, Pittsburgh, Pa.....	*8,000,000
Pocket Cutlery Trust.....	*2,000,000
Powder Trust.....	1,500,000
Preservers' Trust, West Virginia.....	*8,000,000
Pulp Trust.....	*5,000,000
Rice Trust, Chicago.....	2,500,000
Safe Trust.....	2,500,000
Salt Trust.....	*1,000,000
Sandstone Trust, New York.....	*1,000,000
Sanitary Ware Trust, Trenton, N.J.....	3,000,000
Sandpaper Trust.....	*250,000
Sash, Door and Blind Trust.....	*1,500,000
Saw Trust, Pennsylvania.....	5,000,000
School Book Trust, New York.....	*2,000,000
School Furniture Trust, Chicago.....	15,000,000
Sewer Pipe Trust.....	2,000,000
Skewer Trust.....	60,000
Smelters' Trust, Chicago.....	25,000,000
Smith Trust, Michigan.....	*500,000
Soap Trust.....	*500,000
Soda-Water Apparatus Trust, Trenton, N.J....	3,750,000
Spool, Bobbin and Shuttle Trust.....	2,500,000
Sponge Trust.....	*500,000

*Estimated.

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Title	Capital
Starch Trust, Kentucky.....	\$10,000,000
Merchants' Steel Trust.....	25,000,000
Steel Rail Trust.....	*60,000,000
Stove Board Trust, Grand Rapids, Mich.....	200,000
Straw Board Trust, Cleveland, Ohio.....	*8,000,000
Structural Steel Trust.....	*5,000,000
Teazle Trust.....	*200,000
Sheet Steel Trust.....	*2,000,000
Tombstone Trust.....	100,000
Trunk Trust.....	2,500,000
Tube Trust, New Jersey.....	11,500,000
Type Trust.....	6,000,000
Umbrella Trust.....	*8,000,000
Vapor Stove Trust.....	*1,000,000
Wall Paper Trust, New York.....	20,000,000
Watch Trust.....	30,000,000
Wheel Trust.....	*1,000,000
Whip Trust.....	*500,000
Window Glass Trust.....	*20,000,000
Wire Trust.....	*10,000,000
Wood Screw Trust.....	*10,000,000
Wool Hat Trust, New Jersey.....	*1,500,000
Wrapping Paper Trust.....	*1,000,000
Yellow Pine Trust.....	*2,000,000
Patent Leather Trust.....	5,000,000
Dye and Chemical Combine.....	*2,000,000
Lumber Trust.....	*2,000,000
Rock Salt Combination.....	5,000,000
Naval Stores Combine.....	*1,000,000
Green Glass Trust.....	*4,000,000
Locomotive Trust.....	*5,000,000
Envelope Combine.....	5,000,000
Ribbon Trust.....	*18,000,000
Iron and Coal Trust.....	10,000,000
Cotton Press Trust.....	*6,000,000
Tack Trust.....	*3,000,000
Clothes-Wringer Trust.....	*2,000,000
Snow Shovel Trust.....	*200,000

*Estimated.

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Title	Capital
The Iron League (Trust).....	*\$60,000,000
Paper Box Trust.....	*5,000,000
Bituminous Coal Trust.....	*15,000,000
Alcohol Trust.....	*5,000,000
Confectioners' Trust.....	*2,000,000
Gas Trust.....	*7,000,000
Acid Trust.....	*2,000,000
Manilla Tissue Trust.....	*2,000,000
Carnegie Trust.....	25,000,000
Illinois Steel Trust.....	*50,000,000
Brass Trust.....	10,000,000
Hop Combine.....	*500,000
Flour Trust, New York.....	7,500,000
American Corn Harvesters' Trust.....	*50,000,000
Pork Combine, Missouri.....	*20,000,000
Colorado Coal Combine.....	20,000,000
Bleachery Combine.....	*10,000,000
Paint Combine, New York.....	*2,000,000
Buckwheat Trust, New Jersey.....	5,000,000
Fur Combine, New Jersey.....	10,000,000
Tissue Paper Trust.....	*10,000,000
Cash Register Trust.....	*10,000,000
Western Flour Trust.....	10,000,000
Steel and Iron Combine.....	4,000,000
Electrical Combine No. 2.....	1,800,000
Rubber Trust No. 2.....	7,000,000
Tobacco Combination.....	2,500,000

Total Capital.....	\$1,507,060,000

The same issue of the same journal notes the power and tendency of one of these trusts in the following editorial, under the caption, "What the Coal Advance means:"

"The addition of \$1.50 to the price of every ton of anthracite coal means that the eleven members of the Coal Trust will pocket not less than fifty and perhaps more than sixty millions of dollars. On the basis of last fall's competition and resulting fair prices, this money rightfully belongs to those who use coal.

*Estimated.

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"The enormous addition to the cost of coal means that many manufacturers who were going to start again this fall cannot do so because they cannot add such a large item to the cost of their product and still compete with those who get coal at natural prices. It means that many manufacturers will cut wages to make up for this increase in the cost of production. It means that every householder of moderate means will pinch on some modest luxury or comfort. He must buy coal, and as the officers he has helped to elect will not enforce the law, he must pay the trust's prices. It means finally that the poor will have to buy less coal. The old prices were hard enough. The new prices are sharply restrictive. And so the poor must shiver in the coming winter.

"On the one side is more luxury for a few. On the other side is discomfort, and in thousands of cases positive misery, for the many. Between the two is the broken and dishonored law."

Take another illustration of the power of trusts. In the Spring of 1895 the Cotton Tie Trust was formed. (The cotton tie is a plain band of iron used in baling cotton.) The price at that time was seventy cents a hundred. The following year the trust concluded that it would make a little extra profit, and advanced the price to \$1.40 per hundred--so near the time for baling cotton that foreign ties could not be imported in season.

All trusts have not similarly abused their power; possibly favorable opportunities have not yet been offered to all; but no one will dispute that "the common people," the masses, are in serious danger of injury at the hands of such giant corporations. All know what to fear from power and selfishness in an individual, and these "giant" trusts not only have immensely more power and influence than individuals, but in addition, they have no consciences. It has become a proverb that "Corporations have no souls."

We clip the following dispatch to the *Pittsburgh Post* in illustration of--

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The Profits of Trusts

"NEW YORK, Nov. 5, 1896--The liquidating trustees of the Standard Oil Trust met today and declared the regular quarterly dividend of \$3 per share and \$2 per share additional,

payable December 15. The total original issue of Standard Oil Trust certificates was \$97,250,000. During the fiscal year just closing there has been 31 per cent in dividends declared, making a total distribution of earnings amounting to \$30,149,500. During the same period the American Sugar Refining Company, known as the sugar trust, has paid \$7,023,920 in dividends. In addition to these payments of earnings to stockholders, the trust is said to have a surplus in raw sugar, bills receivable and cash amounting to about \$30,000,000."

The same journal, subsequently, said editorially as follows:

"The Wire Nail Trust was probably one of the most rascally combinations to plunder and extort money from the people that was ever gotten up in this country. It defied the laws, bribed, bullied and ruined competitors, and ruled the trade with autocratic powers. Having done this, and advanced prices from two hundred to three hundred per cent, it divided millions among its members. No anarchy here, of course. In fact, it is the anarchists who protest against such robbery and defiance of law. So at least thinks Mr. A. C. Faust, of New Jersey, of the nail trust, who writes the *World* that its exposures of the enormities of the trust 'feed the flame of popular discontent.' This is getting things down to a fine point. The illegal and plundering trusts are to be allowed free sway, and attempts to hold them in check are not to be tolerated because 'they feed the flame of popular discontent.' On one side we have the people of the country, and on the other the licensed robbers--the trusts. But there must be no exposures or protest, or the 'flame of popular discontent' will make it hard for the trusts. Could impudence and arrogance go further?

"The Coal Trust in the anthracite product is now plundering the people at the rate of fifty million dollars a year by an advanced price of \$1.50 per ton. Rev. Dr. Parkhurst

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paid his respects the other day to this particular band in these words: 'If the coal companies or coal combines or coal trusts use their power to the end of draining off into their own treasury as much of the poor man's money as they can or dare, to the impoverishment of the poor, to the reduction of their comfort and to the sapping of the currents of health and life, then such companies are

Possessed of the Demon of Theft and Murder.

And this is no more applicable to dealers in coal than to the dealers in any other commodity.'

"While Rev. Dr. Parkhurst was denouncing them as 'possessed by the demon of theft and murder,' another New York preacher, Rev. Dr. Heber Newton, to velvet pews and a millionaire flock, praised the trusts as a necessary and beneficent part of our advancing civilization."

Anent the sudden drop in the price of steel rails from \$25 to \$17 per ton the Allegheny *Evening Record* said:

"The great 'Steel Pool,' formed to keep up prices, is practically smashed. This gigantic combination of capital and power, made to control the output of one of the greatest industries of America, to run prices up or down by its simple mandate, to tax consumers at its pleasure, and to the limit of expediency, is to be devoured by a combination still more gigantic, still more powerful, still more wealthy. Rockefeller and Carnegie have seized the steel industry of America. The event is epochal. The cut in the price of steel rails from \$25 to \$17 a ton, the lowest figure at which they have ever been sold, marks an era in the country's economy. So far it is a case of trust eat trust, and the railroads are the gainers.

"It is safe to say that neither Mr. Rockefeller nor Mr. Carnegie has been led into their great enterprise by any considerations of sentiment for the public. They saw a chance to crush competition and they took advantage of it. They now own the most remarkable source of supply in the world, the Mesaba range, above Duluth, described as a region where it is not necessary to delve at vast expense, but merely to scoop the ore off the surface. Rockefeller has strengthened his advantage in securing this source of supply

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by building a fleet of barges of immense capacity to carry his raw material to the docks of Lake Erie. When he completed his cycle by the alliance with Carnegie, with his furnaces and mills, he had the 'Railmakers' Association' at his mercy. The whole affair has been carried out by a masterly combining of existing facilities. The present result, at least, is a benefit to great numbers of people. Whether Messrs. Rockefeller and Carnegie, having gotten this vast power into their hands, will be content to reap reasonable profits and let the public benefit, or will, once having

crushed their opponents, use this power for ruthless extortion, is a grave problem. The fact that they have the power is a menace in itself."

The following item was circulated widely at the time, but is worthy of notice here in considering this subject:

"KANSAS CITY, MO., Nov. 26, 1896--Ex-Governor David R. Francis, now Secretary of the Interior, sent the following letter to a little party of gold standard men who held a banquet at the Midland Hotel last night:

Department of the Interior,
Washington, D.C., Nov. 19, 1896

"Gentlemen: I have just received your invitation of the 25th, and regret I cannot attend the ratification of the sound money victory this evening....If some legislation is not enacted to check the growing influence of wealth and to circumscribe the powers of the trusts and monopolies, there will be an uprising of the people before the close of the century which will endanger our very institutions.

DAVID R. FRANCIS"

The following was clipped from the London *Spectator*:

"We have in our hands a decision by Judge Russell, of the New York Supreme Court, which shows the extent to which the 'Trust' system, or system of using capital to create monopolies, is pushed in the United States. A National Wholesale Druggists' Association has been formed which includes almost every large drug-dealer in the Union, and which fixes the price of drugs. If any private dealer undersells the Association the latter warns the whole trade by circular not to deal with him, and as a rule succeeds in ruining

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the business of the refractory firm. John D. Park and Sons' Company resolved to resist the dictation, and applied for an injunction, which was refused in the particular instance, but granted as a general principle, all men being enjoined to abstain from 'conspiring' to enforce 'a restraint of trade.' The case is an extreme one, because it is clear that a Trust of the kind is, or may be, playing with human life. It does not matter much if they raise the price of patent medicines, which seems to have been the specific grievance, to a guinea a drop; but suppose they put drugs like quinine, opium, or the aperients out of the reach of the poor. It will be remembered that Mr. Bryan's followers place the Trust system in the forefront of their charges against capital, and cases like this give them an argumentative foothold."

Trusts in England

Although trusts may be termed an American invention, we quote the following from the London *Spectator* showing that they are not exclusively American. The writer says:

"Trusts are beginning to take possession of some of our British trades. At the present time there exists--with its headquarters in Birmingham--a combination or trust in the metallic bedstead trade throughout Great Britain, which is so cleverly arranged that it is practically impossible for any outsider to start making brass or iron bedsteads unless he joins the combination, and even then he has to sue for admittance, which will probably be denied him. If, however, he tried to start independently of it, he would be unable to buy his raw material or get any workmen used to the trade, as all the makers of iron and brass for bedsteads have agreed to only supply the combination, and the workmen are all pledged by their Union to work only for makers belonging to it. Consumers have therefore to look to foreign competition alone if prices are to be kept down. This bedstead trust is at present successful, hence many other local trades are now emulating its example."

Controlling capital of hundreds of millions of dollars,

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these combinations or trusts are indeed *giants*; and if matters continue for a few years, as they have during the past twenty, they will soon control the world with the financial lever. Soon they will have the power, not only to dictate the prices of the goods consumed by the world, but, being the chief employers of labor, they will have the control of wages.

True, these combinations of capital have in the past accomplished great enterprises which single individuals could not have accomplished so quickly or so well. Indeed, private corporative enterprise has taken and successfully carried risks which the public would have condemned and defeated if undertaken by the government. We are not to be understood as holding up vast accumulations of capital to wholesale condemnation; but we are pointing out that every year's experience not only adds largely to their financial power, but also to their sagacity, and that we are rapidly nearing the point where the people's interests and very liberties are threatened, if indeed we are not already there. Everybody says, Something must be done! but what to do

nobody knows. The fact is, mankind is helplessly at the mercy of these giant outgrowths of the present selfish social system, and the only hope is in God.

True, also, these giants are usually headed by men of ability who thus far generally seem disposed to use their power in moderation. Nevertheless, the power is being concentrated; and the ability, guided in the main by selfishness, will be likely from time to time to tighten the screws upon their servants and the public as opportunities permit and circumstances favor.

These giants threaten the human family now as literal giants threatened it over four thousand years ago. Those giants were "men of renown"--men of wonderful ability and sagacity, above the fallen Adamic race; they were a hybrid

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race, the result of a *new vitality* united to the Adamic stock. So with these modern *corporate giants*: they are great, powerful and cunning, to an extent which discourages the thought of their being conquered without divine interference. Their marvelous powers have never yet been fully called into service. These giants, too, are hybrid: they are begotten by a wisdom that owes its existence to Christian civilization and enlightenment acting in combination with the selfish hearts of fallen men.

But man's necessity and God's opportunity are simultaneously drawing near; and as the giants of "the world that was before the flood" were swept away in the flood of waters, so these corporative giants are to be swept away in the coming flood of fire--the symbolic "fire of God's jealousy" or indignation, already kindling; "a time of trouble such as was not since there was a nation." In that "fire" will be consumed all the giants of vice and selfishness; they will fall, and will never rise again. *Isa. 26:13,14; Zeph. 3:8,9*

Barbaric Slavery Versus Civilized Bondage

Contrast for a moment the past with the present and future, respecting the supply of labor and the demand for it. It is only within the last century that the slave trade has been generally broken up and slavery abolished. At one time it was general, but it gradually merged into serfdom throughout Europe and Asia. Slavery was abolished in Great Britain no longer ago than the year 1838, the general

government paying to the slave-holders the sum of #20,000,000, or nearly \$100,000,000 indemnity. France emancipated her slaves in 1848. In the United States slavery continued in the southern states until 1863. It cannot be denied that Christian voices and Christian pens had

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much to do with putting a stop to human slavery; but, on the other hand, it should be noticed that the changing conditions of the labor market of the world helped to give the majority a new view of the matter, and with the indemnity fund helped to reconcile the slave owners to the new order of things. Christian voices and pens merely hastened the abolition of slavery; but it would have come later, anyway.

Slavery dies a natural death under the modern selfish competitive system backed by mechanical inventions and the growth of population. Aside entirely from moral and religious considerations, it would now be impossible to make slavery general in populous, civilized countries: it would not pay financially. (1) Because machinery has, to a large degree, taken the place of non-intelligent, as well as of intelligent, labor. (2) Because an intelligent servant can do more and better work than an unintelligent one. (3) Because to civilize and even slightly educate slaves would make their services cost more than free labor; besides which the more intelligent and efficient slaves would be more difficult to control and use profitably than those nominally free, but bound hand and foot by necessity. In a word, the worldly-wise have learned that wars for spoils of enemies, and for slaves, are less profitable than wars of commercial competition whose results are better, as well as larger; and that the free "slaves of necessity" are the cheaper and more capable ones.

If already free, intelligent labor is cheaper than ignorant slave-labor, and if the whole world is waking up in intelligence, as well as rapidly increasing in numbers, it is evident that the present social system is as certain to work its own destruction as would an engine under a full head of steam and without a check or governor.

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Since society is at present organized upon the principle of supply and demand, there is no check, no governor, upon the world's selfish competition. The entire structure is built

upon that principle: the selfish pressure, the force pressing society downward, grows stronger and stronger daily. With the masses matters will continue thus, to press down lower and lower, step by step, until the social collapse in anarchy is realized.

Humanity Between the Upper and Nether

Millstones

It is becoming more and more manifest to the masses of men that in the present order of things they are between a nether and an upper millstone whose rapid revolutions must eventually, and at no distant date, grind them down to a miserable and ignoble serfdom, unless interfered with in some way. Such, indeed, is the actual condition of things: human necessity is the feed-pipe which presses the masses between the millstones; the lower millstone is the fixed law of supply and demand which is crowding the rapidly increasing and growingly intelligent population of the world closer and closer to the pressure of the upper millstone of organized selfishness, driven by the giant power of mechanical slaves, assisted by the cogs and levers and pulleys of financial combinations, trusts and monopolies. (It is pertinent, that the Bureau of Statistics at Berlin estimated in 1887 that the steam engines (power slaves) then at work in the world represented approximately one thousand million men, or three times the working population of the earth; and the steam and electric powers have probably more than doubled since then. Yet these engines are nearly all in civilized lands, whose populations represent only about one-fifth of the total.) Another part of the driving power of the upper millstone is its fly-wheel, ponderous

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with the weight of concentrated and hitherto undreamed of wealth and selfishly quickened and trained brain power. As partially illustrating the result of the grinding process, we note a report that in London, Eng., there were 938,293 poor, 316,834 very poor and 37,610 of the most destitute--a total of 1,292,737, or nearly one-third of the population of the greatest city in the world living in poverty. Official figures for Scotland have shown that one-third of the families lived in one room, and more than one-third in only two

rooms; that in the city of New York during a severe winter 21,000 men, women and children were evicted because unable to pay their rent; and that in a single year 3,819 of its inhabitants were buried in the "potter's field," too poor to either live or die decently. This, remember, in the very city which has already been shown to number among its citizens thousands of millionaires.

A writer in *The American Magazine of Civics*, Mr. J. A. Collins, once discussed the subject of Decadence of American Home Ownership, in the light of the U.S. census. At the outset he tells us to be prepared for startling facts, and for threatening and dangerous indications. We quote as follows:

"A few decades ago the great bulk of the population was made up of home-owners, and their homes were practically free from incumbrance; today the vast bulk of the population are tenants."

Since the occupant of a mortgaged home is virtually but a tenant of the mortgagee, he finds 84 per cent of the families of this nation virtually tenants, and adds:

"Think of this startling result having been produced in so short a time, with the vast domain of free lands in the West open to settlers, with the great fields of industry open and offering employment at good pay; and then consider what is to be the result with the great West all occupied, or its lands all monopolized, a population increased by the addition

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of millions, both by natural increase and by immigration, the mineral lands and mines controlled by syndicates of foreign capital; the transportation system controlled in the interest of a few millionaire owners; the manufactures operated by great corporations in their own interest; with the public lands exhausted, and the home sites monopolized and held by speculators beyond the reach of the industrial masses."

Comparing these figures with European statistics, Mr. Collins concludes that conditions under the greatest Republic on earth are less favorable than in Europe, except the richest and most enlightened there--Great Britain. But Mr. Collins' figures are misleading unless it be remembered that thousands of these mortgaged homes are owned by young people (who in Europe would live with their parents) and by immigrants who buy on the "instalment plan." The bare truth, however, is bad enough. With the increasing pressure of the times few of the present many

mortgages will ever be cleared off, except by the sheriff.

Few probably realize how very cheaply human strength and time are sometimes sold; and those who realize it know not how to remedy the evil, and are busy avoiding its clutches themselves. In all large cities of the world there are thousands known as "sweaters," who work harder and for longer hours for the bare necessities of life, than did the majority of the southern slaves. Nominally they have their liberty, but actually they are slaves, the slaves of necessity, having liberty to will, but little liberty to do, for themselves or others.

We clip the following from the (Pittsburgh) *Presbyterian Banner* on this subject:

"The sweater system had its birth and growth in foreign lands before it was transplanted to American soil, bringing its curse with it. It is not confined to the departments of ready-made clothing, but it includes all others which are

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worked by a middleman. The middleman or contractor engages to procure goods for the merchant at a certain price, and in order to supply the great buying public with bargains and at the same time give the dealer and the middleman their profits, this price must be fixed at a low rate, and the poor workmen must suffer.

"In England almost every business is worked on this basis. The boot and shoe trade, the fur trade, the cabinet and upholstery trade, and many others, have come within the scope of the middleman, and the people are ground down to starvation wages. But it is of the ready-made clothing trade in our own land we mean to speak. In 1886 there were but ten sweater shops in New York, now there are many hundreds, and the same is true of the city of Chicago also, while other cities have their share. These shops are for the most part in the hands of Jews, and those in Boston and New York have the advantage over their brothers farther west in that they can take advantage of foreigners, freshly arrived, who cannot speak the language and are therefore easily imposed on. These employees are taken, crowded into small, illy-ventilated rooms, sometimes twenty or thirty in a room large enough for eight workers, where they often have to cook, eat and live, toiling for eighteen and twenty hours a day to earn enough to keep them alive.

"The prices paid for this kind of work are a disgrace to humanity. Men by hard work may earn from two to four dollars a week. The following figures are given by one who

has made a study of the matter and who obtained his information from one of the 'boss sweaters' who gave these prices as what he received from the dealer:

For making overcoats,.....\$.76 to \$2.50
For making business coats,..... .32 to 1.50
For making trousers,..... .25 to .75
For making vests (per dozen),..... 1.00 to 3.00
For making knee pants (per dozen),..... .50 to .75
For making calico shirts (per dozen),..... .30 to .45

"A large percentage is taken from this list of prices by the boss sweater as his profit, and after deducting the cost of
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carting, which the workman pays, it can easily be imagined how hard and how long men and women must labor to obtain the ordinary necessities of life. For knee pants, for which the 'boss' gets sixty-five cents a dozen from the manufacturer, the sweater gets only thirty-five cents.

"The maker gets ten cents for making summer trousers, and in order to complete six pairs must work nearly eighteen hours. The cloaks are made by fifteen persons, each one doing a part. Overalls, sixty cents a dozen pairs. These are a few examples, and any woman who knows anything about sewing or making clothes, knows the amount of labor involved.

"But there is retribution in all things, and sometimes the innocent or thoughtless must suffer as well as the guilty. This clothing is made under the worst conditions of cleanliness. It is made in rooms sometimes not fit for human occupancy and which are reeking with germs of disease. In Chicago, during this year, a visitor saw in one of these shops four people working on cloaks, all of whom had scarlet fever, and in another place a child lay dead of the same disease, while the work went on around it, and the contagion was inevitably spread."

"Alas that gold should be so dear,
And flesh and blood so cheap."

The numbers of the miserably poor are rapidly increasing, and, as has been shown, competition is crowding the whole race down hill, except the fortunate few who have secured machinery or real estate; and their wealth and power correspondingly advance, until it seems as though the billionaire might soon be looked for if present conditions continue.

That such a condition of things should continue forever is not possible; even the operation of the natural law of

cause and effect would eventually bring retribution. Nor could we expect that the justice of God, which arranged that law, would permit such conditions forever. God, through Christ, has redeemed, and has espoused the cause of our unworthy humanity, and the time for its deliverance

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from selfishness and the general power of the evil one is nigh at hand. *Rom. 8:19-23*

The following, from a Western journal some years ago, clearly represented the situation at that time, and which today is still more appalling. It said:

"The unemployed in this country today number two millions. Those dependent upon them probably number four times as many more.

"Perhaps you have heard this before. I want you to think about it until you realize what it means. It means that under 'the best government in the world,' with 'the best banking system the world ever saw,' and everything else at the top notch, and with unparalleled productions of food and every other comfort and luxury of existence, one-seventh of our population has been reduced to absolute beggary, as the only alternative to starvation. People are going hungry in sight of warehouses and elevators filled with grain that can't be sold for enough to pay the cost of raising. People are shivering and almost naked in the shadow of store rooms filled to bursting with clothing of every sort. People are cold and fireless, with hundreds of millions of tons of coal easily accessible in thousands of mines. And the shoemakers who are idle would be glad to go to work and make shoes for the men who mine the coal in exchange for fuel. So would the latter be glad to toil in the mines to get shoes. Likewise the half-clad farmer in Kansas, who is unable to sell his wheat to pay for the harvesting and threshing bills, would be delighted to exchange it with the men in the eastern factories who spin and weave the cloth he needs.

"It is not lack of natural resources that troubles the country today. It is not inability or unwillingness on the part of the two millions of idle men to labor and produce desirable and useful things. It is simply that the instruments of production and the means of exchange are congested in the hands of a few. How unwholesome a state of affairs this is we are beginning to realize; and we shall understand it more and more fully as the congestion grows more severe. People are idle, cold and starving because they cannot exchange the products of their labor. In view of such results as

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this, is not our boasted present day civilization pretty near a dead failure? The unemployed in this country formed in ranks four abreast and six feet apart would make a line six hundred miles long. Those who depend upon them for subsistence would in the same order reach 2,400 miles. This army thus formed would extend from the Atlantic to the Pacific--from Sandy Hook to the Golden Gate.

"If the intellect of the race is not capable of devising a better industrial system than this, we might as well admit that humanity is the greatest failure of the universe. [Yes, that is just where divine providence is leading: men must learn their own impotence and the true Master, just as every colt must be "broken" before it is of value.] The most outrageous and cruel thing in all the ages, is the present attempt to maintain an industrial army to fight the battles of our plutocratic kings without making any provisions for its maintenance during the periods in which services are not needed."

The above was written during the period of the most serious depression incident to "tariff tinkering," and happily is not the normal condition. However, there is no knowing when it may be repeated. Nevertheless, the *Harrisburg Patriot*, of the same year, gave the following figures under the caption, "The Number of the Unemployed":

"There are 10,000 laborers out of work in Boston; in Worcester 7,000 are unemployed; in New Haven 7,000; in Providence 9,600; in New York City 100,000. Utica is a small city, but the unemployed number 16,000; in Paterson, N.J., one-half of the people are idle; in Philadelphia 15,000; in Baltimore 10,000; in Wheeling 3,000; in Cincinnati 6,000; in Cleveland 8,000; in Columbus 4,000; in Indianapolis 5,000; in Terre Haute 2,500; in Chicago 200,000; in Detroit 25,000; in Milwaukee 20,000; in Minneapolis 6,000; in St. Louis 80,000; in St. Joseph 2,000; in Omaha 2,000; in Butte City, Mont. 5,000; in San Francisco 15,000."

We give below an extract from *The Coming Nation*, entitled "A Problem You Must Solve." It shows how very plainly

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some men see the present situation. All these warning voices do but reiterate the solemn counsel of the inspired prophet, "Be wise now, therefore, O ye kings [all in any measure of

authority and power]; be instructed, ye judges of the earth." It says:

"You will admit that new machines are rapidly displacing workmen. The claim that the making and caring for these new machines employs the number thus thrown out will not stand; for if that were true there would be no gain in the use of machines. The fact stands out so prominently that hundreds of thousands of men are now idle because machines are doing the work they formerly did, that any man must recognize it, if he will think but a moment. These men out of work do not buy as many goods as when employed, and this decreases the demand for goods, and thus prevents many more workmen from being employed, increases the number out of work and stops more purchasing.

"What are you going to do with these unemployed? That prices of goods, as a whole, are being cheapened, does not give these men employment. There is no occupation open to them, for all occupations are glutted with men, for the same reason. You can't kill them (unless they strike), and there is nowhere for them to go. In all seriousness I ask, what are you going to do with them? Skilled farmers are bankrupting, so what show would these men have at that, even if they had land?

"These men are multiplying like leaves of the forest. Their numbers are estimated by millions. There is no prospect of many of them getting employment, or if they do, it is only to take the places of others now employed who would then be added to the out-of-works. You think, perhaps, that it is none of your concern what becomes of them, but, my dear sir, it is your concern, and you will realize it before many seasons. It is a subject that cannot be dismissed by turning on your heel and refusing to listen. The French people thought that, once upon a time, but they learned differently, even if the present generation has forgotten the lesson. The present generation in the United States *must* solve this question, and *will* solve it in some way. It may be

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in peace and love and justice, or it may be by a man on horseback trampling down the rights of all, as you now carelessly see the rights of some trampled. We repeat, you *will* answer these questions within a very few years.

"The French were warned, but they could not listen because of the gaiety of royal rottenness. Will *you* listen? or will the present course be permitted to run unchecked until five or six millions are clamoring for bread or the oxide of

iron? The trouble, when it comes, will be intensified in the United States a hundred-fold, because of the social conditions that have prevailed here for a century. The love of liberty has grown stalwart, nursed on a hatred of kings, tyrants and oppressors. No army or navy from the masses can be relied upon to shoot their own fathers and brothers at the beck or order of untitled or titled kings. Seeing what must result from a too prolonged idleness of millions, whose conditions will soon cement a bond of fellowship, do you not think you have some interest in the conditions they are producing? Would it not be better to find and apply a remedy, to employ these men, even in public workshops, than to have the finale?

"We know what the capitalists are doing: We see them preparing the munitions of war to rule the masses by force of arms. But they are foolish. They are wise only in their own conceits. They are adopting the tactics of kings, and will be as chaff before the wind, by and by. All the fates are against their tactics. Kings, with greater armies than can be mustered to fight for capitalism here, are trembling before the steady growth of a higher civilization among the people, hurried on by the distress of this rapidly increasing army of out-of-works. Justice injures none, though it may shut off the privileges of robbers. Let us, as citizens, solve and settle the problem lawfully, not as partisans, but as citizens who think more of country than of party, and more of justice than of the king's gold."

These are strong words from one who evidently feels strongly, and there are many such. No one can gainsay that there is at least some truth in the charges.

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The Conditions Universal and Beyond Human

Power to Regulate

Nor are these conditions peculiar to America and Europe: not for centuries have the millions of Asia known anything else. An American missionary in India writes that she became heartsick when asked by the natives if it were true that the people of her home have all the bread they want to eat, three times a day. She says that in India the majority rarely have sufficient food to satisfy nature's cravings.

The Lieutenant-Governor of Bengal, India, is reported to

have said, not long since, "Half our agricultural population never know from year's end to year's end what it is to have their hunger fully satisfied." Those who raise the grain cannot eat what nature calls for: taxes must first be paid out of it. Ten millions of India's population are hand-loom cotton-cloth weavers, and now machinery on the coast has destroyed their trade and left nothing for them but agriculture on the above hard conditions.

In South Africa, too, where millions of dollars have been freely invested during what was known as the "African Gold Craze," times are "hard" with very many, and some of the educated are faring worst. The following from a Natal, S. Africa, journal gives an idea of the conditions:

"Those who do not come directly in contact with European immigrants in search of employment can have little idea of the amount of destitution which prevails among this class in Durban. It is gratifying to find, however, that the Relief Committee of the Town Council realize that, on the grounds of humanity, they have a duty toward the unfortunates who have been stranded here. In course of a chat this week with Mr. R. Jameson, the indefatigable convener, who has entered heart and soul into this philanthropic movement, I ascertained that the relief works at the Point afford a temporary employment to something like fifty men. It is distressing to find that men who have been

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trained to clerical pursuits, as well as skilled artisans, should find themselves so 'down in their luck' that they are only too ready to accept the Corporation's allowance of 3s. per day and shelter, in return for eight hours' shovelling sand under a broiling sun.

"Meantime there are no vacancies, and frequent applications have to be refused. From time to time the chairman of the committee, by means of advertisements and otherwise, finds employment for such of the men as have any knowledge of a trade or handicraft. Vacancies thus created in the gang are filled up from the ranks of those who have previously made unsuccessful application. In addition to those serving on the gang, there is a considerable number of men wandering about the town who have sought in vain for employment. They very soon find their way to the genial deputy-mayor, and he does the best he can for them, which, unhappily, often ends in failure. If employers having vacancies will wait on Mr. Jameson, they can obtain full information concerning the unemployed on his list. It

must be understood that none of these men are residents proper of Durban, but have drifted there from various parts of South Africa in search of employment. Durban is by no means unique in its experience; there are only too clear evidences that similar deplorable conditions hold elsewhere.

"As has been already indicated, many of the applicants for places on the relief gang are men accustomed only to clerical work. It cannot be too often or too strongly emphasized that for such there is absolutely no chance in Natal, the market being always overstocked. But for the action of the Corporation in providing temporary work, there would have been a considerably greater amount of destitution in town. On the whole the conduct of the men on the relief gang has been highly exemplary, and warrants a continuance of the policy which the council has adopted. But what, it may be asked, is the Benevolent Society doing? That excellent institution affords relief *only to residents* and their families, and, as usual, its hands are full--if not with money, at any rate with deserving cases."

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But will not people of intelligence who see these matters take steps to prevent the crushing of their fellow-creatures, less favored or less intelligent? Do they not see that the upper millstone is coming very dangerously close upon the lower one, and that the masses who must pass between them in competition are feeling the pressure severely, and must feel it yet more? Will not generous hearts provide relief?

No; the majority who are favored either by fortune or skill are so busy doing for themselves, "making money," diverting as much as possible of the "grist" to their own sacks, that they do not realize the true situation. They do hear the groans of the less fortunate, and often give generously for their aid, but as the number of the unfortunate grows rapidly larger, many get to feel that general relief is hopeless; they get used to the present conditions, and settle down to the enjoyment of their own comforts and special privileges, and for the time at least forget or ignore the troubles of their fellowmen.

But there are a few who are well circumstanced and who see the real situation more or less clearly. Some of these, no doubt, are manufacturers, mine owners, etc. They can see the difficulties, and wish that matters were otherwise, and long to aid in changing them; but what can they *do*? They

can do very little, except to help to relieve the worst cases of distress among their neighbors and relatives. They cannot change the present constitution of society and destroy the competitive system in part, and they realize that the world would be injured by the total abolition of competition without some other power to take its place to compel energy on the part of the naturally indolent.

It is evident that no one man or company of men can change the present order of society; but by the Lord's power and in the Lord's way, as pointed out in the Scriptures, it

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can and will be changed by and by for a perfect system, based, not upon selfishness, but upon love and justice. And to introduce this the present conditions must be entirely overthrown. The new wine will not be put into the old bottles, nor a new patch upon the old garment. Hence, with sympathy for both rich and poor in the woes near at hand, we can pray, "Thy Kingdom come, thy will be done on earth as it is done in heaven," even though it be introduced with "the fire of God's indignation," for which we see the "elements" already in preparation.

The Morning Cometh

"A better day is coming, a morning promised long,
When truth and right, with holy might, shall overthrow the
wrong;
When Christ the Lord will listen to every plaintive sigh,
And stretch his hand o'er sea and land, with justice, by and by.

"The boast of haughty tyrants no more shall fill the air,
But aged and youth shall love the truth and speed it everywhere.
No more from want and sorrow shall come the hopeless cry,
But war shall cease, and perfect peace will flourish by and by.

"The tidal wave is coming, the year of jubilee;
With shout and song it sweeps along, like billows of the sea.
The jubilee of nations shall ring through earth and sky.
The dawn of grace draws on apace--'tis coming by and by.

"O! for that glorious dawning we watch and wait and pray,
Till o'er the height the morning light shall drive the gloom
away;
And when the heavenly glory shall flood the earth and sky,
We'll bless the Lord for all his works and praise him by and by."

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STUDY VIII

THE CRIES OF THE REAPERS

The Conservative Element of Society--Peasants, Farmers--New Conditions in Christendom--Agrarian Agitation--Its Causes--Gold and Silver Standards are Factors--The Scripture Prediction Fulfilling--These Things Related to the Battle of The Great Day.

"Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath." *Zeph. 1:18*

THE thoughtful student of history, while following our theme and noting the truthfulness of the facts presented and the reasonableness of the conclusions drawn, may still feel uncertain as to the outcome. He may say to himself, "The writer forgets that there is in the civilized as well as in the semi-civilized countries a large, a predominating social element which is extremely conservative, and has always constituted the backbone of society--the farmers." But not so: we have not forgotten this fact, and we recognize its importance. Looking back, we see that Europe would frequently have been thrown into the convulsions of revolution had it not been for this very conservative element. We see that the revolutions in France were chiefly instituted and carried on by the working class of the larger cities and that the element which finally brought rest and peace was the conservative peasant-farmer. The reasons for this condition of things are not difficult to find. (1) The farmer's life contains less of excitement and social friction. (2) His mind is less drawn to the advantages of wealth, and

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his ambition for wealth and luxury lies comparatively dormant. (3) He is more or less attached to the soil, and learns to depend on it alone, trusting to nature's rewards in return for labor. (4) The measure of education and consequent mental awakening and activity amongst farmers has always heretofore been quite limited. As a result of all these conditions, the farming class of the civilized world has long been pointed to as an example of frugal prosperity and contentment.

But the last thirty years have witnessed a wonderful

change in the affairs of farmers--in many respects a very advantageous change. The farmers of the United States, Canada, Great Britain and Ireland have always been on a different footing from the farmers of the remainder of the world. They are neither serfs nor peasants, nor ignorant, nor dull, but intelligent, even when not educated. Then the Civil War in the United States had the effect of drawing together representatives from every part of the country and immigrants from all parts of the world, and it furnished a certain kind of education--knowledge of things and affairs. It lifted the ideas of farmers more completely than ever out of the rut of centuries, and brought them into contact and sympathy with the sentiments and ambitions which move city life. As a result the old log schoolhouse no longer satisfied the ambitions of the country boy and girl, and with the increase of higher schools and colleges and seminaries came also the increase of literature (especially newspapers), which has been a remarkable factor in the development of the people of the United States--foreign-born as well as native-born citizens. The result here has been that to agriculture has been applied much of the system and tact which belong to city business life, together with a multitude of inventions which have tended to decrease the drudgery of the farmer and to vastly increase the product of his land. As a

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result of these conditions not only has the country population vastly increased, but the city population has kept pace with it, and yet, beyond supplying food for our own ninety millions, we are able to distribute to the remainder of the world nearly eight hundred million dollars worth of farm products annually--about eight-tenths of our total exports. This until the last twenty-five years has meant great prosperity to American farmers; and with all this prosperity came to the farmer a share in life's comforts and in the general desire for wealth and luxury, and consequently a measure of dissatisfaction with his conditions which, nevertheless, are far superior in many respects to those of farmers in other parts of the world.

Meantime, the Franco-Prussian war exercised a somewhat similar influence upon the peoples of France and Germany--to a much less extent, however--and their awakening has come in a different manner. The animosity between France, the conquered, and Germany, the conqueror, which has prevailed since their war, has induced both countries, and indirectly induced Italy, Austria and

Russia, to establish a military training system which lays hold upon every young man of those countries and compels his instruction in military tactics and discipline, and incidentally his contact with numbers of his fellows. All this furnishes a most beneficial education; besides, in the barracks certain hours are devoted to book-studies. While the maintenance of these standing armies has seemed to be a terrible crime against the peoples of these various nations, removing from the channels of domestic activity one to three years in the life of each male member of society, it has nevertheless, we believe, proved a wonderful influence for enlightenment; and the nations mentioned are awakened, energized and ambitioned as they never were before. And, of course, in proportion as education has come in, and a

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measure of contact with the conveniences and comforts and luxuries of city life and wealth, proportionately a measure of discontent has sprung up--a feeling that others are prospering better than they, and that they must be on the lookout for a favorable opportunity to better their conditions--a laxity in morals has also been engendered.

Meantime, the shackles of ignorance and superstition along religious lines have also been giving way, although, the influence of Papacy and the Greek Church is still very great. And while it is only half believed that the priest, bishop and pope have power to consign to purgatory, or to eternal torment, or to admit to heaven, yet their *power* is still to a great extent feared, revered. On the whole, however, a great change has come over all classes from the religious point of view. The tendency amongst Protestants has, like a pendulum, swung to the opposite extreme, so that, although forms of godliness and piety are still observed, much of the true reverence has departed from the Protestant masses. The so-called "higher criticism" and theories of evolution have practically destroyed reverence for the Word of God. And these theories blending now with oriental Theosophy are making shipwreck of the true Christian faith of hundreds of thousands, both in Europe and America.

All of these influences, it should be observed, have already for some years been tending toward a change in the attitude of the class heretofore known as "the conservative yeomanry of Christendom." And now, just at a critical juncture, we behold some mighty influence which gradually yet assiduously has been at work, and is now at work, undermining the prosperity of this conservative class. For the

past twenty years farmers of the various civilized nations have been finding it more and more difficult to gain a competency or a share in the comforts and luxuries of life. True,

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the prices of their products have recently gone somewhat upward. But this is more than offset by the cost of improved machinery, etc., they hoping, nevertheless, that the increase of production would more than compensate; and hoping also that, somehow or other, prices would by and by maintain a proper equilibrium instead of fluctuating to their continued disadvantages.

While the American farmer has been beset with these conditions, his European brother was faring even worse; because his conditions were less favorable: (1) To start with, he had oftener a rented farm, and a smaller one comparatively. (2) He had not the same facilities for obtaining improved machinery. For these reasons the European farmer has not been at all able to offset each fall in price of wheat by a larger production in quantity; and he has suffered proportionately more than his American brother, except as he turned his attention to the sugar beet.

Philosophers, statesmen and scientists have been giving the subject some consideration, and very generally have hastily come to the conclusion that every fall in price of wheat is wholly the result of "*overproduction*." Believing that they have found the true answer, they drop the matter there. But some, more careful, have studied the question out, and examined statistics, and find that it is *not true that the granaries of the world are being stored with vast supplies of wheat for the needs of coming years*. They find on the contrary that comparatively little wheat is carried from year to year, and that practically the world is producing no more wheat than is being consumed.

Mr. Robt. Lindblom, a member of the Chicago Board of Trade, made a study of the subject, and in a communication to the Agricultural Department of the United States Government, dated Dec. 26, 1895, said:

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"The aggregate production of wheat, in the principal wheat growing countries, has not increased; for while it is true that some of the wheat countries show an *occasional* increase, it is equally true that other countries show a corresponding decrease. In order to be absolutely impartial, let

us take the last crop from which we have complete returns, namely that of 1893.

"As regards foreign crops, I use the figures furnished by the special foreign correspondent of the Board of Trade and compiled by the secretary of the Chicago Board of Trade, and in regard to exports and domestic crops I use the figures of your department. I am compelled to omit the comparison as regards Austro-Hungary, because I have not in my possession the figures for 1893, but outside of this I beg to submit to you a statement showing the production of wheat in all the principal countries for 1893, as compared with 1883:

	1893	1883
England.....	53,000,000	76,000,000
France.....	277,000,000	286,000,000
Russia.....	252,000,000	273,000,000
United States.....	396,000,000	421,000,000
Germany.....	116,000,000	94,000,000
Italy.....	119,000,000	128,000,000
India.....	266,000,000	287,000,000
	-----	-----
Total.....	1,479,000,000	1,565,000,000

"From the above it will be seen that in 1893 the principal wheat growing countries in the world produced 86,000,000 bu. less than ten years before, while, according to your figures, the production in Argentina has increased only 60,000,000 bu. during the same time. In 1871 Great Britain produced over 116,000,000 bu. of wheat; and in two years preceding and succeeding that year the crop was 105,000,000 bu., or an average for the three years of 109,000,000 bu., while this year the crop is slightly over 48,000,000 bu., according to the figures furnished by the special foreign correspondent of the Board of Trade, residing in London.

"If it were true that the United States were being supplanted

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by competing wheat growers, then it would follow as a matter of logical inference that the *exports from this country to Europe would show a decrease*; but previous to and including 1890 the average exports were 119,000,000 bu., while in 1891 they were 225,000,000 bu., in 1892, 191,000,000 bu., in 1893, 193,000,000 bu., and in 1894, 164,000,000 bu., so it does not seem to be a fact that we have been holding our wheat while other countries have

been disposing of theirs. The facts are against the assertion, and if anything else were needed to prove it, your Department furnishes the information that stocks in farmers' hands last March were *small*. I have no statistics as regards the crop of Australia, about which so much was said a few years ago, but I have the exports from that country in 1893 as 13,500,000 bu., while ten years before that they were 23,800,000 bu., and in 1894 and 1895 Australia was importing wheat from America.

"I have said nothing about the *increased consumption* which, in the last decade, in England amounts to 18,000,000 bu., and in this country during the same period the increase is not less than 50,000,000 bu., and there has been an increase in every country, except France, sufficient to more than absorb any increased production throughout the world."

Whatever the cause of these depressions in the price of wheat (and we might remark that within the past three years the temporary advance is probably *because* the farmer finding the PRICE of wheat relatively lower than that of other cereals put in larger crops of oats, corn, rye, etc.), the fact is that farmers have almost had the very life crushed out of them, both in Europe and America. Many American farmers who went into debt for farm machinery, or who labor under a purchase-money mortgage upon their farm and home, find it impossible to meet the payments on these, even in years of fairly good crops. They are crying out against the holders of mortgages, and also, and frequently unjustly, against the rates charged by the railroads for

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transporting their crops. The European farmers are appealing to their several governments for "protection" against the importation of wheat from other countries, so that they may maintain or raise their prices to cover a reasonable cost of production; claiming, as all reasonable people would admit, that fifty or sixty cents a bushel for wheat is below cost if reasonable remuneration be allowed for the agriculturalist's time and energy.

This brings to notice a very striking prophecy respecting the closing days of this Gospel age, as recorded by the Apostle James. (*Jas. 5:1-9*) After calling our attention to the present day and its wonderful heaping together of riches, and after stating that these things are about to bring a great time of trouble, the Apostle gives as the immediate cause of the trouble an unrest in the hitherto conservative class of

society--the farmers. He seems to point out the condition of things precisely as can now be seen by all careful observers, adding in *explanation* of the matter--that it is the result of a *fraud*. He says:

"Behold, that reward which you ["rich men"] have fraudulently withheld from those laborers who harvested your field cries out; and the loud cries of the laborers have entered into the ears of the Lord of armies."

We have seen in the previous chapter that mechanics and laboring men in cities are already suffering to some extent, but that their real sufferings thus far are chiefly *fear* of the very much worse conditions daily developing with the increase of intelligence, machinery and population, under present social conditions. The civilized farmer not only has all this to contend against, but as we shall show he now is burdened by a "*fraud*" which does not injure but rather benefits his brother the mechanic.

Looking at the facts of the case, we cannot see it to be true that laborers in general, and farm-laborers in particular,

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are defrauded out of their wages by employers in these "last days" of this age. Indeed, on the contrary, we find that laws are more strict than ever before in protecting the wage-earner from loss. He can attach and sell his employer's property, and, indeed, in most instances is given priority amongst the creditors. We believe the prophecy to apply rather to farmers in general, who are the world's food producers, "reapers"; and we should look for some *general* world-wide legislation which would affect all these "reapers" everywhere alike. We should expect to find such legislation secured by trickery or deception, and we should expect to find such tricky legislation or legalized "fraud" secured by and beneficial to the world's rich men. Such a finding, and none other that we can think of, would meet the requirements of this prophecy. We believe, and shall endeavor to prove, that all these requirements of the prophecy are met in the demonetization of silver.

But let no one think for a moment that we are urging or expecting the return of silver to its former place as the principal money of the world!--much less that we are urging that as a panacea for present and coming troubles! Quite to the contrary, we are firmly convinced from James' prophecy that silver *will not be restored to its monetary power*. But we do wish to show the fulfilling of this prophecy, and to have all who will benefit by the light which it throws upon the present

and approaching troubles of the world.

The demonetization of silver by Christendom is of advantage to certain classes and of disadvantage to other certain classes in "Christendom."

It is of *disadvantage* to the growers of wheat, rice and cotton, because they must sell these products of their energy in competition with the products of countries doing business on a silver basis, and hence practically they sell for depreciated *silver*; while their land, implements, clothing, labor and the

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interest on mortgages on their property are all payable in enhanced *gold*. If they receive pay in silver and pay out the same sum in gold they lose just one half--when gold is double the value of silver. In 1873, before silver was demonetized by the nations of Christendom, a silver dollar was worth two cents more than a gold dollar, while today, in consequence of that legislation, it requires two silver dollars to equal a gold dollar (in *actual* value, outside the nation creating and using them at a fixed valuation like bank notes). This change may be stated as an appreciation or doubling of the value of a gold dollar; or as a depreciation or dividing of the value of a silver dollar, according as the speaker or writer may prefer--the *fact* is the same. The value of a bushel of wheat

in 1872 was in silver \$1.51 per bushel, in gold \$1.54

in 1878 was in silver 1.34 per bushel, in gold 1.19

in 1894 was in silver 1.24 per bushel, in gold .61

It thus appears that wheat during those years fell but little in countries which still recognize silver--the fall in value was in gold, in Christendom. England, the chief wheat purchaser, buys where she can get most wheat for her money. By turning a gold dollar into two silver ones she can purchase twice as much wheat in India as before silver was demonetized. Thus the gold-price of wheat was driven down. The rice and cotton growers of the United States suffer similarly for the same reasons. Rice and cotton are produced by silver standard countries, and can be bought by gold standard countries on that basis--one-half the former price.

Incidentally the producers of other farm crops shared the trouble, for wheat, cotton and rice growers, after trying in vain to make up for their declining PRICES by increased crops, finally turned in despair to other crops which did not decline so much, and were depressed by overproduction. Incidentally

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also small stores are suffering, and ultimately all classes must feel the farmer's burden to some extent.

But what classes benefit by the demonetization of silver? Several: (1) Specially and most, the bankers, money lenders, mortgage owners; because every dollar of their wealth now is worth double what it was worth before; worth double in the sense that *it will purchase twice as much* of the necessities and luxuries of life. (2) All persons of fixed incomes, such as Congressmen, Legislators, Judges, clerks and all workmen who receive wages are benefited for similar reasons. Whether they get ten dollars per week or per day or per hour, the ten dollars will buy TWICE as much cotton, wool, wheat, etc., and consequently nearly TWICE as much of the products of these.

When the silver question was sprung upon the people of the United States by the farmers, who first found the cause of their trouble, it for a time looked as though it would sweep the country in the 1896 elections. But as each individual looked out for his own interests in the question, the wealthy class, the office-holding class, the clerking class and the workmen began to see that their bread was buttered on the gold side; storekeepers and well-to-do farmers conservatively doubted their own judgments and followed the lead of their bankers--contrary to their own interests; and silver was defeated in the nation to whose interests it was most vital--the only nation which, by reason of the character and amounts of her exports and imports, could have turned the scales and restored silver to its former value as money.

But now the case is hopeless: silver will not be restored to the place lost in 1873. It is now a question of pure selfishness, and while farmers as a class are more numerous

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than any other, they do not constitute a *majority*, and nearly all others are selfishly interested on the other side of the question. Poor farmers! poor reapers of the fields! Your cries of the past few years are relieved a little for a time, due to an artificial raise in prices--a little respite to be followed soon by greater pressure than ever and by louder and louder cries from the reapers of Christendom. Thus is the patience and conservatism of the most patient and conservative class of society being undermined and destroyed as a further preparation for the great time of trouble, the great day of

vengeance.

But how did the demonetization of silver come about? Who could be interested in having such a catastrophe befall the world? We answer: Financiers took the lead. It is "*their business*" so to manage and work money as a farmer works his farm--to bring to themselves, or their syndicates and institutions, the largest possible increment. English financiers lead the world--they have been at the business longer, and have given it greater study.

"Everything is fair in war" is an adage, and the financiers and statesmen of England who seem to have gotten awake fifty years before the remainder of the world in respect to such matters, seem to think that commercial warfare is the order of the day and far more profitable to the victors than the slave trade of the past and the expeditions for pillage. The British early realized that, having a comparatively small domain, their greatest prosperity must lie in the direction of manufacturing and financiering, not only for themselves, but so far as permitted for the remainder of the world. Her public men have carefully pursued this plan, and being able to manufacture cheaper at the time than the remainder of the world they adopted the policy most favorable to their own interest--free trade--and have urged it as a policy upon the civilized world ever since. The conditions

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have for a long time made Great Britain not only the workshop of the world, but also its commercial, money and banking center.

Nearly a century ago shrewd British financiers saw that since they were not an agricultural people their interests would be favored by *depressing* the prices of agricultural products, which they were obliged to purchase from outside nations. They saw also that silver was the money of the world and had been so from the earliest dawn of history; therefore, if they could effect a change in their standard of money so that they would do business on a gold basis while the remainder of the world used silver, they might be able to change the relative values of the two metals in their own favor. Consequently Great Britain demonetized silver as early as 1816. Had she succeeded in hindering manufactures in other countries, as she sought to do, and thus (by reason of having immense plants and facilities and experienced workmen) been able to manufacture cotton and woolen cloth and machinery at lower PRICES than the remainder of the world, unequipped, could produce them,

she would have succeeded in separating her money from that of the remainder of the world, and ultimately have greatly advantaged herself. But in neither of these respects did she entirely succeed: France, and the United States in particular, and later Germany, established protective duties and thus fostered mechanical industries within their borders, and have gradually become able to supply not only the majority of their own necessities, but able also to compete with Great Britain for the trade of the world--India, China, Spain, Portugal, South America, Russia--all of which countries, as we have seen, in turn, are seeking to follow the same course and to develop manufactures of their own; nevertheless, Great Britain still has the lead as the manufacturer and trader of the world. Neither did she succeed

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in the separation of gold and silver, so long recognized as unitedly the money of the world. Indeed, while the relationship between the two metals had for years been about sixteen parts of silver to one of gold in value, the tendency rather was for silver to appreciate and gold to depreciate relatively--because silver was the money of the world chiefly in use, and favored above gold by the people, except in Great Britain. It is not surprising, therefore, that, as shown by statistics, a silver dollar commanded a premium of over two cents above a gold dollar in 1872.

Realizing that by themselves they could control neither gold nor manufactures, British financiers sought cooperation with the United States and with Europe, hoping that by their combined effort gold and silver would be separated in values, and gold thus caused to enhance in value. By a combination of the civilized nations to demonetize silver as a standard money, the effect would be:

(1) Silver would become merely a merchantable commodity in civilized countries, and hence be cheaper than gold, whose standard (established) would rise proportionately as silver would decrease in value. This would enable the civilized countries to purchase what they wished of cotton, wheat, rubber and other raw materials from the uncivilized nations with a debased money, silver, and thus get them cheaper--at half price--while compelling the poor heathen to pay for all luxuries, machinery, etc., bought from civilized nations, double prices; because the heathen's silver dollar had been demonetized and degraded to half a dollar by the legislation of his civilized brethren of Christendom, under the guidance of "Shylocks," otherwise

known as financiers. This use of civilized brains to get the advantage of the heathen is justified as "strictly business"; but was it justice, or was it fraud, from the divine standpoint? It surely was not doing to the heathen neighbor as they would have the heathen do to them.

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(2) Although this would let in all the civilized nations on the same footing with Great Britain as respects the outside trade, yet she hoped that, having the lead of the others, she would always be able to hold the larger share of foreign trade.

We do not ignore the law of supply and demand as respects wheat: we admit its bearing, but have shown that as yet the world has no oversupply. We have seen, indeed, from Mr. Lindblom's statistics that the wheat supply is not even keeping pace with the increase of the world's population. We notice, further, that while the year 1892 was noted as the one which produced the largest wheat harvest in the world's history, the average price of wheat in New York City for that year was 90 cents per bushel; and that with smaller crops since the price steadily declined, until the artificial advance of the past few years.

The spurt in prices may be due to certain phenomenal conditions prevailing throughout the world. The wheat crop of Russia, Argentine Republic, Austria, Hungary and other countries, may be considerably below the average, while India, which usually has a large surplus of wheat for export, may have a famine affecting 35,000,000 of its population, requiring American wheat to help make up its deficiency. Such a condition of things in previous years--say in 1892 even, with the largest crop the world ever knew, would have put the price of wheat to probably \$1.30 per bushel (for an ounce of silver was still worth 87 cents in gold in 1892), while under the monetary conditions prevailing in 1873 the world's price of wheat would in 1896 have advanced to what it sold for in India--about \$1.90 per bushel (silver). Furthermore, in considering this subject, we must take note of the fact that, while the price of wheat materially fell during the past thirty years for some cause (which we have seen was not due to overproduction), the prices of some other articles have fallen comparatively little. For instance,

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compare the year 1878 with the year 1894 as being average years. The following quotations represent the average PRICES for those years in New York City:

	1878	1894
Rye, per bushel.....	\$.65	\$.68
Oats, per bushel.....	.33	.37
Corn, per bushel.....	.52	.51
Kentucky Leaf Tobacco, per pound.....	.07	.095
Fresh Beef, wholesale.....	.0525	.055
Fresh Pork, wholesale.....	.0425	.055
Hay, per ton.....	7.25	8.50

Compare with these the three items of wheat, cotton and silver, which were specially affected, and affected alike, and evidently by the same cause--the demonetization of silver by Christendom.

	1878	1894
Cotton, per pound.....	\$.11	\$.07
Wheat, per bushel.....	1.20	.61
Silver, per ounce.....	1.15	.635

But, some one suggests, may not the demonetization of silver have been forced upon the nations of Christendom by the law of supply and demand? Is not its fall in value due to its becoming *too plentiful*, and not to any scheme to enhance the value of gold money?

No, we answer; although the yield of gold and silver of late has been great, the growth of general business and population has been proportionately far greater. All the gold and silver of the world, if coined into money, would be quite *insufficient* for the world's business, and would require notes, clearing house certificates, etc. It is the money-lender that is interested in having a legal tender money scarce, so that he may always have a good demand for it, and be able to lend it at a good rate of interest and demand double

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security. In 1896 all the world's gold, coined and uncoined, was figured at less than sixty hundred million dollars (\$6,000,000,000), while the public and private debts of the United States were estimated at more than three times this sum. Russia had been trying for years before 1873 to return from a debased paper money to a silver standard, and as she could not get silver enough she is still on a paper basis. We mention these matters to show that the fall of silver was *premeditated*; that it was caused, not by the law of supply and

demand (it was more in demand than gold in 1872, and brought a premium over gold), but by *legislation*.

But is it conceivable that the representatives of the people of all the nations of "Christendom" entered into a conspiracy against the heathen and against their own farmers? No: the facts do not bear out such a conclusion; but rather indicate that the money power (which we shall term "Shylock") engineered the scheme so as to deceive legislators as to the results to be expected. We have the testimony of Prince Bismarck, and of many United States' Congressmen, to this effect. Thus, "*by fraud*," the thin wedge of legislation was inserted between the two halves of the world's money, with the effect of depreciating silver and doubling the value of gold; and now, when the evil is discerned, statesmen stand aghast at the extent of the rupture, and realize that the restoration of silver to its former place would work hardship and loss to the creditor class in *offset* to the injury and loss already experienced by the debtor class by the debasement of silver. Besides, "Shylock" having obtained an advantage so valuable (doubling the *value* of all his possessions and incomes), would permit society to go into convulsions of panic or revolution rather than lose this grip upon the financial lifeblood of humanity. "Shylock" has the power to enforce his demands. He controls the numerous class of borrowers

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who are supplicants at his bank-counters: he controls the national governments, all of which are borrowers, and he controls the press, by which the public is encouraged to trust "Shylock's" honor and benevolence and to fear his anger and power. In addition, a very large and *influential* class of salaried officials and clerks and skilled workmen find that their interests are in accord with "Shylock's" policy; and if not his supporters, they are lukewarm or cool in their opposition to his policy, and inclined to say little or nothing against it.

Among the many testimonies respecting the deception and fraud practiced, the following few will suffice:

SENATOR THURMAN said:

"When the bill was pending in the Senate we thought it was simply a bill to reform the mint, regulate coinage and fix up one thing and another, and there is not a single man in the Senate, I think, unless a member of the committee from which the bill came, who had the slightest idea that it was even a squint toward demonetization." *Congressional*

Record, volume 7, part 2, Forty-fifth Congress, second session, page 1,064.

SENATOR CONKLING in the Senate, on March 30, 1876, during the remarks of Senator Bogy on the bill (S. 263) To Amend the Laws Relating to Legal Tender of Silver Coin, in surprise inquired:

"Will the Senator allow me to ask him or some other Senator a question? Is it true that there is now by law no American dollar? And, if so, is it true that the effect of this bill is to make half-dollars and quarter-dollars the only silver coin which can be used as a legal tender?"

SENATOR ALLISON, on February 15, 1878, said:

"But when the secret history of this bill of 1873 comes to be told, it will disclose the fact that the House of Representatives intended to coin both gold and silver, and intended to place both metals upon the French relation, instead of on our own, which was the true scientific position with reference

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to this subject in 1873, but that the bill afterward was doctored."

Hon. WILLIAM D. KELLEY, who had charge of the bill, in a speech made in the House of Representatives, March 9, 1878, said:

"In connection with the charge that I advocated the bill which demonetized the standard silver dollar I say that, though the chairman of the committee on coinage, I was ignorant of the fact that it would demonetize the silver dollar from our system of coins, as were those distinguished Senators, Messrs. Blaine and Voorhees, who were then members of the House, and each of whom a few days since interrogated the other: 'Did you know it was dropped when the bill passed?' 'No,' said Mr. Blaine, 'did you?' 'No,' said Mr. Voorhees, 'I do not think that there were three members in the house that knew it.'"

Again, on May 10, 1879, Mr. KELLEY said:

"All I can say is that the committee on coinage, weights and measures, who reported the original bill, were faithful and able, and scanned the provisions closely; that as their organ I reported it; that it contained provision for both the standard silver dollar and the trade dollar. Never having heard until a long time after its enactment into law of the substitution in the Senate of the section which dropped the standard dollar, I profess to know nothing of its history; but I am prepared to say that in all the legislation of this country there is no mystery equal to the demonetization of the

standard silver dollar of the United States. I have never found a man who could tell just how it came about or why."

SENATOR BECK, in a speech before the Senate, January 10, 1878, said:

"It (the bill demonetizing silver) never was understood by either House of Congress. I say that with full knowledge of facts. No newspaper reporter--and they are the most vigilant men I ever saw in obtaining information--discovered that it had been done."

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Did space permit we could quote similar forceful language from many others. The very title of the bill was misleading; it was called: "An Act Revising the Laws Relative to the Mint, Assay Officers and Coinage of the United States"; and the demonetization of silver was hidden by (1) the provision of section 14, that a gold dollar should thenceforth "be the unit of value"; and (2) by section 15, which defines and specifies the silver coins, but entirely omits to mention the "standard" silver dollar. The Act of June 22, 1874, finished the killing of the "standard" silver dollar without so much as naming it, by simply providing that no other coins except those mentioned in the Act of 1873 should be minted. And President U. S. Grant, whose signature made the act a law, it is said, did not know of its character, and so declared four years after, when the effect began to be apparent. Indeed, few but the long-headed "financiers" took much notice of specie, as the nation had not yet resumed specie payments and this was supposed to be a helpful preparatory step in that direction.

Mr. MURAT HALSTEAD, editor of the Cincinnati *Commercial Gazette*, was one of the able men of his day. The following from his pen under date of October 24, 1877, is quoted from the New York *Journal*:

"This, the British gold policy, was the work of experts only. Evasion was essential to success in it, and possibly because coin was not in circulation, and, being out of public view, it could be tampered with without attracting attention. The monometallic system of the great creditor nation was thus imposed upon the great debtor nation without debate."

The following words are publicly credited to the late Col. R. G. INGERSOLL:

"I do ask for the remonetization of silver. Silver was demonetized by fraud. It was an imposition upon every solvent

man, a fraud upon every honest debtor in the United

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States. It assassinates labor. It was done in the interest of avarice and greed, and should be undone by honest men."

That the effect would be what it is was foretold by numerous statesmen upon the floors of Congress as soon as the true situation was realized--1877 to 1880. Some were blind to the issue, and some were quieted by self-interest, and some relied upon the advice of "financiers," but others spoke valiantly against the wrong.

The late Hon. JAMES G. BLAINE said in a speech before the United States' Senate (1880):

"I believe the struggle now going on in this country and in other countries for a single gold standard would, if successful, produce widespread disaster in and throughout the commercial world. The destruction of silver as money, and the establishment of gold as the sole unit of value, must have a ruinous effect on all forms of property except those investments which *yield a fixed return in money*. These would be enormously enhanced in value, and would gain a disproportionate and unfair advantage over every other species of property. If, as the most reliable statistics affirm, there are nearly \$7,000,000,000 of coin or bullion in the world, very equally divided between gold and silver, it is impossible to strike silver out of existence as money without results that will prove distressing to millions, and utterly disastrous to tens of thousands. I believe gold and silver coin to be the money of the constitution; indeed, the money of the American people anterior to the constitution, which the great organic law recognized as quite independent of its own existence. No power was conferred on Congress to declare either metal should not be money; Congress has, therefore, in my judgment, no power to demonetize either. If, therefore, silver has been demonetized, I am in favor of remonetizing it. If its coinage has been prohibited, I am in favor of ordering it to be resumed. I am in favor of having it enlarged."

The late SENATOR VANCE said later:

"The power of money and its allies throughout the world have entered into this conspiracy to perpetrate the greatest

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crime of this or any other age, to overthrow one-half of the world's money and thereby double their own wealth by

enhancing the value of the other half which is in their hands. The money changers are polluting the temple of our liberties."

The United States' Government despatched official letters to its representatives in foreign countries, requesting reports on monetary affairs. The report of Mr. Currie, Minister to Belgium, widely published, is a remarkable showing, in harmony with the experiences of the people of the United States. He reports the following reply to his questions given by the Hon. Alfonse Allard, Belgian Director of Finance:

"Since 1873 a crisis, consisting in a fall in all prices, exists continually, nor does it appear possible to arrest its progress. This fall in prices, reacting on wages, is now evolving a social and industrial crisis.

"You ask me why we returned in 1873 to monometallism, limping though it be. I can conceive no other reason, unless that it was to please a certain class of financiers who profited thereby--a class supported by theories invented and defended at that time by some political economists, notably by members of the Institute of France.

"You ask what influence these monetary measures have had in Belgium on industry and wages? Money, which was already scarce in 1873, has become still scarcer, and that fall in prices which was predicted has taken place. The average fall in the price of all the products of labor is 50 per cent since 1873--that of cereals over 65 per cent. Industry is no longer remunerative, agriculture is ruined, and everybody is clamoring for protection by duties, while our ruined citizens think of war. Such is the sad condition of Europe."

In a letter to the National Republican League (June 11, 1891), Senator J. D. CAMERON said:

"The single gold standard seems to us to be working ruin with a violence that nothing can stand. If this influence is to continue for the future at the rate of its action during the

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twenty years since the gold standard took possession of the world, some generation, not very remote, will see in the broad continent of America only a half-dozen overgrown cities keeping guard over a mass of capital and lending it out to a population of dependent laborers on the mortgage of their growing crops and unfinished handiwork. Such sights have been common enough in the world's history, but against it we all rebel. Rich and poor alike; Republicans, Democrats, Populists; labor and capital; churches

and colleges--all alike, and all in solid good faith, shrink from such a future as this."

English financiers know very well why the farmers of the world, and especially the farmers of the United States and Canada, who export wheat, are suffering; and they sometimes confess that it is their own selfishness. For instance, we quote from the editorial columns of the *Financial News* (London), April 30, 1894, as follows:

"We have frequent diplomatic differences with the United States; but, as a rule, there is seldom associated with these any sense of animus between the peoples of the two countries, and squabbles pass over and are forgotten. But now we are encouraging the growth of a feeling that, on a question which affects the prosperity of millions of individual Americans, this country is inclined to entertain views unfriendly to the States. We know, of course, that the unfriendliness is accidental, and that our monetary policy is controlled by purely selfish considerations--so purely selfish that we do not mind seeing India suffering from our action much more than America does..."

"Senator Cameron points a plain moral when he remarks that if the United States would venture to cut herself adrift from Europe and take outright to silver, she would have all America and Asia at her back, and would command the markets of both continents. 'The barrier of gold would be more fatal than any barrier of a custom house. The bond of silver would be stronger than any bond of free trade.' There can be no doubt about it, that if the United States were to adopt a silver basis tomorrow, British trade

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would be ruined before the year is out. Every American industry would be protected, not only at home, but in every other market. Of course, the States would suffer to a certain extent through having to pay her obligations abroad in gold; but the loss on exchange under this head would be a mere drop in the bucket compared with the profits to be reaped from the markets of South America and Asia, to say nothing of Europe. The marvel is that the United States has not long ago seized the opportunity, and but for the belief that the way of England is necessarily the way to commercial success and prosperity, undoubtedly it would have been done long ago. Now, Americans are awakening to the fact that, 'so long as they narrow their ambition to becoming a larger England' they cannot beat us. It has been a piece of good luck for us that it has never before occurred to

the Americans to scoop us out of the world's markets by going on a silver basis, and it might serve us right if, irritated by the contemptuous apathy of our government to the gravity of the silver problem, the Americans retaliate by freezing out gold. It could easily be done...There have not been wanting, of late, indications of growing irritation with this country for its dog-in-the-manger attitude towards a question (the silver question) that is convulsing two continents, and gravely compromising the future of the poorer states in Europe."

That the farmers' cry, that reward for toil is kept back by fraud, is general to all gold-standard countries--to all Christendom--we quote as follows:

Under date September 22, 1896, the *New York World* published a lengthy cable message, signed by leading agricultural men of Europe, met as an International Agricultural Congress, at Budapest, Hungary, addressed to the then Presidential candidate W. J. Bryan. It said:

"We wish you success in your struggle against the domination of the creditor class, which during the past twenty-three years has secured both in Europe and America, *monetary legislation destructive of the prosperity of your farmers and others* ...We believe that, failing such restoration (of silver to

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money privileges), the gold premium throughout all Asia and South America will continue to rob the farmer (of America and Europe) of all rewards for his toil, and that your election may avert from Europe serious agrarian and social troubles now pending."

The *New York World*, under date of September 24, 1896, published the following words of Prince Bismarck to Herr von Kardorf, leader of the Free Conservative Party in the German Reichstag:

"I am too old to go to school over the currency issue, but I recognize that, although I acted in 1873 on what I regarded as the best advice, my action was too precipitate in view of the results which have followed.

"The one class that we cannot afford to estrange is the farming class. If they are convinced, and they assure you *they are convinced, that agricultural depression is peculiar to these monetary changes*, our government must review its position."

The present extreme depression of silver, and of all commodities sold on a silver basis, came very gradually--for two reasons. (1) It required time and manipulation to depress silver, a commodity still in great demand by more

than one-half the world's population. (2) Silver mine owners and others directly interested, together with statesmen who foresaw the coming evil, pressed their arguments so forcibly in the United States' Congress that expedients were resorted to, such as the Remonetization Act of 1878, and the Silver Purchasing Act of 1890. But expedients were found impracticable. Silver must either be a money with full, equal power with gold as legal tender, or else it must be considered a merchantable commodity like diamonds, wheat, etc., and be subject to fluctuations according to supply and demand; and when in 1893 the last of these expedients was repealed, silver at once dropped to one-half the price of gold, and all the evils of its demonetization were felt to their full in 1895, except as the consequent panic may be far-reaching, progressive and enduring.

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Here, then, are the facts:

(1) The reapers of the world's harvests, the farmers of "Christendom," are in distress, notwithstanding modern machinery, and are *crying out loudly* to fellow citizens and legislators for relief. (These cries are stopped *temporarily* by the rise in the price of wheat, caused probably by certain shortages in southeastern Europe, in Russia, Australia and Argentina; but just as soon as these conditions change, and the whole world has its average crops, the price of wheat may follow the price of silver down to 43 cents--except circumstances intervene to alter conditions--and the *cries of the reapers* will ring out in greater desperation than ever.)

(2) Legislators realize the difficulty and how it came about, and declare that it came by fraud, by the deceptions of financiers, the money-doctors.

(3) Legislators who see that it would cost a panic, and probably a revolution, to correct the resultant unfavorable conditions conclude that, as the disease cannot be worse than such a remedy, they would best do nothing so radical. Hence silver will never be restored--remonetized 16 to 1.

(4) It is admitted on all hands that this "*fraud*" is not only crushing and discouraging the farmers, but also that it is angering and embittering this hitherto greatest conservative element of society.

(5) All the thinking people of the world are agreed that the laboring and mechanical classes of Christendom are ripe for a revolution which would sweep present social institutions with a besom of destruction, and that, if the large and hitherto conservative farming element were to join the

ranks of the discontents and revolutionists, the combination would be irresistible.

(6) Evidences on every side are that a very few years will suffice to bring about such an uprising.

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Whoever will compare all these facts with James' prophecy must be impressed with its accurate fulfillment, point by point, and should set it down as another indubitable testimonial to the divine foreknowledge of our day and its affairs, as preparations for the great time of trouble which is to make ready a highway for Immanuel and his glorious reign of peace on earth and good will toward men.

Let us read James' prophecy (5:1-9) again:

"Come now, you rich, weep and lament over those miseries of yours which are approaching. Your securities have become worthless, and your garments have become moth-eaten. Your gold and your silver have become rusted; and the rust of them will be for a testimony against you, and will consume your bodies like fire. You have heaped together treasures for the last days. Behold! that reward which you have fraudulently withheld from those laborers who harvested your fields, cries out; and the loud cries of the reapers have entered the ears of the Lord of armies! You have lived delicately, in self-indulgence, upon the land and been wanton. You have nourished [fed] your hearts in the day of [your] slaughter. You [your class] condemned, you [your class] murdered the Just One [Christ], and he resisted you not." [Can it be that the Lord wished us to notice that the Jewish bankers and financiers, more than others, are prominent in this fraud of keeping back the wages of the reapers? and is there therefore special significance in the words, "*You* killed, *you* murdered the Just One?"]

"Be you patient, then, brethren, till the presence of the Lord [who will adjust matters righteously--lifting up him that is poor and him that hath no helper, and taking vengeance on all evildoers]. Behold the husbandman, anticipating the fruit of the earth, waits patiently for it--until he shall receive both the early and the later harvest. Be you also patient, establish your hearts, because the *presence* of the Lord has approached. Add not to each other's sorrows, brethren, that ye be not punished [also]; behold, the Judge is standing at the doors."

The Rule of Equity

"Hail to the Lord's Anointed,
Jehovah's blessed Son!
Hail, in the time appointed,
His reign on earth begun!
He comes to break oppression,
To set the captives free,
To take away transgression,
And rule in equity.

"He comes with succor speedy
To those who suffer wrong;
To help the poor and needy,
And bid the weak be strong;
To give them songs for sighing,
Their darkness turn to light,
Whose souls, condemned and dying,
Were precious in his sight.

"To him let praise unceasing
And daily vows ascend;
His kingdom, still increasing,
Shall be without an end:
The tide of time shall never
His covenant remove;
No, it shall stand forever,
A pledge that God is love."

STUDY IX

THE CONFLICT IRREPRESSIBLE

THE TESTIMONY OF THE WORLDLY-WISE

General Intelligence a New Factor in all Reckonings--Senator Ingall's Views--Views of Rev. Lyman Abbott--Views of Bishop Newman (M.E.)--Views of a Noted Jurist--Views of Col. Robert Ingersoll--Hon. J. L. Thomas on Labor Legislation--Wendell Phillips' View--Historian Macaulay's Prediction--Hon. Chauncey Depew's Hopes--Bishop Worthington (P.E.) Interviewed--W. J. Bryan's Reply--An English View--Edward Bellamy's Statement of the Situation--Rev. J. T. McGlynn's Opinion--Prof. Graham's Outlook--Views of a Justice of the Supreme Court--A French View, a "Social Melee."

"Men's hearts failing them for fear, and for looking forward to those things coming upon the earth [society]: because the powers of heaven [government--ecclesiastical and civil] shall be shaken."

Luke 21:26

WISE men of the world, everywhere, recognize that a great social conflict is approaching, and that it is irrepressible--that nothing can be done to avert it. They have sought remedies, but have found none adequate to the malady, and, giving up hope, they have concluded that the suggestion of Evolution must be correct; namely, that "All nature operates under a law for the survival of the stronger as the fittest, and the destruction of the weaker as unfit to live." They are told by philosophers that "that which is hath been before," that our civilization is but a repetition of the civilizations of Greece and Rome, and that similarly it will fall to pieces so far as the masses are concerned, and that wealth

and government will gravitate again into the hands of a few, while the masses, as in the earlier civilizations of the East, will merely exist.

They very generally fail to note the new element in the conflict never before encountered; viz., the more general

spread of intelligence throughout the world, especially throughout Christendom. This, which many men forget, is brought to the attention of those wise enough to seek true wisdom at the fountain--God's Word. These are informed that "In the time of the end many shall run to and fro, and knowledge shall be increased,...and there shall be a time of trouble such as was not since there was a nation." (*Dan. 12:1-4*) They see the predicted running to and fro of mankind astoundingly fulfilled; they see also the general increase of knowledge; and to these the time of trouble predicted in the same connection means, not a repetition of history, not a submission of the masses to a favored few, but a stupendous reversal of history brought about by the new conditions noted. And the statement by the same prophet, in the same connection, that "*at that time* Michael [Christ] shall stand forth" and take his glorious power and reign, is in harmony with the thought that the coming trouble will end the rule of selfishness under the "prince of this world" [Satan], and introduce Immanuel's Kingdom of blessing. But let us hear some of the world's wise men tell us of what they see!

A wide view and a broad and very dispassionate statement of the struggle for wealth and the consequent crush of the lower classes has been furnished to the press by Hon. J. J. Ingalls, a man of broad sentiments, of moderate wealth and an ex-Senator of the United States. We make liberal extracts from it, because it is a moderate statement of the case, and because it shows that even wide-awake statesmen who see the difficulty know of no remedy that can be applied to heal the malady and save the victims.

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SENATOR INGALLS wrote:

"Liberty is something more than a name. He who depends upon the will of another for shelter, clothing and food cannot be a free man in the broad, full meaning of that word. The man whose daily bread for himself and family depends upon wages that an employer may give or withhold at pleasure is not free. The alternative between starvation and submission to a schedule is slavery.

"Freedom does not consist in definitions. The declaration that life, liberty and the pursuit of happiness are the inalienable rights of every human being makes no man independent. The right to liberty is an empty mockery and delusion unless the power to be free exists also. Freedom is not merely the removal of legal restraints, the permission to

come or go. Added to these must be the capacity and the opportunity, which only exemption from the necessity of incessant daily labor can bring. To paraphrase Shakespeare, Poverty and Liberty are an ill-matched pair. Freedom and dependence are incompatible. The abolition of poverty has been the dream of visionaries and the hope of philanthropists from the dawn of time.

"The inequality of fortunes and the obvious injustice of the unequal distribution of wealth among men have been the perplexity of philosophers. *It is the unsolved enigma of political economy!* Civilization has no paradox so mysterious as the existence of hunger when there is an excess of food--of want in the midst of superfluity. That one man should have possessions beyond the capacity of extravagance to squander, and another, able and willing to work, should perish for want of embers, rags and a crust, renders society unintelligible. It makes the charter of human rights a logogriph. So long as such conditions continue the key to the cipher in which destiny is written *is not revealed*--the brotherhood of man is a phrase, justice is a formula, and the divine code is illegible.

"The exasperation of the poor at the insolent ostentation of the rich has overthrown empires. The relief of the needy has been the object of statutes human and divine. The complaints of the wretched are the burden of history. Job was a millionaire. Whether that incomparable production bearing

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his name is a parable or a biography, it is of profound interest, because it shows that the patriarch was occupied with the same questions that disturb us now. He describes like a Populist those who take the ass of the orphan and the ox of the widow, remove the landmarks, reap the field and gather the vintage of the poor, whom they deprive of their garments and leave naked to the showers of the mountains and the shelter of the rocks.

"The Hebrew prophets reserved their choicest maledictions for the extortions and luxury of the rich, and Moses prescribed regulations for the remission of debts, the redistribution of lands and the restriction of private fortunes. In Rome, for centuries, the ownership of real estate was limited to 300 acres to each citizen, and the number of cattle and slaves was restricted to the area cultivated. But the laws given by the Almighty, through Moses, to the Jews, were as inoperative as the codes of Lycurgus and Licinius against the indomitable energies of man and the organic conditions

of his being.

"At the time of Caesar 2,000 plutocrats practically owned the Roman Empire, and more than 100,000 heads of families were mendicants, supported by donations from the public treasury. The same struggle has continued through the Middle Ages into the nineteenth century. There is no remedy prescribed today that has not been ineffectually administered to innumerable patients before: no experiment in finance and political economy proposed that has not been repeatedly tried, with no result but individual disaster and national ruin.

"At last, after much groping and many bloody and desperate combats with kings and dynasties, privilege, caste and prerogative, old abuses, formidably entrenched orders, titles and classes, the ultimate ideal of Government has here been realized, and the people are supreme. The poor, the toilers, the laborers are the rulers. They make the laws, they form the institutions. Louis xiv said, 'I am the State.' Here the wage-workers, the farmers, the blacksmiths, the fishermen, the artisans say, 'We are the State.' Confiscation and pillage and the enrichment of royal favorites are unknown. Every man, whatever may be his nativity, his faculty, education or morality, has an equal chance

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with every other in the race of life. Legislation, whether good or bad, is enacted by the majority.

"Less than a century ago the social condition in the United States was one of practical equality. In our first census period there was neither a millionaire, a pauper nor a tramp in the country. The first American citizen to pass the million-dollar goal was the original Astor, about 1806, who had migrated from Germany not many years before, the son of a butcher, with a pack of pelts as the foundation of his fortune. The largest estate before this time belonged to George Washington, which at his death, in 1799, was appraised at about \$650,000.

"The mass of the people were farmers and fishermen, living contentedly upon the products of their toil. The development of the continent by the introduction of railroads, agricultural machinery and the scientific applications of modern life has made us the richest nation on earth. The aggregate possessions of the country probably exceed \$100,000,000,000, one-half of which is said to be under the direct control of less than 30,000 persons and corporations. The largest private fortunes in the world have been accumulated

in the last half century in the United States.

"And our material resources are yet hardly touched. Less than a fourth part of our arable area has been ploughed. Our mines hide treasures richer than those of Ophir and Potosi. Our manufactures and commerce are adolescent, but they already have established an aristocracy of wealth that wears neither garter nor coronet, and is proclaimed by no herald, but often is welcomed in the courts of princes and the palaces of kings.

"If the unequal distribution of the burdens and benefits of society depends upon legislation, institution and government, then under a system like ours the equilibrium should be restored. If wealth results from unjust laws, and poverty from legislative oppression, the remedy is in the hands of the victims. If they suffer it is from self-inflicted wounds. We have no feudal tenures, nor primogeniture, nor entail; no opportunities that are not open to all. Justice, equality, liberty and fraternity are the foundations of the State. In every man's hand is the ballot. The school offers education to all. The press is free. Speech, thought and conscience are unfettered.

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"But universal suffrage has not proved a panacea for the evils of society. Poverty is not abolished. Though wealth has accumulated beyond the dreams of avarice, the inequality of distribution is as great as in the time of Job and Solomon and Agis. Not only is the old problem unsolved, but its conditions are complicated and intensified. Vaster political power is consolidated in the hands of the few, and more stupendous fortunes acquired by individuals under a republic than under a monarchy.

"The great gulf between the rich and the poor yawns wider and wider day by day. The forces of labor and capital, which should be allies, auxiliaries and friends are arrayed against each other like hostile armies in fortified camps, preparing for siege or battle. Millions of money are annually lost in wages, the destruction of perishable property, the deterioration of plants and the decrease of profits by the strikes and lockouts which have become the normal condition of the war between employers and employees.

"Utopia is yet an undiscovered country. Ideal perfection in society, like the mirage of the desert, recedes as it is approached. Human nature remains unchanged in every environment.

"The condition of the masses is immeasurably bettered with the advance of civilization. The poorest artisan today

has free enjoyment of comforts and conveniences that monarchs with their treasures could not purchase five centuries ago. But De Toqueville observed the singular anomaly that as the state of the masses improves, they find it more intolerable, and discontent increases. Wants and desires are multiplied more rapidly than the means of gratification. Education, daily newspapers, travel, libraries, parks, galleries and shop windows have widened the horizon of workingmen and women, increased their capacity for enjoyment, familiarized them with luxuries and the advantages of wealth. Political instruction has taught them the equality of man and made them acquainted with the power of the ballot. False teachers have convinced them that all wealth is created by labor, and that every man who has more than he can earn with his hands by daily wages is a thief, that the capitalist is a foe, and the millionaire a public

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enemy who should be outlawed and shot at sight.

"Great private fortunes are inseparable from high civilization. The richest community in the world, per capita, at this time is the tribe of Osage Indians. Its aggregate wealth is ten times greater, proportionally, than that of the United States. It is held in common. Community of property may not be the cause of barbarism, but in every State, as social and economic equality is approached, and wealth 'created by labor' without the intervention of capital, as in China and India, wages are low, the laborer is degraded and progress impossible. Were the wealth of the United States equally distributed among its inhabitants at this time the sum that each would possess, according to the census, would be about \$1,000.

"Were this equation to continue, progress obviously would cease. Had this been the prevalent condition from the beginning, we should have remained stationary. Only as wealth becomes concentrated can nature be subjugated and its forces made subservient to civilization. Until capital, through machinery, harnesses steam, electricity and gravitation, and exempts man from the necessity of constant toil to procure subsistence, humanity stands still or retrogrades. Railroads, telegraphs, fleets, cities, libraries, museums, universities, cathedrals, hospitals--all the great enterprises that exalt and embellish existence and ameliorate the conditions of human life--come from the concentration of money in the hands of the few.

"Even if it were desirable to *limit* accumulations, society

possesses no agency by which it can be done. The mind is indomitable. The differences between men are organic and fundamental. They are established by ordinances of the Supreme Power and cannot be repealed by act of Congress. In the contest between brains and numbers, brains have always won, and always will.

"The social malady is grave and menacing, but the disease is not so dangerous as the doctors and the drugs. The political quacks, with their sarsaparilla and plasters and pills, are treating the symptoms instead of the complaint. The free coinage of silver, the increase of the per capita, the restriction of immigration, the Australian ballot and qualified

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suffrage are important questions, but they might all be accomplished without effecting the slightest amelioration of the condition of the great masses of the wage-workers of the United States. Instead of disfranchising the poor ignorant, it would be well to increase their wealth and their intelligence, and make them fit to vote. A proscribed class inevitably become conspirators, and free institutions can only be made secure by the education, prosperity and contentment of those upon whom their existence depends."

Here is a statement of facts; but where is the statement of the remedy? There is none. Yet the writer is not in sympathy with the facts to which he calls attention: he would prefer, if he could, to call attention to a way of escape from what he sees to be inevitable. So would all men who are worthy of the human form and nature. So far as Mr. Ingalls is concerned, this is evidenced by the following extract from one of his speeches in the United States' Senate.* He said:

"We cannot disguise the truth that we are on the verge of an impending revolution. Old issues are dead. The people are arraying themselves on one side or the other of a portentous contest. On one side is capital, formidably intrenched in privilege, arrogant from continued triumph, conservative, tenacious of old theories, demanding new concessions, enriched by domestic levy and foreign commerce, and struggling to adjust all values to its own gold standard. On the other side is labor asking for employment, striving to develop domestic industries, battling with the forces of nature and subduing the wilderness. Labor, starving and sullen in the cities, resolutely determined to overthrow a system under which the rich are growing richer and the poor are growing poorer--a system which gives to a Vanderbilt and a Gould wealth beyond the dreams of avarice,

and condemns the poor to poverty from which there is no escape or refuge but the grave. Demands for justice have been met with indifference and disdain. The laborers of the country, asking for employment, are treated like impudent mendicants begging for bread."

*Congressional Record, Vol. 7, pp. 1054-5.

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Thus he distinctly declares that he can see no hope. He knows of no remedy for the awful disease--selfishness.

Rev. Dr. Lyman Abbott on the Situation

In an old issue of the *Literary Digest* we find the following synopsis of the view of Dr. Abbott, the celebrated preacher, editor and co-worker with Theodore Roosevelt, on The Relationship between Capital and Labor:

"Dr. Abbott asserts that the question whether the wage system is better than feudalism or slavery has been settled; but against the present industrial system as either final or true he makes these counts: (1) That it is not giving steady and permanent employment to all willing laborers. (2) That it also fails to give all those who are employed under it wages adequate for true livelihood. (3) That it is insufficiently educative in itself and fails to allow adequate leisure for educative processes. (4) That pure, good homes are in many instances impossible under present conditions. Dr. Abbott believes that the precepts of Jesus Christ and the principles of a sound political economy coincide; he insists that it is ruinous to grind up men, women and children in order to make cheap goods. Labor is not a 'commodity,' he declares. To quote:

"I believe that the system which divides society into two classes, capitalists and laborers, is but a temporary one, and that the industrial unrest of our time is the result of a blind struggle *toward a democracy of wealth*, in which the tool-users will also be the tool-owners, in which labor will hire capital, not capital labor; in which men, not money, will control in industry, as they now control in government. But the doctrine that labor is a commodity, and that capital is to buy in the cheapest market, is not even temporarily sound; it is economically false as it is ethically unjust.

"There is no such commodity as labor; it does not exist. When a workingman comes to the factory on a Monday

morning he has nothing to sell, he is empty-handed; he has come in order to produce something by his exertion, and that something, when it is produced, is to be sold, and part of the proceeds of that sale will of right belong to him, because

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he has helped to produce it. And as there is no labor commodity to be sold, so there is no labor market in which to sell it. A free market assumes a variety of sellers with different commodities and a variety of buyers with different needs, the seller at perfect liberty to sell or not to sell, the buyer at perfect liberty to buy or not to buy. There is no such market for labor. The laborers are in a great majority of cases as firmly attached to their town by prejudice, by ignorance of the outside world and its needs, by home considerations, by their little possessions--their house and lot--and by religious ties, as if they were rooted to the soil. They have no variety of skill to offer; as a rule the laborer knows how to do well only one thing, uses well only one tool, and must find an owner for that tool who wishes a laborer to use it, or must be idle. 'A merchant,' says Frederic Harrison, 'sits in his counting-house, and by a few letters or forms, transports and distributes the contents of a whole city from continent to continent. In other cases, as the shopkeeper, ebb and flow of passing multitudes supplies the want of locomotion in his wares. His customers supply the locomotion for him. This is a true market. Here competition acts rapidly, fully, simply, fairly. It is totally otherwise with a day-laborer, who has no commodity to sell. He must himself be present at every market, which means costly, personal locomotion. He cannot correspond with his employer; he cannot send a sample of his strength; nor do employers knock at his cottage door.' There is neither a labor commodity to sell nor a labor market in which to sell it. Both are fictions of political economy. The actual facts are as follows:

"Most commodities in our time--even agricultural commodities are gradually coming under these conditions--are produced by an organized body of workingmen, carrying on their work under the superintendence of a 'captain of industry,' and by the use of costly tools. This requires the cooperation of three classes--the tool-owner or capitalist, the superintendent or manager, and the tool-user or laborer. The result is the joint product of their industry--for the tool itself is only a reservoired product of industry--and therefore

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belongs to them jointly. It is the business of political economy to ascertain how values can be equitably divided between these partners in a common enterprise. This is the labor question in a sentence. It is not true that the laborer is entitled to the whole, nor does he demand it, whatever some of the wild advocates of his cause may have claimed for him. The superintendent is entitled to his share, and a large share. To direct such an industry, to know what products are needed in the world, to find a purchaser for them at a price that will give a fair return for the labor of producing them, requires itself labor of a high quality, and one which deserves a generous compensation. The tool-owner is entitled to a remuneration. Presumptively he, or some one from whom he has received his tool, has saved the money which his companions spent either in present comfort or in doubtful pleasure, and he is entitled to a reward for his economy and thrift, though it may be a question whether our modern industrial system does not sometimes give a reward too great for the virtue of acquisition, and so transform virtue into a vice. The laborer is entitled to a compensation. Since the abolition of slavery no one denies this right. The determination how the division of the product of this joint industry shall be made is a difficult one. But it is certain that it is not to be made by a system which bids the capitalist pay as little wages as possible for the services rendered, and the laborer render as little service as possible for the wages received. Whatever may be the right way, this is the wrong way."

Dr. Abbott seems to have a warm, sympathetic heart for the masses and to have grasped their situation clearly. He diagnoses the politico-social-financial disease, but fails to find a remedy. He does indeed hint at what would be a remedy if it could be gotten at, but suggests no way of securing it--that is, he thinks he sees in progress,

"A blind struggle toward a democracy of wealth in which the tool-users will be the tool-owners; in which labor will hire capital."

This sentence reads as though its writer had recently read the story of Aladdin's Lamp in the Arabian Nights, and

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hoped to find and use a "magic wand." It shows that the gentleman either has but a limited knowledge of finances, or else that he is expecting a *revolution* in which the tool-users will take the tools by force from capital, and in violation of

all the laws of society at present recognized. And if such a transfer of tools from the control of present owners to the ownership of tool-users were effected in any manner, cannot all see that the new tool-owners would promptly, by reason of that ownership, become capitalists? Have we any reason to suppose that the new tool-owners would be more generous or less selfish than present tool-owners? Have we any reason to suppose that the natural heart has changed more in tool-owners than in tool-users, or that all labor would be invited by the new tool-users to share alike the benefits of machinery? All experience with human nature says, No! The malady is seen, the necessity for a prompt cure is seen, but no remedy can cure the "groaning creation." Its groaning and travailing must continue and increase, as the Apostle indicates, until the manifestation of the sons of God--the Kingdom of God. **Rom. 8:22,19**

The denial of any trouble does not cure it. The affirmation that "there is no such commodity as labor" will not correct or alter the sad fact that labor is a commodity, and can be nothing else under our present social laws and conditions. Slavery, at one time and respecting certain peoples, may have been a beneficial institution under kind and considerate masters. Serfdom under the feudal system of semi-civilization may have had good features adapted to its time and conditions; and likewise the wage system. *Labor as a commodity*, subject to purchase and sale, has some excellent features, and has done much to develop mental and physical skill, and has, indeed, been a very precious boon to Labor in the past. Nor would it be wise to destroy this commodity feature even now, for those laborers who possess

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and exercise brain and skill and energy deserve to be in better demand and to be able to dispose of their labor at better prices than the unskilled and stupid: this is needful also for the spurring of the stupid and indolent. The need is--a just, wise, paternal government, which will continue wholesome restraints and incentives and add thereto, while at the same time *protecting* each class of labor from the arrogance of the class next above it, and shielding all from the herculean power of present-day Capital with its vast and increasing army of machine slaves; and, ultimately, after full and general practical instructions in righteousness, under the law of love, would destroy all in sympathy with selfishness and sin. Such a government is suggested nowhere except in the Bible, and there it is accurately described and

positively promised and waits only for the selection of God's Church--to be its kings and priests as joint-heirs with Immanuel. *Rev. 5:10; 20:6*

The Late Bishop J. P. Newman's Outlook

The irrepressible conflict between Capital and Labor was seen by Bishop Newman, of the Methodist Episcopal Church. He saw rights and wrongs on both sides of the question. In an article once published in the journals of his denomination, he sets forth the following propositions and suggestions:

"Is it impiety to be rich? Is poverty essential to godliness? Are beggars the only saints? Is heaven a poorhouse? What then shall we do with Abraham, who was very rich in cattle, in silver and in gold? What then shall we do with Job, who had 7,000 sheep, 3,000 camels, 4,000 oxen, 500 asses; who had 30,000 acres and 3,000 household servants?...

"The acquisition of wealth is a divine gift. Industry and frugality are the laws of thrift. To amass great fortunes is a special endowment. As poets, philosophers and orators are born such, so the financier has a genius for wealth. By intuition

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he is familiar with the laws of supply and demand; he seems gifted with the vision of a seer of the coming changes in the market; he knows when to buy and when to sell, and when to hold fast. He anticipates the flow of population and its effect upon real estate. As the poet must sing because the muse is in him, so the financier must make money. He cannot help it. The endowment of this gift is announced in Scripture: 'The Lord thy God giveth thee the power to get wealth.' (*Deut. 8:18*) And all these promises are illustrated in the present financial condition of Christian nations, who control the finances of the world.

"Against these natural and lawful rights to the possession of property is the clamor for the distribution of property among those who have not acquired it either by inheritance or skill or industry. It is a communism that has no foundation either in the constitution of nature or in the social order of mankind. It is the wild, irrational cry of Labor against Capital, between which, in the economy of nature and in political economy, there should be no common antagonism."

The Bishop affirms that "the employer and the employed have inviolable rights; the former to employ *whom* he can for *what* he can, and the latter to respond *when* he can." The bishop asserts that the envy and jealousy of laboring classes are not excited against those who possess vast fortunes, but against the supreme ease and the supreme indifference of the rich. He continues:

"Wealth has the noblest of missions. It is not given to hoard, nor to gratify, nor for the show of pomp and power. The rich are the almoners of the Almighty. They are his disbursing agents. They are the guardians of the poor. They are to inaugurate those great enterprises which will bring thrift to the masses; *not the largest dividends, but the largest prosperity*. Capital makes it possible for the laborer to enjoy a happiness that waits upon honest industry. It is for the rich to improve the homes of the poor, but many a rich man's

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stable is a palace compared to the abode of the honest and intelligent mechanic.

"When the wealthy are the patrons of those social reforms that elevate society, then they will receive the benediction of the poor. It is for them to give direction to the legislator essential for the protection of all the rights and interests of a community. When they build libraries of learning, museums of art and temples of piety they will be esteemed the benefactors of their kind. When the wealth of Capital joins hands with the wealth of intellect, the wealth of muscle, and the wealth of goodness for the common good, then Labor and Capital will be esteemed the equal factors in giving every man life, liberty and the pursuit of happiness."

The Bishop evidently endeavored to take a fair view of both sides of the present controversy and approaching struggle, but association with and dependence upon wealth evidently gave bias, no doubt unconsciously, to his judgment. It is a fact that many of the ancients were very rich; Abraham, for instance. Yet the story of the sojourn of Abraham, Isaac and Jacob in the land of Canaan shows that although land was *owned* in those days, it was nevertheless not fenced but *free to the users*. These three patriarchs with their servants and herds and flocks roamed at will through the land of the Canaanites for nearly two centuries, and yet did not claim to own a foot of it. (*Acts 7:5*) And in God's typical kingdom, Israel, the code of laws provided for the poor, home-born and foreigner. None need starve: the fields must not be gleaned closely, but the corners must be left for the poor to glean. The hungry might enter an orchard, a

vineyard or a field and eat on the spot to satisfaction. And when the land of Palestine was divided amongst the tribes and families of Israel, the special provision for the cancellation of mortgages on all lands, and all debts, every fiftieth year, prevented the impoverishment and practical enslavement of the people as a whole to a wealthy few.

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The Bishop seemed to forget that the laws and arrangements of Christendom are not a divinely arranged code; that like all the devices of imperfect heads and hearts these laws are not infallible; that although at one time no better could be devised, the changes of social and financial conditions made changes necessary in the past; that other changes are now recognized as proper, though opposed by selfishness and ultraconservatism in their day. If, then, our laws are conceded to be merely human and fallible, and if they have already been changed and amended to suit changed conditions, is it not inconsistent for the Bishop to treat them now as *sacred, unquestionable, unalterable*; and to claim that *rights* once conceded are therefore "inviolable," "natural" and indisputable "either in the order of nature or in the constitution of mankind"; and that the very suggestion of a modification of the laws and social regulations to better adapt them to present conditions is "wild" and "irrational"?

The Bishop, it will be noted, took opposite ground from that taken by Dr. Abbott on the question of labor as a *commodity*, subject to the conditions of supply and demand. He saw in this the law of our present social system, and said that it must continue. He was correct in seeing that Labor must continue a *commodity* (to be bought as cheap as Capital can purchase it, and to be sold at as high a price as Labor can obtain for it) *so long as the present social system continues*. This, however, will not be for many years, as indicated by prophecy and as discerned by other able minds in closer touch with the people and their unrest.

From the Bishop's standpoint the only hope of a peaceful solution of the differences between Capital and Labor is, (1) a *conversion* of all the wealthy to the loving and benevolent conditions particularized in the last two paragraphs above quoted; and (2) a *conversion* of all the poor and middle classes

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to that godliness and contentment where they can accept with thanks whatever the wealthy are pleased to let them have of the earth and the fulness thereof, and shout "Blessed are we poor!" This, we admit, would solve the Labor Question, quickly and thoroughly; but no sane people are looking for such a solution in the near future; nor do the Scriptures so portray. We cannot suppose that this intelligent Bishop really offers his suggestions as a remedy; rather we assume him to mean, that he sees no other than this impossible solution, and that hence civilization will shortly be smitten with the curse of Anarchy. Would that the gentleman might see God's remedy for which our Lord taught us to hope and pray--"Thy Kingdom come"--and the way in which that Kingdom is to be set up in power and dominion. *Dan. 2:44,45; 7:22,27; Rev. 2:27.*

A Learned Jurist's Views

A jurist of world-wide fame, addressing a graduating law class of a prominent College in the United States, expressed himself as follows, as reported by the *Kansas City Journal*:

"The history of the arrogant and rapacious race to which we belong has been the record of incessant and bloody struggles for personal liberty. Wars have been waged, dynasties overthrown and monarchs beheaded, not for conquest, for ambition, for glory, but that man might be free. Privilege and prerogative have stubbornly and reluctantly yielded through many sanguinary centuries to the indomitable passion for individual liberty. From the Magna Charta to Appomattox is a far cry; but there was no moment of that 652 years in which the race ceased or hesitated in its resolute and unflinching battle for the equality of all men before the law. It was for this that the barons bullied King John; that Latimer burned; that Hampden fell; that the compact in the cabin of the Mayflower was drawn; that the Declaration of Independence was promulgated; that John Brown, of Osawatomie, died; that the legions

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of Grant and Sheridan marched and conquered, willing to relinquish life and all its possessions rather than surrender the franchises of liberty.

'Of what avail are plow and sail
Or life or land, if freedom fail?'

"The dream of the centuries has at last been realized. From the brutal and bloody tumult of history, man has at last emerged lord of himself; but the perplexing enigmas of faith remain. Men are equal, but there is no equality. Suffrage is universal but political power is exerted by a few; poverty has not been abolished. The burdens and privileges of society are unequally borne. Some have wealth beyond the capacity of extravagance to squander, and others pray in vain for daily bread. Baffled and thwarted by these incongruities, exasperated it may be by suffering and want, disappointed in the effects of political liberty upon individual happiness and prosperity, many have yielded to a disquietude so searching and profound as to indicate the necessity for the active coalition of the conservative forces in our society.

"In the evolutionary movement, upon which society of the United States has entered, there are no precedents in history, because the conditions are anomalous, and a scientific solution is therefore impossible. While the conditions of the masses of the people have been enormously improved by social progress, the application of science to industry, and the invention of machinery, it cannot be doubted that poverty is more hostile to society, more dangerous to the institutions of self-government and to the personal liberty that has been gained after so many centuries of conflict than ever before. The reasons are obvious. The laborer is free; he is a voter; his self-respect is increased; his sensibility has become acute; his wants have been multiplied more rapidly than the means of gratification; education has elevated him above the condition of menial toil. The daily newspaper has familiarized him with the advantages that wealth gives its possessors. He has been taught that all men have been created equal, and he believes that while rights are equalled, opportunities are not. Modern science has

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armed him with formidable weapons, and when hunger comes nothing is so sacred as the necessities of wife and children.

"The social crisis in all civilized countries, and especially in ours, is becoming more formidable. The muttered thunder of sullen discontent grows nearer hour by hour. While I believe that the serene and resolute genius of the Anglo-Saxon race will prove equal to this, as it has to every other emergency, and that it will not relinquish the possessions it has acquired by incredible sacrifices, yet it is apparent that

the battle is not ended; that man is no longer content with *equality of rights* and with *equality of opportunity*, but that he will demand *equality of conditions* as the law of the ideal state.

"It is obvious also that social degradation is inconsistent with self-government, and that hopeless and helpless poverty is incompatible with personal freedom. The man who is absolutely dependent upon another for means of subsistence for himself and family, which may be taken away altogether by the employer at pleasure, is not in any just sense free. In one hundred years we have become the wealthiest of all the nations. Our resources are gigantic. The statistics of our earnings and accumulations astonish even credulity. Money is abundant, food is plentiful; fabrics and labor are in ample supply; but notwithstanding this fecundity the paradox of civilization remains: the majority of the people struggle for existence, and a fraction subsists in abject and wretched penury.

"That such conditions should exist seems to impeach Supreme Wisdom. To admit that want, misery or ignorance are an inevitable inheritance makes the brotherhood of man sardonic irony and the code of the moral universe unintelligible. The disappointment engendered by these conditions is deepening into distrust of the principles upon which society is founded and *a disposition to change the basis upon which it rests*. This distrust it is your most important mission to allay, and this revolution it is your most important duty to resist.

"The popular remedies proposed for the reformation of the evils and defects and infirmities of modern society may

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be roughly classed in two groups, the first of which proposes to redress grievance by changing political institutions. This method is erroneous and must be ineffectual, because it rests upon the fallacy that material prosperity is a result of freedom, the truth being that political liberty is the consequence and not the cause of material progress. Much has been written by poets and dreamers in praise of poverty, and the love of money has been denounced as the root of all evil, but the fact remains that, honestly acquired and wisely employed, there is no form of power so substantial, positive and palpable as that which accompanies the possession of money.

"There is no condition so deplorable, so depressing, so destructive of all that is noblest in man, all that is most elevating in domestic life, all that is most inspiring in destiny,

as hopeless, squalid, helpless poverty, want, hunger, the wages of the sweatshop, embers, rags and a crust. As your trained intelligence is directed to the investigation of the problems of the times, you will not fail to observe that this element of our society is constantly increasing."

Here we have a clear and able statement of facts, as all, rich or poor, must acknowledge. But it contains no remedy: not even the suggestion that the new batch of lawyers and politicians should seek a remedy. They are merely counseled to *allay* distrust in others, however much they feel it themselves, and to *resist* every change of the present system while they seek to keep above its grind themselves.

Why this advice? Is it because this able man despises his humbler brother? By no means; but because he sees the inevitable operation of liberty--"individualism"--selfishness--with its implied liberty to compete, and for each to do the best he can for himself. Looking into the past he says, "What hath been shall be." He does not see that we are in the end of the present age, in the dawn of the Millennium, that only the power of the Lord's Anointed King of all the earth can bring order out of all this confusion; and that, in

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God's wise providence, men are now brought face to face with these perplexing problems which no human wisdom can solve, and with calamitous conditions which no human foresight or policy can avert or dispel, so that in due time, in their extremity and peril, they will be glad to recognize and submit to the divine intervention and to cease from their own works and be taught of God. He whose right the kingdom is is about to "take unto himself his great power and reign," to bring order out of chaos, to glorify his Church, as his "bride," and with and through her to end the woes of the sin-burdened, groaning creation and bless all the families of the earth. Only those who have the "true light" can see the glorious outcome of this present dark time, which is puzzling the wise.

Mr. Robert G. Ingersoll, Like Others, Saw the Condition of Things and Deplored it, but Suggested No Remedy

Col. Ingersoll was known as a wise man according to the course of this world. Although a noted infidel, he was a man of marked ability and of more than usual sound judgment, except in religious matters, where no man's judgment is sound except as informed and guided by the Word and

spirit of the Lord. As a lawyer, Mr. Ingersoll's advice was so highly esteemed that he has been known to receive \$250 for thirty minutes counsel. This active brain has also been employed in grappling with the great problems of this perplexing time; yet neither had he any remedy to suggest. He expressed his views of the situation in a lengthy article in the *Twentieth Century*, from which we give a brief extract. He said:

"Invention has filled the world with competitors, not only of laborers, but of mechanics--mechanics of the highest skill. Today the ordinary laborer is, for the most part, a

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cog in the wheel. He works with the tireless, he feeds the insatiable. When the monster stops the man is out of employment --out of bread. He has not saved anything. The machine that he fed was not feeding him--the invention was not for his benefit. The other day I heard a man say that for thousands of good mechanics it was almost impossible to get employment, and that in his judgment the government ought to furnish employment to the people. A few minutes after I heard another say that he was selling a patent for cutting out clothes; that one of the machines could do the work of twenty tailors, and that only the week before he had sold two to a great house in New York, and that over forty cutters had been discharged. The capitalist comes forward with his specific. He tells the workingman that he must be economical--and yet, under the present system, economy would only lessen wages. Under the great law of supply and demand every saving, frugal, self-denying workingman is unconsciously doing what little he can to reduce the compensation of himself and his fellows. The saving mechanic is a certificate that wages are high enough.

"Capital has always claimed, and still claims, the right to combine. Manufacturers meet and determine prices, even in spite of the great law of supply and demand. Have the laborers the same right to consult and combine? The rich meet in the bank, clubhouse or parlor. Workingmen, when they combine, gather in the street. All the organized forces of society are against them. Capital has the army and the navy, the legislature, the judicial and executive departments. When the rich combine, it is for the purpose of 'exchanging ideas.' When the poor combine, it is a 'conspiracy.' If they act in concert, if they really do something, it is a 'mob.' If they defend themselves, it is 'treason.' How is it that the rich control the departments of government?

There are times when mendicants become revolutionists--when a rag becomes a banner, under which the noblest and the bravest battle for the right.

"How are we to settle the unequal contest between man and machine? Will the machines finally go into partnership with the laborer? Can these forces of nature be controlled

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for the benefit of nature's suffering children? Will extravagance keep pace with ingenuity? Will the workmen become intelligent enough and strong enough to become the owners of machines? Can man become intelligent enough to be generous, to be just; or does the same law or fact control him that controls the animal or vegetable world? In the days of cannibalism the strong devoured the weak--actually ate their flesh. In spite of all the laws that man has made, in spite of all advances in science, the strong, the heartless, still live on the weak, the unfortunate, and the foolish. When I take into consideration the agony of civilized life--the failures, the anxieties, the tears, the withered hopes, the bitter realities, the hunger, the crime, the humiliation, the shame--I am almost forced to say that cannibalism, after all, is the most merciful form in which man has ever lived upon his fellowman.

"It is impossible for a man with a good heart to be satisfied with the world as it now is. No man can truly enjoy even what he earns--what he knows to be his own--knowing that millions of his fellowmen are in misery and want. When we think of the famished, we feel that it is almost heartless to eat. To meet the ragged and shivering makes one almost ashamed to be well dressed and warm--one feels as though his heart were as cold as their bodies.

"Is there to be no change? Are the 'laws of supply and demand,' invention and science, monopoly and competition, capital and legislation, always to be the enemies of those who toil? Will the workers always be ignorant enough and stupid enough to give their earnings for the useless? Will they support millions of soldiers to kill the sons of other workingmen? Will they always build temples and live in dens and huts themselves? Will they forever allow parasites and vampires to live upon their blood? Will they remain the slaves of the beggars they support? Will honest men stop taking off their hats to successful fraud? Will industry, in the presence of crowned idleness, forever fall upon its knees? Will they understand that beggars cannot be generous, and that every healthy man must earn the right to live?

Will they finally say that the man who has had equal privileges

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with all others has no right to complain, or will they follow the example set by their oppressors? Will they learn that force, to succeed, must have thought behind it, and that anything done in order that it may endure must rest upon the cornerstone of justice?"

The argument here set forth is poor, weak, hopeless and suggestionless; and coming from a wise man and a fine logician merely shows that the wise men of this world see the malady but can see no remedy. The learned gentleman points out the causes of the difficulty clearly enough, and their inevitableness, and then says, to workmen, practically --"Don't you let them (invention, science, competition, etc.) crowd you down and hurt you!" But he suggests no means of deliverance, except it be in the query, "Will the workmen become intelligent enough and strong enough to become the owners of machines?"

But suppose they had machines and quite sufficient capital to operate them! Could such factories and machines be operated *more* successfully than others? Could they long be successfully operated as benevolent concerns and not for profit? Would they not do their share to increase "overproduction" and cause "shutdowns," making their own and other workmen idle? Do we not know that if the mill or shop were run on the principle of equal pay for all employed, it would speedily either become bankrupt because it paid too much for wages, or else the more skillful would be drawn by better pay to other situations, or to private operations on their individual account? In a word, self-interest, selfishness, is so ingrained in fallen human nature and so much a part of the present social structure that whoever does not count on it will quickly learn his mistake.

The closing sentence quoted is very smooth, but very barren of help for the emergency. It is like a glass nest egg. It serves instead of a solution, until you break it open and attempt to eat it. "Will they [the workmen] learn that force,

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to succeed, must have thought behind it?" Yes; all know that; and that thought must have brains; and that the brains must be of good quality and arrangement. All can see that if all had brains of equal caliber and force the battle between man and man would be so equal that a

truce would be speedily arranged, and each other's rights and interests provided for; or, more probably, the *fight* would have come sooner and been severer. But no one knows better than did Mr. Ingersoll that no earthly power could produce such a condition of mental equality.

The fourth paragraph quoted is most creditable to the great man. It finds an echo in every noble soul, of which we trust there are many. But others, in moderate circumstances, or even wealthy like Mr. Ingersoll, decide as he no doubt did decide, that they are as powerless to obstruct or to alter the social trend which sweeps along the channel of the fallen human nature, by casting into it their money and influence, as they would be to stop Niagara Falls by casting their bodies thereinto. A momentary splash and commotion is all that there would be in either case.

Hon. J. L. Thomas on Labor Legislation

The claim is frequently made that Labor has been discriminated against by legislation favoring the rich and injurious to the interests of the poor; and that a reversal of this would be a cure-all remedy. Nothing could be further from the truth, and we are glad to have a summary of United States Labor legislation by so well qualified a gentleman as former U. S. Assistant Attorney General Thomas, in the New York *Tribune*, Oct. 17, 1896, as follows:

"To write the history of the legislation for the last fifty years for the amelioration of the conditions of the poorer and laboring classes would require volumes, but it may be summarized as follows:

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"Imprisonment for debt has been abolished.

"Laws have been passed exempting homesteads and a large amount of personal property from execution against debtors who are heads of families, their widows and orphans.

"Liens have been given by law to mechanics and laborers on the land or thing on which they bestow labor for their wages.

"Poor persons are allowed to sue in the courts, State and National, without the payment of costs or the giving of security for costs.

"The courts, State and National, appoint attorneys to defend, without compensation, poor persons in the criminal

courts and in some instances in the civil courts.

"The courts in many instances are directed to enter judgment in favor of a laborer who has to bring suit to recover his wages or enforce his rights against a corporation for a stated sum to cover his attorney's fees.

"Seven hours, in some cases, and eight or nine in others, have been declared by law a day's labor for public service or on public works.

"In the administration of insolvent estates the wages of labor are preferred claims, and in some cases wages are made preferred claims generally.

"Laws have been passed regulating passenger and freight charges on railroads and other transportation lines, and also of public warehouses and elevators, and National and State commissions have been created to supervise railway traffic, by which charges have been reduced two-thirds or more.

"Laws reducing the rate of interest have been passed in nearly all of the States, and extending the time for redemption after the foreclosure of mortgages or deeds of trust.

"Railroads are required to fence their roads or pay double damages resulting from a failure to fence; they are also required to furnish safe places and appliances for their workmen.

"Manufacturers and mine operators are required to provide places and machinery for the safety and comfort of their employees.

"The incorporation of labor organizations has been authorized by law.

"Labor Day has been made a national holiday.

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"Commissioners of Labor, State and National, are appointed to gather statistics and, so far as possible, ameliorate the condition of the working classes.

"The Department of Agriculture has been established, and the head thereof made a Cabinet officer

"Seeds costing \$150,000 annually are distributed free to the people.

"It is made a misdemeanor in many of the States to blacklist a poor man who has been discharged from service or has failed to pay his debts, and it is made a misdemeanor to threaten by postal card through the mails to sue a debtor, or by the use of any device to reflect on him.

"In order to protect the imprudent and unwary, the use of the mails is denied to those who would operate fraudulent or lottery schemes through this medium.

"Postages have been reduced, entailing a loss to the government of \$8,000,000 annually in carrying the mails, under the operation of which the people get the country newspapers free of postage, and the best magazines and periodicals have been made so cheap as to put them within the reach of the poor.

"Policies of life insurance and shares in building and loan associations are made non-forfeitable for non-payment of premiums or dues after a limited time.

"Banks, whether State or National, are subject to public supervision, and their accounts to public inspection.

"The employees in the public service are allowed leave of absence with pay for thirty days in some instances, and fifteen days in others, and an additional thirty days for sickness of themselves or families.

"The coolie trade, the importation of laborers under contract, the labor of convicts of the United States, the further immigration of Chinese, the importation of convict-labor-made-goods, and the peonage system have been forbidden by law.

"Boards of Arbitration, State and National, for the settlement of labor disputes have been created.

"Those employed in the public service are allowed pay for the National holidays--the first day of January, the 22nd of February, Decoration Day, the 4th of July, Labor Day, Thanksgiving Day, and the 25th of December.

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"Homesteads have been given to those who would go and settle on them, and other lands have been given to those who would plant and grow trees thereon.

"The Australian ballot and other laws for the protection of the people in their right to vote unmolested and unawed, have been passed.

"Four millions of slaves have been freed, by which hundreds of thousands of property-owners were impoverished.

"Public libraries have been established at public expense.

"Public hospitals have been multiplied for the care of the sick and poor.

"One hundred and forty million dollars are annually paid out of the public Treasury to the soldiers of our wars, their widows and orphans.

"Last, though not least, public schools have been established, so that now the annual expenditure for tuition alone in them is more than \$160,000,000, and for buildings, interest

on loans and other expenses, probably the further sum of \$40,000,000 or more.

"Innumerable other laws of less importance, looking in the same direction as the above, and extending into the minutest details of the relations between employers of labor, whether corporations, partnerships or individuals, and employees, have been passed by Congress and by the Legislatures of the various States.

"All these laws were passed and these benefactions granted by the rich as well as the poor. Indeed, the history of this country for the last quarter of a century shows that men and women of all classes alike have taxed their ingenuity to the utmost limit to devise laws for the benefit, education and elevation of the masses of the people, and this has been carried so far that many thoughtful men fear that it will, if the present course continues, land in State Socialism. There is no question that the trend of public opinion among the people has been for many years in that direction."

So then, if all has been done by legislation that can be done, and still the unrest increases, it is evidently hopeless

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to look in that direction for a remedy. Mr. Thomas evidently had also reached the conclusion that the conflict is irrepressible.

Note the words in which that able and noble man,

Wendell Phillips, Expressed His Opinion.

"No reform, moral or intellectual, ever came from the upper class of society. Each and all came from the protest of the martyr and victim. The emancipation of the working people must be achieved by the working people themselves."

Very true; very wise; but neither did Mr. Phillips offer any practical suggestion as to how the working-people are to emancipate themselves from the sure outcome on selfish principles of the Law of Supply and Demand (backed by mental and physical inequalities), inexorable as the law of gravitation. He knew not what to recommend. Revolution, as all know, might work local and temporary changes, beneficial or otherwise, but what would revolution avail against universal conditions and competition? As well

might we revolt against the rising of the ocean tide, and attempt to sweep it back with brooms, or to gather the surplus in barrels.

Macaulay's Prediction

The Paris *Figaro* quotes the following extracts of a letter written in 1857 by Mr. Macaulay, the great English historian, to a friend in the United States:

"It is clear as the daylight that your government will never be able to hold under control a suffering and angry majority, because in your country the government is in the hands of the masses, and the rich, who are in the minority, are absolutely at their mercy. A day will come in the state of New York when the multitude, between half a breakfast and the hope of half a dinner, will elect your legislators. Is it

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possible to have any doubt as to the kind of legislators that will be elected?

"You will be obliged to do those things which render prosperity impossible. Then some Caesar or Napoleon will take the reins of government in hand. Your Republic will be pillaged and ravaged in the twentieth century, just as the Roman empire was by the barbarians of the fifth century, with this difference, that the devastators of the Roman empire, the Huns and Vandals, came from abroad, while your barbarians will be the natives of your own country, and the product of your own institutions."

It did not occur to this man of large acquaintance with human nature, in both rich and poor, to suggest as a probability that the rich might unselfishly espouse the cause of the majority and acquiesce in the enactment of such large and benevolent laws as would lift the masses gradually to competency and render it impossible for anyone to amass more than half a million dollars worth of wealth. No; Mr. Macaulay knew that such a proposition was unworthy of consideration, and hence his prediction, which is in line with God's testimony as to the results of selfishness, a great time of trouble.

Moreover, since he thus wrote, the ballot has been demanded by Mr. Macaulay's own countrymen, the British public, and they got their demand. It has been demanded by the Belgians and the Germans, and has been granted. It

was demanded and taken by force by the French. It is being demanded in Austro-Hungary, and will be exercised ere long by the Italians. So that the very catastrophe so confidently predicted for the United States impends also over "Christendom" entire. Macaulay saw no hope, and had no suggestions to offer, except what others also offered; namely, that the rich and influential forcibly take control and sit on the safety valve as long as possible--until the explosion occurs.

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Mr. Chauncey M. Depew's Hopes

Amongst the able and broad thinkers of the world today is also the Hon. Chauncey M. Depew, LL. D. A wise man, he frequently gives good advice; and we are glad to have his views of the present situation. Speaking to the graduating class of the Chicago University, and others, as orator of its Tenth Convocation, he said, among other things:

"Education has not only made possible the marvelous growth of our country, and the wonderful opportunity it affords for employment and fortunes, but it has lifted our people out of the methods and habits of the past, and we can no longer live as our fathers did.

"The common school and the high school, with their superior advantages, have cultivated us so that the refinements of life make broader and more intelligent men, and brighter, more beautiful and more large-souled women. It lifts them above the plane of the European peasant. While education and liberty have made the Americans a phenomenal people, they have also, in a measure, raised the standards of living and its demands in the older countries of Europe. The Indian laborer can live under a thatch in a single room with breech clout for clothes and a pan of rice for food. But the American mechanic wants his home with its several rooms. He has learned, and his children have learned, the value of works of art. They have all become familiar with the better food and the better clothing and the better life which constitute not luxury but comfort, and which make up and ought to make up the citizens of our Republic.

"Masterful men of great foresight and courage have seized upon the American opportunity to accumulate vast fortunes. The masses, who have not been equally fortunate,

look upon them and say: 'We have not an equal share in these opportunities.' This is not the place nor have I time to even hint at the solution of these difficulties, or the solving of these problems. That the genius exists among us to meet them if need be by legislation, if need be by other processes, no man in his senses can doubt. We require for our time

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more education, more college students and more college opportunities. Every young man who goes out from these foundations into the world goes out as a missionary of light and knowledge. He will stand in the community where he will settle, for an intelligent, broad and patriotic appreciation of the situation in the country and in the neighborhood. The graduates of the four hundred universities of the country are the lieutenants and the captains, the colonels, the brigadier-generals and the major-generals of that army of American progress to which we all belong.

"The world which our young man enters today is a very different one from that which his father or grandfather or ancestors of one hundred years ago knew anything about. Fifty years ago he would have graduated at a denominational college and fallen into the church of his fathers and of his faculty. Fifty years ago he would have dropped into the party to which his father belonged. He would have accepted his religious creed from the village pastor and his political principles from the National platform of his father's party. But today he graduates at a college where the denominational line is loosely drawn, and finds that the members of his family have drifted into all churches and are professing all creeds, and he must select for himself the church in which he shall find his home, and the doctrines upon which he shall base his faith. He discovers that the ties of party have been loosened by false leaders or incompetent ones, and by the failure of party organizations to meet the exigencies of the country and the demands of the tremendous development of the times. Those who should be his advisers say to him, 'Son, judge for thyself and for thy country.' Thus, at the very threshold, he requires an equipment which his father did not need for his duties as a citizen or for the foundations of his faith and principles. He starts out at the close of this marvelous nineteenth century to be told from the pulpit and the platform and by the press, and to see from his own observations, that there are revolutionary conditions in the political, the financial and the industrial world which threaten the stability of the State, the

position of the church, the foundations of society and the safety of property. But while precept and prophecy are of

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disaster, he should not despair. Every young man should be an optimist. Every young man should believe that tomorrow will be better than today, and look forward with unfaltering hope for the morrow, while doing his full duty for today.

"That the problems are difficult and the situation acute, we all admit. But it is the province of education to solve problems and remove acute conditions. Our period is the paradox of civilization. Heretofore our course has been a matter of easy interpretation and plain sailing by the navigation books of the past. But we stand five years from the twentieth century, facing conditions which are almost as novel as if a vast convulsion had hurled us through space and we found ourselves sitting beside one of the canals of Mars.

"Steam and electricity have made the centuries of the Christian era down to ours count for nothing. They have brought about a unity of production and markets which upsets all the calculations and all the principles of action of the past. They have united the world in an instantaneous communication which has overthrown the limitations which formerly were controlled by time and distance, or could be fixed by legislation. The prices of cotton on the Ganges or the Amazon, of wheat on the plateaus of the Himalayas or in the delta of the Nile, or in the Argentines, of this morning, with all the factors of currency, of climate and wages, which control the cost of their production, are instantly reflected at noon at Liverpool, at New Orleans, at Savannah, at Mobile, at Chicago and at New York. They send a thrill or a chill through the plantations of the South and the farmhouses of the West. The farmers of Europe and America are justly complaining of their condition. The rural populations are rushing to the cities and infinitely increasing the difficulties of municipal government. Capitalists are striving to form combinations which shall float with the tide or stem it, and labor organizations, with limited success, are endeavoring to create a situation which they believe will be best for themselves. The tremendous progress of the last fifty years, the revolutions which have been worked by steam, electricity and invention, the correlation

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of forces working on one side of the globe and producing instantaneous effects on the other, have so changed the relations of peoples and industries that the world has not yet adjusted itself to them. The reliance of the present and future must be upon education, so that supreme intelligence may bring order out of the chaos produced by this nineteenth century earthquake of opportunities and powers.

"There have always been crises in the world. They have been the efforts and aspirations of mankind for something better and higher, and have ultimately culminated in some tremendous movement for liberty. These revolutions have been attended by infinite suffering, the slaughter of millions and the devastation of provinces and kingdoms. The Crusades lifted Europe out of the slavery of feudalism, the French revolution broke the bonds of caste. Napoleon was the leader and wonder worker, though selfishly so, of modern universal suffrage and parliamentary government. The aspiration of all the centuries has been for liberty, and more liberty. The expectation has been that when liberty was gained there would be universal happiness and peace. The English speaking peoples have secured liberty in its largest and fullest sense; that liberty where the people are their own governors, legislators and masters. The paradox of it all is that with the liberty which we all hold as our greatest blessing has come a discontent greater than the world has ever known. The socialist movement in Germany grows from one hundred thousand votes ten years ago to some millions in 1894. The Republican elements in France become more radical and threatening month by month. The agrarian and labor troubles of Great Britain are beyond any ability of her statesmen to overcome except by makeshifts from day to day. There was an Anarchist riot in Chicago, when only the disciplined valor of a small corps of policemen saved the great city from the horrors of pillage and the sack. A single man created an organization of railway employees in a few months, so strong that under his order twenty millions of people were paralyzed in their industries and their movements, and all the elements which constitute the support of communities temporarily suspended. So potential was the uprising that two Governors

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surrendered, and the Mayor of our Western metropolis took his orders from the leader of the revolt. Industrial and commercial

losses of incalculable extent were averted only by the strong arm of the Federal Government.

"Another of the paradoxes of our quarter of a century is that every artisan and mechanic and the laborer in every department today, with shorter hours of labor, receives twenty-five per cent, and in many cases fifty per cent, more than he did thirty years ago. While he receives thus one-third more than he did thirty years ago, his dollar will buy in clothes and food twice as much as it did thirty years ago. One would think that the laborer ought to be supremely happy when he compares the past with the present, and that beyond his living he ought to be laying up in savings bank the fund which would speedily make him a capitalist. And yet he feels a discontent which his father, thirty years ago, with one-third the wages and his dollar buying one-half as much, never knew. *This all comes of education!*"

[Mr. Depew takes no notice of the fact that thirty years ago there was an abundance of work. The supply of human skill and muscle being far less than the demand, men were urged to work "double turn" on railroads as well as in mills and factories; while immigrants also came by the million and promptly found employment. But now the labor supply greatly exceeds the demand in every direction, being superseded by machinery. Now, although wages are not bad, the people, the masses, cannot secure *steady* demand and employment for their services; and, inevitably, wages are falling.]

"We are fighting the battles not only of today, but for all time; we are developing this country not only for ourselves but for posterity. We have overcome slavery, we have extirpated polygamy, and our only remaining enemy is *ignorance*.

[But if the partial destruction of ignorance by education has brought all the discontent and ills above recounted, how much anarchy and what awful trouble would a thorough

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education cost! Mr. Depew declares that he is not here discussing the *remedy* for all these ills and discontent, but doubtless he would have been glad to do so if he knew a remedy; and here he declares that it will be remedied "*in some way or other*" which is a tacit admission that he knows no specific remedy to suggest.]

"The people who are discontented are the governors and rulers, and must solve their own problems. They can elect their own Congresses and presidents. They cannot revolt

against themselves nor cut their own throats. Sooner or later, and *in some way or other*, they will solve their problems, but it will be by and through the law. It will be by *destructive* or *constructive* methods.

"The inquiry is natural, 'With all the prosperity and progress of the world, why this discontent?' The rapidity of invention and the opportunities afforded by electricity and steam have destroyed in the last twenty-five years sixty per cent of the capital of the world and thrown forty per cent of its labor out of employment. The triple expansion engine, the invention of a new motor, the reduplication of forces by a new application of machinery makes useless all the old ones. It does more, it compels the skilled artisan, in the loss of the tool by which he earned his living, and which is no longer of any use, to fall back into the vast mass of common laborers. At the same time these very forces, which have thus destroyed the majority of values and thrown out of employment so many people, have created new conditions which have added beyond the power of calculation to the wealth of the world and the opportunities of its people for living, comfort and happiness. But to enjoy its opportunities, its comforts and its happiness a better education becomes necessary."

It is very evident that Mr. Depew is well posted in labor matters and that he has made a study of the conditions which have led up to the status which now confronts the world. But what *remedy* does he offer? It was perhaps only courtesy and a sense of propriety that led the gentleman, in addressing a college class, to suggest that *ignorance* is the "enemy" causing present ills and threatening the future.

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But that education cannot prove a remedy no one should know better than Mr. Depew. Very few of the millionaires of today ever received a college education. Cornelius Vanderbilt was uneducated, a ferryman, whose keen business instincts guided him to wealth. He foresaw the increase of travel, and invested in steamboats and railroads. The original John Jacob Astor was uneducated, a trader in furs and skins. Foreseeing the growth of New York City he invested in its real estate and thus laid the basis of the fortunes of the present generation of Astors.

The following list of American millionaires who have given a million dollars or more to colleges has gone the rounds of the press, together with the statement that not one of these wealthy and intelligent men ever enjoyed a college

education:

"Stephen Girard, to Girard College, \$8,000,000; John D. Rockefeller, to Chicago University, \$7,000,000; George Peabody, to various foundations, \$6,000,000; Leland Stanford, to Stanford University, \$5,000,000; Asa Parker, to Lehigh University, \$3,500,000; Paul Tulane, to Tulane University, New Orleans, \$2,500,000; Isaac Rich, to Boston University, \$2,000,000; Jonas G. Clark, to Clark University, Worcester, Mass., \$2,000,000; the Vanderbilts, to Vanderbilt University, at least \$1,775,000; James Lick, to the University of California, \$1,600,000; John C. Green, to Princeton, \$1,500,000; William C. DePauw, to Asbury, now DePauw University, \$1,500,000; A. J. Drexel, to the Drexel Industrial School, \$1,500,000; Leonard Case, to the Cleveland School of Applied Sciences, \$1,500,000; Peter Cooper, to Cooper Union, \$1,200,000; Ezra Cornell and Henry W. Sage, to Cornell University, each \$1,000,000; Charles Pratt, to the Pratt Institute of Brooklyn, \$2,700,000."

As though to prove the exception to this rule, Mr. Seth Low, a college graduate and President, at one time donated a million dollars to Columbia College for a library.

Although a college education is valuable, it is by no means a *remedy* for present conditions. Indeed, if every man

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in Europe and America were a college graduate today, the conditions would be worse, instead of better, than they now are. Mr. Depew admits this in the above quotations, when he says that the mechanic "feels a discontent which his father, thirty years ago, with one-third the wages, and his dollar buying one-half as much, never knew. *All this comes of education.*" Yes, indeed, and the more general the education the more general the discontent. Education is excellent, and greatly to be desired; but it is not the remedy. While it is true that some righteous, noble men have been rich, it is also true that some of the most wicked men have been educated men and some of the most holy men have been "unlearned," like the apostles. The more education a wicked man has the greater his discontent and the greater his power for evil. The world needs new hearts--"Create in me a clean heart, O God; and renew a right spirit within me!" (*Psa. 51:10*) The world's need is thus prophetically declared, and the demonstrations that much more than education and intelligence is necessary to happiness and peace, are coming, and will ultimately be generally recognized. "Godliness with contentment is great gain"; and only if this

foundation be first laid can education be guaranteed to be a great blessing. The selfish hearts and the spirit of the world are at variance with the spirit of love, and no compromise will avail. Education, "knowledge increased," among the masses is bringing the social crisis and its ultimate result, anarchy.

Bishop Worthington Interviewed

While attending a convocation of the Protestant Episcopal Church in New York City, Bishop Worthington's views respecting the social commotion were gleaned by a newspaper man and published broadcast on Oct. 25, 1896. He is reported to have said:

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"The trouble with the farmer, in my judgment, is that we have carried our free educational system entirely too far. Of course, I know that this view will be considered as a bit of heresy, but still I believe it. The farmer's sons--a great many of them--who have absolutely no ability to rise, get a taste of education and follow it up. They will never amount to anything--that is, many of them--and they become dissatisfied to follow in the walk of life that God intended they should, and drift into the cities. It is the overeducation of those who are not qualified to receive it that fills our cities while the farms lie idle."

The Bishop takes an opposite view from that advocated by Mr. Depew. He agrees better with the Director General of Education in Russia, to whose declaration against educating the poorer classes we have already referred. We agree with both as to the *fact* that education generally enlarges the ambitions and restless discontent. But surely the Bishop will concede that matters have already gone too far, in this land of liberty and education, to hope to stifle the rising discontent by extinguishing the lamp of knowledge. Good or bad, the education and the discontent are here and cannot and will not be ignored.

Hon. W. J. Bryan's Reply

As to the justice of the Bishop's suggestion, we leave it for Mr. W. J. Bryan to answer, quoting from his press-reported

reply as follows:

"To talk about the overeducation of the farmer's sons and to attribute the difficulties which surround us today to overeducation, is, to my mind, one of the most cruel things a man ever uttered. The idea of saying that farmers' sons, who are not able to rise in life, get a taste of education, and enjoy the taste so much that they follow it up and become dissatisfied with the farm and drift into the cities! The idea of saying that there is overeducation among our farmers' sons! My friends, do you know what that language means?

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It means a reversal of the progress of civilization and a march toward the Dark Ages again.

"How can you tell which one of the farmers' sons is going to prove a great man until you have educated them all? Are we to select a commission to go around and pick out the ones that are to be educated?

"Ah, my friends, there is another reason why people have gone into the cities and left the farms. It is because your legislation has been causing the foreclosure of mortgages on the farmers and the farms. It is because your legislation has been making the farmer's life harder for the farmer; it is because the non-producing classes have been producing the laws and making it more profitable to gamble in farm products than to produce them.

"The idea of laying the blame of the present condition at the farmer's door! The idea of suggesting as a remedy the closing of schools in order that the people may not become dissatisfied! Why, my friends, there will be dissatisfaction so long as the cause for dissatisfaction exists. Instead of attempting to prevent people realizing their condition, why don't these critics try to improve the condition of the farmers of this country?"

An English journal, *The Rock*, inquired for light but obtained none. We quote:

"Throughout the world seething unrest, conflicting interests, and cross currents keep civilized mankind in a perpetual state of excitement. The tension of nerve and mind becomes more intense week by week almost; at short intervals some startling event shakes the political and commercial world with seismic force, and men realize what accumulated elements of disaster lurk beneath the surface of society. Politicians, while they strive to modify the course of these forces, frankly admit they cannot thoroughly control them or foretell their results.

"In the confusion of endless theories, proposals, experiments and prophecies, on two points the greatest thinkers are agreed. On the one hand they see impending a great catastrophe which shall convulse the whole world and shatter the present structure of political and social life, the forces of

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destruction having to exhaust themselves before the formative ones can reconstruct the social fabric on a surer foundation. On the other hand they agree that never did nations more long for peace, or more clearly see the duty and advantages of cultivating unity and fraternal concord, than at the present moment."

It is the same throughout the whole civilized world. All intelligent people see the dilemma more or less clearly, but few have anything to suggest as a remedy. Not all however: some well-meaning people think that they can solve the problem, but only because they fail to get the situation clearly outlined before their mental optics. These will be examined in a subsequent chapter.

Mr. Bellamy's Statement of the Situation

The following, culled from an address by Mr. Edward Bellamy, at Boston, will be read with interest. He said:

"If you would form a vivid conception of the economical absurdity of the competitive system in industry, consider merely the fact that its only method of improving the quality or reducing the price of goods is by overdoing their production. Cheapness, in other words, can only result under competition from duplication and waste of effort. But things which are produced with waste of effort are really dear, whatever they may be called. Therefore goods produced under competition are being made cheap only by being made dear. Such is the *reductio ad absurdum* of the system. It is a fact often true that the goods which we pay the least for, are in the end the most expensive to the nation owing to the wasteful competition which keeps down the price. All waste must in the end mean loss, and therefore about once in seven years the country has to go into insolvency as the result of a system which sets three men to fighting for work which one man could do.

"To speak of the moral iniquities of competition would be to enter on too large a theme for this time, and I only

advert in passing to one feature of our present industrial system, in which it would be hard to say whether inhumanity

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or economic folly predominated, and refer to the grotesque manner in which the burden of work is distributed. The industrial press-gang robs the cradle and the grave, takes the wife and mother from the fireside, and old age from the chimney-corner, while at the same time hundreds of thousands of strong men fill the land with clamors for an opportunity to work. The women and children are delivered to the taskmasters, while the men can find nothing to do. There is no work for the fathers, but there is plenty for the babies.

"What, then, is the secret of this alarm over the approaching doom of a system under which nothing can be done properly without doing it twice, which can do no business without overdoing it, which can produce nothing without overproduction, which in a land full of want cannot find employment for strong and eager hands, and finally which gets along at all only at the cost of a total collapse every few years, followed by a lingering convalescence?

"When a bad king is mourned by his people, the conclusion must be that the heir to the throne is a still worse case. That appears to be, in fact, the explanation of the present distress over the decay of the competitive system. It is because there is fear of going from bad to worse, and that the little finger of combination will be thicker than the loins of competition; that while the latter system has chastised the people with whips, the Trusts will scourge them with scorpions. Like the children of Israel in the desert, this new and strange peril causes the timid to sigh even for the iron rule of Pharaoh. Let us see if there be not also in this case a promised land, by the prospect of which faint hearts may be encouraged.

"Let us first inquire whether a return to the old order of things, the free competitive system, is possible. A brief consideration of the causes which have led to the present world-wide movement for the substitution of combination in business for competition will surely convince any one that, of all revolutions, this is the least likely to go backward. It is a result of the increase in the efficiency of capital in great masses, consequent upon the invention of the last and present generations. In former epochs the size and

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scope of business enterprises were subject to natural restrictions. There were limits to the amount of capital that could be used to advantage by one management. Today there are no limits, save the earth's confines, to the scope of any business undertaking; and not only no limit to the amount of capital that can be used by one concern, but an increase in the efficiency and security of the business proportionate to the amount of capital in it. The economics in management resulting from consolidation, as well as the control over the market resulting from the monopoly of a staple, are also solid business reasons for the advent of the Trust. It must not be supposed, however, that the principle of combination has been extended to those businesses only which call themselves Trusts. That would be greatly to underestimate the movement. There are many forms of combination less close than the Trust, and comparatively few businesses are now conducted without some understanding approaching to a combination with its former competitors --a combination tending constantly to become closer.

"From the time that these new conditions began to prevail, the small businesses have been disappearing before the larger; the process has not been so rapid as people fancy whose attention has but lately been called to it. For twenty years past the great corporations have been carrying on a war of extermination against the swarm of small industrial enterprises which are the red blood corpuscles of a free competitive system, and with the decay of which it dies. While the economists have been wisely debating whether we could dispense with the principle of individual initiative in business, that principle has passed away, and now belongs to history. Except in a few obscure corners of the business world there is at present no opportunity for individual initiative in business unless backed by a large capital; and the size of the capital needed is rapidly increasing. Meanwhile the same increase in the efficiency of capital in masses, which has destroyed the small businesses, has reduced the giants which have destroyed them to the necessity of making terms with one another. As in Bulwer Lytton's fancy of the coming race, the people of the Vril-ya had to give up

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war because their arms became so destructive as to threaten mutual annihilation, so the modern business world finds

that the increase in the size and powers of the organizations of capital, demands the suppression of competition between them for the sake of self-preservation.

"The first great group of business enterprises which adopted the principle of combining instead of competing, made it necessary for every other group sooner or later to do the same or perish. For as the corporation is more powerful than the individual, so the syndicate overtops the corporation. The action of governments to check this logical necessity of economical evolution can produce nothing more than eddies in a current which nothing can check. Every week sees some new tract of what was once the great open sea of competition, wherein merchant adventurers used to fare forth with little capital beside their courage and come home loaded--every week now sees some new tract of this once open sea inclosed, dammed up, and turned into the private fish-pond of a syndicate. To say that from the present look of things the substantial consolidation of the various groups of industries in the country, under a few score great syndicates, is likely to be complete within fifteen years (1889-1905) is certainly not to venture a wholly rash statement.

"So great an economic change as is involved in taking the conduct of the country's industries out of the hands of the people and concentrating them in the management of a few great Trusts, could not of course be without important social reaction; and this is a reaction which is going to effect peculiarly what is called the middle class. It is no longer a question merely for the poor and uneducated, what they are to do with their work; but for the educated and well-to-do, also, where they are to find business to do and business investments to make. This difficulty cannot fail constantly to increase, as one tract after another of the formerly free field of competition is inclosed by a new syndicate. The middle class, the business class, is being turned into a proletarian class.

"It is not difficult to forecast the ultimate issue of the concentration of industry if carried out on the lines at present

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indicated. Eventually, and at no very remote period, society must be divided into a few hundred families of prodigious wealth on the one hand, a professional class dependent upon their favor but excluded from equality with them and reduced to the state of lackeys, and, underneath, a vast population of working men and women, absolutely

without a hope of bettering a condition which would year by year sink more and more hopelessly into serfdom. This is not a pleasant picture, but I am sure it is not an exaggerated statement of the social consequences of the syndicate system."

Mr. Bellamy suggests Nationalism as the cure for all these evils. We will examine it later.

Rev. Dr. Edward McGlynn's View

It will be remembered that some years ago Dr. McGlynn came in conflict with his ecclesiastical superiors in the Roman Catholic Church, because of his advocacy of Labor Reform, and specially of Single Tax theories. Although reconciled to the Church of Rome, he remained a Single Taxer. The following extracts are from an article from his pen in *Donahoe's Magazine* (Boston, July, 1895). Introducing his subject, "The Prevention of Large Fortunes, and Raising the Standard of the Laboring People," he said:

"It is possible for men to make honestly, as the world holds business honesty at present, fortunes such as the Vanderbilts possess, or the Astors, which run into the hundreds of millions. It is not because these people are dishonest that their fortunes grow, but that the leaders of the people are either ignorant or indifferent in watching the channels through which wealth flows from the individual laborer into the common treasury. It is the machinery of distribution which is at fault. When, therefore, labor has made its daily contribution to the world's support, if the processes of that contribution are carefully studied, from the moment the laborer touches the raw material which he is to convert into wealth until the finished product is placed in the hands

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of its user, it will be seen that the makers of colossal fortunes have, under cover of law and custom, taken possession of every important point of the process, and are turning the wealth, which should fall into the treasuries of the millions, into their own."

Dr. McGlynn urges that in seeking to account for large fortunes and low wages three principal matters should be carefully studied: (1) land and other natural bounties upon which man exercises his faculties; (2) the means of transportation; and (3) money, the medium which facilitates the exchanges

of products. It will be found, he says, that the people have been indifferent to these points to which money-makers have been exceedingly attentive. We quote:

"To take possession of these natural bounties, to monopolize them under cover of law and custom, and to make all men who would use them pay beforehand for the privilege, have been the aim of the money-makers since time began. It is an easy matter to run up a fortune of one hundred millions when you can tax for two or three decades the millions who must buy bread and meat, timber and coal, cotton and wool, which all come from the land. This is what has been done directly in European countries, where, as in the British nation and in Ireland, millions of acres have been seized by the few under cover of the law, and the people have been compelled to pay first for permission to get at the land, then for permission to continue their labor on it.

"The same thing happened indirectly in this country when millions of acres were given to the great railroads, and capitalists were permitted to get hold of millions more by various subterfuges, all to be held with a tight grip until the tide of immigration had swelled these properties to untold values, when they were sold off at rates that made millionaires as common in this country and in Europe as knights in England. The readers of newspapers are well acquainted with the career and the methods of the coal-barons of Pennsylvania and elsewhere, who got hold of the great coal-producing districts under cover of law, and for forty years have levied tribute on consumers and miners alike by every device

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that human ingenuity could invent without regard to justice...

"Just as the few get control, almost absolute control, of the natural bounties, so they also get control of the means of transportation in a country. What this means is best comprehended by the statement that society makes no advance without a proper exchange of commodities; for civilization to improve on every side, men must have the greatest facilities for exchanging the work of their hands...Ease of transportation is, therefore, as vitally necessary to the laborer as ease in getting at the natural bounties; and as all men are laborers in the true sense of the word, the few who have placed themselves in charge of the transportation facilities of a nation get incredibly rich in the briefest time, because they tax more thoroughly and absolutely every human being in their jurisdiction than does the government

itself.

"The Vanderbilts are worth perhaps a third of a billion today. How did they get it? By hard labor? No. By using the privileges foolishly granted them by the foolish people: the right of way over the state of New York; the right to fix what rates of freight and passage the citizens of the community must pay to use their own roads; the right to hold immense domains of the State as the creation of their own hands...No individual or corporation should be allowed to amass billions out of these public properties...

"The same may be said of the medium of exchange-- money. Here again the world seems to be all at sea as to the elementary principles of this problem; the money-lenders alone have fixed and profitable principles, which enable them to tax every human being who uses money, for the use and for the continuance of the favor to use it. They have placed themselves between men and the medium of exchange, just as others have placed themselves between men and the natural bounties, between men and the facilities of transporting goods to market. How can they help getting millions together as the Rothschilds have done; millions, again, that should be in greater part passing into the treasury of the community."

Dr. McGlynn summarizes his conclusions thus:

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"Organization is good to keep up the price of labor, to secure sound legislation, to force employers to house their workers well, landlords to provide good tenements, and so on; but the root of all our difficulties, the explanation of our unequal social conditions, and the cause of our large fortunes and low wages, is to be found in the common indifference to the three necessities of social and civilized life. Before we can raise wages permanently, and make the Vanderbilt and the Carnegie fortunes as impossible as they are unnecessary, we must learn how to keep the natural bounties, the means of exchange, and the medium of exchange free from the speculator's tax, his interference, his tyranny."

Dr. McGlynn's remedy is a "Single Tax," which we will examine in the chapter following. It is but proper here, however, to call attention to the fact that the Astors and Vanderbilts have gained their wealth under the same laws that controlled their fellow citizens, and which heretofore have been esteemed the most just and equitable laws that the world has ever known. It is to be noted, also, that the

Vanderbilt millions were won in connection with great public *service* and great public *benefit*; although self-interest and not interest in the public welfare was the inspiring motive. The important point to be noted is, that science and invention have wrought a complete revolution in the social equilibrium, by which both brain and muscle are discounted by the possession of land, machinery, wealth. A properly adjusted new code of laws, suited to the new conditions, is needed. But here lies the difficulty: a satisfactory adjustment cannot be made because the parties interested-- Capital and Labor--will neither of them take a moderate, reasonable view of the situation. It may indeed be said that neither *can* view the matter righteously because both are governed by *selfishness* which is generally quite blind to equity until compelled to see it. The *new* conditions call for a readjustment of affairs on a basis of *love*; and because this

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quality is possessed by but a small minority in either party to the controversy, therefore the trouble will come, which will not only wreck the present social order based on selfishness, but will prepare all classes by experience to appreciate the new social order, the "new heavens and new earth" to be established under the dominion of Messiah.

Professor W. Graham's Outlook

Another writer, Prof. W. Graham, in *The Nineteenth Century* (Feb. 1895), discussed the social question from the standpoint known in England as "Collectivism"--the doctrine that the people as a whole should own or control the material and means of production: opposed to individualism. Prof. Graham's conclusion is that, since a transformation of the hearts of men is not supposable, the method could only be introduced to a limited degree and after a long time. He said:

"It is impracticable, at least, unless human nature in its fundamental essence and desires, either eternally innate or deeply rooted as the result of thousands of years of slow social evolution tending to intensify them, be simultaneously changed in the majority of men by a sort of general miracle. I believe, further, that if anything resembling Collectivism in its fulness were ever attempted to be established in this country, even by a supposed majority in some new 'Mad'

Parliament representing even a majority of voters, that it would be forcibly resisted by the minority, which, on the boldest supposition, can never be a small one; and it would be resisted because it would necessarily involve confiscation as well as revolution, political, economical and social. If, finally, it were ever, by any extraordinary combination of chances, momentarily established, as it might conceivably be in a country like France, which has a great leaning toward it, as well as some Collectivist memories, it could not possibly last. It could not even be reduced to practice save nominally, owing to its inherent impracticability; while, so long as it did exist, even partially or nominally, it would

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bring, after the first grand general division, the shares of which would soon be dissipated, in addition to general social chaos, evils including poverty to all classes, and greater poverty than now prevails."

The Professor proceeded to offer proof of the correctness of these views, and then inquired, Would Collectivism operate satisfactorily even if it were somehow installed and set in motion? He answers in the negative. He says:

"There would be slackness of effort all throughout, in inventors, organizers, foremen, even in the better class of workers, if they were not stimulated by extra remuneration to put forth their utmost and their best efforts; in short, if the present enormous and far-extending stimulus of private interest be removed or ever seriously lessened, the inevitable result would be a production greatly reduced in quantity and inferior in kind. There would have to be given at least 'bounties on production,' and so long as men are as they are, and are long likely to be, they would have to be on a liberal scale--that is to say, equality of remuneration would have to be departed from as respects these higher laborers. Otherwise there would be poverty in which all would equally share, and ordinary laborers would have to set against their poverty only the poor satisfaction that the former rich classes had all been dragged down to share it with them."

To prevent the decline of civilization and a return to barbarism, the Professor continued, it would soon be necessary to reintroduce inequality of wages and private enterprise. Gradually competition, private loans, exchange, interest, would have to be allowed, and in the end the new system would be found to differ but little from the present order. He concluded:

"Things would be modified more and more and more in the old direction, till, finally, there would be the inevitable counter-revolution, probably without any fresh civil war, for which the governing class would no longer have heart in face of the falling-off of their supporters and their own failing

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fanaticism. There would be a grand restoration, not of a dynasty, but of a Social System; the old system based on private property and contracts, which has emerged, as a slow evolution under every civilization, as the system most suited to human nature in a state of aggregation, and which is still more suitable and more necessary under the circumstances, physical and social, of our complex modern civilization."

We believe that considerable has already been done for the masses by Collectivism, as for instance in the Public School system of the United States, the postal systems of the civilized world, municipal ownership of waterworks, etc., and that much more could yet be accomplished along the same lines. Yet all reasonable people must consent to the argument that if the sinews of selfishness, which now move the world, be cut, by putting all men on the same level, a new motive power (Love) would need to take their place, or the world's business would suddenly come to a standstill: sloth would take the place of industry, and poverty and want would supplant comfort and affluence.

But we present these difficulties not because we have a "patent" theory of our own to advocate, but that those looking for the wisdom which cometh from above, through the Bible, may the more clearly see the helplessness of mankind in the present crisis, and that they may the more confidently and more firmly lay hold by faith upon the Lord and the remedy which he will apply in due season.

The Views of a Member of the Supreme Court

Justice Henry B. Brown, addressing the Alumni of the Law Department of Yale College, took as his theme, "The Twentieth Century." He pointed out that the changes of the twentieth century promise to be social rather than political or legal, and then named the three most prominent perils which threaten the immediate future of the United States--

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(1) Municipal Corruption, (2) Corporate Greed, and (3) The Tyranny of Labor. Among other things he said:

"Probably in no country in the world is the influence of wealth more potent than in this, and in no period of our history has it been more powerful than now. Mobs are never logical, and are prone to seize upon pretexts rather than upon reasons to wreak their vengeance upon whole classes of society. There was probably never a flimsier excuse for a great riot than the sympathetic strike of last summer [1895], but back of it were substantial grievances. If wealth will not respect the rules of common honesty in the use of its power, it will have no reason to expect moderation or discretion on the part of those who resist its encroachments.

"I have spoken of corporate greed as another source of peril to the state. The ease with which charters are procured has produced great abuses. Corporations are formed under the laws of one state for the sole purpose of doing business in another, and railways are built in California under charters granted by the states east of the Mississippi for the purpose of removing their litigation to federal courts. The greatest frauds are perpetrated in the construction of such roads by the directors themselves, under guise of a construction company, another corporation, to which is turned over all the bonds, mortgages and other securities, regardless of the actual cost of the road. The road is equipped in the same way by another corporation, formed of the directors, which buys the rolling stock and leases it to the road, so that when the inevitable foreclosure comes the stockholders are found to have been defrauded for the benefit of the mortgagees, and the mortgagees defrauded for the benefit of the directors. Property thus acquired in defiance of honesty and morality does not stand in a favorable position to invoke the aid of the law for its protection.

"Worse than this, however, is the combination of corporations in so-called trusts, to limit production, stifle competition and monopolize the necessities of life. The extent to which this has already been carried is alarming; the extent to which it may hereafter be carried is revolutionary.

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The truth is that the entire corporate legislation is sadly in need of overhauling, but the difficulty of procuring concurrent

action on the part of the forty-four states is apparently insuperable.

"From a wholly different quarter proceeds the third and most immediate peril to which I have called your attention --the tyranny of labor. It arises from the apparent inability of the laboring man to perceive that the rights he exacts he must also concede. Laboring men may defy the laws of the land and pull down their own houses and those of their employers about their heads, but they are powerless to control the laws of nature--that great law of supply and demand, in obedience to which industries arise, flourish for a season, and decay, and both capital and labor receive their appropriate rewards."

Judge Brown sees no hope of a reconciliation between Capital and Labor, being of too logical a mind to suppose that bodies moving in opposite directions would ever come together. He says further:

"The conflict between them has been going on and increasing in bitterness for thousands of years, and a settlement seems further off than ever. Compulsory arbitration is a misnomer--a contradiction in terms. One might as well speak of an amicable murder or a friendly war. It is possible that a compromise may finally be effected upon the basis of cooperation or profit-sharing, under which every laborer shall become, to a certain extent, a capitalist. Perhaps, with superior education, wider experience and larger intelligence, the laboring man of the twentieth century may attain the summit of his ambition in his ability to command the entire profits of his toil."

In referring to the social disquietude arising from the corporate evils mentioned he proposes as a palliative, but not as a remedy, the public ownership of what are called "natural monopolies." He thinks these privileges should be exercised by the state or the municipality directly, rather than that corporations should compete and quarrel for franchises with bribes. He says:

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"There would seem to be no sound reason why such franchises, which are for the supposed benefit of the public, should not be exercised directly by the public. Such is, at least, the tendency in modern legislation in nearly every highly civilized state but our own. Here great corporate interests, by parading the dangers of paternalism and socialism, have succeeded in securing franchises which properly belong to the public."

The gentleman evidently speaks forth his honest convictions, untrammelled--membership in the United States Supreme Court being of life tenure. He therefore could, and probably did, suggest everything he has knowledge of in the nature of a remedy for the conditions he deplors. But what is the suggested temporary relief? Only an item of Socialism (the public ownership of "national monopolies") which all men except bankers and corporation stockholders admit would be a temporary benefit--nothing more; and even this he seems to concede is doubtful of accomplishment, so powerfully entrenched is Capital.

Clemenceau's "Social Melee"

The editor of *La Justice*, Paris, some time ago published a book, *Le Melee Sociale*, which received much attention because of the prominence of its author as a legislator and editor. It deals with the social question vigorously, maintaining that cruel, remorseless struggling for existence is as characteristic of human society as in the animal and vegetable kingdoms, and that civilization, so-called, is but a thin veneer which disguises man's essential brutality. He sees the whole history of society symbolized in Cain, the first murderer, and claims that while the modern Cain does not murder his brother directly, he systematically endeavors to crush his brother over whom, by force or fraud, he has gained an advantage of power. We give a few striking extracts from this book, as follows:

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"It seems to me remarkable that humanity should have needed the meditation of centuries and the investigation of the greatest minds to discover the simple and apparent fact that man has ever been at war with man, and that this war has lasted ever since the human race began. Indeed, the imagination fails to completely conjure up a vision of the tremendous, the bloody and universal slaughter which has been going on upon this earth ever since it first emerged from chaos.

"The forced labor of the chained slave and the free toil of the paid workman both rest on the common basis of the defeat of the weakest and his exploitation by the strongest. Evolution has changed the conditions of the battle, but under a more pacific appearance the mortal strife is still going

on. To seize the life and body of others to turn them to one's own purposes--that is what has been the aim and fixed purpose of the majority of men from the savage cannibal, the feudal baron, the slave proprietor, down to the employer of our own day."

The chief problem of civilization is thus stated by M. Clemenceau:

"Hunger is the enemy of the human race. As long as man shall not have conquered this cruel and degrading enemy the discoveries of science will appear only as irony on his sad lot. It is like giving a man luxuries when he is not even provided with the necessaries of life. It is the law of nature, and the cruelest of all her laws. She forces mankind to contrive, to torture itself and destroy itself, to preserve at any cost that supreme good or evil called life.

"Other lives dispute man's right to life. He defends himself by organizing into communities. To his physical weakness, the first cause of his defeat, is now added his social weakness. And now the question can be asked, Have we arrived at such a degree of civilization that we can conceive of and establish a social organization in which the possibility of death by poverty or hunger may be eliminated? The economists do not hesitate. They reply boldly in the *negative*."

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It is the duty of the State and of the rich members of the community, in M. Clemenceau's view, to abolish hunger and recognize the "right to live." Not only as a matter of right, but of expediency as well, should the community take care of the unfortunate and incapable. We quote again:

"Is it not the duty of the rich to succor the unfortunate? The day will come when the spectacle of one man dying [of hunger], while another man has more millions than he knows what to do with, will be intolerable to all civilized communities--as intolerable, in fact, as the institution of slavery would be in this community today. The troubles of the proletariat are by no means restricted to Europe. They seem to be just as bad in 'free' America, the paradise of every poor wretch on this side of the Atlantic."

The foregoing is a French view. It may or may not imply that matters are worse in France than in the United States. Of one thing, at least, we are thankful--that here, by liberal taxation as well as by generous contributions, death by starvation is not necessary. What is desired is something more than bare existence. Happiness is necessary to make

existence desirable.

M. Clemenceau sees and denounces the faults of the present social system, but he offers no reasonable solution of them; hence his book is but a firebrand and disquieter. It is easy enough to make ourselves and others more dissatisfied and uncomfortable; and every book or article that offers no healing balm, no theory or hope of escape from the troubles would far better be unwritten, unpublished. *The Scriptures*, thank God, supply not only a comforting balm, but the only and infallible *cure* for the world's disease, sin, selfish-depravity and death, at the hands of the great Mediator, the Good Physician and Life-Giver. And this very volume endeavors to call attention to these heavenly specifics. But incidentally we are presenting the desperate character of the disease and the hopelessness of the world's available remedies.

STUDY X

PROPOSED REMEDIES--SOCIAL AND FINANCIAL

Prohibition and Female Suffrage--Free Silver and Protective Tariff--
 "Communism"--"They Had All Things in Common"--"Anarchism"--"Socialism"
 or "Collectivism"--Babbitt on Social Upbuilding--Herbert
 Spencer on Socialism--Examples of Two Socialist Communities--"Nationalism"
 --General Mechanical Education as a Remedy--The "Single
 Tax" Remedy--Henry George's Answer to Pope Leo XIII on Labor--Dr.
 Lyman Abbott on the Situation--An M. E. Bishop's Suggestions--Other
 Hopes and Fears--The Only Hope--"That Blessed Hope"--The Attitude
 Proper for God's People Who See These Things--In the World
 but Not of It.

"Is there no balm in Gilead? Is there no physician there?" "We
 would have healed Babylon, but she is not healed: forsake her,
 and let us go every one unto his own country: for her judgment
 reacheth unto heaven." *Jer. 8:22; 51:7-9*

VARIOUS are the remedies advocated as "cure-alls" for
 the relief of the groaning creation in its present, admittedly
 serious, condition; and all who sympathize with the suffering
 body-politic must sympathize also with the endeavors
 of its various doctors, who, having diagnosed the case, are
 severally anxious that the patient should try their prescriptions.
 The attempts to find a cure and to apply it are
 surely commendable, and have the appreciation of all
 kind-hearted people. Nevertheless, sober judgment, enlightened
 by God's Word, tells us that none of the proposed
 remedies will cure the malady. The presence and services of
 the Great Physician with his remedies--medicines, splints,

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bandages, straitjackets and lancets will be requisite; and
 nothing short of their efficient and persistent use will effect
 a cure of the malady of human depravity and selfishness.
 But let us briefly examine the prescriptions of other doctors,
 that we may note how some of them approximate the wisdom
 of God and yet how far they all fall short of it--not for
 the sake of controversy, but in order that all may the more

clearly see the one and only direction from which help need be expected.

Prohibition and Female Suffrage as Remedies

These two remedies are usually compounded, it being conceded that prohibition can never command a majority support unless women have a free ballot--and doubtful even then. The advocates of this remedy show statistics to prove that much of the trouble and poverty of Christendom are traceable to the liquor traffic, and they aver that if it were abolished, peace and plenty would be the rule and not the exception.

We heartily sympathize with much that is claimed along this line: drunkenness is certainly one of the most noxious fruits of civilization; it is rapidly spreading, too, to the semi-civilized and barbarous. We would rejoice to see it abolished now and forever. We are willing to grant, too, that its abolition would relieve much of the poverty of today, and that by it hundreds of millions of wealth are annually far worse than wasted. But this is not the remedy to cure the evils arising from present, selfish social conditions, and to meet and parry the grinding pressure of the "Law of Supply and Demand," which would progress as relentlessly as ever, squeezing the lifeblood from the masses.

Who, indeed, squander the millions of money spent annually on liquors?--the very poor? No, indeed; the rich! The rich specially, and secondly the middle class. If the liquor

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traffic were abolished tomorrow, so far from relieving the financial pressure, upon the very poor, it would have the reverse effect. Thousands of farmers who now grow the millions of bushels of barley and rye and grapes and hops used in the manufacture of liquor would be obliged to cultivate other crops, and thus in turn further depress farm produce prices in general. The vast army of tens of thousands of distillers, coopers, bottlers, glassworkers, teamsters, saloon-keepers and bartenders, now employed in and by this traffic, would be forced to find other employment and would further depress the labor market, and hence the scale of daily wages. The millions on millions of capital now invested in this traffic would enter other lines and force business competition.

All this should not deter us from desiring the removal of the curse, if it were possible to get a majority to consent to it. But a *majority* will never be found (save in exceptional localities). The majority is composed of slaves to this appetite and those interested in it financially, either directly or indirectly. Prohibition will not be established until the Kingdom of God is established. We merely point out here that the removal of this curse, even if practicable, would not cure the present social-financial malady.

The Free Silver and Protective Tariff Remedies

We freely concede that the demonetization of silver by Christendom was a masterstroke of selfish policy on the part of money-lenders to decrease the volume of standard money and thus to increase the value of their loans; to permit the maintenance of high rates of interest on such debts because of the curtailment of the legal money, while all other business investments, as well as labor, are suffering constant depreciation as the results of increasing supply and competition. Many bankers and money-lenders are

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"honest" men according to the legal standard of honesty; but, alas! the standard of some is too low. It says, Let us bankers and money-lenders look out for our interests, and let the farmers, less shrewd, look out for themselves. Let us delude the poorer and less shrewd by calling gold "honest money" and silver "dishonest money." Many of the poor desire to be honest, and can thus be brow-beaten and cajoled into supporting our plans, which, however, will go hard with the "reapers." Under the influence of our talk about "honest money," and our prestige as honorable men, our standing as financiers and wealthy men, they will conclude that any views contrary to ours must be wrong; they will forget that silver money has been the standard of the world from earliest history, and that gold, like precious stones, was formerly merchandise, until added to silver to meet the increasing demand for money sufficient to do the world's business. As it is the rate of interest is falling in our money centers; how much lower the rate of interest would be if all silver had a coin value and money were thus more plentiful! Our next move must be to retire all paper money and thus bolster up the rate of interest.

Under the law of supply and demand every borrower is interested in having plenty of money--silver, gold and paper; under the same law every banker and money-lender is interested in abolishing paper money and in discrediting silver; for the less money there is of a debt-canceling value, the more that little is demanded. Hence, while labor and commercial values are dropping, money is in demand and interest nearly holds its own.

As already shown, the indications of prophecy seem to be that silver will not be restored to equal privileges with gold as standard money in the civilized world. But it is manifest that, even if it were fully restored, its relief would be but

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temporary: it would remove the peculiar incentive now being given to manufacturers in Japan, India, China and Mexico; it would relieve the farming element of Christendom, and thus remove part of the present pressure under which every one labors "to make both ends meet"; and thus it might put off the crash for a while longer. But apparently God does not wish to thus postpone the "evil day"; and hence human selfishness, blind to all reason, will rule and ruin the more quickly; as it is written, "the wisdom of their wise men shall perish"; and "neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath." *Zeph. 1:18; Ezek. 7:19; Isa. 14:4-7, margin; 29:14*

Protection, wisely gauged so as to avoid creating monopolies and to develop all the natural resources of a land, is undoubtedly of some advantage in preventing the rapid leveling of labor the world over. However, at the very most it is but an inclined plane down which wages will go to the lower level, instead of with a ruder jolt over the precipice. Soon or later, under the competitive system now controlling, goods as well as wages will be forced to nearly a common level the world over.

Neither "Free Silver" nor Protective Tariff, therefore, can claim to be *remedies* for present and impending evils, but merely palliatives.

Communism as a Remedy

Communism proposes a social system in which there will be community of goods; in which all property shall be owned in common and operated in the general interest, and

all profits from all labor be devoted to the general welfare--
"to each according to his needs." The tendency of Communism
was illustrated in the French Commune. Its definition
by Rev. Joseph Cook, is--"*Communism* means the abolition

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of inheritance, the abolition of the family, the abolition of
nationalities, the abolition of religion, the abolition of
property."

Some features of Communism we could commend (see
Socialism), but as a whole it is quite impracticable. Such an
arrangement would probably do very well for heaven,
where all are perfect, pure and good, and where love reigns;
but a moment's reflection should prove to any man of judgment
and experience that in the present condition of men's
hearts such a scheme is thoroughly impracticable. The
tendency would be to make drones of all. We would soon
have a competition as to who could do the least and the
worst work; and society would soon lapse into barbarism
and immorality, tending to the rapid extinction of the race.

But some fancy that Communism is taught in the Bible
and that consequently it must be the true remedy--God's
remedy. With many this is the strongest argument in its favor.
The supposition that it was instituted by our Lord and
the Apostles, and that it should have continued to be the
rule and practice of Christians since, is very common. We
therefore present below an article on this phase of the subject
from our own magazine:

"They Had All Things in Common"

"And all that believed were together, and had all things common;
and sold their possessions and goods, and parted them to all
men, as every man had need. And they, continuing daily with one
accord in the temple, and breaking bread from house to house,
did eat their meat with gladness and singleness of heart, praising
God, and having favor with all the people." *Acts 2:44-47*

Such was the spontaneous sentiment of the early
Church: selfishness gave place to love and general interest.
Blessed experience! And without doubt a similar sentiment,
more or less clearly defined, comes to the hearts of all who
are truly converted. When first we got a realizing sense of

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God's love and salvation, when we gave ourselves completely to the Lord and realized his gifts to us, which pertain not only to the life that now is, but also to that which is to come--we felt an exuberance of joy, which found in every fellow-pilgrim toward the heavenly Canaan a brother or a sister in whom we trusted as related to the Lord and having his spirit; and we were disposed to deal with them all as we would with the Lord, and to share with them our all, as we would share all with our Redeemer. And in many instances it was by a rude shock that we were awakened to the fact that neither we nor others are perfect in the flesh; and that no matter how much of the Master's spirit his people now possess, they "have this treasure in earthen vessels" of human frailty and defection.

Then we learned, not only that the weaknesses of the flesh of other men had to be taken into account, but that our own weaknesses of the flesh needed constant guarding. We found that whilst all had shared Adam's fall, all had not fallen alike, or in exactly the same particulars. All have fallen from God's likeness and spirit of love, to Satan's likeness and spirit of selfishness; and as love has diversities of operations, so has selfishness. Consequently, selfishness working in one has wrought a desire for ease, sloth, indolence; in another it produced energy, labor for the pleasures of this life, self-gratification, etc.

Among those *actively* selfish some take self-gratification in amassing a fortune, and having it said, He is wealthy; others gratify their selfishness by seeking honor of men; others in dress, others in travel, others in debauchery and the lowest and meanest forms of selfishness.

Each one begotten to the new life in Christ, with its new spirit of love, finds a conflict begun, fightings within and without; for the new spirit wars with whatever form of selfishness or depravity formerly had control of us. The "new mind of Christ," whose principles are justice and love, asserts itself; and reminds the *will* that it has assented to and covenanted to this change. The desires of the flesh (the selfish desires, whatever their bent), aided by the outside influence of friends, argue and discuss the question, urging

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that no radical measures must be taken--that such a course would be foolish, insane, impossible. The flesh insists that

the old course cannot be changed, but will agree to slight modifications, and to do nothing so extreme as before.

The vast majority of God's people seem to agree to this partnership, which is really still the reign of selfishness. But others insist that the spirit or mind of Christ shall have the control. The battle which ensues is a hard one (*Gal. 5:16,17*); but the new will should conquer, and self with its own selfishness, or depraved desires, be reckoned dead. *Col. 2:20; 3:3; Rom. 6:2-8*

But does this end the battle forever? No--

"Ne'er think the victory won,
Nor once at ease sit down;
Thine arduous task will not be done
Till thou hast gained thy crown."

Ah, yes, we must renew the battle daily, and help divine implore and receive, that we may finish our course with joy. We must not only conquer self, but, as the Apostle did, we must keep our bodies under. (*1 Cor. 9:27*) And this, our experience, that we must be constantly on the alert against the spirit of selfishness, and to support and promote in ourselves the spirit of love, is the experience of all who likewise have "put on Christ" and taken his will to be theirs. Hence the propriety of the Apostle's remark, "Henceforth know we no man [in Christ] after the flesh." We know those in Christ according to their new spirit, and not according to their fallen flesh. And if we see them fail sometimes, or always to some degree, and yet see evidences that the new mind is wrestling for the mastery, we are properly disposed to sympathize with them rather than to berate them for little failures; "remembering ourselves, lest we also be tempted [of our old selfish nature in violation of some of the requirements of the perfect law of love]."

Under "the present distress," therefore, while each has all that he can do to keep his own body under and the spirit of love in control, sound judgment, as well as experience and the Bible, tells us that we would best not complicate matters by attempting communistic schemes; but each make as straight paths as possible for his own feet, that that which is

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lame in our fallen flesh be not turned entirely out of the way, but that it be healed.

(1) *Sound judgment* says that if the saints with divine help have a constant battle to keep selfishness subject to love, a

promiscuous colony or community would certainly not succeed in ruling itself by a law utterly foreign to the spirit of the majority of its members. And it would be impossible to establish a communism of saints only, because we cannot read the hearts--only "the Lord knoweth them that are his." And if such a colony of saints could be gotten together, and if it should prosper with all things in common, all sorts of evil persons would seek to get their possessions or to share them; and if successfully excluded they would say all manner of evil against them; and so, if it held together at all, the enterprise would not be a real success.

Some saints, as well as many of the world, are so fallen into selfish indolence that nothing but necessity will help them to be, "not slothful in business, but fervent in spirit, serving the Lord." And many others are so selfishly ambitious that they need the buffetings of failure and adversity to mellow them and enable them to sympathize with others, or even to bring them to deal justly with others. For both these classes "community" would merely serve to hinder the learning of the proper and needed lessons.

Such communities, if left to the rule of the majority, would sink to the level of the majority; for the progressive, active minority, finding that nothing could be gained by energy and thrift over carelessness and sloth, would also grow careless and indolent. If governed by organizers of strong will, as Life Trustees and Managers, on a paternal principle, the result would be more favorable financially; but the masses, deprived of personal responsibility, would degenerate into mere tools and slaves of the Trustees.

To sound judgment it therefore appears that the method of individualism, with its liberty and responsibility, is the best one for the development of intelligent beings; even though it may work hardships many times to all, and sometimes to many.

Sound judgment can see that if the Millennial Kingdom were established on the earth, with the divine rulers then

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promised, backed by unerring wisdom and full power to use it, laying "judgment to the line and righteousness to the plummet," and ruling not by consent of majorities, but by righteous judgment, as "with a rod of iron"--then communism could succeed; probably it would be the very best condition, and if so it will be the method chosen by the King of kings. But for that we wait; and not having the power or the wisdom to use such theocratic power, the spirit of a sound

mind simply bides the Lord's time, praying meanwhile, "Thy Kingdom come, thy will be done on earth as it is done in heaven." And after Christ's Kingdom shall have brought all the willing back to God and righteousness, and shall have destroyed all the unwilling, then, with Love the rule of earth as it is of heaven, we may suppose that men will share earth's mercies in common, as do the angels the bounties of heaven.

(2) *Experience* proves the failure of communistic methods in the present time. There have been several such communities; and the result has always been failure. The Oneida community of New York is one whose failure has long been recognized. Another, the Harmony Society of Pennsylvania, soon disappointed the hopes of its founders, for so much discord prevailed that it divided. The branch known as Economites located near Pittsburgh, Pa. It flourished for a while, after a fashion, but is now quite withered; and possession of its property is now being disputed in the Society and in the courts of law.

Other communistic societies are starting now, which will be far less successful than these because the times are different; independence is greater, respect and reverence are less, majorities will rule, and without superhuman leaders are sure to fail. Wise worldly leaders are looking out for themselves, while wise Christians are busy in other channels--obeying the Lord's command, "Go thou and preach the Gospel."

(3) *The Bible* does not teach Communism, but does teach loving, considerate Individualism, except in the sense of family communism--each family acting as a unit, of which the father is the head and the wife one with him, his fellow-heir of the grace of life, his partner in every joy and benefit as well as in every adversity and sorrow.

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True, God permitted a communistic arrangement in the primitive Church, referred to at the beginning of this article; but this may have been for the purpose of illustrating to us the unwisdom of the method; and lest some, thinking of the scheme now, should conclude that the apostles did not command and organize communities, *because* they lacked the wisdom to devise and carry out such methods; for not a word can be quoted from our Lord or the apostles advocating the communistic principles; but much can be quoted to the contrary.

True, the Apostle Peter (and probably other apostles)

knew of, and cooperated in, that first communistic arrangement, even if he did not teach the system. It has been inferred, too, that the death of Ananias and Sapphira was an indication that the giving of all the goods of the believers was compulsory; but not so: their sin was that of *lying*, as Peter declared in reviewing the case. While they had the land there was no harm in keeping it if they got it honestly; and even after they had sold it no harm was done: the wrong was in misrepresenting that the sum of money turned in was their *all*, when it was not their all. They were attempting to cheat the others by getting a share of their alls without giving their own all.

As a matter of fact, the Christian Community at Jerusalem was a failure. "There arose a murmuring"--"Because their widows were neglected in the daily ministrations." Although under the Apostolic inspection the Church was pure, free from "tares," and all had the treasure of the new spirit or "mind of Christ," yet evidently that treasure was only in warped and twisted earthen vessels which could not get along well together.

The apostles soon found that the management of the community would greatly interfere with their real work--the preaching of the gospel. So they abandoned those things to others. The Apostle Paul and others traveled from city to city preaching Christ and him crucified; but, so far as the record shows, they never mentioned communism and never organized a community; and yet St. Paul declares, "I have not shunned to declare unto you the whole counsel of God." This proves that Communism is no part of the gospel, nor of the counsel of God for this age.

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On the contrary, the Apostle Paul exhorted and instructed the Church to do things which it would be wholly impossible to do as members of a communistic society--to each "provide for his own"; to "lay by on the first day of the week" money for the Lord's service, according as the Lord had prospered them; that servants should obey their masters, rendering the service with a double good will if the master were also a brother in Christ; and how masters should treat their servants, as those who must themselves give an account to the great Master, Christ. *1 Tim. 5:8; 6:1; 1 Cor. 16:2; Eph. 6:5-9*

Our Lord Jesus not only did not establish a Community while he lived, but he never taught that such should be established. On the contrary, in his parables he taught that

all have not the same number of pounds or talents given them, but each is a steward and should *individually* (not collectively, as a commune) manage his own affairs, and render his own account. (*Matt. 25:14-28; Luke 19:12-24*. See also *James 4:13,15*.) When dying, our Lord commended his mother to the care of his disciple John, and the record of *John (19:27)* is, "And from that hour that disciple took her unto his own home." John, therefore, had a home, so had Martha, Mary and Lazarus. Had our Lord formed a Community he would doubtless have commended his mother to it instead of to John.

Moreover, the forming of a Commune of believers is opposed to the purpose and methods of the Gospel age. The object of this age is to *witness* Christ to the world, and thus to "take out a people for his name"; and to this end each believer is exhorted to be a burning and a shining light before men--the world in general--and not before and to each other merely. Hence, after permitting the first Christian Community to be established, to show that the failure to establish Communities generally was not an oversight, the Lord broke it up, and scattered the believers everywhere, to preach the gospel to every creature. We read--"And at that time there was a great persecution against the Church which was at Jerusalem; and they were *all scattered abroad* throughout the regions of Judea and Samaria, except the

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apostles," and they went everywhere preaching the gospel. *Acts 8:1,4; 11:19*

It is still the work of God's people to shine as lights *in the midst* of the world, and not to shut themselves up in convents and cloisters or as communities. The promises of Paradise will not be realized by joining such communities. The desire to join such "confederacies" is but a part of the general spirit of our day, against which we are forewarned. (*Isa. 8:12*) "Trust in the Lord, and wait patiently for him."

"Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things, and to stand before the Son of Man." *Luke 21:36*

Anarchy as a Remedy

Anarchists want liberty to the extent of lawlessness. They have apparently reached the conclusion that every method of human cooperation has proved a failure, and they propose to destroy all cooperative human restraints. Anarchy is therefore the exact opposite of Communism, although some confound them. While Communism would destroy all Individualism and compel the whole world to share alike, Anarchy would destroy all laws and social restraints so that each individual might do as he please. Anarchism is merely destructive: so far as we can ascertain, it has no constructive features. It probably considers that it has a sufficient task on hand to destroy the world, and will better let the future battle for itself in the matter of reconstruction.

The following extracts from a sixteen page booklet published by the London Anarchists and distributed at their great May-day parade, gives some idea of their wild and desperate notions:

"The belief that there must be authority somewhere, and submission to authority, are at the root of all our misery. As a remedy we advise a struggle for life or death against all authority--physical authority, as embodied in the State, or doctrinary authority, the result of centuries of ignorance

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and superstition, such as religion, patriotism, obedience to laws, belief in the usefulness of government, submission to the wealthy and to those in office--in short, a struggle against all and every humbug designed to stupefy and enslave the workingmen. The workingmen necessarily must destroy authority: those who are benefited by it certainly will not. Patriotism and religion are sanctuaries and bulwarks of rascals; religion is the greatest curse of the human race. Yet there are to be found men who prostitute the noble word 'labor' by combining it with the nauseating term 'church' into 'Labor-Church.' One might just as well speak of a 'Labor-Police.'

"We do not share the views of those who believe that the State may be converted into a beneficent institution. The change would be as difficult as to convert a wolf into a lamb. Nor do we believe in the centralization of all production and consumption, as aimed at by the Socialists. That would be nothing but the present State in a new form, with increased authority, a veritable monstrosity of tyranny and

slavery.

"What the Anarchists want is equal liberty for all. The talents and inclination of all men differ from each other. Every one knows best what he can do and what he wants; laws and regulations only hamper, and forced labor is never pleasant. In the state aimed at by the Anarchists, every one will do the work that pleases him best, and will satisfy his wants out of the common store as pleases him best."

It would seem that even the poorest judgment and the least experience would see in this proposal nothing but the sheerest folly. In it there is no remedy either proposed or expected: it is but the gnashing of teeth of the hopeless and despairing; yet it is the extremity toward which multitudes are being driven by the force of circumstances propelled by selfishness.

Socialism or Collectivism as a Remedy

Socialism as a civil government would propose to secure the reconstruction of society, the increase of wealth, and a

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more nearly equal distribution of the products of labor through the public collective ownership of land and capital (wealth other than real estate), and the management of all industries by the public collectively. Its motto is, "Every one according to his deeds."

It differs from "Nationalism" in that it does not propose to reward all individuals alike. It differs from "Communism" in that it does not advocate a community of goods or property. It thus, in our judgment, avoids the errors of both, and is a very practical theory if it could be introduced gradually and by wise, moderate, unselfish men. This principle has already accomplished much on a small scale in various localities. In many cities in the United States the water supply, street improvements, schools and fire and police departments are so conducted, to the general welfare. But Europe is in advance of us along these lines; for many of their railroads and telegraphs are so conducted. In France the tobacco business with all its profits belongs to the government, the people. In Russia the liquor business has been seized by the government and is hereafter to be conducted by it for the public benefit financially, and it is claimed also morally.

The following interesting statistics are from

"Social Upbuilding"

by E. D. Babbitt, LL. D., of the College of Fine Forces, New Jersey:

"Sixty-eight governments own their telegraph lines.

"Fifty-four governments own their railroads in whole or in part, while only nineteen, the United States among them, do not.

"In Australia one can ride 1,000 miles (first class) across the country for \$5.50, or six miles for 2 cents, and railroad men are paid more for eight hours labor than in the United States for ten hours. Does this impoverish the country? In

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Victoria, where these rates prevail, the net income for 1894 was sufficient to pay the federal taxes.

"In Hungary, where the roads are state-owned, one can ride six miles for a cent, and since the government bought the roads, wages have doubled.

"In Belgium, fares and freight rates have been cut down one-half and wages doubled. But for all that the roads pay a yearly revenue to the government of \$4,000,000.

"In Germany, the government-owned roads will carry a person four miles for a cent, while the wages of the employees are 120 per cent higher than when the corporations owned them. Has such a system proved ruinous? No. During the last ten years the net profits have increased 41 per cent. Last year (1894), the roads paid the German government a net profit of \$25,000,000.

"It has been estimated that government ownership of railroads would save the people of the United States a billion dollars in money and give better wages to its employees, two millions of whom would doubtless then be needed instead of 700,000 as at present.

"Berlin, Germany, is called the cleanest, best paved and best governed city in the world. It owns its gas works, electric lights, water works, street railways, city telephones, and even its fire insurance, and thus makes a profit every year of 5,000,000 mark, or \$1,250,000, over all expenses. In that city the citizens can ride five miles as often as they please every day in the whole year for \$4.50, while two trips a day on the elevated railroads of New York would cost \$36.50.

"Mr. F. G. R. Gordon has given in the *Twentieth Century* the statistics with reference to lighting a number of American cities and finds that the average price of each arc light by the year, when under municipal control, is \$52.12 1/2 while the average price paid to private parties by the various cities is \$105.13 per light each year, or a little more than twice as much as when run by the cities themselves.

"The average price for telegrams in the United States in 1891 was thirty-two and a half cents. In Germany, where the telegraphs are owned by the government, messages of ten words are sent to all parts of the country for five cents.

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From the greater distances and higher prices for labor, here, we would probably have to pay from five to twenty cents, according to the distance. The remarkable advantage of having each municipality control its own gas, water, coal and street railways, has been demonstrated by Birmingham, Glasgow and other cities in Great Britain."

Very good, we answer, so far as it goes. But still no sane man will claim that the poor of Europe are enjoying the Millennial blessings, even with all these Socialist theories in operation in their midst. No well informed man will undertake to say that the working classes of Europe are anywhere near on a par with workmen in general in the United States. This is still their Paradise, and laws are even now being formed to limit the thousands who desire still to come to share this Paradise.

But while we rejoice in every amelioration of the condition of Europe's poor, let us not forget that the nationalization movement, except in Great Britain, results not from greater sagacity on the part of the people, nor from benevolence or indolence on the part of Capital, but from another cause which does not operate in the United States-- from the governments themselves. They have taken possession of these to avoid bankruptcy. They are under immense expense in supporting armies, navies, fortresses, etc., and must have a source of revenue. The cheap rates of travel are with a view to please the people and also to draw business; for if the rates were not low the many who earn small wages could not ride. As it is, the fourth-class cars in Germany are merely freight cars, without seats of any kind.

In full view of such facts let us not delude ourselves with the supposition that such measures would solve the Labor Problem, or even relieve matters for more than six years, and that but slightly.

We have reason to believe that Socialism will make great progress during the next few years. But frequently it will

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not be wisely or moderately advanced: success will intoxicate some of its advocates, and failure render others desperate, and as a result impatience will lead to calamity. Capitalism and Monarchism see in Socialism a foe, and already they oppose it as much as they dare in view of public opinion. The Church nominal, though full of tares and worldliness, is still a powerful factor in the case; for she represents and largely controls the middle classes in whose hands is the balance of power as between the upper and the lower classes of society. To these Socialism has hitherto been considerably misrepresented by its friends, who hitherto have generally been infidels. Rulers, capitalists and clergymen, with few exceptions, will seize upon the first extremes of Socialism to assault it and brand it with infamy, and temporarily throttle it, encouraging themselves with specious arguments which self-interest and fear will suggest.

We can but rejoice to see principles of equity set in motion, even though they be but temporary and partial. And all whose interests would be affected thereby should endeavor to take a broad view, and to relinquish a portion of their personal advantage for the general good.

As intimated the movement will be crushed under the combined power of Church, State and Capital and later lead to the great explosion of anarchy, in which, as indicated in the Scriptures, all present institutions will be wrecked--"a time of trouble such as was not since there was a nation."

But even should Socialism have its own way entirely, it would prove to be but a temporary relief, so long as *selfishness* is the ruling principle in the hearts of the majority of mankind. There are "born schemers" who would speedily find ways of getting the cream of public works and compensations for themselves; parasites on the social structure

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would multiply and flourish and "rings" would be everywhere. So long as people recognize and worship a principle, they will more or less conform to it: hence Socialism at first might be comparatively pure, and its representatives in office faithful servants of the public for the public good. But

let Socialism become popular, and the same shrewd, selfish schemers who now oppose it would get inside and control it for their own selfish ends.

Communists and Nationalists see that so long as differences of compensation are permitted selfishness will warp and twist truth and justice; and in order to gratify pride and ambition it will surmount every barrier against poverty that men can erect. To meet this difficulty they go to the impractical extremes which their claims present-- impractical *because* men are sinners, not saints; selfish, not loving.

Herbert Spencer's View of Socialism

Mr. Herbert Spencer, the noted English philosopher and economist, noticing the statement that the Italian Socialist Ferri supports his theories, wrote: "The assertion that any of my views favor Socialism causes me great irritation. I believe the advent of Socialism to be the greatest disaster the world has ever known."

While great thinkers agree that competition or "individualism" has its evils that require drastic remedies, they deprecate the enslavement of the individual to social organization: or rather the burial of all individuality in Socialism, as eventually the greater disaster; since it would create armies of public employees, make politics still more of a trade than at present, and consequently open the way more than ever to rings and general corruption.

The following from the *Literary Digest* (Aug. 10, 1895), has a bearing upon the subject in hand as going to show

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that Socialistic principles would not endure unless supported by some kind of force--so strong is selfishness in all mankind:

"Two Socialist Communities"

"Two practical trials of Socialism attract the attention of students of social economy abroad. In both cases the original promoters of Socialist communities are doing fairly well, in one they are even prosperous. But the attempt to live up to the teachings of Socialistic theorists has failed in

both instances. The erstwhile communists have returned to methods which scarcely differ from those of the *bourgeoise* around them. A little more than two years ago a party of Australian workingmen, tired of a life of wage-slavery relieved only by the hardships of enforced idleness, set out for Paraguay, where they obtained land suitable for farmers who have no large machines at their disposal. They called their settlement New Australia, and hoped to convert it into a Utopia for workingmen. The British foreign Office, in its latest official report, gives a short history of the movement which caused many men to exchange Australia, 'the workingman's Eldorado,' for South America. We take the following from the report mentioned:

"The aims of the colony were set forth in its constitution, in which one of the articles runs as follows: 'It is our intention to form a community in which all labor will be for the benefit of every member, and in which it will be impossible for one to tyrannize another. It will be the duty of each individual to regard the well-being of the community as his chief aim, thus insuring a degree of comfort, happiness and education which is impossible in a state of society where no one is certain that he will not starve.'

"This ideal was not realized. Eighty-five of the colonists soon tired of the restrictions imposed upon them by the majority, and refused to obey. New arrivals from Australia made up the loss occasioned by this secession; but the new arrivals, dissatisfied with the leader of the movement, elected a chief of their own, so that there were now three parties in the colony. The equal division of the proceeds of

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their labor soon dissatisfied a number of the workers, who, in opposition to Socialist rules, demanded a share in proportion to the work they had done. The strict enforcement of Prohibition was another cause of dissatisfaction, especially as its infringement was punishable by expulsion without a chance of getting the original capital sunk in the undertaking refunded. The colony was on the point of breaking up, when the erstwhile leader of the movement succeeded in getting himself appointed judge by the Paraguayan authorities, and surrounded himself with a police force. There is hope that the colony will now become prosperous, but Socialistic regulations have been discarded.

"The experience of the miners of Monthieux is somewhat different. In their case it was prosperity that caused the Socialistic theories to be set aside. The *Gewerbe Zeitung*, Berlin,

tells their story as follows:

"At Monthieux, near St. Etienne, is a pit which was given up by the company which owned it a couple of years ago, and the miners were discharged. As there was no chance for employment in the neighborhood, the workmen begged the company to turn over the pit to them, and as the owners did not believe that the pit could be made to pay, they consented. The miners had no machinery, but they worked with a will and managed to find new veins. They made almost superhuman efforts and managed to save enough of their earnings to purchase machinery, and the discarded mines of Monthieux became a source of wealth to the new owners. The former owners then endeavored to regain possession, but lost their suit, and the labor press did not fail to contrast the avarice of the capitalists with the nobility of the miners who shared alike the proceeds of their labor. The mines of Monthieux were pointed out as an instance of the triumph of Collectivism over the exploitation of private capital.

"Meanwhile the miners extended their operations until they could no longer do all the work without help. Other miners were called in, and did their best to further the work. But the men who had first undertaken to make the pit a paying one refused to share alike with the newcomers. They knew that the wealth which lay beneath their feet had been

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discovered by them with almost superhuman efforts; they had, so to speak, made something out of nothing, why should they share the results of their labors with the newcomers, who had, indeed, worked all this time, but elsewhere? Why should they give to the new comrades of the harvest they had not planted? The newcomers should be paid well, better than in other mines, but they should not become joint owners. And when the newcomers created a disturbance, the 'capitalistic' workingmen fetched police and had them thrown out of their council room."

Nationalism as a Remedy

Nationalism is a later development of theory along the lines of socialism. It claims that all industries should be conducted by the nation, on the basis of common obligation to work and a general guarantee of livelihood; all workers to

do the same amount of work, and to get the same wages.

Nationalists claim that--

"The combinations, trusts and syndicates, of which the people at present complain, demonstrate the practicability of our basic principle of association. We merely seek to push this principle a little further and have all industries operated in the interest of all, by the nation--the people organized --the organic unity of the whole people.

"The present industrial system proves itself wrong by the immense wrongs it produces; it proves itself absurd by the immense waste of energy and material which is admitted to be its concomitant. Against this system we raise our protest: for the abolition of the slavery it has wrought and would perpetuate, we pledge our best efforts."

Some favorable points, common to both, we have mentioned favorably under the caption "Socialism or Collectivism as a remedy"; as a whole, however, Nationalism is quite impracticable; the objections to it being in general the same that we urged foregoing against Communism. Although Nationalism does not, like Communism, directly threaten the destruction of the family, its tendency would

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surely be in that direction. Among its advocates are many broadminded, philanthropic souls, some of whom have helped, without hope of personal advantage, to found colonies where the principles of Nationalism were to be worked out as public examples. Some of these have been utter failures, and even the practically successful have been forced to ignore Nationalist *principles* in dealing with the world outside their colonies: and, as might be expected, they have all had considerable internal friction. If, with "one Lord, one faith and one baptism" God's saints find it difficult to "preserve the unity of the spirit in the bond of peace," and need to be exhorted to forbear one another in love; how could it be expected that mixed companies, claiming no such spirit as a bond, could succeed in vanquishing the selfish spirit of the world, the flesh and the devil?

Several colonies on this Nationalist plan have started and failed within the past few years, in the United States. One of the most noted failures is that known as the Altruria Colony, of California, founded by Rev. E. B. Payne, on the theory "One for all and all for one." It had many advantages over other colonies in that it picked out its members, and did not accept all sorts. Moreover, it had a Lodge form

of government of very thorough control. Its founder, giving the reasons for the failure, in the San Francisco *Examiner*, Dec. 10, 1896, said:

"Altruria was not a complete failure;...we demonstrated that trust, good will and sincerity--which prevailed for a part of the time--made a happy community life, and on the other side, that suspicion, envy and selfish motives diabolize human nature and make life not worth while.... We did not continue to trust and consider one another as we did at first, but fell back into the ways of the rest of the world."

What some people demonstrate by experience others know by inductive reasoning, based upon knowledge of human

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nature. Any one wanting a lesson on the futility of hope from such a quarter while selfishness still controls the hearts of men, can get his experience cheaply by boarding for a week each at three or four second-class "boarding houses."

General Education of Mechanics a Remedy

In *The Forum* some years ago an article appeared by Mr. Henry Holt, in which he endeavored to show that education should be largely industrial, to fit a mechanic to readily turn from one employment to another--he should "learn a dozen" trades. While this might for a time help a few individuals, it is manifest that such a measure would not solve the problem. It is bad enough as it is, when plasterers and bricklayers may be busy while shoemakers and weavers are idle; but what would be the effect if the latter also understood bricklaying and plastering? It would multiply competition in every trade, if all the unemployed could compete for the busy jobs. The gentleman, however, deals well with two comprehensive truths, respecting which education is needed. He said:

"The simpler of these truths is the inevitable, even if cruel--the necessity of Natural Selection. I do not say it's justice. Nature knows nothing of justice. Her machinery pounds remorselessly along in a set of hard conditions, but, after all, pounds out of those conditions the best they will yield. True, she has evolved in us intelligences to slightly direct her course; and it is in using them the function of justice

comes up. But we can direct her only in channels fitted to her own currents: otherwise we are overwhelmed. Now, no one of her courses is broader and more clearly marked than that of Natural Selection, and in the exercise of our little liberties and suffrages, we are never so wise as when we fall in with it--when, for example, we raise a Lincoln from his cabin. But so far, we are vastly more apt to prefer the demagogue, and then we suffer. Socialism proposes to extend

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the danger of this suffering into the field of production. The captains of industry are now chosen purely by natural selection--at least with a very moderate abnormality in the action of heredity, which rapidly cures itself: if the son does not inherit fitness, he soon ceases to survive. But with increasing freedom of competition, and increasing facilities for able men without capital, to hire it, it is substantially true that industry is at present directed by Natural Selection. For this, the Socialist proposes to substitute artificial selection, and that by popular vote. A general knowledge of the superiority of Nature's way would cure this madness.

"The other truth so difficult to impart clearly, but not impossible to give some conception of, is the more important. It is difficult, not so much because it calls for some preliminary education, as because dogma has been fighting it for thousands of years, and fights it still. To most who read this, every one of these assertions will probably appear strange, when the truth is named in the familiar phraseology --The Universal Reign of Law. Yet it is the fact that hosts of men who think they believe in it, pray every day that it may not be--that exceptions may be made in their cases. People generally--and legislators generally--in a matter of physiology, would send for a doctor; or in a matter of machinery, for an engineer; or in chemistry, for a chemist; and would follow his opinion with childlike faith; but in economics they want no opinions but their own. They have no idea that such matters are, like physical matters, under the control of natural laws--that to find those laws, or learn those already found, requires special study; and that to go counter to them, in ignorance, must bring disaster as fatal as in perversity...

"The workingman needs, then, not only instruction in the trade--school and in certain economic facts, but the kind of instruction in science and history that will give him some conception of Natural Law. On the basis thus provided

could be built some notion of its control in the social as well as in the material world; and also some realization that human law is futile, or worse, except as, by close study and

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cautious experiment, it is made to conform to the Natural Law. Hence would come the faith that no human law could make the unfit survive, except at somebody else's expense; and that the only way to enable them to survive at their own, is to make them fit."

Yes, it is well that all should learn that these two laws control in our present social system, and that it is not in the power of man to change nature or nature's laws; and hence that it is impossible for him to do more than tinker present social conditions, and temporarily improve them a little. The new and more desirable laws necessary to the perfect, the ideal society, will require supernatural powers for their introduction. Learning this lesson will help to bring (instead of a discontent which aggravates itself) "godliness with contentment," while waiting for the Kingdom of God and praying, "Thy Kingdom come; thy will be done on earth as in heaven."

The Single Tax Remedy

Doubtless because he saw the effects of Communism and Nationalism and Socialism, as pointed out above, Mr. Henry George devised a scheme of some merit, known as the "Single Tax Theory." This may be said to be the reverse of Socialism in some respects. It is *Individualism* in many important features. It leaves the individual to the resources of his own character, efforts and environment; except that it would preserve to each an inalienable right to share, as the common blessings of the Creator--air, water and land. It proposes very little direct alteration of the present social system. Claiming that the present inequalities of fortune, so far as they are oppressive and injurious, are wholly the results of private ownership of the land, this theory proposes that all lands become once more the property of Adam's race as a whole; and claims that thus the evils of our present social system would speedily right themselves. It proposes

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that this re-distribution of the land shall be accomplished, not by dividing it proportionately among the human family, but by considering it all as one vast estate, and permitting each person as a tenant to use as much as he may choose of what he now possesses, and to collect a land-tax or rental from each occupant proportional to the value of the land (aside from the value of the buildings or other improvements thereon). Thus a vacant lot would be assessed as heavy a rental or tax as an adjoining lot, built upon, and the untilled field as much as the adjoining fruitful one. The tax thus raised would constitute a fund for every purpose for the general welfare--for schools, streets, roads, water, etc., and for local and general government; hence the name of the theory, "Single Tax."

The effect would of course be to open to actual settlement thousands of town lots and barren fields now held for speculative purposes; because all taxes being consolidated into one, and being removed from cattle, machinery, business and improvements of every kind, and all concentrated upon the land would make the land-tax quite an item; graduated, however, so as to show no favoritism, poor farm lands or remote from transportation being taxed less in proportion than better lands, and those nearer to transportation. City lots similarly would be assessed according to value, location and surroundings considered.

Such a law, made to become operative ten years after its passage, would have the immediate effect of reducing real estate values, and by the time it would become operative millions of acres and thousands of town-lots would be open to any one who could make use of them and pay the assessed rents. Mr. Henry George took advantage of the fact that Pope Leo XIII issued an Encyclical on Labor, to publish a pamphlet in reply, entitled, "An Open Letter to Pope Leo XIII," etc. As it contains some good thoughts along the lines of our topic and besides is a further statement of

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the theory under discussion, we make liberal extracts as follows:

An Extract from an Open Letter
by Mr. Henry George to Pope Leo XIII, in Answer
to the Latter's Encyclical on the
Perplexing Labor Question.

"It seems to us that your Holiness misses its real significance in intimating that Christ, in becoming the son of a carpenter and himself working as a carpenter, showed merely that 'there is nothing to be ashamed of in seeking one's bread by labor.' To say that is almost like saying that by not robbing people he showed that there is nothing to be ashamed of in honesty. If you will consider how true in any large view is the classification of all men into workingmen, beggarmen and thieves, you will see that it was morally impossible that Christ, during his stay on earth, should have been anything else than a workingman, since he who came to fulfil the law must by deed as well as word obey God's law of labor.

"See how fully and how beautifully Christ's life on earth illustrated this law. Entering our earthly life in the weakness of infancy, as it is appointed that all should enter it, He lovingly took what in the natural order is lovingly rendered, the sustenance, secured by labor, that one generation owes to its immediate successors. Arrived at maturity he earned his own subsistence by that common labor in which the majority of men must and do earn it. Then passing to a higher--to the very highest--sphere of labor, he earned his subsistence by the teaching of moral and spiritual truths, receiving its material wages in the love offerings of grateful hearers, and not refusing the costly spikenard with which Mary anointed his feet. So, when he chose his disciples, he did not go to land owners or other monopolists who live on the labor of others, but to common laboring men. And when he called them to a higher sphere of labor and sent them out to teach moral and spiritual truths, he told them to take, without condescension on the one hand, or sense of degradation on the other, the loving return for such labor,

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saying to them that the 'laborer is worthy of his hire,' thus showing, what we hold, that all labor does not consist in what is called manual labor, but that whoever helps to add to the material, intellectual, moral or spiritual fulness of life is also a laborer.*

"In assuming that laborers, even ordinary manual laborers, are naturally poor, you ignore the fact that labor is the producer of wealth, and attribute to the natural law of the Creator an injustice that comes from man's impious violation of his benevolent intention. In the rudest state of the arts it is possible, where justice prevails, for all well men to

earn a living. With the labor-saving appliances of our time it should be possible for all to earn much more. And so, in saying that poverty is no disgrace, you convey an unreasonable implication. For poverty *ought* to be a disgrace, because in a condition of social justice, it would, where unimposed by unavoidable misfortune, imply recklessness or laziness.

"The sympathy of your Holiness seems exclusively directed to the poor, the workers. Ought this to be so? Are not rich idlers to be pitied also? By the word of the Gospel it is the rich rather than the poor who call for pity. And to any one who believes in a future life, the condition of him who wakes to find his cherished millions left behind must seem pitiful. But even in this life, how really pitiable are the rich. The evil is not in wealth in itself--in its command over material

*"Nor should it be forgotten that the investigator, the philosopher, the teacher, the artist, the poet, the priest, though not engaged in the production of wealth, are not only engaged in the production of utilities and satisfactions to which the production of wealth is only a means, but by acquiring and diffusing knowledge, stimulating mental powers and elevating the moral sense, may greatly increase the ability to produce wealth. For man does not live by bread alone...He who by any exertion of mind or body adds to the aggregate of enjoyable wealth increases the sum of human knowledge, or gives to human life higher elevation or greater fulness--he is, in the large meaning of the words, a 'producer,' a 'working man,' a 'laborer,' and is honestly earning honest wages. But he who without doing ought to make mankind richer, wiser, better, happier, lives on the toil of others--he, no matter by what name of honor he may be called, or how lustily the priests of Mammon may swing their censers before him, is in the last analysis but a beggarman or a thief."

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things; it is in the possession of wealth while others are steeped in poverty; in being raised above touch with the life of humanity, from its work and its struggles, its hopes and its fears, and above all, from the love that sweetens life, and the kindly sympathies and generous acts that strengthen faith in man and trust in God. Consider how the rich see the meaner side of human nature; how they are surrounded by flatterers and sycophants; how they find ready instruments not only to gratify vicious impulses, but to prompt and stimulate them; how they must constantly be on guard lest they be swindled; how often they must suspect an ulterior motive behind kindly deed or friendly word; how if they try to be generous they are beset by shameless beggars and scheming impostors; how often the family affections are

chilled for them, and their deaths anticipated with the ill-concealed joy of expectant possession. The worst evil of poverty is not in the want of material things, but in the stunting and distortion of the higher qualities. So, though in another way, the possession of unearned wealth likewise stunts and distorts what is noblest in man.

"God's commands cannot be evaded with impunity. If it be God's command that men shall earn their bread by labor, the idle rich must suffer. And they do. See the utter vacancy of the lives of those who live for pleasure; see the loathsome vices bred in a class who, surrounded by poverty, are sated with wealth. See that terrible punishment of *ennui* of which the poor know so little that they cannot understand it; see the pessimism that grows among the wealthy classes--that shuts out God, that despises men, that deems existence in itself an evil, and fearing death yet longs for annihilation.

"When Christ told the rich young man who sought him to sell all he had and to give it to the poor, he was not thinking of the poor, but of the young man. And I doubt not that among the rich, and especially among the self-made rich, there are many who at times, at least, feel keenly the folly of their riches and fear for the dangers and temptations to which these expose their children. But the strength of long habit, the promptings of pride, the excitement of making and holding what has become for them the counters in a game of cards, the family expectations that have assumed

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the character of rights, and the real difficulty they find in making any good use of their wealth, bind them to their burden, like a weary donkey to his pack, till they stumble on the precipice that bounds this life.

"Men who are sure of getting food when they shall need it eat only what appetite dictates. But with the sparse tribes who exist on the verge of the habitable globe, life is either a famine or a feast. Enduring hunger for days, the fear of it prompts them to gorge like anacondas when successful in their quest of game. And so, what gives wealth its curse is what drives men to seek it, what makes it so envied and admired --the fear of want. As the unduly rich are the corollary of the unduly poor, so is the soul-destroying quality of riches but the reflex of the want that imbrutes and degrades. The real evil lies in the injustice from which unnatural possession and unnatural deprivation both spring.

"But this injustice can hardly be charged on individuals

or classes. The existence of private property in land is a great social wrong from which society at large suffers, and of which the very rich and the very poor are alike victims, though at the opposite extremes. Seeing this, it seems to us like a violation of Christian charity to speak of the rich as though they individually were responsible for the sufferings of the poor. Yet, while you do this, you insist that *the cause* of monstrous wealth and degrading poverty shall not be touched. Here is a man with a disfiguring and dangerous excrescence. One physician would kindly, gently, but firmly remove it. Another insists that it shall not be removed, but at the same time holds up the poor victim to hatred and ridicule. Which is right?

"In seeking to restore all men to their equal and natural rights we do not seek the benefit of any class, but of all. For we both know by faith and see by fact that injustice can profit no one and that justice must benefit all.

"Nor do we seek any 'futile and ridiculous equality.'... The equality we would bring about is not the equality of fortune, but the equality of natural opportunity...

"And in taking for the uses of society what we clearly see is the great fund intended for society in the divine order, we would not levy the slightest tax on the possessors of wealth, no matter how rich they might be. Not only do we deem

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such taxes a violation of the right of property, but we see that by virtue of beautiful adaptations in the economic laws of the Creator it is impossible for any one honestly to acquire wealth, without at the same time adding to the wealth of the world...

"Your Holiness in the Encyclical gives an example of this. Denying the equality of right to the material basis of life, and yet conscious that there is a right to live, you assert the right of laborers to employment, and their right to receive from their employers a certain indefinite wage. No such rights exist. No one has a right to demand employment of another, or to demand higher wages than the other is willing to give, or in any way to put pressure on another to make him raise such wages against his will. There can be no better moral justification for such demands on employers by workingmen than there would be for employers to demand that workingmen shall be compelled to work for them when they do not want to and to accept wages lower than they are willing to take. Any seeming justification springs from a prior wrong, the denial to workingmen of

their natural rights...

"Christ justified David, who when pressed by hunger committed what ordinarily would be sacrilege, by taking from the temple the loaves of proposition. But in this he was far from saying that the robbing of temples was a proper way of getting a living.

"In the Encyclical, however, you commend the application to the ordinary relations of life, under normal conditions, of principles that in ethics are only to be tolerated under extraordinary conditions. You are driven to this assertion of false rights by your denial of true rights. The natural right which each man has is not that of demanding employment or wages from another man; but that of employing himself--that of applying by his own labor to the inexhaustible storehouse which the Creator has in the *land* provided for all men. Were that storehouse open, as by the single tax we would open it, the natural demand for labor would keep pace with the supply, the man who sold labor and the man who bought it would become free exchangers for mutual advantage, and all cause for dispute between workman and employer would be gone. For then, all being

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free to employ themselves, the mere opportunity to labor would cease to seem a boon; and since no one would work for another for less, all things considered, than he could earn by working for himself, wages would necessarily rise to their full value, and the relations of workman and employer be regulated by mutual interest and convenience.

"This is the only way in which they can be satisfactorily regulated.

"Your Holiness seems to assume that there is some just rate of wages that employers ought to be willing to pay and that laborers should be content to receive, and to imagine that if this were secured there would be an end of strife. This rate you evidently think of as that which will give workmen a frugal living, and perhaps enable them by hard work and strict economy to lay by a little something.

"But how can a just rate of wages be fixed without the 'higgling of the market' any more than the just price of corn or pigs or ships or paintings can be so fixed? And would not arbitrary regulation in the one case as in the other check that interplay that most effectively promotes the economical adjustment of productive forces? Why should buyers of labor any more than buyers of commodities, be called on to pay higher prices than in a free market they are compelled

to pay? Why should the sellers of labor be content with anything less than in a free market they can obtain? Why should workingmen be content with frugal fare when the world is so rich? Why should they be satisfied with a lifetime of toil and stinting, when the world is so bountiful? Why should not they also desire to gratify the higher instincts, the finer tastes? Why should they be forever content to travel in the steerage when others find the cabin more enjoyable?

"Nor will they. The ferment of our time does not arise merely from the fact that workingmen find it harder to live on the same scale of comfort. It is also, and perhaps still more largely, due to the increase of their desires with an improved scale of comfort. This increase of desire must continue; for workingmen are men, and man is the unsatisfied animal.

"He is not an ox, of whom it may be said, so much grass, so much grain, so much water, and a little salt, and he will

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be content. On the contrary, the more man gets the more he craves. When he has enough food, then he wants better food. When he gets a shelter, then he wants a more commodious and tasty one. When his animal needs are satisfied, then mental and spiritual desires arise.

"This restless discontent is of the nature of man--of that nobler nature that raises him above the animals by so immeasurable a gulf, and shows him to be indeed created in the likeness of God. It is not to be quarreled with, for it is the motor of all progress. It is this that has raised St. Peter's dome, and on dull, dead canvas made the angelic face of the Madonna to glow; it is this that has weighed suns and analyzed stars, and opened page after page of the wonderful works of creative intelligence; it is this that has narrowed the Atlantic to an ocean ferry and trained the lightning to carry our messages to the remotest lands; it is this that is opening to us possibilities beside which all that our modern civilization has as yet accomplished seem small. Nor can it be repressed save by degrading and imbruting men; by reducing Europe to Asia.

"Hence, short of what wages may be earned when all restrictions on labor are removed, and access to natural opportunities on equal terms secured to all, it is impossible to fix any rate of wages that will be deemed just, or any rate of wages that can prevent workingmen striving to get more. So far from it making workingmen more contented to improve

their condition a little, it is certain to make them more discontented.

"Nor are you asking *justice* when you ask employers to pay their workmen more than they are compelled to pay--more than they could get others to do the work for. You are asking *charity*. For the surplus that the rich employer thus gives is not in reality wages, it is essentially alms.

"In speaking of the practical measures for the improvement of the condition of labor which your Holiness suggests, I have not mentioned what you place much stress upon--charity. But there is nothing practical in such recommendations as a cure for poverty, nor will any one so consider them. If it were possible for the giving of alms to abolish poverty there would be no poverty in Christendom.

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"Charity is indeed a noble and beautiful virtue, grateful to man and approved by God. But charity must be built on justice. It cannot supersede justice.

"What is wrong in the condition of labor through the Christian world is that labor is robbed. And while you justify the continuance of that robbery it is idle to urge charity. To do so--to commend charity as a substitute for justice, is indeed something akin in essence to those heresies, condemned by your predecessors, that taught that the gospel had superseded the law, and that the love of God exempted men from moral obligations.

"All that charity can do where injustice exists is here and there to somewhat mollify the effects of injustice. It cannot cure them. Nor is even what little it can do to mollify the effects of injustice without evil. For what may be called the superimposed, as in this sense, secondary virtues, work evil where the fundamental or primary virtues are absent. Thus sobriety is a virtue, and diligence is a virtue. But a sober and diligent thief is all the more dangerous. Thus patience is a virtue. But patience under wrong is the condoning of wrong. Thus it is a virtue to seek knowledge and to endeavor to cultivate the mental powers. But the wicked man becomes more capable of evil by reason of his intelligence. Devils we always think of as intelligent.

"And thus that pseudo charity that discards and denies justice works evil. On the one side it demoralizes its recipients, outraging that human dignity, which, as you say, 'God himself treats with reverence,' and turning into beggars and paupers men who, to become self-supporting, self-respecting

citizens, only need the restitution of what God has given them. On the other side it acts as an anodyne to the consciences of those who are living on the robbery of their fellows, and fosters that moral delusion and spiritual pride that Christ doubtless had in mind when he said it was easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven. For it leads men, steeped in injustice, and using their money and their influence to bolster up injustice, to think that in giving alms they are doing something more than their duty towards man and deserve to be very well thought of by God, and in a vague way to attribute to their own goodness what really

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belongs to God's goodness. For consider: Who is the All-provider? Who is it that as you say, 'owes to man a storehouse that shall never fail,' and which 'he finds only in the inexhaustible fertility of the earth.' Is it not God? And when, therefore, men, deprived of the bounty of their God, are made dependent on the bounty of their fellow-creatures, are not these creatures, as it were, put in the place of God, to take credit to themselves for paying obligations that you yourself say God owes?

"But worse, perhaps, than all else is the way in which this substituting of vague injunctions to charity for the clear-cut demands of justice opens an easy means for the professed teachers of the Christian religion of all branches and communions to placate Mammon while persuading themselves that they are serving God...

"No, your Holiness, as faith without works is dead, as men cannot give to God his due while denying to their fellows the rights he gave them, so charity, unsupported by justice, can do nothing to solve the problem of the existing condition of labor. Though the rich were to 'bestow all their goods to feed the poor and give their bodies to be burned,' poverty would continue while property in land continues.

"Take the case of the rich man today who is honestly desirous of devoting his wealth to the improvement of the condition of labor. What can he do?

"Bestow his wealth on those who need it? He may help some who deserve it, but he will not improve general conditions. And against the good he may do will be the danger of doing harm.

"Build churches? Under the shadow of churches poverty festers, and the vice that is born of it breeds.

"Build schools and colleges? Save as it may lead men to

see the iniquity of private property in land, increased education can effect nothing for mere laborers, for as education is diffused the wages of education sink.

"Establish hospitals? Why, already it seems to laborers that there are too many seeking work, and to save and prolong life is to add to the pressure.

"Build model tenements? Unless he cheapens house accommodations he but drives further the class he would benefit,

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and as he cheapens house accommodations he brings more to seek employment and cheapens wages.

"Institute laboratories, scientific schools, workshops for physical experiments? He but stimulates invention and discovery, the very forces that, acting on a society based on private property in land, are crushing labor as between the upper and the nether millstone.

"Promote emigration from places where wages are low to places where they are somewhat higher? If he does, even those whom he at first helps to emigrate will soon turn on him to demand that such emigration shall be stopped, as it is reducing their wages.

"Give away what land he may have, or refuse to take rent for it, or let it at lower rents than the market price? He will simply make new land owners or partial land owners; he may make some individuals the richer, but he will do nothing to improve the general condition of labor.

"Or bethinking himself of those public-spirited citizens of classic times who spent great sums in improving their native cities, shall he try to beautify the city of his birth or adoption? Let him widen and straighten narrow and crooked streets, let him build parks and erect fountains, let him open tramways and bring in railroads, or in any way make beautiful and attractive his chosen city, and what will be the result? Must it not be those who appropriate God's bounty will take his also? Will it not be that the value of land will go up, and that the net result of his benefactions will be an increase of rents and a bounty to land owners? Why, even the mere announcement that he is going to do such things will start speculation and send up the value of land by leaps and bounds.

"What, then, can the rich man do to improve the condition of labor?

"He can do nothing at all except to use his strength for the abolition of the great primary wrong that robs men of their birthright. The justice of God laughs at the attempts

of men to substitute anything else for it."

* * *

"While within narrow lines trades unionism promotes the idea of the mutuality of interests, and often helps to

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raise courage and further political education, and while it has enabled limited bodies of workingmen to improve somewhat their condition, and gain, as it were, breathing space, yet it takes no note of the general causes that determine the conditions of labor, and strives for the elevation of only a small part of the great body by means that cannot help the rest. Aiming at the restriction of competition--the limitation of the right to labor, its methods are like those of an army, which even in a righteous cause are subversive of liberty and liable to abuse, while its weapon, the strike, is destructive in its nature, both to combatants and non-combatants, being a form of passive war. To apply the principle of trades unions to all industry, as some dream of doing, would be to enthrall men in a caste system.

"Or take even such moderate measures as the limitation of working hours and of the labor of women and children. They are superficial in looking no further than to the eagerness of men and women and little children to work unduly, and in proposing forcibly to restrain overwork while utterly ignoring its cause, the sting of poverty that forces human beings to it. And the methods by which these restraints must be enforced, multiply officials, interfere with personal liberty, tend to corruption and are liable to abuse.

"As for thorough going socialism, which is the more to be honored as having the courage of its convictions, it would carry these vices to full expression. Jumping to conclusions without effort to discover causes, it fails to see that oppression does not come from the nature of capital, but from the wrong that robs labor of capital by divorcing it from land, and that creates a fictitious capital that is really capitalized monopoly. It fails to see that it would be impossible for capital to oppress labor were labor free to the natural material of production; that the wage system in itself springs from mutual convenience, being a form of cooperation in which one of the parties prefers a certain to a contingent result; and that what it calls the 'iron law of wages' is not the natural law of wages, but only the law of wages in that unnatural condition in which men are made helpless by being

deprived of the material for life and work. It fails to see that what it mistakes for the evils of competition are really the evils of restricted competition--are due to a one-sided competition

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to which men are forced when deprived of land; while its methods, the organization of men into industrial armies, the direction and control of all production and exchange by governmental or semi-governmental bureaus, would, if carried to full expression, mean Egyptian despotism.

"We differ from the Socialists in our diagnosis of the evil, and we differ from them as to remedies. We have no fear of capital, regarding it as the natural handmaiden of labor; we look on interest in itself as natural and just; we would set no limit to accumulation, nor impose on the rich any burden that is not equally placed on the poor; we see no evil in competition, but deem unrestricted competition to be as necessary to the health of the industrial and social organism as the free circulation of the blood is to the health of the bodily organism--to be the agency whereby the fullest cooperation is to be secured. We would simply take for the community what belongs to the community; the value that attaches to land by the growth of the community; leave sacredly to the individual all that belongs to the individual; and, treating necessary monopolies as functions of the state, abolish all restrictions and prohibitions save those required for public health, safety, morals and convenience.

"But the fundamental difference--the difference I ask your Holiness specially to note, is in this: Socialism in all its phases looks on the evils of our civilization as springing from the inadequacy or inharmony of natural relations, which must be artificially organized or improved. In its idea there devolves on the state the necessity of intelligently organizing the industrial relations of men; the construction, as it were, of a great machine whose complicated parts shall properly work together under the direction of human intelligence. This is the reason why socialism tends toward atheism. Failing to see the order and symmetry of natural law, it fails to recognize God.

"On the other hand, we who call ourselves Single Tax Men (a name which expresses merely our practical propositions) see in the social and industrial relations of men not a machine which requires construction, but an organism which needs only to be suffered to grow. We see in the natural, social and industrial laws such harmony as we see in the

adjustments of the human body, and that as far transcends the power of man's intelligence to order and direct as it is beyond man's intelligence to order and direct the vital movements of his frame. We see in these social and industrial laws so close a relation to the moral law as must spring from the same Authorship, and that proves the moral law to be the sure guide of man, where his intelligence would wander and go astray. Thus, to us, all that is needed to remedy the evils of our time is to do justice and give freedom. This is the reason why our beliefs tend towards, nay, are indeed the only beliefs consistent with a firm and reverent faith in God, and with the recognition of his law as the supreme law which men must follow if they would secure prosperity and avoid destruction. This is the reason why to us political economy only serves to show the depth of wisdom in the simple truths which common people heard from the lips of Him of whom it was said with wonder, 'Is not this the Carpenter of Nazareth?'

"And it is because that in what we propose--the securing to all men of equal natural opportunities for the exercise of their powers and the removal of all legal restriction on the legitimate exercise of those powers--we see the conformation of human law to the moral law, that we hold with confidence, not merely that this is the sufficient remedy for all the evils you so strikingly portray, but that it is the only possible remedy.

"Nor is there any other. The organization of man is such, his relations to the world in which he is placed are such--that is to say, the immutable laws of God are such--that it is beyond the power of human ingenuity to devise any way by which the evils born of the injustice that robs men of their birthright can be removed otherwise than by doing justice, by opening to all the bounty that God has provided for all.

"Since man can only live on land and from land, since land is the reservoir of matter and force from which man's body itself is taken, and on which he must draw for all that he can produce, does it not irresistibly follow that to give the land in ownership to some men and to deny to others all right to it is to divide mankind into the rich and the poor, the privileged and the helpless? Does it not follow that

those who have no rights to the use of land can live only by selling their power to labor to those who own the land? Does it not follow that what the Socialists call 'the iron law of wages,' what the political economists term 'the tendency of wages to a minimum,' must take from the landless masses --the mere laborers, who of themselves have no power to use their labor--all the benefits of any possible advance or improvement that does not alter this unjust division of land? For, having no power to employ themselves, they must, either as labor-sellers or land-renters, compete with one another for permission to labor. This competition with one another of men, shut out from God's inexhaustible storehouse, has no limit but starvation, and must ultimately force wages to their lowest point, the point at which life can just be maintained and reproduction carried on.

"This is not to say that all wages must fall to this point, but that the wages of that necessarily largest stratum of laborers who have only ordinary knowledge, skill and aptitude must so fall. The wages of special classes, who are fenced off from competition by peculiar knowledge, skill or other causes, may remain above that ordinary level. Thus, where the ability to read and write is rare, its possession enables a man to obtain higher wages than the ordinary laborer. But as the diffusion of education makes the ability to read and write general, this advantage is lost. So, when a vocation requires special training or skill, or is made difficult of access by artificial restrictions, the checking of competition tends to keep wages in it at a higher level. But as the progress of invention dispenses with peculiar skill, or artificial restrictions are broken down, these higher wages sink to the ordinary level. And so, it is only so long as they are special that such qualities as industry, prudence and thrift can enable the ordinary laborer to maintain a condition above that which gives a mere living. Where they become general, the law of competition must reduce the earnings or savings of such qualities to the general level--which, land being monopolized and labor helpless, can be only that at which the next lowest point is the cessation of life.

"Or, to state the same thing in another way: land being necessary to life and labor, its owners will be able, in return

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for permission to use it, to obtain from mere laborers all that labor can produce, save enough to enable such of them to maintain life as are wanted by the land-owners and their dependents.

"Thus, where private property in land has divided society into a land-owning class and a landless class, there is no possible invention or improvement, whether it be industrial, social or moral, which, so long as it does not affect the ownership of land, can prevent poverty or relieve the general condition of mere laborers. For whether the effect of any invention or improvement be to increase what labor can produce or to decrease what is required to support the laborer, it can, so soon as it becomes general, result only in increasing the income of the owners of land, without at all benefiting the mere laborers. In no events can those possessed of the mere ordinary power to labor, a power utterly useless without the *means* necessary to labor, keep more of their earnings than enough to enable them to live.

"How true this is we may see in the facts of today. In our own time invention and discovery have enormously increased the productive power of labor, and at the same time greatly reduced the cost of many things necessary to the support of the laborer. Have these improvements anywhere raised the earnings of the mere laborer? Have not their benefits mainly gone to the owners of land--enormously increased land values?

"I say mainly, for some part of the benefit has gone to the cost of monstrous standing armies and warlike preparations; to the payment of interest on great public debts; and, largely disguised as interest on fictitious capital, to the owners of monopolies other than that of land. But improvements that would do away with these wastes would not benefit labor; they would simply increase the profits of land owners. Were standing armies and all their incidents abolished, were all monopolies other than that of land done away with, were governments to become models of economy, were the profits of speculators, of middlemen, of all sorts of exchangers saved, were every one to become so strictly honest that no policemen, no courts, no prisons, no precautions against dishonesty would be needed--the result

would not differ from that which has followed the increase of productive power.

"Nay, would not these very blessings bring starvation to many of those who now manage to live? Is it not true, that if there were proposed today, what all Christian men ought to pray for, the complete disbandment of all the armies of Europe, the greatest fears would be aroused for the consequences of throwing on the labor market so many unemployed laborers?

"The explanation of this and of similar paradoxes that in our time perplex on every side may be easily seen. The effect of all inventions and improvements that increase productive power, that save waste and economize effort, is to lessen the labor required for a given result, and thus to save labor, so that we speak of them as labor-saving inventions or improvements. Now, in a natural state of society where the rights of all to the use of the earth are acknowledged, labor-saving improvements might go to the very utmost that can be imagined without lessening the demand for men, since in such natural conditions the demand for men lies in their own enjoyment of life and the strong instincts that the Creator has implanted in the human breast. But in that unnatural state of society where the masses of men are disinherited of all but the power to labor when opportunity to labor is given them by others, there the demand for them becomes simply the demand for their services by those who hold this opportunity, and man himself becomes a commodity. Hence, although the natural effect of labor-saving improvement is to increase wages, yet in the unnatural condition which private ownership of the land begets, the effect, even of such moral improvements as the disbandment of armies and the saving of the labor that vice entails, is by lessening the commercial demand, to lower wages and reduce mere laborers to starvation or pauperism. If labor-saving inventions and improvements could be carried to the very abolition of the necessity for labor, what would be the result? Would it not be that land owners could then get all the wealth the land is capable of producing, and would have no need at all for laborers, who must then either starve or live as pensioners on the bounty of the land owners?

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"Thus, so long as private property in land continues--so long as some men are treated as owners of the earth and other men can live on it only by their sufferance--human wisdom can devise no means by which the evils of our present condition may be avoided."

This theory of *free land* (except for taxes thereon) is a broad and a just theory which we would be pleased to see put into operation at once, although we would not profit by it personally. It would doubtless prove a temporary relief to society, although its destruction of land values would create as much or more of a shock than Socialism proposes, unless graduated, as above suggested, by previous announcement. It would readily combine with the more moderate features of Socialism and would give them greater lasting quality; because, the land, one source of wealth, being in the hands of *all* the people on such conditions, it never would be necessary for healthy, industrious people to starve: all could at least grow crops sufficient to feed themselves. While this, we believe, would be a wise and just measure, and one in accordance with the divine law, as very ably shown by Mr. George, yet it would not be the panacea for all the ills of humanity. The groaning creation would still groan until righteousness and truth are fully established in the earth and all hearts are brought into accord with it, and selfishness would still find opportunity to take all the cream, and leave only enough skimmed milk for the barest necessities of others.

As a proof that a single tax upon land would not alone meet the exigencies of the social and financial trouble, nor avert the coming disaster and social wreck, we cite an instance of its marked failure. India, for long centuries, has had a single tax, a land-tax only--the soil being held in common and operated under village control. As a result about two-thirds of its population are agriculturalists--a larger proportion than with any other people in the world.

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Only of late years has private ownership of land been introduced there by the English, and thus far over a very limited area only. The people of India may be said to be *contented* and *comfortable*; but it certainly is not because they are rich and supplied with luxuries and conveniences. Modern machinery is speedily revolutionizing their affairs and cutting down their already meager earnings and compelling

them to live on still less or else starve. We have already quoted good authority showing that the poor masses can but seldom afford to eat the plainest food to satisfaction. See page 381.

When we grant that the single tax or free land proposition would prove to be only one factor of a *temporary* relief, it is all that we can grant; for if selfishness be thwarted in one direction it will only break out in another: nothing will effectually avail but "new hearts" and "right spirits"; and these neither the Single Tax theory nor any other human theory can produce.

Suppose, for instance, that the people had the land; it would be an easy matter for a combination of capital to refuse to purchase the farm products except at their own figures --barely enough to permit the producers to live--and on the other hand to control and fix high prices upon all the agriculturalist needs to purchase--from the farm fertilizer and farm implements to his family clothing and home furnishings.

This very condition is surely approaching--the Law of Supply and Demand operates too slowly to satisfy the greed for wealth today. Labor cannot stop the operation of this law, and is crowded both by machinery and growing population; but Capital can counteract it at least partially by forming Trusts, Combines, Syndicates, etc., for nearly or quite controlling supplies and prices. The Coal Combine is an illustration.

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Of what avail, we ask, would Single Tax be against this spirit of selfishness? It would be powerless!

But suppose that the free land and single tax proposition were to go into operation tomorrow; suppose that tilled lands were exempted from all taxes; that each farm were provided with a house, horse, cow, plow and other necessities; suppose this meant the doubling of the present area of cultivation and doubling of present crops. It would insure plenty of corn and wheat and vegetables for the healthy and thrifty to eat; but the great overplus would bring so small a price that it would not pay to send it to market, except under favorable conditions. It is sometimes so, even under present conditions: thousands of bushels of potatoes and cabbage being left to rot, because it does not pay to handle them. The first year might draw from the cities to the aforesaid farms thousands of strong and willing men anxious to serve themselves: this would free the city labor

market and temporarily raise the wages of those who would remain in the cities, but it would last only one year. The farmers, finding that they could not make clothing and household necessities out of corn and potatoes, either directly or by exchange, would quit farming and go back to the cities and compete vigorously for whatever they could get that would provide more for them than mere sustenance; for whatever would grant them a share of life's comforts and luxuries.

No; free land is good as a preventive of starvation, and it is a proper condition in view of the fact that our bountiful Creator gave the land to Adam and his family as a common inheritance; and it would greatly help our present difficulties, if the whole world had a Jubilee of restitution of the land and remission of debts every fifty years, as the Jews had. But such things would be merely palliatives now, as they were with the Jews, and as they still are in India. The

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only real cure is the great *antitypical* Jubilee which will be established by earth's coming King--Immanuel.

Other Hopes and Fears

We have hastily scanned the principal theories advanced for the betterment of present conditions, but it is manifest that none of them are adequate to the necessities of the case. Besides these there are any number of people who incessantly preach and pray about what they see wrong, and who want somebody to stop the course of the world, but who neither see nor suggest anything even simulating practicability.

But in this connection we should not forget to mention some honest but thoroughly impractical souls who vainly imagine that the churches, if awakened to the situation, could avert the impending social calamity, revolutionize society and re-establish it upon a new and better basis. They say, If only the churches could be awakened, they could conquer the world for Christ and could themselves establish on earth a Kingdom of God upon a basis of love and loyalty to God and equal love for fellowmen. Some of them even claim that this, the Christ-spirit in the churches, would be the second coming of Christ.

How hopelessly impracticable this theory is, need scarcely be pointed out. What they consider its strength is

really its weakness--numbers. They look at the figures 300,000,000 Christians and say, What a power! We look at the same figures and say, What a weakness!

If this vast number were *saints*, moved and controlled by love, there would indeed be force behind the argument, and it would seem thoroughly practical to say that if these were awakened to the true situation they could and would revolutionize society at once. But alas! "tares" and "chaff" predominate, and the "wheat" class is small. As the great

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Shepherd declared, his is but a "little flock," like their Master of "no reputation" or influence, and amongst them are "not many wise men after the flesh, not many mighty, not many noble." (*1 Cor. 1:26*) "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the Kingdom which he hath promised to them that love him?" *James 2:5*

No, no! The spirit of Christ in his little flock is not sufficient to give them the Kingdom! The Church has never been without those who had this spirit. As our Lord declared before he left us, that he would be with us to the end of the age, so it has been fulfilled. But he also promised that as he went away (personally) in the end of the Jewish age, so he would come again (personally) in the end of this age. He assured us that during his absence all who would be faithful to him would "suffer persecution"--that his Kingdom joint-heirs would "suffer violence" *until* he should come again and receive them unto himself. Then he would reward their faithfulness and sufferings with glory, honor and immortality, and a share in his throne and its power to bless the world with righteous government and knowledge of the truth, and finally to destroy the wilful workers of iniquity from among the workers of righteousness. For this not only the groaning creation, but ourselves also, which have the first-fruits of the spirit (*Rom. 8:23*) must groan and wait--for the Father's time and the Father's manner of bestowal. He has shown clearly that the time for these blessings is now at hand, and that they will be introduced by scourging the world with an awful time of trouble, which the saints, the little flock, are to escape by being changed and glorified in the Kingdom.

But lest any should ever say that wealth and educational advantages would have permitted them to conquer the world, God has given the nominal church--"Christendom"

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--these very advantages. Yet these opportunities seem to operate reversely, to cultivate pride, superciliousness, and infidelity called "higher criticism"--and will eventuate in the wreck of society. "When the Son of Man cometh, shall he find [the] faith on the earth?"

The Only Hope--"That Blessed Hope"

"Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." "Which hope we have as an anchor to the soul, both sure and steadfast." "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." *Titus 2:13; Heb. 6:19; 1 Pet. 1:13*

In considering this vexed question of Supply and Demand which is doing so much to divide humanity into two classes, the rich and the poor, we have as far as possible avoided harsh criticism of either side; firmly believing, as we have endeavored to show, that present conditions are the results of the constitutional law of selfishness (the result of the Adamic fall) which dominates the vast majority of the human family, rich and poor alike. These deep-seated laws of constitutional selfishness are detested by a small number (chiefly the poor) who, having found Christ and come heartily under his spirit and law of love, would gladly abandon all selfishness, but cannot. These laws often crowd small merchants and contractors as well as employees. Yet so certain is their operation that, if all the rich were dead today, and their wealth distributed pro rata, those laws would within a few years reproduce the very conditions of today. Indeed, many of the millionaires of today were poor boys. And any system of laws that the majority of men might enact, which would deprive men of the opportunities for exercising their acquisitive and selfish propensities, would sap the life of progress and rapidly turn civilization back toward improvidence, indolence and barbarism.

The only hope for the world is in the Kingdom of our

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Lord Jesus Christ--the Millennial Kingdom. It is God's long promised remedy, delayed until its due time, and now, thank God, nigh, even at the door. Once more man's extremity will be God's opportunity--"The desire of all nations

shall come," at a juncture when human ingenuity and skill will have exhausted themselves in seeking relief without avail. Indeed, it would seem to be the divine method, to teach great lessons in schools of experience. Thus the Jews directly (and we and all men indirectly) were taught by their Law Covenant the great lesson that by the deeds of the Law no (fallen) flesh could be justified before God. Thus did the Lord point his pupils to the better New Covenant of Grace through Christ.

The time of trouble, the "day of vengeance," with which this age will close and the Millennial age will open, will not only be a just recompense for misused privileges, but it will tend to humble the arrogance of men and to make them "poor in spirit," and ready for the great blessings God is ready to pour upon all flesh. (*Joel 2:28*) Thus he wounds to heal.

But someone unfamiliar with the divine program may perhaps inquire, How can the Kingdom of God be established if all these human methods fail? What different scheme does it propose? If its scheme is declared in the Word of God, why cannot men put it into operation at once and thus avoid the trouble?

We answer, God's Kingdom will not be established by a vote of the people, nor by the vote of the aristocracy and rulers. In due time He "whose right it is," he who bought it with his own precious blood, will "take the Kingdom." He will "take unto himself his great power and reign." Force will be used, "He shall rule them [the nations] with a rod of iron; as the vessels of a potter shall they be broken to shivers." (*Rev. 2:27*) He will "gather the nations and assemble

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the kingdoms and pour upon them his fierce anger, and the whole earth shall be devoured with the fire of his jealousy; and *then* [after they are humbled and ready to hear and heed his counsel] he will turn unto them a pure language that they may all call upon the Lord to serve him with one consent. *Zeph. 3:8,9*

Not only will the Kingdom be established with force, and be a power that men cannot resist, but it will so continue throughout the entire Millennial age; for the entire reign is for the specific purpose of vanquishing the enemies of righteousness. "He must reign, till he hath put all enemies under his feet." "His enemies shall lick the dust." "The soul that will not hear [obey] that Prophet [the glorious Christ--antitype of Moses] shall be destroyed from among the people,"

in the Second Death.

Satan will be bound--his every deceptive and misleading influence will be restrained--so that evil shall no longer appear to men to be good, nor good appear undesirable, evil; truth shall no longer appear to men untrue nor falsehoods be caused to appear true. **Rev. 20:2**

But as heretofore shown, the reign will not be one of force only; side by side with the force will be the olive branch of mercy and peace for all the inhabitants of the world, who, when the judgments of the Lord are abroad in the earth, will learn righteousness. (**Isa. 26:9**) The sin-blinded eyes shall be opened; and the world will see right and wrong, justice and injustice, in a light quite different from now--in "seven-fold" light. (**Isa. 30:26; 29:18-20**) The outward temptations of the present will largely be done away, evils will neither be licensed nor permitted: but a penalty sure and swift will fall upon transgressors, meted out with unerring justice by the glorified and competent judges of that time who will also have compassion upon the weak. **1 Cor. 6:2; Psa. 96:13; Acts 17:31**

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These judges shall not judge by the hearing of the ear nor by the sight of the eye, but shall judge righteous judgment. (**Isa. 11:3**) No mistakes will be made; no evil deed shall fail of its just recompense: even *attempts* to commit crimes must speedily cease under such conditions. Every knee shall bow [to the power then in control] and every tongue shall confess [to the justice of the arrangement]. (**Phil. 2:10,11**)

Then, gradually probably with many, the new order of things will begin to appeal to the hearts of some, and what at first was obedience by *force* will become obedience from *love*, and appreciation of righteousness. And eventually all others--all who obey merely because compelled by force--will be cut off in the Second Death. **Rev. 20:7-9; Acts 3:23**

The rule and law of Love will thus be enforced; not by consent of the majority, but in opposition to it. It will be turning civilization back from its republican ideas and placing mankind temporarily under an autocratic rule--for a thousand years. Such autocratic power would be terrible in the hands of either a vicious or an incompetent ruler; but God relieves us of all fear when he informs us that the Dictator of that age will be the Prince of Peace, our Lord Jesus Christ, who has the welfare of man so at heart that he laid down his life as our *ransom price* in order that he might have

the authority to lift out of our sin-defilement and restore to perfection and divine favor all who will accept his grace by obedience to the New Covenant.

Early in the Millennium it will become apparent to all that this course which God has outlined is the only one adapted to the exigencies of the case of the sin-sick, selfish world. Indeed, some already see that the world's great need is a strong and righteous government: they begin to see, more and more, that the only persons who can safely be entrusted with absolute liberty are those who have been

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soundly converted--who have renewed wills, renewed hearts, the spirit of Christ.

The Proper Attitude for God's People

But some may inquire, What must we who see these things in their true light do *now*? Shall we if we own vacant land give it away or abandon it? No; that would serve no good purpose unless you gave it to some poor neighbor actually needing it: and then, should he make a failure of its use, he doubtless would censure you as the author of his misfortunes.

If we are farmers or merchants or manufacturers, shall we attempt to do business on the Millennium basis? No; for, as already shown, to do so would bring upon you financial disaster, injurious to your creditors and to those dependent on you, as well as upon your employees.

We suggest that all that can now be done is to let our *moderation* be known unto all men: avoid grinding anybody; pay a reasonable wage or a share of the profits or else do not hire; avoid dishonesty of every form; "provide things honest in the sight of all men"; set an example of "Godliness with contentment," and always by word as well as by example discourage not only violence, but even discontent; and seek to lead the weary and heavy laden to Christ and the word of God's grace--through faith and full consecration. And should you, by God's grace, be the steward of more or less wealth, do not worship it, nor seek to see how much you can accumulate for your heirs to wrangle over and misuse; but *use it*, according to your covenant, for God's service and under his direction; remembering that it is not yours to keep, nor yours to use for yourself, but God's

entrusted to your care, to be used in joyful service, to the glory of our King.

As a suggestion for the practical application of these remarks

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to life's affairs we give, following, a letter sent us by a reader of our semi-monthly journal, and our reply to it as published therein. It may be helpful to others.

In the World but Not of the World *Pennsylvania*

DEAR BROTHER: Last Sunday at our meeting we had a lesson from *Romans 12:1*, and among many thoughts brought out from such a prolific subject were some on the use we make of our consecrated time. I am engaged in the grocery business; but the condition of trade in general demands almost "eternal vigilance" at the present time.

The question which has presented itself to me many times is, Should I, as one of the consecrated, put forth such efforts to make and maintain custom as it is now necessary to do? I issue weekly price-lists, many times offering goods at less than cost for baits, and I give away many "gifts" with more profitable goods; not of preference to that sort of dealing, but because all my competitors are doing the same thing, and, to maintain my trade and living (as I am not wealthy), I am compelled to follow suit.

Another objectionable feature about that kind of method is that it squeezes my weaker brother in the same line of business. I am acquainted with many of them; some are widows trying to make an honest living by selling goods: but I am compelled to throw all my better feelings to the wind and "wade in," no matter whom it injures. This is a sad confession for one who is bidding for the position of assisting our Lord in the lifting of mankind out of the chasm of selfishness from which they must be saved in the age which we believe to be so close at hand. I am not trying to get you to justify my actions in this matter, but desire your opinion as to the advisable course of God's professed children engaged in business during the present time, when it is a case of the big fish eating the smaller ones.

Yours in Christ,

In reply: The conditions you name are common to nearly

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every form of business, and prevail throughout the civilized world increasingly. It is a part of the general "trouble" of our times. The increase of machine capacity and the increase of the human family both contribute to reduce wages and make steady employment more precarious. More men seek to engage in business; and competition and small profits, while beneficial to the poor, are commercially killing the small store and high prices. In consequence, small stores and small factories are giving way to larger ones which, by reason of better and more economical arrangements, permit better service and lower prices. Larger stocks of fresher goods at lower prices and with better service are to the general advantage of the public as compared with the old-time small shops with stale goods, high prices and careless service; even though temporarily some poor widows or worthy ones may suffer through mental, physical or financial inability to keep up with the new order of things. And even these, if they can take a broad, benevolent view of the situation, may rejoice in the public welfare, even though it enforces an unfavorable change in their own affairs. They may rejoice with those that are benefited and wait patiently for the coming Kingdom which will make God's blessings more common to all than at present. But only those who have the "new nature" and its love can be expected to view things thus unselfishly. The present commercial competition is not, therefore, an unmixed evil. It is one of the great lessons being given to the world as a preparatory study before entering the great Millennial age, when the business of the world will be largely, if not wholly, on a socialistic footing--not for the wealth or advantage of the individual, but for the general welfare.

Meantime, however, the selfish competitive strain grows more galling continually to those possessed of noble, generous impulses, whether Christians or not. We are glad to note

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your own appreciation of the subject and your dissatisfaction with present conditions.

Our advice is that you keep a sharp lookout, and, if you see some other branch of business less beset with competition and therefore more favorable, make a change. If not, or until you find a more favorable business, or more favorable conditions, we advise that you continue where you are and *modify* your course to some extent; i.e., divide

matters as evenly as you can between the three conflicting interests--your own, your competitors' and your patrons' or neighbors' interests. If your business is meeting expenses and affording a reasonable profit, endeavor to keep it there, but do not push it in the endeavor to become "rich"; for "they that *will* [to] be rich fall into temptation and a snare." (*1 Tim. 6:9*) We should avoid all dishonorable competition or meanness toward competitors, and any misrepresentation of goods to customers. Justice and honesty must be carefully guarded at *any cost*: then add all the "moderation" in favor of your competitor that love may suggest and that circumstances permit.

We are not forgetting the injunction, "Thou shalt not follow a multitude to do evil" (*Exod. 23:2*), nor counseling the slightest compromise with injustice. Your question, we take it, is not whether you may do injustice, but whether *love* will permit you to do all that *justice* would not object to and that custom sanctions. The worldly heart does not scruple about such "trifles:" it is your "new nature," whose law is love, that would prefer to see your competitor prosper, and longs to do good unto all men as it has opportunity--especially to the household of faith. Cultivate this "new nature" by obeying its law of love in every way *possible*. "If it be possible, so much as lieth in you, live peaceably with all men"--dealing generously and according to love. He who is imbued with the spirit of love thinketh no evil toward his competitor,

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and seeketh not his own welfare merely, and would not rejoice in a competitor's failure.

The difficulty is that the whole world is running on the depraved basis of selfishness, which is quite incongruous to love. With some the plane is higher, and with some lower: some limit their selfishness to the line of *justice*, others descend in selfishness to injustice and dishonesty, and the tendency is always downward. The "New Creature" in Christ must never go below justice and honesty, and must seek as much as possible to rise above this highest worldly standard, toward perfect love. It is the fault of the present competitive system that the interests of the buyer and those of the seller are ever in conflict. No power can correct, control and alter all this except the one power that God has promised--the Millennial Kingdom, which shall enforce the rule of love and liberate from the propensities and bonds of selfishness all who, when they see and know the better way, will accept the help then to be provided.

* * *

We have seen as inevitable under the present social law either the crush of the masses of humanity into the mire, as the slaves of wealth and intellect, or the crash of the present social order under the reign of anarchy, and the Scriptural declaration that it will be the latter; and that this will bring an awful retribution upon all men, rich and poor, learned and ignorant, and by actual demonstration teach men the folly of selfishness, and help them in future to appreciate the wisdom of God's law of love; and that the "great tribulation" will teach all a fearful, but eventually a most profitable lesson. We are therefore prepared to examine in our next chapter what the Scriptures have to tell us respecting the fall of "Babylon"--"Christendom"--in the great struggle in which this age shall end.

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As we have viewed the failure of Christendom to adopt the spirit of Christ's teaching, and seen how the knowledge and liberty gained from his teachings were blended with the spirit of evil, selfishness, and as from present foreshadowings we mark the sure approach of the dread calamity --anarchy and every evil work--we see the justice of its permission, and read therein the divine law of retribution. And though we lament the evils which incur the retribution, yet realizing its necessity and justice, and having learned also the ends of mercy to be attained eventually by this very means, our hearts exclaim, "Great and marvelous are thy works, Lord God Almighty. Just and true are thy ways, thou king of nations." *Rev. 15:3*--Margin

"Wait for the morning--it will come indeed,
As surely as the night has given need;
The yearning eyes at last will strain their sight,
No more unanswered by the morning light:
No longer will they vainly strive through tears
To pierce the darkness of thy doubts and fears,
But, bathed in balmy dews and rays of dawn,
Will smile with rapture o'er the darkness gone.

"Wait for the morning, O thou smitten child,
Scorned, scourged, persecuted and reviled,
Athirst and famishing, none pitying thee,
Crowned with the twisted thorns of agony--
No faintest gleam of sunlight through the dense
Infinity of gloom to lead thee thence--
Wait thou for morning--it will come indeed,
As surely as the night hath given need."

--James Whitcomb Riley

STUDY XI

THE BATTLE OF ARMAGEDDON

The Approaching Trouble Variousy Symbolized by the Prophets--Typified in Israel's Fall, A.D. 70, and in the French Revolution--Its General Character and Extent--The Lord's Great Army--"The Worst of the Heathen"--"The Time of Jacob's Trouble"--His Deliverance--The Discomfiture of Gog and Magog.

"For lo, I begin to bring evil on the city which is called by my name ["Christendom"--"Babylon"];...I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts... The Lord will call aloud from on high, and utter his voice from his holy habitation; he shall cry out very loudly over his [nominal] habitation [Christendom]; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth.

"A tumultuous noise shall come even to the ends of the earth; *for the Lord hath a controversy with the nations, he holdeth judgment over all flesh*: he will give them that are wicked to the sword, saith the Lord.

"Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the farthest ends of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered nor buried: they shall be dung upon the ground." **Jer. 25:29-38**

SO COMPLEX and peculiar will be the conflict of this Day of Vengeance that no one symbol could describe it. In the Scriptures, accordingly, many forceful symbols are used, such as battle, earthquake, fire, storm, tempest and flood.

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It is the "*Battle of that Great Day of God Almighty*," when he shall gather the nations and assemble the kingdoms to pour upon them his indignation, even all his fierce anger; for the Lord of hosts himself mustereth the hosts of the battle. **Rev. 16:14; Zeph. 3:8; Isa. 13:4**

It is "a *Great Earthquake* such as was not since men were upon the earth, so mighty an earthquake and so great," which shall "shake, not the earth only, but also heaven."

Rev. 16:18; Heb. 12:26

It is "*The Fire of Jehovah's Jealousy*, which shall devour all the earth." Both the present heavens (the ecclesiastical powers of Christendom) and the earth (the social organization under both church and state influence) are reserved unto fire against this day of judgment. "The heavens shall pass away with a great noise, and the elements [of present ecclesiasticism] shall melt with fervent heat; the earth [society] also and the works that are therein shall be burned up...The heavens, being on fire, shall be dissolved." All the proud and all that do wickedly shall be stubble, and this fire shall burn them up. It shall leave them neither root nor branch. **Zeph. 3:8; 2 Pet. 3:10,12; Mal. 4:1**

"*His way is in the Whirlwind and in the Storm.*" "Who can stand before his indignation? and who can abide in the fierceness of his anger?" **Nahum 1:3,6,7**

"Behold, it cometh mighty and strong from the Lord, as a *Tempest of Hail* and a *Destroying Storm*, as a *Flood of Mighty Waters* overflowing, and shall cast down to the earth with power the crown of pride." "He rebuketh the sea and maketh it dry, and drieth up all the rivers...The mountains quake at him, and the hills melt, and the earth [symbols of the entire present order of things] is burned at his presence; yea, the world and all that dwell therein...With an overrunning flood will he make an utter end of the place

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thereof, and darkness shall pursue his enemies." **Isa. 28:2; Nahum 1:4,5,8**

That these are not to be literal floods and fires, destructive of our planet Earth, and its population, is evident from the statement (symbolic) that the present order of things, when destroyed, will be followed by a new order--"a new heavens [ecclesiasticism, God's glorified Church] and a new earth [human society reorganized under God's Kingdom on a basis of love instead of selfishness]." Referring to that new order of things after the fire of God's retributive vengeance shall have burned up present evils, God, through the Prophet, says: "*Then will I turn to the people a pure language [the truth], that they may all call upon the name of the Lord, to serve him with one consent.*" **Zeph. 3:9**

Two Remarkable Types of the Impending Catastrophe

But let no one conclude because these various descriptions are not literal, but symbolic, that they may therefore represent merely a battle of words, a quaking of fear, or a trivial storm of human passion. For though controversy, and words of passion and arguments will be and are among the weapons used in this battle, especially in the beginning of it, yet it will not end with these. Every prophetic detail indicates that before it ends it will be a most sanguinary conflict, a fierce and terrible storm. We have already observed* the typical character of the great tribulation which came upon fleshly Israel in the end of the Jewish age; and now, having come to the parallel period--the harvest of the Gospel age, we see all the indications of a similar, though much greater trouble, upon "Christendom," its antitype. While the judgments visited upon Judea and Jerusalem

*Chap. 3, and Vol. II, Chap. 7.

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were terrible in the extreme, they were only on a small scale as compared with the great tribulation, now fast approaching, upon Christendom, and involving the whole world.

The Roman army and regular warfare caused but a small portion of the trouble in the end of the Jewish age, noted as the most terrible on the pages of history, and approached only by the French Revolution. It sprang mainly from national disintegration, the overthrow of law and order --anarchy. Selfishness apparently took complete control and arrayed every man against his neighbor--just as is predicted of the coming trouble upon Christendom (in the midst of which the great spiritual temple, God's elect Church, will be completed and glorified). "Before those days there was no hire for man, nor any hire for beast [see margin]; neither was there any peace to him that went out or came in, because of the affliction: for I set all men every one against his neighbor." *Zech. 8:9-11*

That times have not so changed as to make such a calamity either impossible or improbable in our day is too manifest to require proof. But if any should be inclined to doubt it, let them call to mind the great Revolution that only a little over a century ago brought France to the verge of social ruin and threatened the peace of the world.

Some have the erroneous idea that the world has outgrown the barbarities of earlier days, and they rest in fancied

security and assume that such calamities as have occurred in the past could not befall the world again; but the fact is that our twentieth century refinement is a very thin veneer, easily peeled off: sound judgment and an acquaintance with the facts of even recent history and with the present feverish pulse of humanity are sufficient to guarantee the possibility of a duplication of the past, even without the sure word of prophecy, which foretells a time of trouble such as never was since there was a nation.

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In the symbolic language of Revelation, the French Revolution was indeed a "great earthquake"--a social shock so great that all "Christendom" trembled until it was over; and that terrible and sudden outburst of a single nation's wrath, only a century ago, may give some idea of the fury of the coming storm, when the wrath of all the angry nations will burst the bands of law and order and cause a reign of universal anarchy. It should be remembered, too, that that calamity occurred in what was then the very heart of Christendom, in the midst of what was regarded as one of the most thoroughly Christian nations in the world, the nation which for a thousand years had been the chief support of Papacy. A nation intoxicated with Babylon's wine of false doctrines in church and state, and long bound by priestcraft and superstition, there vomited forth its pollution and spent the force of its maddened rage. In fact, the French Revolution seems referred to by our Lord in his Revelation to John on Patmos as a prelude to, and an illustration of, the great crisis now approaching.

It should be observed also that the same causes which operated to bring about that great calamity, are now operating to produce a similar, but far more extensive revolution, a revolution which will be world-wide. The causes of that terrible convulsion have been briefly summed up by the historian as follows:*

"The immediate and most effective cause of the French Revolution must be referred to the distresses of the people and the embarrassments of the government occasioned by the enormous expenses of the war in which France supported the independence of the American colonies. The profligacy of the court, the dissensions of the clergy, the gradual progress of general intelligence, the dissemination of revolutionary principles occasioned by the American contest, and the long established oppressions to which the

**Campaigns of Napoleon*, p. 12.

masses of the people were subjected, all contributed to the same effect...Exhausted by oppression, irritated by the continual presence of insulting tyranny, excited to resentment of their wrongs, and instructed in the *knowledge* of their rights, the people of France awakened to one universal spirit of complaint and resentment. The cry of Liberty! resounded from the capital to the frontiers, and was reverberated from the Alps to the Pyrenees, the shores of the Mediterranean and the Atlantic. Like all sudden and violent alterations in corrupt states, the explosion was accompanied by evils and atrocities, before which the crimes and the miseries of the ancient despotism faded into insignificance."

Says another historian:*

"First among the causes of the revolution in France was the hostility felt toward the privileged classes--the king, the nobles and the clergy--on account of the disabilities and burdens which law and custom imposed on the classes beneath them.

"*The Land*--Nearly two-thirds of the land in France was in the hands of the nobles and of the clergy. A great part of it was illy cultivated by its indolent owners. The nobles preferred the gayeties of Paris to a residence on their estates. There were many small land-owners, but they had individually too little land to furnish them with subsistence. The treatment of the peasant was often such that when he looked upon the towers of his lord's castle, the dearest wish of his heart was to burn it down with all its registers of debts [mortgages]. The clergy held an immense amount of land, seigniorial control over thousands of peasants, and a vast income from tithes and other sources. In some provinces there was a better state of things than in others; but in general, the rich had the enjoyments, the poor carried the burdens.

"*Monopolies*--Manufactures and trades, although encouraged, were fettered by oppressive monopolies and a strict organization of guilds.

"*Corrupt government*--The administration of government was both arbitrary and corrupt.

"*Loss of respect for royalty*--Respect for the throne was lost.

**Universal History* (by Prof. Fisher, of Yale College), p. 497.

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*"Abortive Essays at Reform--*The efforts at political and social reform in France and in other countries, emanating from sovereigns after the great wars, produced a restless feeling without effecting their purpose of social reorganization.

*"Political Speculation--*The current of thought was in a revolutionary direction. Traditional beliefs in religion were boldly questioned. Political speculation was rife. Montesquieu had drawn attention to the liberty secured by the English constitution. Voltaire had dwelt on human rights. Rousseau had expatiated on the sovereign right of the majority.

*"Example of America--*Add to these agencies the influence of the American Revolution, and of the American Declaration of Independence, with its proclamation of human rights, and of the foundation of government in contract and the consent of the people."

In all those leading causes which culminated in the terrors of the French Revolution we see a strong resemblance to similar conditions today which are rapidly and surely leading to the foretold similar results on a world-wide scale. Mark the growing animosity between the privileged classes (royalty and aristocracy) and the working classes, the discussions of the rights and wrongs of the people, and the decline of respect for both civil and ecclesiastical authority. Note also the revolutionary current of popular thought and expression--the increasing dissatisfaction of the masses of the people with the ruling powers and the institutions of government. And if the American Declaration of Independence with its proclamation of human rights and of the foundation of government in contract and the consent of the people, inspired the masses of the French with a desire for liberty and independence, it is not surprising that the successful experiment of this government of the people and by the people, for a century past, and the measure of liberty and prosperity here enjoyed, are having their effect upon the peoples of the old world. The ever-continuous tide of

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emigration from other countries to this country is another evidence of the impression which this experiment has made upon the peoples of other nations.

And yet, the liberty and prosperity here enjoyed are far from satisfactory to the people here. They crave a still better

condition and are seeking measures to attain it. Nowhere throughout Christendom does this determination assert itself more positively and boldly than here. Every man is on the *qui vive* to assert his real or fancied rights. The trend of thought here, as elsewhere, is in the current of revolution, and is daily becoming more so.

The French Revolution was a struggle of a measure of light against gross darkness; of the awakening spirit of liberty against long established oppression; and of a measure of truth against old errors and superstitions, long encouraged and fostered by civil and ecclesiastical powers for their own aggrandizement and the people's oppression. And yet, it exhibited the danger of liberty unguided by righteousness and the spirit of a sound mind. (*2 Tim. 1:7*) A little learning is indeed a dangerous thing.

One of Charles Dickens' stories, the scene of which is laid in the troublous times of the French Revolution, begins thus, and aptly fits the present time, as he suggests:

"It was the best of times, it was the worst of times; it was the age of wisdom, it was the age of foolishness; it was the epoch of belief, it was the epoch of incredulity; it was the season of light, it was the season of darkness; it was the spring of hope, it was the winter of despair; we had everything before us, we had nothing before us; we were all going direct to heaven, we were all going direct the other way; in short, the period was so far like the present period that some of its noisiest authorities insisted on its being received for good or for evil, in the superlative degree of comparison only."

While we see the same causes operating throughout the world today, to produce similar results on a more extended

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scale, we cannot console ourselves with ideas of fancied security, and proclaim Peace! Peace! when there is no peace; especially in view of the warnings of prophecy. In the light of the foretold character of coming events of this battle, we may regard the French Revolution as only the rumbling of distant thunder, giving warning of an approaching storm; as a slight tremor preceding the general earthquake shock; as the premonitory click of the great clock of the ages, which gives notice to those already awake that the wheels are in motion, and that shortly it will strike the midnight hour which will end the present order of affairs and usher in a new order--the Year of Jubilee, with its attendant commotion and changes of possession. It *did* arouse the whole world and set in operation the mighty

forces which will eventually utterly overthrow the old order of things.

When the conditions are fully ripe for the great Revolution a most trivial circumstance may serve as a match to set on fire the present social structure throughout the whole world; just, for instance, as in the case of the French Revolution, the first overt act, it is said, was the beating on a tin pan by a woman whose children were hungry. Soon an army of mothers was marching to the royal palace to ask for bread. Being refused, they were joined by the men, and soon the wrath of the nation was kindled and the flames of revolution swept the whole land.

And yet, so oblivious was royalty to the conditions of the people, and so surrounded with plenty and luxury, that, even when these outbreaks came, the queen could not comprehend the situation. Hearing from her palace the commotion of the mob, she inquired what it meant, and being told that the people were clamoring for bread, she replied, "It is foolish for them to make such an ado about *bread*: if bread is scarce, let them get *cake*, it is cheap now."

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So striking is the similarity of the present to those times, that the alarm is being sounded by many thoughtful discerners of the signs of the times, while others cannot realize the situation. The cries which preceded the French Revolution were as nothing in comparison to the appeals now going up from the masses all over the world to those in power and influence.

Said Prof. G. D. Herron, of Iowa College, some years ago:

"Everywhere are the signs of universal change. The race is in attitude of expectancy, straitened until its new baptism is accomplished. Every nerve of society is feeling the first agonies of a great trial that is to try all that dwell upon the earth, and that is to issue in a divine deliverance [though he fails to see *what* the deliverance will be, and *how* it will be brought about]. We are in the beginning of a revolution that will strain all existing religious and political institutions, and test the wisdom and heroism of earth's purest and bravest souls...The social revolution, making the closing years of our century and the dawning years of the next *the most crucial and formative since the crucifixion of the Son of Man*, is the call and opportunity of Christendom to become Christian."

But, alas! the call is not heeded; indeed is not really *heard*

by any but a helpless minority in power, so great is the din of selfishness and so strong are the bonds of custom. Only the agonies of the coming great social earthquake--revolution --will effect the change; and in its dread course nothing will be more manifest than the signs of the just retribution which will reveal to all men the fact that the just Judge of all the earth is laying "judgment to the line and righteousness to the plummet." *Isa. 28:17*

The retributive character of the great tribulation upon fleshly Israel in the harvest of the Jewish age was very marked; so also was that of the French Revolution; and so it will be manifest in the present distress when the climax is reached. The remarks of Mr. Thomas H. Gill, in his work,

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The Papal Drama, referring to the retributive character of the French Revolution, suggest also the retributive character of the coming trouble upon Christendom as a whole. He says:

"The more deeply the French Revolution is considered, the more manifest is its pre-eminence above all the strange and terrible things that have come to pass on this earth... Never has the world witnessed so exact and sublime a piece of *retribution*...If it inflicted enormous evil, it presupposed and overthrew enormous evil...In a country where every ancient institution and every time-honored custom disappeared in a moment; where the whole social and political system went down before the first stroke; where monarchy, nobility and church were swept away almost without resistance, the whole framework of the state must have been rotten: royalty, aristocracy and priesthood must have grievously sinned. Where the good things of this world-- birth, rank, wealth, fine clothes and elegant manners-- became worldly perils, and worldly disadvantages for a time, rank, birth and riches must have been frightfully abused.

"The nation which abolished and proscribed Christianity, which dethroned religion in favor of reason, and enthroned the new goddess at Notre Dame in the person of a harlot, must needs have been afflicted by a very unreasonable and very corrupt form of Christianity. The people that waged a war of such utter extermination with everything established, as to abolish the common forms of address and salutation, and the common mode of reckoning time, that abhorred 'you' as a sin, and shrank from 'monsieur' as an abomination, that turned the weeks into decades, and

would know the old months no more, must surely have had good reason to hate those old ways from which it pushed its departure into such minute and absurd extravagance.

"The demolished halls of the aristocracy, the rifled sepulchres of royalty, the decapitated king and queen, the little dauphin so sadly done to death, the beggared princes, the slaughtered priests and nobles, the sovereign guillotine, the republican marriages, the Meudon tannery, the couples tied together and thrown into the Loire, and the gloves made of

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men's and women's skins: these things are most horrible; but they are withal eloquent of *retribution*: they bespeak the solemn presence of Nemesis, the awful hand of an avenging power. They bring to mind the horrible sins of that old France; the wretched peasants ground beneath the weight of imposts from which the rich and noble were free; visited ever and anon by cruel famines by reason of crushing taxes, unjust wars, and monstrous misgovernment, and then hung up or shot down by twenties or fifties for just complaining of starvation: and all this for centuries! They call to remembrance the Protestants murdered by millions in the streets of Paris, tormented for years by military dragoons in Poitou and Bearn, and hunted like wild beasts in the Cevennes; slaughtered and done to death by thousands and tens of thousands in many painful ways and through many painful years...

"In no work of the French Revolution is this, its retributive character, more strikingly or solemnly apparent than in its dealings with the Roman Church and Papal power. It especially became France, which after so fierce a struggle had rejected the Reformation, and perpetuated such enormous crimes in the process of rejection, to turn its fury against that very Roman Church on whose behalf it had been so wrathful,...to abolish Roman Catholic worship, to massacre multitudes of priests in the streets of her great towns, to hunt them down through her length and breadth, and to cast them by thousands upon a foreign shore, just as she had slaughtered, hunted down and driven into exile hundreds of thousands of Protestants;...to carry the war into the Papal territories, and to heap all sorts of woes and shames upon the defenseless Popedom...The excesses of revolutionary France were not more the punishment than the direct result of the excesses of feudal, regal, and Papal France...

"In one of its aspects the Revolution may be described as

a reaction against the excesses, spiritual and religious, of the Roman Catholic persecution of Protestantism. No sooner had the torrent burst forth than it dashed right against the Roman Church and Popedom...The property of the Church was made over to the state; the French clergy sank

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from a proprietary to a salaried body; monks and nuns were restored to the world, the property of their orders being confiscated; Protestants were raised to full religious freedom and political equality...The Roman Catholic religion was soon afterwards formally abolished.

"Bonaparte unsheathed the sword of France against the helpless Pius VI...The Pontiff sank into a dependent... Berthier marched upon Rome, set up a Roman Republic, and laid hands upon the Pope. The sovereign pontiff was borne away to the camp of infidels...from prison to prison, and was finally carried captive into France. Here... he breathed his last, at Valence, where his priests had been slain, where his power was broken, and his name and office were a mockery and a byword, and in the keeping of the rude soldiers of the commonwealth, which had for ten years held to his lips a cup of such manifest and exceeding bitternessIt was a sublime and perfect piece of *retribution*, which so amazed the world at the end of the eighteenth century; this proscription of the Romish Church by that very French nation that slaughtered myriads of Protestants at her bidding; this mournful end of the sovereign pontiff, in that very Dauphine so consecrated by the struggles of the Protestants, and near those Alpine valleys where the Waldenses had been so ruthlessly hunted down by French soldiers; this transformation of the 'States of the Church' into the 'Roman Republic'; and this overthrow of territorial Popedom by that very French nation, which, just one thousand years ago, had, under Pepin and Charlemagne, conferred these territories.

"Multitudes imagined that the Papacy was at the point of death, and asked, would Pius VI be the last pontiff, and if the close of the eighteenth century would be signalized by the fall of the Papal dynasty. But the French Revolution was the beginning, and not the end of the judgment; France had but *begun* to execute the doom, a doom sure and inevitable, but long and lingering, to be diversified by many strange incidents, and now and then by a semblance of escape, a doom to be protracted through much pain and much ignominy."

We must expect that the approaching trouble will be no

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less bitter and severe than these two illustrations, but rather more terrible as well as more general; because (1) present day conditions render each member of the social structure more dependent than ever before, not only for new and increased comforts and luxuries, but also for the very necessities of life. The stoppage of the railroad traffic alone would mean starvation within a week in our large cities; and general anarchy would mean the paralysis of every industry dependent on commerce and confidence. (2) The Lord specially declares that the coming trouble will be "*such* as was not since there was a nation"--nor ever shall be hereafter.

Dan. 12:1; Joel 2:2; Matt. 24:21

But while there is no hope held out that this trouble can be averted, there are instructions given in the Scriptures to such individuals as would hide from the coming storm.

(1) The faithful of the Church are promised deliverance before the full force of the storm breaks. (2) All who love justice and pursue peace should diligently set their house in order, as directed by the Word of the Lord, which says-- "Before the decree is brought forth, before the day pass as the chaff, before yet there be come over you the day of the anger of the Lord, seek ye the Lord, all ye meek of the earth who have fulfilled his ordinances: seek *righteousness*, seek *meekness*; it may be ye shall be hid in the day of the Lord's anger." ***Zeph. 2:2,3***

That all such may be awakened to the situation the Prophet Joel calls upon those who see these things to sound an alarm, saying, "Blow ye the trumpet, sound an alarm in my holy mountain [Christendom--professedly the holy mountain or kingdom of the Lord], let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." (***Joel 2:1***) "Upon the wicked," says the Psalmist, God "shall rain snares, fire and brimstone [symbols of trouble and destruction] and a horrible tempest: this

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shall be the portion of their cup; for the righteous Lord loveth righteousness." ***Psa. 11:3-7***

The battle of this great day of God Almighty will be the greatest revolution the world has ever seen because it will be one in which every principle of unrighteousness will be involved; for as truly in this judgment of the nations, as in the

judgment of individuals, "there is nothing covered that shall not be revealed, and hid that shall not be known." (*Matt. 10:26*) Behold, how, even now, the searchlight of general intelligence is discovering the secret springs of political intrigue, financial policies, religious claims, etc., and how all are brought to the bar of judgment, and by men, as well as by God, declared right or wrong as judged by the teachings of the Word of God--by the golden rule, the law of love, the examples of Christ, etc., all of which are coming into such remarkable prominence in the discussions of these times.

The battle of the great day, like every other revolutionary war, has its stages of gradual development. Back of every indication of strife are the inspiring causes, the real or fancied national and individual wrongs; next comes a keen appreciation of those wrongs by those who suffer from them; then generally follow various attempts at reform, which, proving abortive, lead to great controversies, wars of words, divisions, strife of opinions, and finally to revenge and strife of arms. Such is the order of the Battle of the Great Day of God Almighty. Its general character is that of a struggle of light against darkness, of liberty against oppression, of truth against error. Its extent will be worldwide --peasant against prince, pew against pulpit, labor against capital: the oppressed in arms against injustice and tyranny of every kind; and the oppressors in arms for the defense of what they have long considered to be their rights, even when seen to be encroachments upon the rights of others.

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The Lord's Great Army

In previous chapters we have noted the work of preparation for the conflict of this evil day--the organizing, equipping and drilling of immense armies, the building of great navies, the invention of new and wonderful engines of war, the making of new and powerful explosives, and the draining of the national resources in every land for purposes of military equipment; and we have noted the mutterings of the angry nations as they all stand armed to the teeth, scowling upon one another.

As we view these millions of armed and disciplined warriors we inquire, Which of all these mighty hosts is that army to which the prophets point as the Lord's great army?

Can the prophetic references be to any of these? And if so, in what sense could they be considered the Lord's army, since none of them are actuated by his spirit? Or can this reference be to the people of God, the soldiers of the cross, whose weapons are described by the Apostle Paul as not carnal, but mighty, through the pulling down of strongholds? (*2 Cor. 10:3-5*) Can it be that "the sword of the spirit, which is the Word of God" (*Eph. 6:17*), in the hands of the people of God, who are filled with his spirit, shall accomplish the great work of overthrowing all the kingdoms of this world and giving them to Christ for an everlasting possession?

Would that it might be so! but that such will not be the case we have already seen, both from the prophetic foreview and from the signs of the times. On the contrary, the protests and the warnings of the righteous are steadily ignored by the world, and the nations walk on in darkness, and in consequence all the foundations of the earth (of the present social structure) are out of course (*Psa. 82:5*), so endangering

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the whole social superstructure which is now being terribly shaken. "We would have healed Babylon," says the prophet, "but she is not healed; forsake her ['Come out of her my people'--*Rev. 18:4*]; for her judgment reacheth unto heaven, and is lifted up even to the skies." *Jer. 51:9*

It is evidently not the saints who are to constitute the Lord's great army, referred to by the prophets, for the overthrow of the kingdoms of this world: nor are the weapons of their warfare sufficient to this end. Their weapons are indeed mighty, as the Apostle says, among those who are influenced by them. Among the true people of God, who diligently apply their hearts unto instruction, his Word is sharper than any two-edged sword, truly "casting down imaginations [human reasonings] and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (*2 Cor. 10:4,5*); but not so do the weapons of this warfare operate upon the world. The army of the saints is, moreover, not a "great army," but a "little flock," as our Lord himself designated it. Compare *Luke 12:32*; *Joel 2:11*.

Hear the prophetic description of this army:

"A great people and a strong; there hath not been ever the like; neither shall be any more after it, even to the years of many generations. A fire devoureth before them, and behind them a flame burneth: the land is as the garden of

Eden before them, and behind them a desolate wilderness, yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots, on the tops of mountains [kingdoms] shall they leap; like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

"Before their face the people shall be much pained; all faces shall gather blackness. They shall run like mighty

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men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks. And they do not press one another; every one on his beaten track do they go forward: and they pass through between warlike weapons, and change not their purpose. Into the city they hasten forward; they shall run upon the wall; they shall climb into the houses; through the windows they make their entrance like a thief. The earth [the present social order] shall quake before them: the heavens [the ecclesiastical powers] shall tremble: the sun and the moon [the illuminating influences of the gospel and of the Mosaic law] shall be dark [general infidelity having become widely prevalent], and the stars [the apostolic lights (*Rev. 12:1*) shall be obscured] shall withdraw their shining [the dark night will have come wherein no man can labor-- *John 9:4; Isa. 21:9,11,12*]. And the Lord shall utter his voice before his army; for his camp is very great; for he is strong that executeth his word; for the day of the Lord is great and very terrible, and who can abide it?" *Joel 2:2-11*

This army of the Lord must face the terrible conditions of the evil day, when the dread elements now preparing for the conflict, the fire, shall have reached the climax of readiness. This army it is that under the Lord's overruling providence will overthrow the throne of kingdoms and destroy the strength of the kingdoms of the nations. (*Hag. 2:22*) But where is there such an army? Will it be the German army? the French, the English, the Russian or the United States army? So great an army as is here described by the Prophet, and one which is to accomplish such marvelous things, and that, as indicated, within the few years that yet remain of this notable harvest period, is probably in existence at the present time, and under some course of preparation for the coming work of carnage. The description of the Prophet is not of an undisciplined mob, which might be easily dealt with by those educated in the arts of war; but it is of a

mighty host under a high degree of discipline.

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Where, then, we inquire, is there such an army, under present instruction and training? an army before which the earth [society] shall quake and the heavens [ecclesiasticism] shall tremble (*Joel 2:10*); which shall boldly array itself against the conservative forces of Christendom, both civil and ecclesiastical, and hope even to cope with its present strength? Where is the army that in the near future will dare deny Christendom's time-honored doctrines, its statecraft and priestcraft? that will sullenly ignore all its anathemas, spurn its orders, and hurl back its thunderbolts of authority and organized power? that will face the roar of its Vesuvian artillery, defy its missiles of shot and shell, plow through its fleets of naval armaments, and, snatching the diadems from crowned heads, topple the kingdoms into the midst of the sea? that will set the heavens on fire, and melt the earth with fervent heat, thus making one vast universal wreck of the old order of things as predicted by the prophets?

That such an army is coming into existence and preparing for the desperate conflict we are none the less forcibly assured by the signs of the times than by "the sure word of prophecy." And it is the recognition of this fact (without any reference to or knowledge of the word of prophecy that is now filling the heart of Christendom with fearful foreboding, and impelling statesmen everywhere to take extraordinary measures for protection and defense.

But in these very measures for self-defense devised by "the powers that be," there is probably a snare which they do not realize. The armies upon which they depend for defense, be it remembered, are the armies of the common people: these millions of disciplined warriors have wives and sons and daughters and brothers and sisters and cousins and friends in the ranks of the common people, with whose interests their own are linked by nature's strong ties;

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and their service of thrones and kingdoms is only secured by imperative orders, and made endurable by a remuneration which they are fast coming to consider as no satisfactory compensation for the hardships and privations which they and their families must undergo, not to mention perils to life and limb and health and fortune. Year by year these

armed hosts are less and less infatuated with the "glory" of war, more keenly alive to its sufferings and privations, and less and less devoted to the sovereign powers that command their services, while the armies of toilers, of the common people at home, are becoming more and more irritated and dissatisfied with their lot, and more and more apprehensive of the future.

All of these things are indications of at least a possibility that in the crisis approaching the mighty armed and disciplined hosts of Christendom may turn their power against the authorities that called them into being, instead of to uphold and preserve them. That such a possibility has not been entirely unthought of by the rulers is witnessed by the fact that in Russia, when the famine prevailed, and led to riots among the common people, the facts concerning it were diligently kept from their friends and brothers in the Russian army, and the soldiers detailed for the suppression of the riots were from remote districts.

Just what conditions and circumstances will be used of the Lord as his "voice" of command to marshal this mighty army we may not now be able to clearly surmise; but we live in a day which makes history rapidly; and on general principles it would not be unreasonable to expect movements in this direction at any time. But in our previous studies (Vols. II and III) we have seen that God has a set time for every feature of his plan, and that we are even now in this "Day of Vengeance," which is a period of forty years; that it began in October, 1874, and will end very shortly. The ominous years already past of this "day" have certainly

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laid a broad and deep foundation in church, in state, in finances and in social conditions and sentiments for the great events predicted in the Scriptures. These are already overshadowing the world, and are as sure to come as that they are foretold. A very few years would seem to be abundant space for their full accomplishment. Already "men's hearts are failing them for fear and for looking after [forward to] those things coming upon the world."

The prophecies brought to our attention and publicly proclaimed since the beginning of this "Day of Vengeance" are rapidly culminating; and, as shown in the preceding chapters, all men are able to see something of the dark outlines of the trouble coming closer and closer until now, apparently, society is like a tinderbox all ready for the match--like a powder magazine, ready for explosion any

moment--like an organized army, ready for the assault at the word of command. But Shakespeare truly wrote:

"There is a divinity that shapes our ends,
Rough hew them how we will."

Mankind in general is unconscious of the Lord's interest in this battle: and almost all the contestants gird on the armor for personal and selfish interests in which they rightly realize the Lord could not share; and hence, while all on every side are ready to invoke the Lord's blessings, few count on it--all seem to rely upon themselves--their organization, numbers, etc. None will be more surprised than the "powers of the heavens," the great ones of present ecclesiastical control, who, going about to establish a plan of their own for the Lord, have neglected his plan as revealed in his Word. To these the Lord's work of the next few years will indeed be a "*strange* work." Hear the Lord's Word on this subject:

"The Lord shall rise up as in mount Perazim, he shall be

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wroth as in the valley of Gibeon; that he may do his work, his *strange* work; and bring to pass his act, *his strange act...* For I have heard from the Lord God of hosts a consumption [an expiration, a consummation] even determined upon the whole earth." *Isa. 28:21,22*

The social system, "the earth," "the elements," "the course of nature," cannot be set on fire until the Lord permits the match to be struck: the great decisive battle cannot begin until the great "Michael," "the Captain of our salvation," stands forth and gives the word of command (*Dan. 12:1*), even though there will previously be frequent skirmishes all along the lines. And the great Captain informs his royal legion, the Church, that the catastrophe, though imminent, cannot occur until "the King's Own," the "Little flock," "the Elect," have all been "sealed" and "gathered."

Meantime let us remember the Apostle's inspired description of this trouble--that it will be as travail upon a woman with child, in spasms or throes of trouble, with shortening intervals between. It has been just so thus far; and each future spasm will be more severe, until the final ordeal in which the new order will be born in the death-agonies of present institutions.

Inasmuch as the Lord has generally let the world take its own course in the past six thousand years--except in the

case of Israel--his interference now will seem all the more peculiar and "strange" to those who do not understand the dispensational changes due at the introduction of the seventh millennium. But in this "battle" he will cause the wrath of men (and their ambition and selfishness) to praise and serve him, and the remainder he will restrain. With much long-suffering he has permitted the long reign of sin, selfishness and death because it could be overruled for the trial of his elect Church, and in teaching all men "the exceeding

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sinfulness of sin." But seeing that the world in general despises his law of love and truth and righteousness, he purposes a general discipline before giving the next lesson, which will be a practical illustration of the benefits of righteousness, under the Millennial Kingdom of his dear Son.

While the Lord forbids his people to fight with carnal weapons, and while he declares himself to be a God of peace, a God of order and of love, he also declares himself to be a God of justice, and shows that sin shall not forever triumph in the world, but that it shall be punished. "Vengeance is mine, I will repay, saith the Lord." (**Rom. 12:19; Deut. 32:35**) And when he rises up to judgment against the nations, taking vengeance upon all the wicked, he declares himself "a man of war" and "mighty in battle," and having a "great army" at his command. And who can give assurance that the multitudes who now compose the marshalled hosts of Christendom will not then constitute the great army that will throw its mighty force against the bulwarks of the present social order. **Exod. 15:3; Psa. 24:8; 45:3; Rev. 19:11; Isa. 11:4; Joel 2:11**

"The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea roar: he shall prevail against his enemies." The cry and roar of his great army, and their success in accomplishing his purpose of revolution, he thus attributes to himself; because they are accomplishing, though ignorantly, his work of destruction.

He says: "I have long time holden my peace; I have been still and refrained myself: now will I cry like a travailing woman: I will destroy and devour at once." **Isa. 42:13,14**

But in the Scriptures there are also intimations that there may be others beyond the revolting hosts of Christendom who will also form a part of the Lord's great army. And the Lord, through the Prophet Ezekiel, referring to this same time, and to the approaching calamities of Christendom, says:

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"And I will give it into the hands *of the strangers* for a prey, and to *the wicked of the earth* for a spoil: and they shall pollute it...Make a chain [bind, unite them together; let them make a common cause], for the land is full of bloody crimes, and the city [Babylon, Christendom] is full of violence. Wherefore I will bring *the worst of the heathen*, and they shall possess their houses: I will also make the pomp of the great to cease, and their honored places [their sacred places, their religious institutions, etc.] shall be defiled." ***Ezek. 7:13-24***

This may be understood to signify that the uprising of the masses of Christendom in anarchy will, during the prevalence of lawlessness, be so extremely brutal and savage as to outrival the barbarities of all heathen invasions--as was the case in the French Revolution. Or it may signify an uprising of the peoples of India, China and Africa against Christendom--a suggestion already made by the public press anent the revival of Turkey and the uprising of the millions of Mahometans. Our opinion, however, is that "the worst of the heathen" are those in Christendom who are "without God" and without Christian sentiments or hopes; who hitherto have been restrained and held in check by ignorance, superstition and fear, but who in the dawn of the twentieth century are rapidly losing these restraining influences.

The Lord, by his overruling providence, will take a general charge of this great army of discontents--patriots, reformers, socialists, moralists, anarchists, ignorants and hopeless--and use their hopes, fears, follies and selfishness, according to his divine wisdom, to work out his own grand purposes in the overthrow of present institutions, and for the preparation of man for the Kingdom of Righteousness. For this reason only it is termed "The *Lord's* great army." None of his saints--none who are led by the spirit of God as sons of God are to have anything to do with that part of the "battle."

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The Conditions of This Battle Unprecedented

According to the predictions of the prophets the conditions of this battle will be without historic precedent. As already suggested, this final struggle is graphically portrayed in symbols in the forty-sixth Psalm. (Compare also ***Psa. 97:2-6***;

Isa. 24:19-21; 2 Pet. 3:10.) The hills (the less high, less autocratic governments) are already melting like wax; they still retain their form, but as the earth (society) gets hot they yield to its requirements, little by little coming down to the level of popular demand. Great Britain is a good illustration of this class. High mountains (representing autocratic governments) will be "shaken" by revolutions, and ultimately "carried into the midst of the sea"--lost utterly in anarchy. Already "the sea and the waves roar" against the bulwarks of the present social system: ere long the earth (the present social structure) will reel and totter as a drunken man, vainly endeavoring to right itself, maintain a footing and re-establish itself: by and by it will be utterly "removed," to give place to the "new earth" (the new social order) wherein righteousness, justice, will prevail.

It will be impossible to re-establish the present order, (1) because it has evidently outlived its usefulness, and is inequitable under present conditions; (2) because of the general diffusion of secular knowledge; (3) because the discovery that priestcraft has long blinded and fettered the masses with error and fear will lead to a general disrespect for all religious claims and teachings as of a piece with the discovered frauds; (4) because religious people in general, not discerning that God's time has come for a change of dispensation, will ignore reason, logic, justice and Scripture in defending the present order of things.

It will be of little consequence then that the ecclesiastical heavens (the religious powers, Papal and Protestant) will

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have rolled together as a scroll. (*Isa. 34:4; Rev. 6:14*) The combined religious power of Christendom will be utterly futile against the rising tide of anarchy when the dread crisis is reached. Before that great army "all the host of heaven [the church nominal] shall be dissolved, and the heavens shall be rolled together as a scroll [the two great bodies which constitute the ecclesiastical heavens; viz., Papacy and Protestantism, as the two distinct ends of the scroll are even now rapidly approaching each other, rolling together, as we have shown]; and all their host shall fall down [fall off, drop out; not all at once, but gradually, yet rapidly] as the leaf falleth off from the vine, and as a falling fig from the fig tree" (*Isa. 34:4*); and finally these "heavens, being on fire, shall be dissolved, and the elements [of which they are composed] shall melt with fervent heat."

2 Pet. 3:12

"While they be folden together as thorns [for Protestantism and the Papacy can never perfectly assimilate; each will be a thorn in the other's side], and while they are drunken as drunkards [intoxicated with the spirit of the world], they shall be devoured [they shall be overwhelmed in the great tribulation, and, as religious systems, be utterly destroyed] as stubble fully dry"; for the Lord "will make an utter end: affliction shall not rise up the second time." Blessed promise! "For behold, the day cometh that shall burn as an oven: and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch [for further development]."
Nahum 1:9,10; Mal. 4:1

"The Time of Jacob's Trouble"

While the trouble and distress of this day of the Lord will be first and specially upon Christendom, and eventually upon all nations, the final blast, we are informed by the

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Prophet *Ezekiel (38:8-12)*, will be upon the people of Israel regathered in Palestine. The prophet seems to indicate a much larger gathering of Israel to Palestine within this harvest period than has yet taken place. He represents them as gathered there out of the nations in great numbers, and, with considerable wealth, inhabiting the formerly desolate places; and all of them dwelling safely at the time when the rest of the world is in its wildest commotion. *Ezek. 38:11,12*

All men are witnesses to the fact that such a gathering of Israel to Palestine is begun, but it is quite manifest that their exodus from other lands will have to receive some great and sudden impulse in order to accomplish this prophecy within the appointed time. Just what that impulse will be remains yet to be seen; but, that it will surely come is further indicated by the words of the Prophet *Jeremiah--16:14-17,21*.

"Behold the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; but the Lord liveth that brought up the children of Israel from the land of the north [Russia?], and from all the lands whither he had driven them: and I will bring them again into their land that I

gave unto their fathers. Behold I will send for many fishers, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain and from every hill, and out of the holes of the rocks. For mine eyes are upon all their ways; they are not hid from my face, neither is their iniquity hid from mine eyes...I will cause them to know my hand and might; and they shall know that my name is Jehovah."

That the Lord is abundantly able to accomplish this we have no doubt. In every nation the question, "What shall be done with the Jew?" is a perplexing one, which, in some crisis of the near future brought about suddenly by the Lord's overruling providence, will doubtless lead, as indicated by the prophet, to some concerted action on the

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part of the nations for promptly conveying them to the land of promise. And, as they went out of Egypt in haste, with their cattle and goods, and aided by the Egyptians who said, "Rise up and get you forth from among my people,...also take your flocks and your herds, as ye have said, and be gone"; and as the Lord gave the people favor in the sight of the Egyptians, so that they gave them whatsoever they required, of silver and gold and raiment (*Exod. 12:31-36*), so in the next exodus, foretold by the prophets, they will not be sent away empty, but apparently some pressure will suddenly be brought to bear upon the nations which will result thus favorably to Israel, so fulfilling the above prophecy of Ezekiel.

This enterprising race, once re-established in the land of promise, and thus separated, for a time at least, from the distress of nations so prevalent everywhere else, will quickly adapt itself to the new situation, and the hitherto desolate places will again be inhabited.

But yet one more wave of anguish must pass over that chastened people; for, according to the prophet, the final conflict of the battle of the great day will be in the land of Palestine. The comparative quiet and prosperity of regathered Israel near the end of this day of trouble, as well as their apparent defenseless condition, will by and by stimulate the jealousies of and invite their plunder by other peoples. And when law and order are swept away Israel will finally be besieged by hosts of merciless plunderers, designated by the prophet as the hosts of God and Magog (*Ezek. 38*), and great will be the distress of defenseless Israel. "Alas!" says the prophet Jeremiah, "for that day is great, so

that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it." **Jer. 30:7**

As one man the hosts of God and Magog are represented as saying, "I will go up to the land of unwalled villages, I will go to them that are at rest, that dwell safely, all of them

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dwelling without walls, and having neither bars nor gates." "Thou wilt go," says the prophet, "to take a spoil and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods and that dwell in the midst of the land." (**Ezek. 38:11-13**) The prophet foretelling these events as though addressing these hosts, says, "Thou shalt come from thy place out of the north parts [Europe and Asia are north of Palestine], thou and many people with thee, all of them riding upon horses, a great company and a mighty army: And thou shalt come up against my people of Israel as a cloud to cover the land; *it shall be in the latter days* [apparently the closing scene of the day of trouble], and *I will bring thee* against my land, that the nations may know me, when I shall be sanctified in thee [set apart, distinguished as thy conqueror], O Gog, before their eyes." **Ezek. 38:15,16**

In the midst of the trouble God will reveal himself as Israel's defender as in ancient times, when his favor was with them nationally. Their extremity will be his opportunity; and there their blindness will be removed. We read, "For I will gather all nations [as represented in the hosts of Gog and Magog] against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth and fight against those nations as when he fought in the day of battle." (**Zech. 14:2,3**) **Isaiah (28:21)**, referring to the same thing, instances the Lord's deliverance of Israel from the Philistines at Perazim, and from the Amorites at Gibeon, saying, "For the Lord shall rise up *as* in mount Perazim, he shall be wroth *as* in the valley of Gibeon." See **2 Sam. 5:19-25; 1 Chron. 14:10-17; Josh. 10:10-15** --how God was not dependent upon human skill or generalship, but fought his battles in his own way. So in

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this great battle God will bring deliverance in his own time and way.

In *Ezekiel's prophecy (38:1-13)* the Lord names the chief actors in the struggle in Palestine; but we may not be too positive in our identifications. Magog, Meshech, Tubal, Gomar, Togomar, Javan and Tarshish were names of children of Noah's son *Japheth*--supposed to be the original settlers of Europe. Sheba and Dedan were descendants of Noah's son *Ham*--supposed to be the original settlers of northern Africa. Abraham and his posterity (Israel) were descendants of Noah's son *Shem*, and are supposed to have settled Armenia--Western Asia. (See *Gen. 10:2-7*.) This would seem to indicate in a general way that the attack will come from Europe--the "north quarters"--with allied mixed peoples.

The overwhelming destruction of these enemies of Israel (bringing the end of the time of trouble and the time for the establishment of God's Kingdom) is graphically described by the Prophet *Ezekiel. (38:18 to 39:20)* It can be compared only to the terrible overthrow of Pharaoh and his hosts, when essaying to repossess themselves of Israel, whom God was delivering. In this particular also Israel's deliverance is to be "according to [like] the days of thy coming out of the land of Egypt"--"marvelous things." *Micah 7:15*

After describing that the coming of this army from the north quarters against Israel (regathered to Palestine "in the latter day," "having much goods" and "dwelling peaceably") will be suddenly, and "as a cloud to cover the land" (*Ezek. 38:1-17*), the message is, "Thus saith the Lord God, Art thou he of whom I have spoken in olden time by my servants, the prophets of Israel, which prophesied in those days many years, that I would bring thee against them?" The Lord then declares his purposed destruction of the wicked host; and the description seems to indicate that it will be accomplished by an outbreak of jealousy, revolution

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and anarchy amongst the various elements composing the great mixed army: a revolution and strife which will involve whatever may still remain of the home governments of the various peoples, and complete the universal insurrection and anarchy--the great earthquake of *Revelation 16:18-21*

The testimony of all the prophets is to the effect that the power of God will be so marvelously manifested in Israel's

deliverance, by his fighting for them (incidentally for all), with weapons which no human power can control--including pestilence and various calamities--poured upon the wicked (Israel's enemies and God's opponents) until speedily all the world will know that the Lord has accepted Israel again to his favor, and become their King, as in olden times; and soon they as well as Israel will learn to appreciate God's Kingdom, which shall speedily become the desire of all nations.

The Prophet *Ezekiel (39:21-29)*, as the Lord's mouthpiece tells of the glorious outcome of this victory, and the results to Israel and to all the world, saying:

"And I will display my glory among the nations, and all the nations shall see my judgments that I have executed, and my hand that I have laid upon them. And the house of Israel shall acknowledge that I am the Lord their God from that day and forward. And the nations shall know that for their iniquity did the house of Israel go into exile: because they trespassed against me [in rejecting Christ--*Rom. 9:29-33*]: therefore hid I my face from them, and gave them into the hand of their enemies [for all the centuries of the Christian dispensation; and] so fell they all by the sword. According to their uncleanness, and according to their transgressions, have I done unto them, and hid my face from them.

"Therefore [now that this punishment is completed], thus saith the Lord God, Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel [living and dead, the "times of restitution" having

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come--*Acts 3:19-21*], and will be jealous for my holy name; after that they have [thus] borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land and none made them afraid. When I have brought them again from the Gentiles, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations. Then shall they know that I am the Lord their God, which caused them to be exiled among the nations, but gather them now unto their own land, and leave none of them any more there. Neither will I hide my face any more from them; for I have poured out my spirit upon the house of Israel, saith the Lord God." "So shall they fear the name of the Lord from the west, and his glory from the sunrising. When the enemy shall come in like a flood, the spirit of the Lord [throughout

the Gospel age--at the hands of Spiritual Israel] shall lift up a standard against him. And the Deliverer shall come to Zion [the Church, "the body of Christ"] and unto them that turn from transgression in *Jacob*, saith the Lord." *Isa. 59:19,20*. Compare *Rom. 11:25-32*.

"The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him." But "who can stand before his indignation, and who can abide in the fierceness of his anger?...He will make an utter end [of iniquity]: oppression shall not rise up the second time." *Nahum 1:7,6,9*

Thus by the battle of the great day of God Almighty the whole world will be prepared for the new day and its great work of restitution. Though the waking hour be one of clouds and thick darkness, thanks be to God for his blessed assurance that the work of destruction will be "a short work," (*Matt. 24:22*), and that immediately after it the glorious Sun of Righteousness will begin to shine forth. "The earth [the present old social structure] shall [thus]... be removed like a cottage" (*Isa. 24:19,20*), to clear the way for the new building of God, the new heavens and new earth wherein dwelleth righteousness. *2 Pet. 3:13; Isa. 65:17*

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Since the foregoing is in type, an article in an old *N. Y. Tribune* (June 26, 1897), quite to the point, has come to our notice. It is so fully in accord with our suggestions respecting "the Lord's great army" now in preparation, that we make room for an extract, as follows:

"Crown or People?"

What Some Armies of Europe May Be Asked to

Choose Between in the Near Future

"Less than forty years ago troops, in obedience to the commands of their sovereigns, turned their guns upon the people, and shot and bayoneted men, women and even children until blood flowed like water in the streets of Berlin, Vienna, and many other of the capitals of the Old World. It was not a mere mob of tramps and toughs with whom the military was called upon to deal, but well-to-do and highly educated citizens--professional men, merchants, manufacturers, politicians and legislators--in fact,

all that element which goes to make up what is known in the Old World as the 'Bourgeoisie' and middle classes, who were endeavoring to secure the political rights solemnly promised to them by the terms of the constitutions decreed by their respective rulers, but which the latter declined to put into force until compelled by the people.

"Brought to the Front in Italy

"Would the troops, if called upon today to fire upon their fellow-countrymen, manifest similar obedience to the behest of the 'Anointed of the Lord?' That is a question which at the present moment is occupying to a far greater degree than people in this country might be inclined to believe the attention of the crowned heads of Europe, and it has within the last few days been brought before the public through a resolution submitted to the Italian Parliament providing for the substitution of the word 'national' for that of 'royal' in the official description of the army. The arguments put forward by the supporters of the motion, which was eventually defeated by the Ministerial party, which possesses a

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majority in the Legislature, were not only logical, but also powerful, and cannot fail to appeal strongly to the people of Italy, as well as every other civilized nation, and must assuredly have afforded very serious grounds for reflection to King Humbert and to his brother and sister monarchs."

[The article points out that, without special commotion, the command of the English army had within the preceding three years been given to Parliament, as represented in the Minister of War, whereas previously the army had been directly attached to the crown by reason of its commander being a prince of the royal blood, who held his office as the Queen's representative. The Queen, it appears, and not unnaturally, sought for a considerable time to retain this remaining prop of sovereignty, but without avail. In France, also, the jealousy of the people for the control of the army is shown by the fact that the appointment of a general as commander-in-chief was refused, and the control held in the hands of a changeable Secretary of War, who represents the party put in power by the ballots of the people. The article proceeds:]

"A Conflict Imminent in Germany

"A conflict of this kind is no longer regarded as imminent in Italy. But it cannot be denied that something of this nature is apprehended in Germany, and more especially in Prussia, where monarch and people are daily drifting further apart. That Emperor William anticipates some such struggle is apparent from all his recent utterances whenever he has occasion to address his troops, notably at Bielefeld last week, his favorite theme being the duty of the soldiers to hold themselves ready to defend with their life's blood their sovereign and his throne, not so much against the foreign foe as against the enemies within the frontiers of the empire, and of the kingdom. In presiding at the ceremony of the swearing in of the recruits, he never fails to remind them that their first duty is toward himself, rather than to the people who pay them, and he is never tired of expatiating

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on what he describes as the 'King's cloth'; that is to say, the uniform, which he, like many other sovereigns, chooses to regard as the livery, not of the State nor of the Nation, but of the monarch, to whom the wearer is bound by special ties of allegiance, loyalty and blind, unquestioning obedience. Nor must it be forgotten that in all instances of dispute and strife between civilians and military men the Emperor always upholds the latter, even when they are shown to be the aggressors, and actually to the extent of either pardoning or commuting the always lenient sentences that have been inflicted upon officers who, while drunk, have seriously wounded, and in some cases killed, unarmed and inoffensive civilians.

"Attitude of the German Army

"What will be the attitude of the army should the anticipated struggle between Crown and people take place? In court and official circles at Berlin it is believed that the Emperor will be able to rely upon his troops. But this opinion is in no way shared by the people themselves, nor yet by the leading German politicians of the day. The rank and file of the army is no longer composed, as in former days, of ignorant boors, unable either to read, write or even think for themselves, but of thoughtful, well-educated men, who

have been taught at school what are the rights and constitutional prerogatives for which their grandfathers and fathers fought in vain. They know, too, enough of history to appreciate the fact that in every struggle between the Crown and the people it is always the latter that has ended by carrying the day."

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The Wrath of God

"The wrath of God is Love's severity
In curing sin--the zeal of righteousness
In overcoming wrong--the remedy
Of Justice for the world's redress.

"The wrath of God is punishment for sin,
In measure unto all transgression due,
Discriminating well and just between
Presumptuous sins and sins of lighter hue.

"The wrath of God inflicts no needless pain
Merely vindictive, or himself to please;
But aims the ends of mercy to attain,
Uproot the evil and the good increase.

"The wrath of God is a consuming fire,
That burns while there is evil to destroy
Or good to purify; nor can expire
Till all things are relieved from sin's alloy.

"The wrath of God is Love's parental rod,
The disobedient to chastise, subdue,
And bend submissive to the will of God,
That Love may reign when all things are
made new.

"The wrath of God shall never strike in vain,
Nor cease to strike till sin shall be no more;
Till God his gracious purpose shall attain,
And earth to righteousness and peace restore."

STUDY XII

OUR LORD'S GREAT PROPHECY

MATT. 24; MARK 13; LUKE 21:5-36; 17:20-37

Importance of This Prophecy--The Conditions and Three Questions which Called It Forth--Beware of False Christs--A Brief Historic Foreview of Eighteen Centuries--The Trouble in the Close of the Jewish Age and that Closing the Gospel Age, Blended in the Language of all the Evangelists--The Abomination of Desolation--Flee to the Mountain--Those with Child, etc.--Before Winter and the Sabbath--Lo Here! Lo There! Believe them not--The Tribulation of Those Days--The Darkening of the Sun and Moon as Signs--The Falling of the Stars--Symbolic Fulfilments Also--The Sign of the Son of Man--What the Tribes of Earth Shall See--The Fig Tree--"This Generation"--Watch!--"As in the Days of Noah, They Knew not"--Remember Lot's Wife--One Taken and Another Left--The Elect to be Gathered to the Truth--Satan's Household to be Broken Up--Provisions for Feeding the Household of Faith.

OUR Lord uttered one of the most remarkable prophecies of Holy Writ respecting the "Time of the End"--the closing epoch of this Gospel age. It was uttered near the close of his earthly ministry, when he was endeavoring to prepare his disciples gradually for the new dispensation, which would be fully introduced after the tragedy of Calvary. He wished them to understand that they must not expect immediately the honors and glories of the Kingdom, which he had promised should be shared by his faithful. Before these glories and blessings, would come trials and sufferings. He, their master, the King, must be rejected of Israel and be crucified, in harmony with the prophetic declarations, then

Israel would be given over to their enemies, and their holy city and costly temple be utterly destroyed: moreover, his disciples must not expect to be above their Master, exempt from the reproaches and sufferings that fell on him; but

that faithfulness to him and his teachings would cause them to be hated of all men for his sake; but that finally, though after much tribulation, those faithful unto death would be rewarded, when he would come again to receive them unto himself and to a share of his glory.

Teaching along this line our Lord reserved until near the close of his ministry. At first the disciples were disposed to resent this, and to insist (as some do today) that the Lord's cause must conquer the world, as a result of their preaching; and Peter went so far as to express the dissent to our Lord, saying, "Be it far from thee, Lord, this [death and the scattering of thy people and the triumph of evil generally] shall not be unto thee." (*Matt. 16:22; Mark 8:31,32*) But our Lord severely rebuked Peter; and all of the disciples seem to have gradually settled down to a realization that the glories of the Kingdom were still remote, and that the Master must go away, and, leaving them, send the Comforter, the holy Spirit, to guide and keep them until he would come again in the glory of the Father's Kingdom.

It was in this attitude of mind and with our Lord's latest expression with reference to the temple, still ringing in their ears, that the disciples sought from the Master definite information on these points which were not yet clear in their minds.

The Three Questions

"And as Jesus sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us (1) When shall these things [the destruction of the Temple, etc.] be? and (2)

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What shall be the sign of thy presence* and (3) of the end of the world [age]?" *Matt. 24:3*

Undoubtedly the opportunity and the questions were of divine providence; for the prophecy was surely meant more for the instruction of God's people living in this "harvest" time, than for those who asked the questions. In studying this prophecy it is very necessary to keep in memory the questions to which it is the inspired answer. The prophecy is given with much similarity by three of the Evangelists, Matthew, Mark and Luke; but since Matthew's is the most complete and orderly, we follow its narrative in general, bringing forward any modifications noted in the other accounts.

Beware of False Christs

"Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." *Matt. 24:4,5*

Gamaliel mentions two of these false Christs in his speech referred to in *Acts 5:36,37*; and history tells us of several others who deceived quite a few Jews. Most notable among these was Sabbathai Levi, of Smyrna, who announced himself A.D. 1648. Sabbathai Levi styled himself "The firstborn Son of God, the Messiah, the Savior of Israel," and promised a restoration of the kingdom and prosperity. Sabbathai, says the historian, "prevailed there [in Smyrna] to such a degree that some of his followers prophesied and fell into strange ecstasies: four hundred men and women prophesied of his growing kingdom. The people acted for a time as those possessed by spirits; some fell into trances, foamed at the mouth, recounted their future prosperity,

*The Greek word *parousia*, here used, invariably signifies *presence*, and not *coming*. See Revised Version--margin; also the *Emphatic Diaglott*.

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their visions of the Lion of Judah, and the triumphs of Sabbathai." This was undoubtedly Satan's counterfeit fulfilment of Joel's prophecy (2:29)--a counterfeit of the holy Spirit witnessed also in religious revivals of more modern times. Altogether, there have probably been fifty or more false Christs, male and female, and many of them undoubtedly demented--possessed of evil spirits. But none of these, nor all of them together, can be said to have "deceived many." Yet it is against the kind which "*deceive many*" that our Lord cautions us here, and again, later on in his prophecy, in which connection we will examine particularly the antichrists which have deceived many.

The History of Eighteen Centuries Briefly Foretold

--*Matt. 24:6-13; Mark 13:7-13; Luke 21:9-19*--

"And ye shall hear of wars and rumors [threats, intrigues] of wars: see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation

shall rise against nation, and kingdom against kingdom: and there shall be famines and pestilences, and earthquakes, in divers places. All these are primary sorrows."

Matt. 24:6-8

Thus briefly did our Lord summarize secular history, and teach the disciples not to expect very soon his second coming and glorious Kingdom. And how aptly: surely the world's history is just this--an account of wars, intrigues, famines and pestilences--little else. Our Lord separates the history of the true Church and states it with similar brevity, thus:

"Then [during that same period, the Gospel age] they shall deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations [peoples] for my name's sake. And then [during that same period] many shall be offended, and shall betray one another, and shall hate one another. And many false prophets [teachers] shall rise and

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shall deceive many. And because iniquity shall abound, the love of many shall wax cold." ***Matt. 24:9-13***

In the light of history would it be possible to portray the course of God's true Church in fewer words? Surely not. The likeness is perfect. "Whosoever will live godly shall suffer persecution," is the Apostle's declaration; and whoever has not shared it has every reason to doubt his relationship to God as a son. (***Heb. 12:8***) And so with the Church as a whole, when not persecuted by the Ishmael and Esau class, it has been because there was so much of the spirit of the world or so much of "cold love" toward the Lord and his truth that they were not worthy of persecution. But judged by this same standard, and by our Lord's prophecy, there have been some faithful unto death all the way down through this Gospel age--a "little flock."

The Gospel Witness, World-Wide

--Matt. 24:14; Mark 13:10--

"And this gospel of the Kingdom shall be preached in all the world for a witness unto all nations. Then shall the end come."

Here again our Lord clearly showed the disciples that the end of the age was much farther off than they had supposed;

that the message of his Kingdom was to be good tidings, not to Israel only, but to all nations. But this did not imply that other nations would receive the gospel which Israel had rejected. Rather, we should expect just what we find, that as the god of this world blinded Israel, so he would blind the vast majorities of other nations, and hinder them from seeing in Christ the power of God and the wisdom of God--and he has. (*1 Cor. 1:24*) If only a remnant of Israel (specially instructed for centuries under the Law) was found worthy to be of the "royal priesthood," what more could be reasonably expected of the heathen nations, long "without God and having no hope"?

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It is well that we carefully note our Lord's words--that the gospel was not to be preached to the nations to *convert the nations*, but as a *witness to the nations*, and to call, and perfect, and gather out of all nations "the elect." Later on "the elect," as the Kingdom, will bless the nations, opening their deaf ears to the gospel, and their blinded eyes to the True Light.

This *witness* has already been given: the word of the Lord, the gospel of the Kingdom, has been published to every nation of earth. Each individual has not heard it; but that is not the statement of the prophecy. It was to be, and has been, a national proclamation. And *the end has come!* "The harvest is *the end* of the age," our Lord explained. (*Matt. 13:39*) Some have been disposed to query whether or not this prediction has yet been fulfilled, because the missionaries who have gone into heathen lands have very generally known little or nothing of the good tidings particularly specified by our Lord--"the good tidings of the *Kingdom*." But we answer, the printed gospels of Matthew, Mark, Luke and John have gone to them brimming full of the Kingdom tidings, just as we have them.

Thus our Lord briefly summed up the eighteen centuries of trials and persecutions upon his Church, and the fruit of their labor in successfully witnessing to all nations, and hastened on to answer the important query respecting how the living would know of the time and the fact of his *second presence*. He ignored the question respecting when the stones of the temple would all be overthrown, lest they should associate that event with his second coming, and because he wished to so associate the trouble upon fleshly Israel in the overthrow of its polity with the trouble upon nominal spiritual Israel in the end of this age, as type and antitype.

It was with evident intention on God's part, though unknown to the Evangelists, that the record of our Lord's

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prophecy at this point is given piecemeal--here a part and there another; here a reference to the typical trouble on typical Israel in the close of the typical harvest, there a reference to the similar though more general and greater trouble in the end of this age upon antitypical Israel--Christendom. Truly the prophets declared of our Lord that he opened his mouth in parables and dark sayings, and "without a parable spake he not unto them." Yet in harmony with the divine intention, the dark sayings and parables are now becoming luminous to all whose eyes are anointed with the true eye-salve.

The Trouble in the End of the Jewish Age

Luke's account of the trouble upon fleshly Israel which culminated A.D. 70, is the clearest, so we introduce it here:

"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe to them that are with child and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon *this people*. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

Luke 21:20-24

This portion of our Lord's prophecy evidently related to events upon fleshly Israel; and history tells us that it was accurately fulfilled in every particular in the troublous scenes wherewith the Jewish age and polity came to an end.

"These be the days of vengeance upon this nation, that all things written in the law and the prophets concerning them might be fulfilled."

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But our Lord's words quoted by Matthew and Mark differ from the foregoing, and evidently apply to the trouble upon spiritual Israel in the end of the Gospel age. Undoubtedly our Lord uttered both statements, but the Evangelists not knowing of the two harvests and two times of trouble, but considering them practically repetitions did not record both statements--the Lord so overruling, for the purpose of covering or hiding the facts respecting this harvest until his due time for revealing it.

The Trouble in the End of the Gospel Age

Matthew's and Mark's accounts here are almost identical. Matthew says:

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the Prophet, stand in the holy place (whoso readeth let him understand): then let them that be in Judea flee into the mountains: let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to those that give suck in those days! But pray ye that your flight be not in winter, neither on the Sabbath day: for then shall be great tribulation, such as was not since the beginning of the world to this time; no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." *Matt. 24:15-22; Mark 13:14-20*

Four points in this narrative show that while it may have had a typical application to the trouble in the end of the Jewish age, its real or most important application belongs to the trouble with which the Gospel age terminates. (1) The reference to the "desolating abomination" mentioned in Daniel's prophecy. (2) The statement that the trouble will be the *most severe* the world has ever known or will ever experience. (3) That unless the carnage were cut short there

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would be *no flesh saved*. (4) The context succeeding unquestionably describes events at the end of the Gospel age-- events which could not be applied to the end or harvest of the Jewish age, and were not fulfilled there. Two of these

points deserve special examination.

The prophet *Daniel (9:27)* did record that after Messiah would be "cut off" in the midst of the seventieth week of covenant favor, he, by establishing the antitypical sacrifices of atonement, would cause the sacrifices and oblations of the Law to cease: and that then, because *abominations would prevail, he would pour destruction upon the desolate* (rejected nation), *as God had previously decreed.*

All this had its fulfilment in the destruction of fleshly Israel's polity. From the time our Lord said, "Your house is left unto you *desolate*"--"ye shall see me no more until *that day* when ye shall say, Blessed is he that cometh in the name of Jehovah," their religion became an abomination, an empty form, a mark of their repudiation of the *one sacrifice* for sins which God had provided; and resting under the curse they had invoked upon themselves (blindness--*Matt. 27:25*), their course toward destruction was rapid, as God had decreed and foretold.

But Daniel's prophecy has much to say about an *Abomination that maketh Desolate* in nominal spiritual Israel; which was set up in power representatively in Papacy, and which has exercised a great and baneful influence of spiritual desolation in the spiritual house or temple of God, the Church of Christ. This abominable system of error was to continue until the cleansing of the sanctuary class; and beyond that it was to prosper greatly and lead many in nominal spiritual Israel to repudiate the *ransom-sacrifice*, given once for all; and the result of its overspreading influence would be the desolation of rejected Christendom. See *Daniel 11:31; 12:11*; and *STUDIES IN THE SCRIPTURES*, Vol. III, Chap. 4.

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The great abomination of desolation whose foundation rests in the doctrine of the Mass (which substitutes human performances instead of the great sacrifice of Calvary, for the cleansing away of sin) is now being supplemented by theories of self-atonement, and these overspreading abominations are backed by such influence and sophistry as will deceive many--"if it were possible the very elect," and be precursors of the destruction of Christendom.

Looking back we see in this another parallelism between the end of the Jewish harvest and the end of the Gospel harvest. Fleshly Israel's rejection of the true sacrifice for sins, and their retention of the typical sacrifices which were no longer acceptable to God, but abominations, was an important incident in connection with their national and ecclesiastical

fall. So here, the rejection of the doctrine of the *ransom* and the acceptance of either masses or good works or penances instead, is abomination in God's sight and is an important incident in connection with the fall of Christendom, civil and ecclesiastical.

As already pointed out *the* abomination of desolation which defiled God's holy place or true temple, the Church, was the papal one, the cornerstone of which is the blasphemous doctrine of the Mass. The abomination, defilement and desolation are old; but so gross was the darkness of error during centuries past that few, if any, could *see* it. That the Mass was not seen to be the abomination, even by the Reformers, is evident: for although the Church of England in her Articles denies the power of the priests to create Christ out of bread and wine, to sacrifice him afresh, yet we have no intimation that the enormity of this sinful practice was seen. And Luther, while full of denunciation for many of Papacy's sins and falsities, did not *see* the great abomination of desolation to be the Mass. On the contrary, on his

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return to his church after his stay at Wartburg castle, finding that the Mass, as well as images and candles, had been discontinued, as being without Scriptural authority, Luther re-established the Mass.

In this view of the matter there is great significance in our Lord's words--"When therefore ye *see* the abomination of the desolation *having* stood in the holy place, as foretold by Daniel the Prophet (reader consider): "Then let them which be in Judea flee to the mountains." Here we must remember the parallelism between the two harvests, the two times of trouble and the two flights; and must consider that Judea would represent Christendom of today.

The Greek word rendered "mountains" may with equal or greater propriety be rendered in the singular--mountain: and it is so rendered in a majority of instances in the Common Version. Indeed, to flee *out of Judea* (literal) to either a mountain or many mountains seems peculiar since Judea was in fact "a hill country," and Jerusalem is described as set in the top of the mountains. But to apply our Lord's words to the present time, and to his people in Christendom, who now, in the light of present truth, *see* the Abomination stand where it ought not--in the holy place--in the stead of the true sacrifice, is a very simple matter. They should at once flee from the influence of the abomination and from the system falsely styling itself Christ's

(mountain) kingdom, to the true mountain or Kingdom, which at this time Christ has returned to set up in glory and power.

But to leave Christendom, repudiating her temples, her forms of godliness, her social enchantments, her flatteries and honors, and to brave her denunciations and anathemas and her various powers of boycott, and to flee to the Lord and the true Kingdom, repudiated, ignored and denied by

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the worldly-wise and worldly-good, is surely quite a flight, quite a journey; and few but the "saints" will even think of starting on it. The perils of the way are portrayed by our Lord in a manner that would seem overdrawn and contrary to his usual custom if applicable only to the physical sufferings of the believers who fled from Judea in the close of the Jewish harvest: but his words are manifestly appropriate to the spiritual flight and trials of this harvest time. In a word, this command to flee, and the description of its trials, can only be properly understood in connection with the command of *Revelation (18:4)*, "Come out of her, my people, so that you may have no fellowship with her sins, and that you may not receive of her plagues."

"Come Out of Her, My People!"

"Let him which is on the housetop not come down to take anything out of his house: neither let him that is in the field return back to take his clothes." *Matt. 24:17,18*

These statements indicate the propriety of haste in flight out of "Babylon," as soon as each *sees* the abomination of desolation. The Lord's word is, that all temporizing or parleying or human reasoning will be dangerous: no time must be lost in *obeying* as soon as he causes us to see the abomination of Babylon, and its relationship to all who have named his name. Alas! how many, failing to heed the Master's word, have suffered themselves to be bound hand and foot, so that now flight is almost impossible. But the Master says, "My sheep hear my voice and they follow me."

There is another lesson in these verses: they show that some of the Lord's people are in one place or condition, and some in another. Some are in the "field"; that is in the world outside all human organizations: these should not think it proper first to join the nominal churches; but using

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their liberty should flee from their position in the world, to become one with the Lord as members of his Kingdom--mountain.

Some of the Lord's people are in the houses or church systems of Babylon--but, as here intimated, they are generally house-top saints, who have a higher life and experience and faith than merely nominal church members. These in their flight are not to go down into the house (nominal church systems) to seek to carry with them their "stuff"; their valuables in human estimation, such as titles, dignities, respect, commendations of good and regular standing, etc., but are to *forsake all* for Christ, and flee to the true Kingdom.

Difficulties of the Flight

"And woe unto them that are with child, and them that give suck in those days!" *Matt. 24:19*

There are spiritual "babes," as well as fleshly babes, and bastards as well as sons. The Apostle Paul describes his interest in gospel work as that of a mother travailing with child. He says, "O my little children, [because] of whom I travail in birth again, until Christ be formed in you." (*Gal. 4:19*) Similarly all faithful servants of Christ, all earnest laborers for souls, are such as are described in this text as being "with child." Spiritual child-bearing after the apostolic example is most honorable service, and engages the attention of some of God's most devoted children. But alas! as the desire of Abraham and Sarah to help fulfil God's promises led to an unauthorized *method*, and produced an Ishmael class, which, born after the flesh, persecuted the seed born legitimately, so is it with many of these who now are "with child"; they are helping to produce illegitimate "children of God." It should be remembered by all, however, that only legitimate means should be employed: all the

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children of God are begotten by the word and spirit of the truth, and not by human theory and spirit of the world.

False views of the divine plan (the supposition that all except the elect Church will be everlastingly tormented) have in some so stimulated their desires to bring forth "children"

that they have resorted to various human devices for begetting them--overlooking the fact that all not "begotten of God," all not begotten "by the word of truth"--(not merely of the letter of the Word, but "begotten of the spirit" of the truth), are spurious, and not reckoned as of God nor treated as sons. (*Heb. 12:8*) As a consequence the Church nominal of today makes "a fair show in the flesh"--numerically, financially, intellectually--and has much of "the *form* of godliness" without its real spirit and power to control the heart.

It is full of "babes," some indeed babes in Christ, but many, many bastards, not sons of God; begotten of error instead of truth--"tares." And the constant effort is to bring forth *more* even of the spurious progeny--hoping thus to save them from eternal torment, the unjust sentence of a supposed merciless God.

Alas! how difficult it is for these dear children of God who are thus figuratively, in our Savior's words, "with child," to flee from the nominal church system with its multitudinous machinery for false and rapid begetting, which they have learned to glory in and to boast of. Yes, it will be difficult for these to leave all and flee to the Lord and his mountain (Kingdom). It will be difficult for them to believe that the Lord is really good and just and merciful, and that he has a gracious plan which makes full provision for every member of Adam's race--all redeemed by the great "ransom for all."

The class which gives "suck" in these days also contains many noble, good, well-meaning children of God. It includes

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many ministers and Sunday School teachers--whose religious work consists in giving out "milk"; not always the "pure milk of the Word," however, for they generally dilute and adulterate it with tradition, philosophy and worldly-wisdom opiates, which keep their "babes" docile, sleepy, "good"; and hinder their *growth in knowledge* and grace, which they have come to consider dangerous.

Some few of these teachers do indeed endeavor to give the "pure milk of the word" that their "babes" may grow thereby and learn to eat and assimilate the strong meat and come to manhood in Christ, but repeated experiments they declare *prove* to them that even the "pure milk of the word" will not agree with the majority of their "babes"; and hence they consider it duty to adulterate the milk lest their "babes" sicken and die. Ah! they do not recognize that the majority of their "babes," not being begotten of the spirit of

the truth, never will be able to assimilate *spiritual* "milk"; because "the natural man receiveth not the things of the spirit of God, neither can he appreciate them, because they are of spiritual appreciation." (*1 Cor. 2:14,12*) Neither do they see that this failure to discriminate is *starving*, stunting and poisoning the true spiritual "babes" under their care-- who "for the time ought to be teachers." *Heb. 5:12*

So many of this class as are true children of God will hear the call, "Come out of her my people," and will also have great difficulty in this day. As they come to see present truth they will not only fear to give it to those under their care, but they will also fear to act upon it themselves, lest it separate them from their charges. They will fear to flee in this day; realizing that but few of their "babes" would be able or willing to join in the flight; and indeed only the spiritual will be able to endure the ordeal. Some will pass the crisis in safety as "overcomers"; while others, fearful, will be left to come through the great tribulation.

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Flee Before the Wintertime

"But pray ye that your flight be not in the winter (neither on the Sabbath day)--because then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days be cut short there should no flesh be saved: but through [by] the elect those days shall be cut short." *Matt. 24:20-22*

This gathering of the Church occurs in what is called a "harvest" time, at the close of a summertime of favor. Our Lord explained (*Matt. 13:30,37-43*) that in this harvest he would garner his wheat and burn the tares in a great time of trouble following. It is still the custom in country places to leave the burning off of refuse until the winter. We understand our Lord to mean, then, that we are to seek help and strength to escape from Babylon before the wintertime of her trouble comes upon her.

We are to remember that there are to be two classes of wheat saved in this harvest--contrary to nature though it be. (1) The "overcomers," the faithful and promptly obedient who get out before "winter" and are "accounted worthy to escape all those things that shall come to pass." (*Luke 21:36*) (2) Those loyal, but not promptly obedient children of God, overcharged, with zeal not according to

knowledge, and more or less contaminated with the spirit of the world. These will be helped out of Babylon when she is falling, and will flee in the wintertime, saying in the words of the Prophet, "The harvest is past, the summer is ended [winter has come], and we are not saved." (*Jer. 8:20*) The Lord very graciously indicates that all the truly loyal of these shall ultimately "come up out of great tribulation" and be before the throne (not in the throne with the "little flock" who inherit the Kingdom as joint-heirs with Christ), having washed their robes in the blood of the Lamb. (*Rev. 7:14,15*)

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Let us pray, and labor accordingly, that we be through our flight before the "winter" of trouble comes.

We are to pray and strive that our flight be not even on the Sabbath day. What Sabbath day? Not the Seventh day of the week, nor the First day; for "new moons and Sabbaths" surely would prove no hindrance to Christians in any physical flight. (*Col. 2:16*) The Sabbath meant is the great antitypical Sabbath--the Millennium, the Seventh-thousand-year Sabbath. If we got started on our flight before it began chronologically, so much the more favorable: and the farther we get into it the more difficult it will be to get free and to abandon Babylon, at the very time it needs and pleads most for our help to sustain it. But God has declared that Babylon must fall, and no power can sustain her: and no one who realizes how imperfect is her work, and how good and gracious will be the work of the Lord after she is removed and the true Church glorified, could wish to hinder the Lord's work for one moment.

The great tribulation of this "winter" time is to be unprecedented; and our Lord's assurance is, that nothing to compare with it has or shall ever come upon the world. This positively identifies his language with the trouble at the close of this Gospel age of which the prophet says, "At that time shall Michael [Christ] stand up [assume control]... and there shall be a time of trouble such as never was since there was a nation." (*Dan. 12:1*) It identifies it also with the period mentioned in *Revelation (11:17,18)* when "the nations were angry and thy wrath is come, and the time of the dead that they should be judged." So great will this trouble be that without some intervening power to cut it short the entire race would eventually be exterminated. But God has prepared the intervening power--His Kingdom, Christ and his Church--"the elect." The elect will intervene at the proper time and bring order out of earth's confusion.

False Messiahs and False Teachers

"If any man shall say unto you *then*, Lo here is Messiah, or there, believe it not. For there shall arise false Messiahs, and false teachers, and shall show great signs and wonders; insomuch that if it were possible they would deceive the very elect. Remember I have foretold you." ***Matt. 24:23-25***

The deceivers here described certainly are not the fanatics who from time to time have claimed to be Christ and have deceived but few possessed of any degree of common sense and judgment. We have already pointed out *the* Antichrist, the great deceiver, the Papacy,* which for centuries sat in the spiritual temple, displaying himself as the only representative of Christ--his vicegerent--concerning whom our Lord correctly foretold, that all the world would wonder respecting him, *except* those whose names are written in the Lamb's book of life. (***Rev. 13:8***) Similarly, the Church of England is not merely a church or "body" but it has an earthly head in the civil sovereign, the Queen. The Greek Catholic Church very similarly, though not so particularly, has for its head the Czar of Russia--who nevertheless *exercises* more power. If Papacy is Antichrist, a pseudo or false Christ, are not the other false bodies with false heads also false Christs, or Antichrists--however many or few of God's true saints may be in them?

Various Protestant denominations, although they acknowledge no head except Christ, nevertheless practically make their Synods, Conferences and Councils into *heads*, from which they take their laws, usages, and confessions of faith, instead of the one only head of the one true Church.

For a large period and to a greater or less extent these systems of men have so counterfeited the genuine Messiah (head and body) as to partially deceive many. But now for

*Vol. II, Chap. 9.

a century past these deceptions are failing. Few Presbyterians, if any, now believe theirs *the* one true Church; neither do Methodists, Baptists, Lutherans and others so think of their systems; and even Anglican, Greek and Roman

Catholics are getting free from the delusion that theirs is the only Church, outside of which are none of the elect. But in the prophecy under consideration our Lord warns us of danger from false Christs "then"--that is *now*. In harmony with this we find in *Revelation (13:14-18)* a prophecy of a special combination of influence by which Protestant denominations will be unified and, though separate, yet be brought into cooperation with Papacy, in a manner that will give both increased powers, and deceive many into supposing that the new combination will be God's instrumentality for doing the work predicted of Messiah--and that it is thus his representative.

"The Sun of Righteousness Shall Arise"

"Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: or behold he is in the secret chamber; believe it not. For as the bright-shiner [the Sun] cometh out of the East and shineth even unto the West, so shall also the *presence* [Greek *parousia*] of the Son of Man be."

Matt. 24:26,27

That great delusions, "strong delusions" by Satan, are just before us, is witnessed not only by our Lord's words here, but also by the Apostle Paul. (*2 Thess. 2:10-12*) Had it been foretold precisely what form these deceptions would take, this would have somewhat hindered their deceptive power. God permits these deceptions for the very purpose of *separating* the "overcomers" from all others, and merely guarantees us that the "elect" will be kept from falling. And yet it is quite possible that some of these trials, siftings and delusions, may come *closest* upon those possessing the largest

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degree of the light of present truth. How all-important it is that we "keep ourselves in the love of God"; that we have not only a knowledge of the truth which *alone* might merely puff up, but that additionally we have the spirit of Christ, which it should produce--love to God and to each other and sympathy for all men; for "love buildeth up" character in likeness of our Lord.

The claim, "Behold he is in the secret chamber," is already being made by Spiritists--that they can have face-to-face interviews with the Lord at some of their seances; and that all who are in sympathy with their views may have the

same privilege, etc. What if the caution that, if it were possible, it would deceive the very elect, should be found to mean that the "very elect" will be subjected to the severest trials in this evil day? "Who shall be able to stand?" (*Rev. 6:17*) The answer through the Prophet is, "He that hath clean hands [an honest life] and a pure heart [a conscience void of offense toward God and man]:...he shall ascend into the mountain [Kingdom] of the Lord...and stand in the holy place." *Psa. 24:3,4*

But how shall God's people know assuredly that these manifestations are not genuine? He has instructed us that his day will come as a thief in the night, that he will be *present* unseen by the world superintending the harvest work--gathering his elect, etc. How do we know that he will not manifest himself to his watching people, as so-called Christian Spiritualists claim, in the "secret apartments"--in their seances?

We know that he will not so manifest himself to us, because --(1) his instructions are that we shall be "changed," made "like him," and *thus* "see him as he is"; and (2) he forewarned us against these deceptions which would propose to show him to us in our unchanged or flesh condition saying, "If they shall say he is in a desert place or in secret

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apartments, *believe it not*"; because in no such manner will he be manifested. On the contrary, "As the bright-shiner [the Sun] cometh out of the East [and can neither be confined to a solitary place nor to a private room], but shineth [*everywhere*] even unto the [remote] West, so shall the *presence* of the Son of Man be."

Our Lord's revelation at his second presence will not be in a room, nor to a community in a wilderness or desert place; nor even to one nation as at the first advent; but it will be a general world-wide manifestation: "The sun of righteousness shall arise with healing in his beams." It is the searching beam of truth from the great Sun of Righteousness that already causes so much confusion amongst men, by shining into the dark places and discovering error and corruption of every kind. Whatsoever doth make manifest is light. And it is the great Light of the world, Christ (and ultimately also his associated Church), that shall bless mankind by bringing to light all the hidden things of darkness; for nothing is hidden that shall not be made manifest. "The *day* shall declare it"; and there could be no day without the Sun shining from the East even unto

the West. "This is the true light which lighteth [in due time] every man that cometh into the world."

(We will examine **Matt. 24:28**, as the conclusion of verse 41 to make Matthew's account correspond with those of Mark and Luke.)

The Darkening of the Sun and Moon as Signs

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." **Matt. 24:29; Mark 13:24,25**

The tribulation "*of those days*" should be clearly distinguished from the tribulation at the end of those days, in

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which this age and harvest will close: but this is not so clearly manifest in the accounts by Matthew and Mark as when we compare Luke's record--which seems to briefly summarize the events of the Gospel age, and, omitting the "tribulation of those days," refers only to the other tribulation with which the age will be closed. He says:

"And they [Jews] shall fall by the edge of the sword and be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles until the Times of the Gentiles be fulfilled. And there shall be signs in the sun and in the moon and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear and for looking forward to those things which are coming upon the earth." **Luke 21:24-26**

The fact is that the entire Gospel age has been a period of tribulation referred to in **Matt. 24:9-12**, and now in verse 29. (1) The early Church was persecuted by civil Rome, while later, when Papal Rome got control, all who refused to approve her abominations were persecuted by her (Jezebel) directly, or indirectly by the civil powers to which she was wedded (Ahab). And they were given into her power, and she wore out the saints of the Most High for a time, times and a half time--1260 years--until A.D. 1799. And this long persecution, in which "many were purified and made white and tried," and in which the Mother of Harlots was "drunk with the blood of the saints and the martyrs of Jesus" (**Rev. 17:6**) ended as we have already shown, practically in 1776 and actually in 1799 when the Pope and his

authority were humiliated before the World.*

Understanding clearly, then, that it is signs that will follow the tribulation "*of those days*" that our Lord refers to, we inquire respecting the very definitely described *signs*--the darkening of the sun and moon, and the falling of the stars.

*Vol. II, Chap. 9 and Vol. III, Chap. 4.

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Are these signs to be regarded as literal or as symbolic? and have they yet been fulfilled?

We answer that they have had a literal fulfilment, and are now having a symbolic fulfilment much more momentous.

On May 19, 1780 (still "in those days," the 1260 years of Papal power, but after that power had begun to wane and the brunt of the tribulation had passed) a phenomenal darkening of the sun occurred, for which scientists of that time and since have never been able to account. That this was no ordinary occurrence is sufficiently established by the following competent testimony--

The noted astronomer Herschel, says:

"The dark day in Northern America was one of those wonderful phenomena of nature which will always be read of with interest, but which philosophy is at a loss to explain."

Webster's Dictionary, 1869 edition, under the head of Vocabulary of Noted Names, says:

"The dark day, May 19, 1780--so called on account of a remarkable darkness on that day extending over all New England. In some places, persons could not see to read common print in the open air for several hours together. Birds sang their evening songs, disappeared, and became silent; fowls went to roost; cattle sought the barn-yard; and candles were lighted in the houses. The obscuration began about ten o'clock in the morning, and continued till the middle of the next night, but with differences of degree of duration in different places."

The Connecticut Legislature was in session that day and adjourned. The *Journal of the House* notes the matter as follows:

"A solemn gloom of unusual darkness before ten o'clock--a still darker cloud rolling under the sable curtain from the North and West before eleven o'clock--excluded the light so that none could see to read or write in the House, even at either window, or distinguish persons at a

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short distance, or perceive any distinction of dress in the circle of attendants; wherefore, at eleven o'clock adjourned the House till two in the afternoon." Friday, May 19, 1780.

A minister of that time, and an eye-witness, Rev. Elam Potter, preaching on the 28 inst., nine days after it, is reported to have used the following language:

"But specially I mention that *wonderful darkness on the 19th of May*, inst. Then, as in our text, the sun was darkened; such a darkness as was probably never known before since the crucifixion of our Lord. People left their work in the house and in the field; travelers stopped; schools broke up at eleven o'clock; people lighted candles at noon-day; and the fire shone as at night. Some people, I am told, were in dismay, and thought whether the day of judgment was not drawing on. A great part of the following night also was singularly dark. The moon, *though in the full, gave no light*, as in our text."

Tract No. 379, published by the American Tract Society --*The Life of Edward Lee*, says:

"In the month of May, 1780, there was a very terrific dark day when all faces seemed to gather blackness, and the people were filled with fear. There was great distress in the village where Edward Lee lived; men's hearts failed them for fear that the Judgment Day was at hand; and the neighbors all flocked around the holy man, for his lamp was trimmed and shining brighter than ever amidst the unnatural darkness. Happy and joyful in God, he pointed them to the only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitudes."

We quote as follows from Judge R. M. Devins, in "*Our First Century*":

"Almost, if not altogether alone, as the most mysterious and as yet unexplained phenomena of its kind in nature's diversified range of events during the last century, stands the dark day of May 19, 1780; a most unaccountable darkening of the whole visible heavens and atmosphere in New

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England, which brought intense alarm and distress to multitudes of minds, as well as dismay to the brute creation--the fowls fleeing, bewildered, to their roosts, and the cattle to their stalls. Indeed, thousands of the good people of that day became fully convinced that the end of all things terrestrial

had come, many gave up, for the time, their secular pursuits, and betook themselves to religious devotions. It was a wonderful dark day."

Judge Samuel Tenney, LL.D., wrote of this "dark day" to the Historical Society in 1785, saying:

"Several gentlemen of literary ability have endeavored to solve the phenomenon, yet I believe you will agree with me, that no satisfactory solution has yet appeared."

Noah Webster, LL.D., wrote in 1843, in the *New Haven Herald*, concerning this dark day, and said, "I stood and viewed the phenomenon. No satisfactory cause has yet been assigned."

Rev. Edward Bass, D.D., First Episcopal Bishop of Vermont, in his diary for May 19, 1780, wrote: "This day is the most remarkable in the memory of man for darkness."

The darkening of the moon at its full the night following seems to have been little less remarkable than this darkening of the sun; a witness, Judge Tenney, of Exeter, N. H., is quoted as follows:

"The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eye was equally invisible with the blackest velvet."

This unaccountable day, except as a sign from the Lord, is reckoned to have extended over 320,000 square miles--an area about twenty-five times the size of Palestine, to which the signs of the first advent were limited. Indeed, the fact

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that these signs were chiefly confined to the New England and Middle States need not surprise us, when we remember that the first movement amongst the "Virgins"* (*Matt. 25:1-5*) was chiefly in the same locality. And that God should use the "land of liberty" for sending the message of these signs to the world, is no more wonderful than that he has been pleased to send from the same quarter many of the modern blessings and inventions and lessons, recognized by the whole world, and aptly emblemized by the gift of the great French artist, Bartholdi, to New York harbor--the statue of "Liberty Enlightening the World."

The Falling Stars

Half a century passed before the next *sign* appeared, the falling of the stars from heaven, as when a fig tree casteth her unripe fruit when shaken of a mighty wind. Our Lord's words found a fulfilment (though not their complete and only fulfilment, as we shall see later) in the wonderful meteoric showers of the early morning of Nov. 13, 1833. Those inclined to quibble by urging that "the *fixed* stars did not fall" are reminded that our Lord said nothing about fixed stars falling, and that *fixed* stars could not fall: their falling would prove that they were not *fixed*. The Scriptures do not distinguish between stars and meteors as is commonly done in our day.

Shooting stars, and even meteoric showers are not uncommon every year, and some years more than others. It is computed that 400,000 small meteors fall to our earth annually. But these are nothing in comparison to the great shower of Nov. 13, 1833, in which millions on millions fell.

Prof. Kirkwood, in his work entitled *Meteorology*, says-- "Until the close of the last century they [meteoric showers] never attracted the attention of scientific men."

*Vol. III, pages 87-90.

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Prof. D. Olmstead, LL.D., of Yale College, wrote:

"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the greatest display of celestial fireworks that has ever been seen since the creation of the world, or at least within the annals covered by the pages of history...This is no longer to be regarded as a terrestrial, but a celestial phenomenon, and shooting stars are now to be no more viewed as casual productions of the upper regions of the atmosphere, but as visitants from other worlds, or from the planetary voids." *New Haven Press*

Mr. Henry Dana Ward, at the time a New York merchant, later an author and Episcopalian minister, wrote:

"No philosopher or scholar has told or recorded an event, I suppose, like that of yesterday morning. A Prophet eighteen hundred years ago foretold it exactly, if we will be at the trouble to understand falling stars to mean falling stars. ...Truly the stars of heaven fell unto the earth as in the

Apocalypse. The language of the Prophet has always been received as metaphorical; yesterday it was literally fulfilled." *Journal of Commerce*, Nov. 14, 1833

We quote the following account from *The American Cyclopaedia*, Vol. xi, page 431:

"The year 1833 is memorable for the most magnificent display on record. This was on the night of Nov. 12, and was visible over all the United States and over a part of Mexico and the West India Islands. Together with the smaller shooting stars which fell like snowflakes and produced phosphorescent lines along their course, there were intermingled large fire-balls, which darted forth at intervals, describing in a few seconds an arc of 30 or 40 degrees. These left behind luminous trains, which remained in view several minutes, and sometimes half an hour or more. One of them, seen in North Carolina, appeared of larger size and greater brilliancy than the moon. Some of the luminous bodies were of irregular form, and remained stationary for a considerable time, emitting streams of light. At Niagara the exhibition was especially brilliant, and probably no spectacle so terribly grand and sublime was

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ever before beheld by man as that of the firmament descending in fiery torrents over the dark and roaring cataract. It was observed that the lines of all the meteors, if traced back, converged in one quarter of the heavens, which was *Leonis Majoris*; and this point accompanied the stars in their apparent motion westward, instead of moving with the earth toward the East. The source whence the meteors came was thus shown to be independent of the earth's relation, and exterior to our atmosphere."

Prof. von Humboldt devotes fifteen pages of his work, *Personal Narrative*, to this phenomenon; and declares that it was visible over an area of eleven million square miles.

M. Beupland, a French savant, who witnessed it in Humboldt's company, says of it: "There was not a space in the firmament equal to the extent of three diameters of the moon that was not filled at every instant with bolides and falling stars."

The phenomenon was to a limited extent repeated in 1866, but the event of 1833 seems to have accomplished the purpose of the *sign*; and indeed, in connection with the preceding sign, it evidently had considerable to do with the first arousing of the Virgins to meet the Bridegroom, prophesied in the next chapter. *Matt. 25:1-5*

The Symbolic Fulfilments

While these literal signs served their designed purpose in drawing general attention to the Time of the End, we believe that the symbolic fulfilments are no less striking and even more interesting to those whose mental and spiritual perceptives are awakened so as to enable them to appreciate them.

The *sun* as a symbol represents the Gospel light, the truth--and thus Christ Jesus. The *moon* as a symbol represents the light of the Mosaic Law. As the moon is a reflection of the light of the sun, so the Law was the shadow or

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reflection beforehand of the Gospel. The *stars* as symbols represent the inspired teachers of the church--the apostles. The *heavens*, as already shown, represent the ecclesiastical powers of Christendom. A combination of these symbols is found in ***Revelation (12:1)*** where the "woman" symbolizing the early Church is represented as clothed with the *sun*, that is, resplendent in the full, clear light of the unclouded Gospel. The *moon* under her feet represents that the Law which supports her is nevertheless not the source of her light. The twelve stars about her head as a crown represent her divinely appointed and inspired teachers--the twelve apostles.

With this outline of the meaning of these symbols before our minds, let us examine afresh this feature of our Lord's great prophecy of the signs which are to indicate the end of this age.

Wherever we look we can recognize the fact that while God's consecrated people are being specially fed and enlightened at the present time, yet with the nominal church it is not so. Its sun is being darkened; its moon is being turned into blood; and its stars are falling. The center of the Gospel light has from the first been *the cross* of Christ, the *ransom*; and however boldly Papacy set up the competitive sacrifice of the Mass, the saints of God have always held fast to this blessed center of all God's promises and of all his people's hopes. They have held to it, even though its philosophy has been almost entirely hidden from their view.

True, there have been a few all along who, not understanding the ransom, and unable to harmonize it with

other truths, and especially with their errors, rejected it. These, however, were rare exceptions to the rule. But since 1878--the very point of trial-time indicated in the Scriptures --the parallel to the time of Christ's rejection at the first advent, when the cross of Christ became to the Jew a

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stumbling block--the stumbling here has made great progress, until today only a small minority of the professed ministers of the cross *recognize* its value or *preach* it. On the contrary, much of the teaching now aims to disclaim and disprove that we were "*bought* with a price, even the precious blood of Christ," and substitutes for this the theory of Evolution, claiming that Christ's value to the sinner consists in his words and example *merely*.

Thus the sunlight of the Gospel is daily becoming more and more obscure; and although this denial of the value of the precious blood as our redemption price has not so generally extended from the pulpit to the pew, yet, false doctrines long held sacred, together with reverence for leaders and learning, have made the way so easy that a large majority of all who get sufficiently awake to consider the subject fall an easy prey to this doctrine of Evolution, which denies the Scriptural doctrine of a primal fall and of a ransom from it. The Scriptures variously forewarn us of this great falling away, as well as of this darkening of the faith of the Church at *this* time; so that the Son of Man when he cometh will find *the faith* very scarce on the earth. (**Luke 18:8**) A psalm describing this period declares: "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee [the faithful saints, members of the body of Christ, whose elect members will now shortly be completed]." **Psalm 91:7**

As the sunlight of the *ransom* becomes obscured, so the moonlight of the Mosaic Law, which in its sacrifices foreshadowed the ransom, must of necessity become obscured also. It is no longer uncommon for public teachers to refer to the *bloody* sacrifices of Israel, required by their Law, as barbaric. Once, when they saw by the true light of the Word of God, they appreciated the Apostle's statement that Israel's sacrifices were foreshadowings of "better sacrifices"

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for sin; but now, refusing the antitype, the ransom, and denying original sin, and all need therefore of sacrifices for it--the typical sacrifices are repudiated also and esteemed barbaric. Thus the darkening of the Gospel sunlight results in the darkening of the moonlight. "The moon shall be turned into *blood*." And **Joel (2:10)** adds that "the stars shall withdraw their shining," which signifies that when the Gospel light is obscured, and the Law comes to be regarded merely as a meaningless and barbaric ceremony of blood, then the teachings of the God-ordained twelve stars of the Church (the apostles) will also fade from view--cease to be recognized guides or lights.

As we have seen, God has recognized or appointed twelve apostolic stars for the Church. From these and the moon and the sun all the enlightenment of the Church was to proceed. And from these the true light, which has blessed the true Church, has proceeded. But Papacy, assuming ecclesiastical lordship of earth, has placed or "ordained" various stars, lights, "authorities," "theologians," in her firmament; and the various Protestant denominations have done likewise, until the whole number is innumerable. But God, while providing helps, evangelists and teachers to his true Church has not ordained them with the authority of *lights* or *stars*. On the contrary, all of his faithful followers are instructed to accept as light only those rays of truth seen to proceed from the sun and moon and twelve stars *ordained for that purpose*.

All the others of God's people are during this age to be burning and shining lamps, and are not to put their lamps under a bushel, but to so shine as to glorify their Father in heaven. The word *star* (Greek *aster*) is not used respecting any of the faithful (outside the apostles) in referring to them in this present life; but it is used with reference to those who depart from the truth, and become "heady,"

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false teachers, "vainly puffed up," aspiring to be considered *authorities* in the same sense as the apostles, and who are styled "wandering stars," "false apostles." **2 Cor. 11:13; Rev. 2:2; Jude 13**

On the contrary, the Scriptures everywhere hold out the promise that the faithful, humble lamp-light-shiners of this present time shall by and by with Christ be the glorious and honored seed of Abraham--"as the stars of heaven." But

not in the present "heavens" which shall shortly pass away with great commotion, will these shine--no, but in the "new heavens"--the new ecclesiastical kingdom of the Millennial age. Of the same class, and of that same resurrection time, the Prophet *Daniel (12:3)* says, "They that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as *the stars* for ever and ever." The Apostle Paul also speaks of the Church's future glory in the first resurrection, saying that their glories will differ "as *star* differeth from *star* in glory."

Now if God ordained only twelve stars as lights for his Church, as represented in *Revelation (12:1)*, is it not a great mistake for popes and bishops to regard themselves as successors of the apostles--stars also? And is it not a fact that certain of the so-called "higher critics" regard themselves and are regarded by others as the equals or indeed the superiors of the apostles, as light-shiners, stars? And do not they and others show this, by preaching *their own ideas*, shining out their own light on various subjects, without considering it necessary to consult or to give as *proof* the words of the inspired apostles? And if they quote or refer at all to the light of the true stars, the twelve apostles' teachings, is it not rather to have them *confirm* their views or light, rather than to show that the teaching is light from the apostolic stars? And indeed the light of these false stars, "wandering stars,"

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is usually so opposed to that of the inspired twelve, that they can scarcely so much as find a suitable text from their writings.

In our Lord's prophecy these true star-lights are reckoned in as part of the Gospel Sunlight, darkened, withdrawn from shining; while the false stars, the worldly-wise, man-ordained lights of the present heavens are represented as making a great display in coming down to earthly conditions--abandoning their once somewhat spiritual eminence, and in their teachings coming down to the level of earthly moralists and philosophers--to the Christian-citizenship-politics level.

The *shaking* of the symbolic ecclesiastical heavens mentioned in the same connection has somewhat to do with these lights of Christendom coming to a lower plane of public teaching. This *shaking* would signify just what we see on every hand--a shaking up of the creeds and dogmas of Christendom, which, because of their admixture of errors, produce confusion whenever referred to--as, for instance

the doctrine of elect and non-elect infants; the doctrine of the eternal torment of all who are not saints, overcomers, etc.

As a consequence, many of the worldly-wise men who are starring before the public are already making every effort to distract attention from all such subjects. What other subjects can they find than either the true or the false doctrine of election; and the true or the false idea of God's provision for the future life of mankind? Not knowing of the true, divine plan of the ages, and not wishing to awaken controversy along the lines of hell and infant damnation, what can these star preachers preach, that will attract to them the attention of the world?

They can abandon spiritual themes entirely, and descend

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to the plane of the natural man, to moral and political reform questions. They can go "slumming," and preach the anti-slum gospel. They can join in Christian-citizenship Crusades, etc. And these things will more and more engage these pulpit stars; while others will create sensations by outdoing the most celebrated Infidels in statements of what they do not believe; in making sport of the Bible record of an Adamic fall into sin, and the idea of being saved out of something which is a myth, according to their Evolutionary theory.

Who cannot see these signs fulfilling on every hand today! But the sun and moon and twelve stars are only partly obscured as yet; nevertheless many of the false stars have fallen from every pretense of Gospel shining to the level of the comprehension of the masses to whom they shine.

Coincidentally, *Luke (21:25,26)* adds other signs of this time: "Upon the earth distress of nations with perplexity; the sea and the waves [the restless and lawless elements] roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth [society]: for the powers of heaven shall be shaken."

The roaring sea and waves symbolize the restless masses of humanity, curbed, but not fully restrained, by the laws and regulations of society. Every one has heard some of this "roaring" for the past twenty years, with occasional stormy outbreaks dashing like tidal waves against the earth [social order] and seeking to swallow it up. Restrained for a time, these waves are gathering weight and force; and, as prophetically shown, it is only a question of a few years until all

the mountains [kingdoms] are "removed and carried into the midst of the sea," in anarchy. (*Psalm 46:1,2*) Every newspaper, not under the control of wealth, voices the roar of the restless "sea" class; and the others, though unwillingly,

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must give the echo of the roaring as matters of news. This it is, that in a period of comparative peace, is causing "distress of nations with perplexity."

And it is as men begin to realize that the sea-roar and unrest is due largely to the wane of superstition and of ecclesiastical influence, and as they more and more see the powers of heaven (sectarian creeds and systems) shaken, that their hearts are failing them for fear--in apprehension of the things coming upon the earth (society); but the strenuous efforts now being made to re-establish and unify sectarian power and influence, will be in great measure successful only for a short time; for it will surely disintegrate completely.

"And then [at that same time] shall appear the sign [evidence, proof] of the Son of Man," the proof or evidence of the second advent of the Son of Man.

We should not lose sight of the fact that this entire prophecy is given in answer to certain questions, one of which was, "*What shall be the sign of thy presence*" at the second advent? Having in mind the fact that few recognized the Messiah at his first advent, and that they themselves had doubts and fears on the subject for a considerable time, they wished to know how they would be sure to recognize him. At the first advent our Lord showed himself, and was attested by *signs*--by his wonderful words and works, and by John the baptizer. *What sign* should they expect to indicate his second *presence*? was their pointed question.

Our Lord's answer assured them that his people would not be left without a suitable and sufficient *sign*; but of its character he said nothing. "Then shall appear *the* sign of the Son of Man." It will be sufficient for the faithful, watchful people of God, but is *not intended for others*. It was this class that saw and understood the signs or proofs of his first advent, while the masses of nominal Israel *could not discern the*

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SIGNS *of their times*, and God did not wish that others should discern them; hence many of the wonderful words of life were spoken in parables and dark sayings, that seeing they might not *see*, and hearing they might not understand, being unworthy of the light then due to the faithful only. And so it will be in respect to the *sign* or *evidence* of the Lord's second presence. It will not be manifested to all mankind: it can be recognized only by Israelites indeed, and they must be honest--without guile.

The word *sign* (verse 30) is in the Greek *seemion* and has the significance of *proof* or *evidence* as illustrated in the following cases:

"And many other *signs* truly did Jesus." **John 20:30**

"The Lord...granted *signs* and wonders to be done by their [Paul's and Barnabas'] hands." **Acts 14:3**

"Tongues are for a *sign*...to them that believe not."

1 Cor. 14:22

"Truly the *signs* of an apostle were wrought among you in all patience, in *signs*," etc. **2 Cor. 12:12**

Hence, "Ye shall see the *sign* of the Son of Man," does not signify that the Lord's disciples then living will see *him*, but that they will have an indication or evidence of his *presence* at that time. The *signs* of our Lord's second presence will be found in harmony with, and corroborated by, the testimony of the prophets,* as was the case at the first advent.

Luke 24:44-46

"*In Heaven*:" The sign or proof of his *parousia* will be given *in heaven*. Not in the heaven of the Father's presence and before the holy angels, but in the symbolic heaven, the ecclesiastical heaven, the same heaven which the preceding verse tells us shall be so terribly shaken as to shake out its stars. It is *in this heaven*--the professedly spiritual class--that the sign

*Vol. II, Chaps. 5,6,7.

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or *evidence of our Lord's presence* will first be apparent. Some will "*see*" the fulfilment of the prophetic declarations respecting this day of the second presence, in the marvelous unfolding of the divine plan of the ages, and will recognize it as one of the *signs of his presence*. (**Luke 12:37**) The *judgment* of Babylon, Christendom, social and ecclesiastical, is another sign that the Judge has come, and is reckoning first of

all with those to whom as stewards he committed his goods. (**Matt. 25:19; Luke 19:15**) "Judgment must begin with the house of God"; and it means confusion and consternation among the Doctors and Chief Priests of the present time, as they attempt to reconcile their doctrines, practices and faiths, as it did to the Pharisees and Priests and Doctors of the Law at our Lord's first presence--even though the *presence was denied* then, as now.

But at the first presence the humble Israelites indeed, whom God accounted worthy, were not confused, but enlightened, so that our Lord could say to them, "Blessed are your eyes, for they see; and your ears, for they hear: for verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." (**Matt. 13:16,17**) So now in the second *presence* of the Son of Man, the opening up of the divine Word, the discernment of the divine plan showing as well the divine times and seasons, and the confusion upon "Babylon" are satisfactory proofs of the presence of the King.

"Then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven."

Matt. 24:30

The tribes of earth will not see the *sign* or *proof* of the Lord's *presence* given only among the "heavens," the at least nominally spiritual--the churches--and appreciated only

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by the guileless of these. Nor will they ever see the Lord himself by natural sight, for he is no longer *flesh* and to be seen of the fleshly.* Our Lord's words should be remembered --"Yet a little while and the world *seeth me no more*."

(**John 14:19**) And the Apostle's words to the Church are also to be kept in memory--that we all must be "changed," and made spirit beings like our Lord, before we can "*see him as he is*." (**1 Cor. 15:51-53; 1 John 3:2**) The tribes of earth, on the contrary, will see the *clouds of trouble* and confusion incident to the shaking of the "heavens," and realize it to be a storm which will shake the "earth" also (See **Heb. 12:26,27**.) and at that time also there shall be a general mourning of all, incident to that great time of trouble; and eventually all mankind at the close of the storm shall *discern*, recognize the new King with the eyes of their understanding and shall mourn for sin, and that they ever in blindness rejected him--the Jew first. See **Zech. 12:10-12**.

"And he shall send his angels with a great trumpet and he shall gather his elect from the four winds, from one end of heaven to the other." (*Sinaitic MS* omits "sound.")

Matt. 24:31

This work will be in progress in the interim, the "harvest." The angels (messengers of the new King of earth) will do a separating work, not between the church and the world, but a separating work in the nominal church--among nominal professors, the present "heavens." This work is represented under various symbolic descriptions--it is the gathering of the wheat from the tares into the barn (**Matt. 13:30**); it is the gathering of the good fish into baskets and the casting of the unsuitable fish caught in the gospel net back into the sea (**Matt. 13:47-49**); it is the gathering of his jewels (**Mal. 3:17**); it is the calling of "my

*Vol. II, Chap. 5.

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people" out of Babylon (**Rev. 18:4**); it is the midnight cry to the virgins, which separates the wise from the foolish (**Matt. 25:6**); and in this prophecy it is the gathering of the "elect" from all the non-elect of Christendom, from the four winds--from every quarter.

We are not to expect spirit-angels to appear with wings and to fly through the air blowing a great trumpet, and here and there catching away some of the saints--no more than we are to expect to become literal fish and to be put into literal baskets, or literal grains of wheat to be put into a literal barn. The angels or messengers used by our Lord in this harvest gathering will, we believe, be such messengers as he has used in his service throughout this age--earthly servants, begotten of his holy Spirit--"new creatures in Christ Jesus."

The "great trumpet" we understand to be the antitypical "trumpet of Jubilee," the "seventh trumpet," as symbolic as the preceding six (**Rev. 11:15-18**), none of which ever made any literal sound. It has been symbolically sounding since October 1874, and will continue to the end of the Millennium. With the beginning of this trumpet began the "harvest" and the reaping and separating, which must continue until the "elect," the "wheat," are all gathered out of the present heavens (ecclesiastical systems)--unto the Lord. The "angels" (messengers) are those who carry the *message* of the Lord's Word which produces the separation and

gathers his elect to himself.

It is the privilege of the faithful people of God who are now translated out of darkness into the marvelous light--who are permitted to *see* and *hear* those things which others do not see and hear, to be co-workers with their Lord as his angels--messengers or servants--in this as well as in all the other features of the work, throughout the age. By his grace such have plowed and sowed and harrowed and watered,

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and *now* the same class may also reap with the Chief Reaper.

Proximity of the Kingdom of God

"Now learn a parable of the fig tree: When his branch is yet tender and putteth forth leaves ye know that summer* is nigh: so likewise ye, when ye shall see all these things, know that it (the Kingdom of God--**Luke 17:21**) is near, even at the doors. Verily I say unto you, This generation shall not pass till all these things be fulfilled." "Heaven and earth [the present ecclesiastical and social order] shall pass away: but my word shall not pass away." **Matt. 24:32-35**

Unbelievers have seized upon this passage claiming that it manifestly has not been fulfilled, and hence proves our Lord to have been a false prophet. They apply the prophecy wholly to the troubles connected with the fall of Israel's national polity in A.D. 70, and contemptuously remark that *that generation* and many more passed away without seeing the fulfilment of "all these things." Our answer to this, of course, is that our Lord's prophecy is not understood --that it referred only in part to the trouble upon Israel which culminated in A.D. 70.

But to meet the objection, certain Christian writers have been led to claim that the words "this generation" really meant, *this race*, the Jews, shall not pass away until all these predictions have been fulfilled.

But we must dissent from this interpretation for several reasons:

(1) Although the words "generation" and "race" may be said to come from a common root or starting point, yet they are not the same; and in Scriptural usage the two words are quite distinct.

*The Hebrews divided their year into two seasons, Summer and Winter.

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Notice that in the New Testament when the word *generation* is used in the sense of race or posterity, it is always from the Greek *gennema* (as in **Matt. 3:7; 12:34; 23:33; Luke 3:7**) or from *genos* (as in **1 Pet. 2:9**). But in the three different records of this prophecy our Lord is credited with using a wholly different Greek word (*genea*) which does not mean race, but has the same significance as our English word generation. Other uses of this Greek word (*genea*) prove that it is not used with the significance of race, but in reference to people living contemporaneously. We cite in proof--**Matt. 1:17; 11:16; 12:41; 23:36; Luke 11:50,51; 16:8; Acts 13:36; Col. 1:26; Heb. 3:10.**

(2) Our Lord could not have meant the Jewish race, and it would have been improper to have used a Greek word signifying *race*, because the Jewish race was not the subject of the apostles' inquiry nor of our Lord's prophecy in reply. Israel is barely referred to in the prophecy, and to have said, This *race* will not pass away until all be fulfilled, would have left the matter open to the question as to which or what race might be meant, for no particular race is indicated. It would, therefore, if the word meant *race*, be as proper to say that it meant the *human race* as to say that it referred to the *Jewish race*.

But understanding *genea* here, as elsewhere, to mean *generation*, and recognizing that our Lord's words were a prophecy covering the entire Gospel age, we have no difficulty in understanding the statement to mean--"This generation [which will witness the signs inquired for by the apostles and just enumerated by our Lord--namely, the darkening of the sun and moon and the falling of the stars]--*this generation* shall not pass away until all these things be fulfilled." In other words, the signs mentioned will occur within a generation-epoch in the close of the age.

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The sprouting of the fig tree may have been but a casual remark, but we incline to think that it was not. The peculiar circumstance narrated of our Lord's curse upon a fig tree which bore no fruit, and which withered away directly (**Matt. 21:19,20**) inclines us to believe that the fig tree in this prophecy may be understood to signify the Jewish nation. If so, it is being signally fulfilled; for not only are thousands of Israelites returning to Palestine, but the Zionist movement, as all know, has now assumed such proportions as to justify Conventions of representatives from all parts of

the world to meet year by year to put in practical shape the proposal for the reorganization of a Jewish state in Palestine. These buds will thrive, but will bear no perfect fruit before October 1914--the full end of "Gentile Times."

A "generation" might be reckoned as equivalent to a century (practically the present limit) or one hundred and twenty years, Moses' lifetime and the Scripture limit. (*Gen. 6:3*) Reckoning a hundred years from 1780, the date of the first sign, the limit would reach to 1880; and, to our understanding, every item predicted had begun to be fulfilled at that date; the "harvest" or gathering time beginning October 1874; the organization of the Kingdom and the taking by our Lord of his great power as the King in April 1878, and the time of trouble or "day of wrath" which began October 1874, and will cease about 1915; and the sprouting of the fig tree. Those who choose might without inconsistency say that the century or generation might as properly reckon from the last sign, the falling of the stars, as from the first, the darkening of the sun and moon: and a century beginning

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1833 would be still far from run out. Many are living who witnessed the star-falling sign. Those who are walking with us in the light of present truth are not looking for things to *come* which are already here, but are waiting for the consummation of matters already in progress. Or, since the Master said, "When ye shall see *all* these things," and since "the sign of the Son of Man in heaven," and the budding fig tree, and the gathering of "the elect" are counted among the signs, it would not be inconsistent to reckon the "generation" from 1878 to 1914--36 1/2 years--about the *average* of human life today.

"But of that day and hour knoweth no man; no not the angels of heaven, nor the Son, but my Father only." (*Matt. 24:36, Sinaitic MS. Compare Mark 13:32,33.*) "Take ye heed, watch and pray, for ye know not when the time is."

To many these words seem to imply much more than they express: they think of them as though they put a lock upon and made useless all the prophecies of the Bible--as though our Lord had said, "No man shall *ever* know," whereas he merely said, "No man [*now*] knoweth," referring only to the persons who heard him--to whom the exact times and seasons were not due to be revealed. Who can doubt that the "angels of heaven" and "the Son" *now know*, fully and clearly, matters which have progressed so nearly to fulfilment? And if they are not *now* hindered from knowing

by the statement of this verse, neither *now* are God's saints hindered or restrained by this verse from seeking an understanding of all truth "written aforetime for our learning." Indeed, it was in great measure because it was not the Father's will that his people *then*, nor down to the time the "seals" were broken* should know the date, that our Lord delineated the course of events, and assured them that if they would watch and pray and thus continue faithful,

*Vol. II, Chaps. 2 and 3.

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they, at the proper time, would not be left in darkness, but would see and know.

God, through his Prophet Daniel, pointed out that at *this* time "the wise shall understand" the vision and prophecy, and merely that "none of the wicked shall understand." (**Dan. 12:9,10**) To this the Apostle Paul adds his testimony, "Ye brethren are not in darkness that that day should come upon you as a thief," although it shall come thus upon all the world. "Watch ye, therefore [that in *due time* YE MAY KNOW], and pray always that ye may be accounted worthy to escape all these things that shall come to pass."

As in the Days of Noah, "They Knew Not"

"But as the days of Noah were, so shall also the presence [Greek *parousia*] of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and KNEW NOT,...*so shall also the presence of the Son of Man be.*" **Matt. 24:37-39**

The real point of this illustration is overlooked by many who presuppose, without any authority in the Master's words, that the similarity here being pointed out is the *wickedness* of Noah's day and that of the day of Christ's presence. But while such a comparison might have been justifiable and proper, the fact remains that such comparison was not made, but avoided. The comparison made is *similarity of ignorance*. Only Noah and his family *knew*; the people KNEW NOT, but proceeded as usual--marrying, planting, building, eating and drinking. Similarly, *during the time of Christ's*

presence in the end of this age, and while the great time of trouble is impending, the only ones who will know of his *presence* or have a clear apprehension of what is coming, or why, or the outcome, will be the Lord's people. Others will "*know not.*"

In **Luke (17:26-29)** the same lesson is taught; and both

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Noah's and Lot's neighbors are shown to have been *ignorant* of their impending troubles *in the days* of Noah, and *in the days* of Lot, as people here will be ignorant of the coming trouble *in the days of the Son of Man*--after he has come and is present. We see this clearly fulfilled about us today. The world is fearful and perplexed; but it knows not of the *presence* of the Son of Man, and the "harvest" reckoning now in progress. Even though they may approximately surmise the trouble coming, they cannot guess the blessing that is beyond it.

"Even thus shall it be when the Son of Man [already *present*] is revealed [made manifest--first to his watching 'virgins,' later in the trouble to all men]. In that day, he which shall be on the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field let him likewise not return back. Remember Lot's wife! Whosoever shall seek to save his life [by compromises of conscience and staying in Babylon] shall lose it; and whosoever shall lose his life [sacrifice the interests of the present life] shall preserve it"--everlastingly. **Luke 17:30-33**

Thus does Luke's Gospel apply these words (already considered, foregoing) to the close of the Gospel age--"the day when the Son of Man is revealed."

"Remember Lot's wife!" is our Lord's pointed warning. How slight would be the appropriateness of this injunction, if applied to those who fled from Judea in A.D. 70; but how intensely forceful it is as a caution to God's people here, in the close of the Gospel age. When we learn that Babylon is doomed, and hear the Lord's message, "Come out of her my people that ye be not partakers of her sins and that ye receive not of her plagues," it is indeed like the voice of the messengers who hastened Lot and his family out of Sodom, saying, "Stay not in all the plain; escape for thy life; escape to the mountain lest thou be consumed; look not behind thee." **Gen. 19:17**

The illustration is heightened when we remember that

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Christendom is "that great city [Babylon] which spiritually is called Sodom." *Rev. 11:8*

Lot's wife, after starting to flee as directed, "looked back"; coveting the things behind: and so with some now fleeing from Babylon to the mountain (Kingdom) of the Lord; they are more in sympathy with the things behind than with the things before. Only those will run the race to the finish who set their affections on the things above, and not on the things beneath. The perseverance of the saints springs from a full consecration of heart; all others will fail so to run as to obtain the great prize.

One Taken and Another Left

"I tell you that in that night there shall be two in one bed; the one shall be taken and the other shall be left."

Luke 17:34--omitted by Matthew.

The Lord, through the Prophet, informs us that though the Millennial morning draws near, a night also approaches. (*Isa. 21:12*) It will be a night of trouble in the forepart of which the saints will be gathered out of Babylon. The "bed" here, in harmony with Isaiah's use of that word (*Isa. 28:20*), may be interpreted to symbolize human creeds which are long enough for "babes" in Christ, but too short for a developed "man" to stretch himself in it. This is true of the various "doctrines of men," substituted for but very different from the doctrines of God's Word whose lengths and breadths surpass human knowledge. For instance, the doctrine of Election, as taught by our Calvinist friends is a quite sufficient "bed" to rest many who are only "babes" in Christ, whose senses have never been much exercised; but as in the light of present-day knowledge the babes get awake and grow in grace and knowledge, they will all surely find the old creed-bed too short for comfort; and as each attempts to wrap himself in the promises of God narrowed

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by an erroneous theology, he cannot satisfactorily cover himself; doubts creep in to chill him with fear that after all he is not certain that he and all his friends are of the "elect"; and by and by such developed Christians find it a relief to get out of such a predicament; and to such God generally sends the light of present truth to guide them to a

"large place" of true rest supplied with abundant coverings for all who seek to know and to do the Father's will. Others, however, the vast majority, remain quite satisfied and comfortable in their various little cribs, because they are "babes" and not "men" in Christian knowledge and experience. "One shall be taken and the other left."

"Then shall two be in the field; the one shall be taken, and the other left." ***Matt. 24:40***

"The field is the world," our Lord explained; and in this discourse it represents a condition outside the nominal "house"--outside of Babylon. Thus we are taught that not all "come-outers" will be "gathered," but that the "jewels" will be sought wherever they may be--"the Lord knoweth them that are his," and in this harvest gathering he is making up his jewels--gathering his "elect," to be joint-heirs in his Kingdom.

"Two shall be grinding at the mill; the one shall be taken and the other left." ***Matt. 24:41; Luke 17:35***

A mill is a place where food is prepared: the ministers and theological schools do the grinding of the spiritual food for "Babylon," and turn out very poor grist--not "clean provender." The complaint is a growing one that the food supplied is largely husks and chaff, which will not sustain spiritual life and strength: and each grinder is obliged to prepare what is given him by his own denomination, and he cannot hold his position and yet provide the "meat in due season," "clean provender," for the household of faith. Hence "present truth" gathers some of the grinders and

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leaves others--one is taken and another left. Those who are loyal to God and to his flock will be taken; all others will be left. While the world and the nominal church declare this to be a time of union and "confederacy," God declares it to be a time of separating. ***Isa. 8:12***

Whither Gathered--the Attraction

"And they [the disciples] answered and said unto him, Where, Lord? [Where will these be TAKEN?] And he said unto them, Wheresoever the body [the carcass, the food] is, thither will the eagles be gathered together." ***Matt. 24:28; Luke 17:37***

The lesson is that *in that day*, when the Lord is gathering

his "elect" from the four winds of heaven--from every quarter of the Church--he will attract them as eagles are attracted, by food, for which they have a keenness of vision and appetite; that in due time the Lord would provide the proper food, and his true people would recognize it and be gathered to it--the ready and worthy taken and the others left.

The food of "present truth" now provided by our Lord, and the gathering of his saints by and to it, fits the description of this prophecy exactly. The present call is not out of one "mill" into another "mill"; nor out of one "bed" into another of about the same size. It is not the gathering by one man or many men, to him or to them, into a new denomination; but a gathering together unto Christ himself, the true and only Master and Teacher. Where and when before was there ever such a public recognition of all who trust in the precious blood of Christ and who are consecrated to him, as the one household of faith--all brethren--and the one and only Lawgiver Christ, regardless of human creeds and dogmas upon other subjects? Never and nowhere since the days of the apostles, so far as we may judge.

Moreover, it is worthy of note that great human ability, oratory, etc., have been notably connected with other movements, but not with this present gathering to the Lord. Here the *truth*, the spiritual food which the Lord is supplying,

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is the whole attraction: human flourish and oratory find little room for exercise here; they are lacking but are not missed. The gathered and gathering ones come together because they "hunger and thirst after righteousness:" and they are finding the satisfying portion which the Lord himself has provided; and each for himself is eating thereof.

Watch, if Ye Would Know

"Watch therefore: for ye know not what hour your Lord doth come. But understand this [the reason why the time is so secreted under symbols and parables], that if the householder had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." *Matt. 24:42,43*

The "master of the house" or "householder" of the present

dispensation is not *our* Lord, but *our* Adversary, the devil--"the god of this world," "the prince of the power of the air," "the prince of this world," who now ruleth in the children of disobedience, blinding the minds of all that believe not--whose eyes of understanding have not been anointed with the Lord's eye-salve. (**2 Cor. 4:4; Eph. 2:2; Rev. 3:18**) This adversary is a wily one, and very cunning; and whatever knowledge he has of the divine times and seasons and arrangements he is prompt to use in opposing the divine plan, as our Lord declares in the foregoing statement.

The Heavenly Father's course toward Satan has been to let him take his own way, except where it would conflict with the divine plan, and so to overrule his evil devices as to use them for the furtherance of the divine plan. Hence Satan, although he has long known the Bible, has understood but little of it, for the same reason that man has not understood it; because written in parables, symbols and figures of speech. And now that these are *due* to be understood, the understanding of them is confined to such as have the guidance of the holy Spirit, which, as our Lord promised, "shall guide *you* into all truth," but which the world cannot receive. Satan does not possess the holy Spirit and is not guided by it, and consequently much of the divine Word is

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foolishness unto him. But he has learned no doubt as the world to some extent has learned, that--"The Secret of the Lord is with them that fear him." (**Psa. 25:14**) We may presume therefore that his representatives, the fallen angels, are frequently present at the little Conferences and Bible studies, etc., of God's truly consecrated people, to learn something of the divine plan.

In what way Satan would have managed his affairs differently if he had known sooner more about the divine plan, we can only surmise; but we have our Lord's positive testimony that such knowledge on Satan's part would have made necessary a different ending of the Gospel age, and a different opening of the Millennial age, than God had purposed and declared. But instead of knowing and setting his house in order, he was taken unawares by the Lord's *parousia* in 1874, and the "harvest" work then begun: so that with all his wiles and deceptions, all his simulations of the true light, etc., his "house," present institutions, will suffer complete collapse. As he realizes this, he puts forth the most strenuous efforts to deceive--even resorting through his deluded servants to miracles of physical healing, although he

is the prince of disease, sickness and death. (*Heb. 2:14*) But a house thus divided against itself is sure to fall: and great will be the fall of Babylon: it will fall as a great millstone cast into the sea. *Rev. 18:21*

"Therefore be ye also ready, for at such an hour as ye think not the Son of Man cometh." *Matt. 24:44*

Here "*ye also*," believers, the Lord's faithful, are mentioned in contrast with Satan and his household. The time of the Lord's presence could not be known beforehand, even by the saints. Nor was the fact of the Lord's presence recognized until nearly a year after October 1874, when his knock, through the word of the prophets and apostles, was recognized. Since that time there are abundant outward signs, evidences, of the presence of the Son of Man; and his devoted ones as they are gathered from the four winds of heaven, are taken into his banqueting house and caused to sit down to meat such as the world knoweth not of, and are served, first of all by the Master himself, and incidentally by each other. See *Luke 12:37*.

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Dispensing of Food to the Household

--*Matt. 24:45-51; Luke 12:42-46*--

"Who then is the faithful and prudent servant, whom his Master has placed over his household to give them food in due season? Happy that servant whom his Master, on coming, shall find thus employed! Indeed I say to you that he will appoint him over all his stores of provisions." *Matt. 24:45-51; Luke 12:42-46*

The intimation here seems to be, that at the particular time indicated by the prophecy--namely, during the Lord's *presence*, and at the time of the gathering of the elect--our Lord, the great Servant of his people, will make choice of *one channel* for dispensing the meat in due season, though other channels or "fellow-servants" will be used in bringing the food to the "household." But the servant is merely a steward, and liable to be removed at any moment, should he fail to fully and duly acknowledge in every particular, the Master--the great Servant of God and his people--"the Messenger of the Covenant"--Christ.

Faithfulness on the part of said steward (both to the "Master" and to "his fellow-servants" and "the household")

will be rewarded by his continuance as steward; so long as he serves faithfully, he may continue, and may serve the household of faith with things new and old--meat in due season--to the end; bringing forth all the precious things of divine provision. But if unfaithful he will be deposed entirely and put into outer darkness, while presumably another would take the place, subject to the same conditions.

To our understanding this would not imply that "that servant" or steward, used as a channel for the circulation of the "meat in due season," would be the *originator* of that meat, nor *inspired*, nor *infallible*. Quite to the contrary, we may be sure that whoever the Lord will so use, as a truth-distributing agent, will be very humble and unassuming, as well as very zealous for the Master's glory; so that he would not think of claiming authorship or ownership of the truth, but would merely dispense it zealously, as his Master's gift, to his Master's "servants" and "household."

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Any other spirit and course would surely work a change of steward. This is detailed by our Lord as follows:

"But if that servant shall [become] wicked, and [losing faith] say in his heart, My Master delays his coming; and shall smite his fellow-servants, and eat and drink with the intemperate [of their false doctrines], the Master of that servant will be present in a day that he looketh not for, and in an hour that he is not aware of, and shall cut him off [from being his servant] and will appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

Matt. 24:48-51

* * *

Our Lord was the greatest of all Prophets, and his prophecy likewise the most striking. Moses' and Jeremiah's and other prophecies deal chiefly with the rejection and regathering of fleshly Israel. Isaiah's prophecies besides dealing with fleshly Israel show Jesus Christ the sufferer for our sins as also a light to the Gentiles, and ultimately the opening of all the blind eyes of humanity to "that true light." Daniel foretells the coming and cutting off of Messiah, the Pentecostal anointing of the most holy, the history of Gentile powers to their end, and the establishment of Messiah's Kingdom under the whole heaven. He also shows the persecuting power of the Papal little horn, its wearing out of

the saints during the age, and the days of waiting for the Kingdom, etc. But no other prophet than our Lord has given us the needed details of this "harvest" time, connecting these with the prominent events noted by the other prophets.

Our Lord's prophecy, like those of the others, is veiled in symbolic and parabolic language, and for the same purpose; that "none of the wicked should understand," but the meek, honest and faithful of God's people only--in God's due time and way.

"Unto *you* it is given to understand the mysteries of the Kingdom of God: but to others in parables ["dark sayings"]; that seeing they might not see, and hearing they might not understand." ***Luke 8:10***

STUDY XIII

THE ESTABLISHMENT OF THE KINGDOM, AND HOW IT WILL MANIFEST ITSELF

Walking by Faith--Who Constitute the Kingdom--Setting Up the Spiritual Kingdom--Setting up "Princes in All the Earth"--The Desire of All Nations--The Intimate Communication Between the Kingdom and its Ministers or "Princes"--Jacob's Ladder--Moses' Veil--Great Changes Inaugurated--Will there be Danger from so Much Power in the Hands of the New Potentate?--The Rod-of-Iron Rule, How Long?--The World's Conversion--A Nation Born in a Day--"All that are in the Graves"--The Increase of His Kingdom--The Vicegerency Surrendered--God's Will Done on Earth.

"And the desire of all nations shall come." "In the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains."

"At that time they shall call Jerusalem The Throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the stubbornness of their evil heart." *Hag. 2:7; Micah 4:1,2; Jer. 3:17*

HAVING in our studies of the divine plan reached the close of the trouble of the great "Day of Vengeance" and seen how the divine indignation will burn against sin and selfishness, we have now the more agreeable task of examining, in the light of the Bible, how the Kingdom of God is to be established, by which all the families of the earth are to be blessed, and a new and permanent and far better order of things set up, instead of the admittedly faulty one of the present and past.

If the dread events of the near future are already casting their shadows before them and causing fear and trepidation in the world, those who look from "the secret place of the Most High," see a silver lining to the clouds of trouble which may well cause them to look up and lift up their

heads and rejoice that their deliverance draweth nigh, and also relief for all bought with the precious blood, when "the Sun of righteousness shall arise with healing in his beams."

Mal. 4:2

Many of the matters treated foregoing are so openly manifest that even the natural man may be considerably impressed thereby. But now we approach a part which requires a clearer sight, more careful study of the Lord's Word and a firmer grasp of faith; for it deals with things not yet visible except to the eye of faith. However, God's people are expected to walk by faith and not by sight, and to trust that what God has promised he is abundantly able to perform.

Rom. 4:18-21

Of these things none could know by any learning or wisdom of his own; but all who have the unction from the Holy One have faith in the power of God to say: "There hath not failed one word of all his good promise" (**1 Kings 8:56**); and these can with patience wait, and trust implicitly for future good things.

In our previous studies of the subject* we learned that the "Times of the Gentiles," which occupy the interim of time between the removal of the typical Kingdom from Israel and the full establishment of the true Messianic Kingdom upon the ruins of the present kingdoms, will end in October A.D. 1914. We have seen that the period of our Lord's *presence* from 1874 to 1914 is a "harvest" time, the

*Vol. I, Chaps. 13 and 14; Vol. II, Chap. 4.

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earlier part of it for gathering his elect bride, and the latter part a time of trouble, for the overthrow of present institutions, in preparation for the new Kingdom. Let us now examine, in the light of the prophetic lamp (**Psa. 119:105; 2 Pet. 1:19**), some of the details connected with the *setting up* of this Kingdom of the Highest, which is to be the fifth universal empire of earth, and to have no end; and to bring blessings to all its subjects, while all other kingdoms have in great measure brought disappointment and oppression to the "groaning creation." No wonder that in type it is declared to be ushered in with a Jubilee trumpet (**Lev. 25:9**); and no wonder the Prophet **Haggai (2:7)** assures us that eventually it shall be recognized as the "Desire of all nations."

As having a practical bearing upon the manner of the establishment

of "the Kingdom of God," the "Kingdom of Heaven," let us keep in memory what we have already learned from the Scriptures* respecting this Kingdom's royalty and those who shall constitute it.

(1) It is the Kingdom of God in the sense that the Heavenly Father is the Great King and has arranged the plan of salvation of which the Millennial Kingdom will be a part. It is his Kingdom also in the sense that it will be established and perpetuated by his *power*. (*1 Cor. 15:24-26*) It is his Kingdom further, in that it will represent him as the great chief ruler, and his laws and his love and mercy through the Mediator whom he has appointed.

(2) It is also the Kingdom of Christ--the Kingdom of God's dear Son, in that Christ as the Mediator of the New Covenant will be the active ruler of this Millennial Kingdom, as the Father's representative, for the purpose of subduing evil, destroying sin, and bringing into full, hearty obedience to the Father and his laws all of the redeemed

*Vol. I, pp. 288-300.

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race willing to be fully restored to the divine likeness and favor and everlasting life.

(3) It will be the Kingdom of the saints, in that they as "a royal priesthood" (*Rev. 5:10*) shall reign and judge and bless the world in conjunction with their Lord, Jesus.

Rom. 8:17,18

The Kingdom class proper will consist only of our Lord and his "elect" of this Gospel age, to whom he said: "Fear not, little flock, it is the Father's good pleasure to give you the Kingdom." Of these, also, the Lord said to the Prophet Daniel, "The Kingdom and dominion, even the majesty of the Kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose Kingdom is an everlasting Kingdom, and all rulers shall serve and obey him." *Dan. 7:27*

But these, be it remembered, will all be "changed" in their resurrection (the first resurrection--*Rev. 20:4,6; 1 Cor. 15:42-46,50-54; John 3:5,8*) and thereafter will no longer be human beings, but "partakers of the divine nature," and as invisible to mankind as are God and the heavenly angels. There will consequently be necessity for some means of communication between this glorious Church and those whom it will be judging* and lifting up out of the

degradation of sin and death. Such communication between spirit beings and humanity in the past has been accomplished by the spirit beings appearing in bodies of flesh, and thus communing with certain important persons respecting divine arrangements. Thus angels appeared to Abraham and Sarah and Lot and Gideon and Daniel and Mary, the mother of Jesus, and others. Such communication was made by our Lord to the apostles after his resurrection as a spirit being--because it was necessary to communicate to them certain instructions, and "the holy

*See *1 Cor. 6:2*; and Vol. I, Chap. 8.

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Spirit was not yet given, because Jesus was not yet glorified."

John 7:39

But we do not expect that the communication between the spiritual rulers and their earthly subjects will be after this manner during the Millennium; for we find that God has made provision that a certain class of humanity, already tried (during the period before the Gospel age) and found worthy of perfection and everlasting life, shall throughout the Millennial age serve as the *intermediaries* between the spiritual Kingdom, the saints, and their subjects, mankind.

(4) These intermediaries, while not the Kingdom in the proper sense of the word, will be so fully the representatives of it amongst men that they will be recognized as the Kingdom by men: they will represent the Kingdom before men and be the only *visible* representatives of it. Hence we have termed these "the earthly phase of the Kingdom," visible among men. *Luke 13:28*

These, "Abraham, Isaac and Jacob and all the prophets" and ancient worthies referred to by our Lord and by the apostles (*Matt. 8:11; Heb. 11:4-40*), having passed their trial, will be awakened from death perfect--fully restored to human perfection; and will not require a "resurrection by judgment" a thousand years long, as will the residue of mankind. And this perfection will enable them to communicate with the spiritual Kings and Priests *direct*, without need that the spirit beings assume fleshly bodies for the purpose of communicating the laws, etc., for the world. Just as Adam, while *perfect*, before his transgression, could commune direct with the heavenly powers, so will these worthies commune, when restored to the same state of

perfection.

But the earthly rulers will not be the "Kings and Priests," but under the King's appointment they shall be "princes in all the earth"--prominent or chief ones--rulers, instructors.

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Intimate Communication Between the Kingdom and Its Representatives

That the earthly phase of the Kingdom will be on terms of intimate communion, fellowship and cooperation with the Kingdom proper, the spiritual rulers, is evident. They will be related to each other as father and children, and as cooperative departments of the same heavenly government: the heavenly being the legislative or law-giving department, and the earthly the executive or law-enforcing department. As it is written: "Out of Zion [the spiritual Kingdom] shall go forth the Law, and the Word of the Lord [the divine messages, through the "princes"] from Jerusalem." *Isa. 2:3*

Setting Up the Kingdom

"The Kingdom of God is preached, and every man [accepting the testimony as a message from God] presseth into it." (*Luke 16:16*) For over eighteen centuries this message, this offer of the Kingdom, has been doing its intended work of selecting the "elect" "overcomers" from the world. During all this age these have waited the Father's time for their *setting up* or exaltation to power, as his Kings and priests, to rule and to teach the redeemed people of the earth, and thus bring to them the opportunity of everlasting life through faith and obedience. Yet during all this time this Kingdom class has suffered violence at the hands of the Ishmael and Esau class, and at the hands of Satan, the prince of this world, and his blinded servants. As our Lord expressed it--"The Kingdom of Heaven suffereth violence, and the violent take it by force." (*Matt. 11:12*) Our Lord, the head of the Kingdom, suffered to the extent of death; and all of his followers have suffered something of earthly loss as a consequence of being translated out of the power of darkness into the Kingdom of God's dear Son. *Col. 1:13*

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This *submission* for over eighteen centuries to the violence of dominant evil has not been because of lack of power on the part of our risen, ascended and glorified Lord to protect his people; for after his resurrection he declared--"All power is given unto me in heaven and in earth." (*Matt. 28:18*) The exercise of the power is delayed for a purpose. In the Father's plan there was a "due time" for the great sacrifice for sins to be given, and another due time for the Kingdom to be set up in power and great glory to rule and bless the world: and these were far enough apart to permit the calling and preparing of the "elect" Church to be joint-heirs of the Kingdom with Christ. The evil influences and opposition of sinners have been *permitted* for the purifying, testing and polishing of those "called" to be members of the Kingdom class. As with the Head, so with the body, it is God's design that each member shall as a new creature be "made perfect through suffering." *Heb. 5:8,9*

But now we are in the end of this Gospel age, and the Kingdom is being established or set up. Our Lord, the appointed King, is now present, since October 1874, A.D., according to the testimony of the prophets, to those who have ears to hear it: and the formal inauguration of his kingly office dates from April 1878, A.D.: and the first work of the Kingdom, as shown by our Lord, in his parables and prophecy (the gathering of "his elect"), is now in progress. "The dead in Christ shall rise *first*," explained the Lord through the Apostle: and the resurrection of the Church shall be in a moment.* Consequently the Kingdom, as represented in our Lord, and the sleeping saints already fitted and prepared and found worthy to be members of "his body," the "bride," was *set up* in 1878; and all that remains to be done for its completion is the "gathering together

*Vol. III, Chap. 6.

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unto the Lord" of those of the "elect" who are alive and remain --whose trial is not yet complete.

However, instead of the Kingdom waiting for the living members to finish their course, the Kingdom work began at once; and the living ones on this side the veil, are privileged to know "the mysteries of the Kingdom" and to engage in

Kingdom work before their "change"; and as they die (will not fall "asleep," but) will be "changed" in the moment of death, resurrected as part of the blessed and holy first resurrection: as it is written--"Blessed are the dead who die in the Lord *from henceforth*: yea, saith the Spirit, they shall *rest from their labors*, while their *works will continue*." **Rev. 14:13**

All this is in harmony with the Scriptural declaration that the Kingdom of God must first be set up before its influence and work will result in the complete destruction of "the powers that be" of "this present evil world"--political, financial, ecclesiastical--about the close of the "Times of the Gentiles," October A.D. 1914. Let us note some scriptures to this effect.

In describing the events under the Seventh Trumpet, this order is observed: (1) the power is taken by the Lord as King of Earth, and his reign begun; (2) as a consequence the great judgment-trouble comes upon the world. We are told, prophetically, that the reign begins before the time of trouble, and before the resurrection of the saints and prophets; but that it will continue long after these (for a thousand years), until it shall have "judged" all mankind, rewarding those who reverence the Lord, and destroying those whose influence is corrupting. Note these points in the following quotation:

"We give thee thanks, O Lord God Almighty, which art

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and wast and art to come; because thou hast taken to thee thy great power, and hast reigned. [Represented in Christ--"All things are *of* the Father," and "all things are *by* the Son," his honored representative.] And [as a consequence of the reign begun] the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and to them that reverence thy name, small and great; and shouldst destroy them which corrupt the earth." **Rev. 11:17,18**

We read similarly that the Kingdom reign will begin before "Babylon" falls; and that Babylon will fall as a result of Kingdom judgments--discerned later by some in her who are represented as getting light and liberty through Christ after her fall. They say:

"True and righteous are his judgments: for he hath judged the great harlot which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand." **Rev. 18; 19:2-7**

The Prophet Daniel was divinely inspired to rehearse and explain to King Nebuchadnezzar his vision of Gentile power, represented by a great image. The vision showed a stone smiting the image on the feet, and as a result the utter wreck of Gentile power, and that stone then expanding until it filled the whole earth. The explanation given shows that God's Kingdom will be set up and fully empowered, and that the wreck of earthly governments will be the direct result of the energy of that Kingdom. Daniel's inspired testimony is as follows:

"In the days of these kings [the last of Gentile power--represented in the toes of the image] the God of heaven shall *set up* a Kingdom [present representatively throughout the Gospel age, but not recognized by the world as a kingdom]; it [unlike the changing Gentile kingdoms represented in the image] shall never be destroyed: and the Kingdom shall not be left to other people [as the power of the image shifted from one people to another], but *it shall*

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break in pieces and consume all these Kingdoms, and it shall stand forever." **Dan. 2:44,45**

Our Lord assured his faithful, that at the time of the establishment of his Kingdom and the overthrow of Gentile power, the overcoming Church would be with him, and *have a share* in that work. His own words are:

"He that overcometh and keepeth my words unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father." (**Rev. 2:26,27**) Compare **Psa. 149:8,9**.

We may not be able to judge accurately as to what features of the great work are now being carried on by the Lord and his glorified saints beyond the veil; but we may be sure that they are active participants in the work assigned the members of the same Kingdom class, whose course and service are not yet ended on this side the veil--the harvest work (1) of gathering the living "elect"; (2) of saying unto Zion "Thy God *reigneth*"--the Kingdom is being set up; and (3) declaring the Day of Vengeance of our God.

Setting Up the Earthly Government

Not until the full end of Gentile Times (October, A.D. 1914) should we expect the earthly phase of God's Kingdom; for in giving a lease of dominion to the Gentiles until that date God made no mistake and his plans alter not. The earthly phase of the Kingdom of God when set up will be Israelitish; for such is God's engagement or covenant with Abraham and his natural seed. Even the chief favor, the spiritual Kingdom, was offered first to fleshly Israel, and would have been given to them if they had been ready at heart to receive it on the conditions attached to it--*to suffer with Christ* and afterward to be glorified with him. (**Rom. 8:17**) Israel indeed desired and sought the *best* God had to

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give; but "Israel hath not obtained that which he seeketh for: but the election [the "little flock" selected from both Jews and Gentiles] hath obtained it, and *the rest were blinded*--not forever, but until the election of the spiritual seed, the Kingdom proper, is completed. **Rom. 9:31-33; 11:7,23,25-32**

While Israelites in various stages of unbelief will be gathered back to Palestine under divine favor, according to promise, yet none shall be in any degree reckoned as a part, or even as supporters of, or associated with the earthly phase of the Kingdom, except as they shall first recognize Christ Jesus as the Son of God, the only Redeemer and Deliverer for Israel and the world.

The beginning of the earthly phase of the Kingdom in the end of A.D. 1914 will, we understand, consist wholly of the resurrected holy ones of olden time--from John the Baptizer back to Abel--"Abraham, Isaac, Jacob and all the holy prophets." (Compare **Matt. 11:11; Luke 13:28; Heb. 11:39,40.**)

While these ancient worthies will have neither part nor lot in the spiritual Kingdom, because not "called" thereto, that high or "heavenly calling" not being possible until after the ransom had been paid by our Lord Jesus, yet they will occupy a position of preferment above the world, having attested their faith and love during the reign of evil, in a manner approved of God. Thus they were prepared and proved worthy to be the earthly ministers and representatives of the spiritual Kingdom. In harmony with this it is written in the Psalms, as addressed to the Christ--"Instead of [being longer considered] thy fathers [they] shall be thy children, whom thou mayest make princes [chief ones,

captains] in all the earth." *Psa. 45:16*

These ancient worthies will be unlike the remainder of mankind, not alone in the fact that their trial is past while

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the trial of the world in general will just be beginning; but they will be unlike them also in the fact that they will have attained the *reward* of their faithfulness--they will be *perfect men*, having completely restored to them all that was lost in Adam of mental and moral likeness to God, and perfection of physical powers. Thus they will not only be the "princes" or chiefs of earth (the earthly representatives of the Heavenly Kingdom--Christ and his Church), but they, individually, will be representatives of what all the willingly obedient may attain to under the New Covenant.

When Abraham, Isaac, Jacob and all the ancient worthies have been resurrected, and shall appear amongst the regathered Israelites, about the close of the time of Jacob's final trouble with Gog and Magog, their superior mental powers will speedily distinguish them from others. Moreover, their perfect minds will quickly grasp present-day knowledge and inventions; and they will be peculiar in many ways, as was the man Christ Jesus, of whom the people said--How knoweth this man literary matters, having never learned? (*John 7:15*) And as Jesus taught the people positively, definitely, clearly, and not doubtfully and in a confused way, as did the scribes, so it will be with the perfected ancient worthies, when they appear amongst men. Besides, these worthies, "princes," will have direct communion with the spiritual Kingdom (Christ and the Church) as our Lord had with the angels, and as Adam enjoyed similar personal communion before he came under divine sentence as a transgressor. These "princes" of the new earth (the new order of society) will be fully qualified for the honorable position assigned to them.

Thus we see that when God's time for the inauguration of his Kingdom among men shall arrive, his agents will all be amply ready for the service; and their master-strokes of wise policy, their moderation and dignified self-control, and

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their personal exemplification of every grace and virtue will attract men and quickly enlist them--chastened under the great tribulation--in active cooperation. Even before the disclosure of their identity, doubtless the people of Israel

will have remarked their pre-eminence over other men.

Furthermore, let us remember that the very design of the great time of trouble, now nearing a culmination, is to break the stony hearts of the whole world, to bow down into the dust the proud, and break up the fallow ground with deep furrows of pain, trouble, sorrow, thus to make the world ready for the great blessings of the Millennial Kingdom. And it will serve its intended purpose: as the Prophet declares, "When thy judgments [Lord] are [abroad] in the earth, the inhabitants of the world will learn righteousness." (*Isa. 26:9*) By that time all will have learned that selfish schemes and all schemes that can be devised and carried out by fallen men are defective, and lead only to various degrees of trouble and confusion. And all will by that time be longing for, but despairing of, a reign of righteousness --little realizing how near at hand it is.

Israel's long cherished hopes of the Kingdom will meantime be reviving amongst those who, from respect for the promises, shall have gathered to Palestine. When to these the ancient worthies shall declare their resurrection, and the form of righteous government to be established, the plan will undoubtedly be promptly recognized as of the Lord, and when they shall learn that the real Kingdom over them is the spiritual, and that Jesus the crucified is the King, and mentally, with the eye of faith, shall "look upon him whom they pierced"--then, "They shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his firstborn. In that day there shall be a great mourning in Jerusalem." And God "will pour upon the house of David and upon the

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inhabitants of Jerusalem the spirit of grace and of supplication."
Zech. 12:10,11

The news of the discomfiture of the hosts of God and Magog, and of the wonderful deliverance of Israel from their enemies, will be speedily followed by the news of the appearance of their renowned "fathers," resurrected, and the establishment of a government with these at its head, and of the general conversion of Israel to the long rejected Messiah. And no doubt much of this will pass for a fraud amongst Gentiles: the Jews will be laughed at for being gullible, and the ancient worthies will be classed as shrewd impostors.

But the blessing attending the reorganization of government under the new auspices in Palestine, will work such

wonderful and rapid changes in Israel's welfare as will astonish the then anarchistic and discouraged world, and lead many to think and to say--whether impostors or not, the work of these men who claim to be the resurrected prophets is the very one the world needs! Would to God they would take control of the whole world, and bring order and peace out of our universal disorder. And then they will send to have these wonderful "princes" extend everywhere their government, their yoke of righteousness, seen to be so beneficial to Israel. This is stated by the Prophet in the following words:

"It shall come to pass in the last days, that the mountain [Kingdom] of the Lord's house shall be established in the top of the mountains [as a Kingdom overtopping or overruling all kingdoms], and shall be exalted above the hills [the highest peaks]; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain [Kingdom] of the Lord, to the house of the God of Jacob; and *he will teach us of his ways*, and we will walk in his paths. For out of Zion [the spiritual Kingdom--the glorified Christ, head and body] shall go forth the law,

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and the word of the Lord from Jerusalem [the seat of the earthly representative government in the hands of the "princes"]. And [previously--in the great time of trouble] he shall judge among the nations, and shall rebuke many people. And [as a result of the Lord's rebukes and subsequently his law and Word] they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." *Isa. 2:2-4; Micah 4:1-4*

The Intimacy Between the Kingdom and Its Earthly "Princes"

As we should expect, the communication between the two phases or parts of the Kingdom will be easy and direct; and thereby the supervision and instruction of mankind will be complete--the "princes" being the channels of divine communication. This seems to be the intimation of our Lord's words to Nathanael: "Hereafter ye shall see heaven opened, and the angels of God [the messengers of God, the

"princes" of the new dispensation] ascending to and descending from the Son of Man." (*John 1:51*) Was not Jacob's dream of the ladder between heaven and earth, and the passing to and fro of messengers, a prophecy as well as a dream, foreshowing the coming close communication between the Heavenly Kingdom and the world, in which work, as one of the communicating messengers, Jacob himself was to have a share in the blessing of the world? We believe that it was so intended. *Gen. 28:10-12*

That Moses, the mediator of the Law Covenant, was a type of Christ, the Mediator of the New Covenant, is clearly taught in the Scriptures and generally recognized by Bible students; but all have not recognized that Moses was a type of the entire Christ--head and body--and that in this sense the entire Gospel age has been the period of Christ's raising up. This, however, is the only application of the type which

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will fit in a number of cases: for instance, in *Acts 3:22,23*.

At the institution of the Law Covenant, at Mount Sinai, Moses seems to have been a type of the complete Christ (head and body) at the introduction of the Millennial age, when the New Covenant will be introduced to the world--after "the sound of the great [seventh] trumpet," and the black darkness and "great earthquake," etc., of the Day of Vengeance shall have appalled mankind and made them ready to hear the voice of the Great Teacher, and glad to accept his New Covenant. This is distinctly pointed out by the Apostle (*Heb. 12:18-22*) who seems to mark every step of the parallelism. Israel had been approaching and had finally reached Mount Sinai, that might be touched, and from which such fearful sights and sounds emanated that all feared and quaked: but we are approaching Mount Zion and its wondrous glories and blessings far superior to those at Sinai; but accompanying these greater blessings will be the more terrible trumpet, blackness and earthquake shaking--the final shaking of all that can be shaken (all that is sinful and contrary to the divine will), that only that which is true and enduring may remain. The solution of the whole matter is in the words: "Wherefore we [who anticipate thus] receiving a Kingdom which cannot be shaken, let us have grace, whereby we may serve God acceptably." *Heb. 12:28*

Continuing the examination of this illustration, we note that after this Moses went up into the Mount (Kingdom) and was glorified in type; that is, the skin of his face did

shine so that Israel could not look at him. This would seem to typify the completion of the Church (Christ, head and body) in glory. And the *veil* which Moses afterward wore before the people, but laid off when with the Lord in the Mount would seem to typify the earthly phase of his Kingdom, the "princes in all the earth" through whom the

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Christ will speak to the people and be represented, the glory being hidden. This seems to be a striking illustration of the intimate relationship which will exist between the earthly "princes" and the heavenly Kings and Priests. Moses' going up into the mount to commune with God while the mountain was clothed in clouds flashing with lightning, and the earth quaked as the thunder rolled, represented the fact that the Body of Christ will be completed, the last members "changed" and received into the Kingdom at the time when the present order of things is being changed, in the midst of a great time of trouble such as earth has never yet experienced.

As the first tables of the Law that were broken represented the failure of the Law Covenant by reason of the "weakness of the flesh," so the second tables represent the New Covenant, of which Christ is the Mediator, and which will not fail. This New Covenant will become operative toward the *world* after the "Body of Christ" is complete. Meantime the electing of the members of the Great Prophet like unto Moses continues. (*Acts 3:23*) Now note the fact that it was when the second tables of the Law (representing the New Covenant) were delivered, that Moses was *changed* so that thereafter he wore a veil before the people, because his face shone.

The inauguration of the Kingdom will be accompanied with such awe-inspiring scenes as will cause the whole world to tremble with fear, and to gladly recognize the Anointed of the Lord as King of the whole earth. As Israel entreated that the Lord would not speak to them any more--by the terrible sights and sounds witnessed at Sinai--so here, all peoples will desire to have the Lord Jehovah cease speaking to them in his wrath, and vexing them in his hot and just displeasure, and will be glad to hear instead the great Mediator, to recognize him as the King whom

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Jehovah sets over them--Immanuel; the great antitype of Moses--the veiled (hidden) Prophet, Priest and King. Compare *Heb. 12:19* and *Psa. 2:5,6*.

Israel shall be willing, anxious for the new Kingdom; as it is written, "Thy people shall be willing in the day of thy power." (*Psa. 110:3*) It will be just what Israel has waited for (blinded to the higher spiritual call of the Gospel age): only it will be much grander and more enduring than any thing they ever conceived of. Then a vast number of sadly misinformed partial-believers in Christ will say, "Have we not prophesied [preached] in thy name, and in thy name done many wonderful works?" (*Matt. 7:21,22*) These will not be recognized as the bride of Christ, but will be left to have part in the wailing and gnashing of teeth of the great time of trouble, and will doubtless become God's people instead of sectarians, and will be "willing in the day of his power." And indeed, very shortly, as our text declares, God's Kingdom will be recognized as "the desire of all peoples."

Moral and Social Reforms

The Law of the Lord which will then go forth from Mount Zion, the Kingdom, and be promulgated to all the people from Jerusalem, the world's New Capital, as the Word of the Lord by his "princes," will at once take hold of what are already recognized as "crying evils." Moral reforms will be instituted along all lines; financial, social and religious questions will all be recast in harmony with both Justice and Love. Judgment will be laid to the line, and righteousness to the plummet (*Isa. 28:17*); all of earth's affairs will be squared and plumbed with righteousness--and will be brought into strict conformity thereto.

How much this will signify as regards the suppression of

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all lines of business which tempt humanity by alluring and seducing through the weaknesses of their fallen natures and the unbalance of mental and moral qualities! The distillery, the brewery, the saloon, the brothel, the poolroom, all time-killing and character-depraving businesses will be stopped; and their servants will be given something to do that will be beneficial to themselves and others.

Similarly, the building of war-vessels, the manufacture of munitions of war and defense will cease, and armies will be disbanded. The new Kingdom will have no need of these, but will have abundant power to execute summary justice in the punishment of evildoers, when they have determined to act, but before they have done injury to others --for none shall injure or destroy in all the holy Kingdom (*Isa. 11:9*) except as the competent and righteous Judges shall cause the Second death to come upon the incorrigible. *Isa. 32:1-8; 65:20-25; Psa. 149:9; 1 Cor. 6:2*

The banking and brokerage business, and other like employments, very useful under present conditions, will no longer have a place; for under the new conditions the human race will be required to treat each other as members of one family, and private capital and money to loan and to be needed will be things of the past. Landlords and renting agencies will find new employments also, because the new King will not recognize as valid patents and deeds now on record. He will declare that when at Calvary he purchased Adam and his race, he *purchased* also Adam's dominion, the earth (*Eph. 1:14*): and he will apportion it, not to the selfish, avaricious and grasping merely, but its fattest places will be given to "the meek," according to his promise in the sermon on the mount. *Matt. 5:5*

It is of this great King and Judge (head and body), typified by Moses, that the Lord declares:

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"The spirit of the Lord shall be upon him, the spirit of wisdom and understanding, the spirit of counsel and of might, the spirit of knowledge and of reverence for Jehovah. And he shall make him of quick understanding in the fear of Jehovah: and he shall not judge according to the sight of his eyes, neither reprove according to the hearing of his ears: but with absolute correctness shall he judge the poor and remonstrate with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. Righteousness shall be the girdle of his loins, faithfulness the girdle of his reins." *Isa. 11:1-5*

To some it might appear that this divine program will make the earth a Paradise for the poor, but a place of anguish to those now accustomed to luxury and to having an advantage over the majority, either because of good fortune or superior talents and opportunities, or by dishonest practices. But such should remember the words of the

Judge, uttered eighteen centuries ago: "Woe unto you that are rich! for ye have your consolation. Woe unto you that are full [satisfied]! for ye shall hunger [be dissatisfied]." (*Luke 6:24,25*) At first these will be disposed to lament the loss of their advantages, and as now the godly rich find it difficult to enter into the condition of heart and life which will be rewarded with a share in Christ's Kingdom, so then, those previously accustomed to riches will find difficulties not experienced by those previously disciplined in the school of adversity.

But the inevitable leveling of society which will be accomplished by the anarchy of the Day of Vengeance must be accepted; and by and by (slowly in some, more quickly in others) the advantages of the reign of Love will be recognized and generally appreciated. It will be found that under the divine arrangement all may, if they will, be blessed, be truly happy, and go "up" on the highway of holiness to

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grand human perfection (God's image), and to everlasting life. (*Isa. 35:8*) What already is generally conceded, will be found absolutely correct; namely, that with present conveniences, if the whole people were put to work systematically and wisely, not more than three hours labor for each individual would be necessary. And under the guidance of the heavenly Kingdom the hours of release from toil will not work either moral or physical injury, as they would surely do under present conditions, with evil and temptation on every hand, to take advantage of inherited weaknesses.

On the contrary, when Satan is bound (evil restrained), and outward temptations removed, the hours of release will be spent, under the guidance of the glorified Church, in studies which will become more and more attractive and interesting--studies of Nature and of Nature's God, and of his glorious attributes--his Wisdom, Justice, Love and Power. And thus, pleasurable, they may progress toward human perfection--the end of their race or trial; for, be it remembered, the new government will not only take cognizance of the great affairs and interests of its subjects, but also of its smallest affairs. It will be a "paternal government" in the fullest sense of that term.

It might well be with serious apprehension that men would contemplate the establishment of the most autocratic government the world has ever known, in which the lives, property and every interest of all mankind will rest

absolutely in the hands of the King, without appeal, were it not that we have the most absolute and convincing proofs that every regulation and arrangement of the Kingdom is designed for the benefit of its subjects. The King of that Mediatorial Kingdom so loved those over whom he is to reign that he gave his own life as their *ransom price*, to secure for them the right of an individual trial for everlasting life;

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and the very object of his Millennial reign is to assist them in that trial. What more could be asked? As the Redeemer, he has justly the right to control absolutely that which he purchased with his own blood; and all appreciating such love as he has manifested would if the question were left to their vote--which, however, it will not be, gladly accord to him all power and authority and promptly yield to his righteous will.

But the "saints" who shall be joint-heirs in the Kingdom, and associate judges--Can they be safely trusted with absolute, autocratic power?

Ah yes! as Christ Jesus proved that he had the Heavenly Father's spirit, and is "the express image of the Father's person," so all who will be of that "little flock," his joint-heirs in the Kingdom, will have been proved to have "the spirit of Christ"--the holy spirit of Love. It is one of the terms of their "call," that they should become "*copies* of God's dear Son," and none others will be accepted as having made their calling and election sure. Indeed, it is in order that they may be able to sympathize with those who will then be under their care and instruction, that these are being selected from among the weak and imperfect, and being taught what it is to fight a good fight for right and truth against error and sin. Yes, the under priests, as well as the Chief Priest, of the Royal Priesthood can be trusted without a fear. God will entrust the power to these and this is the best of guarantee that it will be used justly, wisely, lovingly --for the blessing of the world.

The Rule of the Iron Rod

The nations will be ruled by force, irresistible force, until righteous order is established by a general submission; every knee shall bow, every tongue shall confess divine power and glory, and outward obedience will be compulsory. As it

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is written, "He shall rule the nations with a rod of iron, and as the vessels of a potter shall they be broken to shivers." (*Rev. 2:27*) This smiting and breaking properly belongs to the Day of Vengeance, and though the power and rod will still remain throughout the Millennial age, their use will probably be unnecessary, as all open opposition will be thoroughly rebuked in the great time of trouble. As the Prophet presents the matter, God in this smiting-time will be saying to babbling, clamoring, self-assertive humanity-- "Be still! and know that I am God. I will be exalted among the peoples, I will be exalted in the earth." (*Psa. 46:10*) It will, however, be the work of the entire Millennial age to "lay justice to the line and righteousness to the plummet" in all the little and great affairs of each individual of the race, all of whom will thus be "taught of God" through his "elect" Servant of the Covenant, the great Prophet, Priest and King (head and body): Prophet in the sense of teacher, King in the sense of governor, Priest in the sense of mediator who, having redeemed, is the advocate of the people and the dispenser of divine favor. The offices are united: "Thou art a priest forever after the order of Melchisedec"--who was a priest upon his throne. *Heb. 7:17; Zech. 6:13; Acts 3:22; Deut. 18:15*

As the personification of wisdom the new King declares-- "Counsel is mine and sound wisdom: I am understanding, I have strength. By me kings reign and princes decree justice. By me princes rule, and nobles: even all the judges of the earth [the earthly phase of the Kingdom]. I love them that love me; and they that seek me early shall find me. Riches and honor are with me; yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment, that I may cause those that love me to inherit a lasting possession; and

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their treasures will I fill...Whoso findeth me findeth life, and shall obtain favor of the Lord, but he that sinneth against me wrongeth his own soul; all they that hate me love death." *Prov. 8:14-21,35,36*

Israel an Illustration

Apparently the world will be given time to see in Israel the operation of divine government, and its practical benefits, in contrast with the then prevalent anarchy, so that the majority of all nations will "desire" the Kingdom rule. This is forcibly pictured in the prophetic words, addressed to Israel at that time:

"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles *shall come to thy light*, and kings [earth's principal ones] to the brightness of thy rising. [This will apply to the spiritual Israel, the Sun of Righteousness, but also to its earthly representatives--fleshly Israel restored to favor.]

"Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from afar, and thy *daughters* to be nursed at thy side. (Compare *Ezek. 16:61*.) Then shalt thou *see and be filled with light*, and thy heart will be awed and enlarged; because the abundance of the sea [the anarchistic masses--see *Rev. 21:1*] shall be converted unto thee, as well as the best of the Gentiles shall come unto thee...And they shall show forth the praises of the Lord." *Isa. 60:1-6,11-20*

Truly, that will be a glorious day of opening blinded eyes and turning many to righteousness! It will be a day of conversions and revivals along the lines of the truth and not along lines of fear and misrepresentation. It will be the time mentioned by the Prophet when "a nation shall be born in a day." (*Isa. 66:8*) Israel will be that nation; (1) Spiritual Israel, the "holy nation"; (2) Fleshly Israel, its earthly representative. And from Israel the light shall shine out which

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will bring the chastened world to its knees; and usher in the promised pouring out of the Lord's spirit of holiness "*upon all flesh after those days*," as it has been poured out upon his true servants and handmaids *during these days*. **Joel 2:28**

This is the Salvation day whereof the Prophet David sang (**Psa. 118:18-27**):

"This is the day which the Lord hath made;
We will be glad and rejoice in it!
The stone which the builders refused
Is become the Head stone of the Corner!
Blessed is he that cometh in the name of the Lord.*
Save now, I beseech thee, O Lord!
O Lord, I beseech thee, send now prosperity.
The Lord hath chastened me sore:
But he hath not given me over unto death.
Open to me the gates of righteousness:
I will go into them and I will praise the Lord.
This is the gate that leadeth to Jehovah;
All the righteous shall enter thereby.
I will praise Thee: for thou hast heard me
And art become my salvation:
God is the Lord, which hath showed us light."

Thus we see that the educational reforms and instructions of the future will begin with the hearts of men: They will start with the lesson, "The reverence of the Lord is the beginning of wisdom." (**Prov. 9:10**) One of the great difficulties of present-day education, which tends to pride, arrogance and discontent, is its lack of this elementary wisdom. Every work of grace under the regulations of the Kingdom will be properly begun and thoroughly accomplished.

No creature of the redeemed race will be too low for divine grace to reach, through the all-powerful and blessed agency of the Kingdom. No degradation of sin will be too deep for the hand of mercy to fathom, to rescue the blood-bought

*Compare **Matt. 23:39**.

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soul; no darkness of ignorance and superstition will be so dense in any heart but that the light of divine truth and love will penetrate its gloom and bring to it a knowledge of the joy and gladness of the new day, and an opportunity to share the same by obedience. No disease that can attack and pollute the physical system will be beyond the prompt control of the Great Physician. And no deformity, or monstrosity, or superfluity, or redundancy, or mental imbecility will be able to resist his healing touch.

All in the Graves Shall Come Forth

The grand work of restitution, thus begun on the living nations, will presently extend to all the sleeping families of the earth; for the hour is coming, yea, is not far distant, when all that are in the graves shall hear the voice of the Son of Man, and shall come forth: "when death and hades [the grave] shall give up the dead which are in them; and the sea shall give up its dead." (*John 5:28,29; Rev. 20:13*) Yea, even the hosts of Gog and the sinners in Israel which will have perished in the battle of the great day, shall in due time come forth; not again as a devastating army of outlaws, but as chastened and repentant individuals, covered with shame and confusion of face in the light of that day, but to whom mercy will thus be shown, and an opportunity given to rise again to honor and virtue.

The resurrection of the ancient worthies, together with frequent restorations of the sick to health in answer to the prayer of faith, will probably, when men have had time to think, and to recover from the ravages of the great time of trouble, suggest to them the possibility of the resurrection of others--their friends and kindred--from death and the grave, in fulfilment of the promise of Christ that *all* that are in the graves shall hear the voice of the Son of Man, and shall come forth. And it is not an unreasonable suggestion

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that it may be in answer to the prayer of faith for the restoration of departed friends that this great work may begin and progress. We see a reasonableness in such a method which seems to commend it above others we might think of. For instance, it would recall the dead gradually, and in the reverse order from that in which they went down, and

would thus provide homes and hearty welcomes, and the necessary comforts of life for the risen ones at once on their return to life; and such would thus be acquainted with the languages, manners and customs of those about them; while, if the order were reversed, the awakened ones would be quite unprepared in these respects for the new conditions, and would be entire strangers and uncongenial to the generation in the midst of which their new lot would be cast. These objections, however, would not hold good with the prophets and other ancient worthies, who, having served their probation, will be raised perfect men, and who as perfect men will be the intellectual, moral and physical superiors of all other men.

That all prayers for the restoration of departed friends would be promptly answered, is not probable; for the Lord will have definite plans for their restitution with which some such requests might not be in harmony. His order will probably be, as clearly indicated in the resurrection of the Church and of the ancient worthies, the order of fitness--the fitness both of the subjects of resurrection and of the friends and conditions in the midst of which their new life shall begin. This would necessitate a measure of preparation on the part of those who would make such requests--a preparation of heart and life, and of conditions favorable to their advancement upon the highway of holiness. Thus such restorations would become rewards of faithfulness to the living, and would also secure favorable conditions for the awakened ones.

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The Glorious Prospect

What a glorious prospect the new dispensation will present when fully inaugurated! The changes from one dispensation to another in the past have been marked and prominent, but this change will be the most eventful of all.

No wonder that the thought of such a spectacle--of a whole race returning to God with songs of praise and everlasting joy upon their heads--should seem almost too good to believe; but he who has promised is able also to perform all his good pleasure. Though sorrow and sighing seem almost inseparable from our being, yet sorrow and sighing *shall flee away*; though weeping in sackcloth and ashes has endured throughout the long night of the dominion of sin

and death, yet joy awaits the Millennial morning, and all tears shall be wiped from off all faces, and beauty shall be given for ashes, and the oil of joy for the spirit of heaviness.

The Increase of His Kingdom

The Kingdom of God will spread or increase, in its various parts or divisions as do earthly governments, until it shall become "a great mountain [Kingdom] and fill the whole earth." (*Dan. 2:35*) To illustrate this: the Kingdom of Great Britain is primarily the reigning Sovereign and his household only; in a secondary sense it includes Parliament and the various Ministers of the government: in a still wider sense it includes every Britisher and every soldier who has sworn allegiance to that kingdom; and still more remotely it includes all the conquered subjects of the realm, in India and elsewhere, who are not in open defiance of the laws of that kingdom.

So with the Kingdom of God: primarily it is the Kingdom of the Father, which rules over all (*Matt. 13:43; 26:29*); but the Father has voluntarily proposed to place

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the dominion of earth for a thousand years under the full charge of a Viceroy, a Vicegerent--Christ and his bride exalted to the divine nature and majesty--to subjugate and destroy evil and to lift up all who will come to full harmony with the Father under the gracious conditions of the New Covenant. In a secondary sense it will include the earthly ministers or "princes" who will be its visible representatives among men. In a still wider sense it will include all those who, when they recognize its establishment, will render to it loyal submission and devotion--both Jews and Gentiles. In the widest sense it will gradually include all subjects who obey its laws, while all others will be destroyed. *Acts 3:23; Rev. 11:18*

This will be the status of the vice-royal Kingdom of God at the close of its appointed thousand years' reign--a conquered peace and enforced reign of righteousness will prevail, all wilful opponents having been destroyed under the rule of the iron rod (*Rev. 2:27*); as it is written by the Prophet Isaiah describing this period: "The sinner a hundred years old shall be accursed [cut off]"; though dying at that age he would be but a child; because by even outward

obedience to the reasonable and just arrangements of the Kingdom, he might live at least to the end of the Millennium.

Isa. 65:20; Acts 3:23

But such a peace--a conquered and enforced peace and obedience--although proper, in order to furnish an illustration proving the blessings and advantages of a righteous and equitable government, is far from God's ideal. God's ideal Kingdom is one in which each individual is free to do his own will, *because* each has a will that is in strict conformity to the divine standard--loving righteousness and hating iniquity. This standard must ultimately prevail throughout the universe; and it will be introduced as respects

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mankind at the close of the vice-royal Millennial Kingdom.

Accordingly we are shown (**Rev. 20:7-10**) that at the close of the Millennial age there will be a "harvest" time, for sifting and separating amongst the billions of human beings then living, each of whom will have enjoyed a full opportunity of attaining perfection. This will be similar to the present sifting of "Babylon," "Christendom," in this "harvest" time; and similar also to the sifting work in the "harvest" of the Jewish age. The harvest of the Millennial age will witness the complete separation of the "goats" from the Lord's "sheep," as represented in our Lord's parable.

Matt. 25:31-46

But while the results of the Jewish and Gospel "harvests" each show only a little flock gathered, and the great masses unworthy, because up to the present time Satan deceives and blinds the masses of mankind, we may not unreasonably expect that the results of the Millennial age "harvest" will show reversed results--the masses being loyal "sheep" to be ushered into life-everlasting, and the comparative minority "goats" to be destroyed. However, not numbers, but quality, is the Lord's test. His guarantee is that sin and sinners and those who sympathize with evil shall not go beyond the Millennium, to endanger the happiness and peace and blessedness of the great eternity beyond--where "*There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.*" **Rev. 21:4**

Thus shall God's Kingdom come, and his will be done on earth as it is done in heaven. Thus shall the Christ reign as the Father's vicegerent until he shall have put down all antagonistic authority and power, and caused every knee to

bow and every tongue to confess the Wisdom, Justice, Love

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and Power of God the Father. And finally, having manifested, by the last crucial test at the close of the Millennium, all who have even a sympathy for sin, though outwardly obedient; and having destroyed these from among the people (*Rev. 20:9*), he shall surrender to the Father the vice-royal dominion. Thus the Apostle expresses the matter:

"He must reign until he shall have put all enemies under his feet. The last enemy that shall be subjugated is [Adamic] death. Then cometh the end [of his reign; it having accomplished its object] when he [Christ] shall have delivered up the Kingdom to God, even the Father; when he [Christ] shall have put down all [opposing] rule and all authority and power...When all things shall be subjected unto him [the Father], then shall the Son also himself be subject unto him [the Father] which did subject all things under him [for the thousand years]." *1 Cor. 15:24-28*

Will God's will cease to be done in earth as in heaven when Christ's Millennial Kingdom terminates? Oh no! Quite to the contrary, that condition will only then be attained, as the result of Christ's reign. By that time all men will not only be perfect, as Adam was when created (wilful sinners having been destroyed), but additionally they will have a knowledge of the goodness of righteousness and of the exceeding sinfulness and injuriousness of sin; and they will have successfully passed their trial and demonstrated that they have fully and definitely formed characters in fullest harmony with and likeness to the divine character.

The Kingdom of God will then be among men as it is now in heaven among the angels; the special features of Christ's Mediatorial Kingdom with its provisions of mercy, under the New Covenant, for the weaknesses of sinners, will be at an end; useless, because there will no longer be weak and imperfect beings to profit by it.

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We can readily suppose, however, that even when all are perfect and in God's image, order will still be maintained; for as "order is heaven's first law," so it should also be earth's first law. And this will imply righteous principalities and powers. There, will be the first thoroughly successful Republic. Present attempts to recognize every man as a

king, and the equal of every other man, and the chosen representative or President a servant of fellow kings, rather than a lord, have all proven failures in varying degrees; because men are not equals mentally, physically and morally, nor in financial and other respects; and because none are really fit to be sovereigns, but on account of weaknesses all now need to be under laws and restraints.

But when that which is perfect shall have been attained for mankind, by the Mediatorial Kingdom, they will be all kings as was Adam before he sinned. And to these kings, unitedly, will be delivered the post-Millennial Kingdom of God; and all shall reign harmoniously under the law of Love, and their President will serve and represent them. O Lord, we pray, Thy Kingdom Come! for thy present saints' sake and for the world's sake.

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STUDY XIV

JEHOVAH'S FOOTSTOOL MADE GLORIOUS

God's Footstool Defiled and Abandoned Because of Sin--The Promised Revival of its Glory--The Purchased Possession to be Restored--Its Brightest Jewel--The Re-establishment of Jehovah's Feet "On the Mount of Olives"--The Resultant Blessings--The Footstool Finally Glorious Indeed.

"Thus saith Jehovah, Heaven is my throne, and the earth is my footstool." "And I will make the place [footstool] of my feet glorious." "And his [Jehovah's] feet shall stand in that day upon the Mount of Olives." *Isa. 60:13; 66:1; Zech. 14:4; Matt. 5:35; Acts 7:49*

GOD'S footstool has been anything but glorious for the past six thousand years: sin, pain, crying, mental and physical suffering and death have made it one vast charnel house in which now, conservatively estimated, at least fifty thousand millions of humanity wait for the time to come when the curse of divine justice shall be lifted; and the light of divine favor, shining in the face of Jesus Christ our Lord, shall rise as the Sun of Righteousness--

**"Chase away sin's dismal shadows,
Light the gloom with healing ray."**

To this end God has made abundant provision. The *ransom* for Adam, and for all who suffered loss through him as his children, bought the whole world, and secured for each member of our race an opportunity for a trial for everlasting life under favorable conditions; but it did more, it

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purchased back Adam's Paradise home (lost by his transgression), and his dominion as earth's king, representative of God, his Creator and Father.

Hence we read, "And thou, O Tower of the flock [Christ], the stronghold of the daughter of Zion, unto thee shall it come, even the *first dominion*." (**Micah 4:8**) The Apostle Paul also, speaks of the "redemption of the purchased *possession*." (**Eph. 1:14**) Our Lord in one of his parables referred to this also, showing that he purchased not only mankind, the treasure, but also the field, the world, the earth from under the curse: and that all who join with him, as members of the Kingdom class, share in that purchase of the field and the treasure. **Matt. 13:44**

The entire work of the Millennium will consist in reordering and making glorious God's footstool. Paradise, when lost through sin, was but a "garden" in a corner of the earth; but inasmuch as the race of Adam has multiplied to fill the earth, in accordance with the divine intention (**Gen. 1:28**), and inasmuch as they all have been redeemed, it will be necessary to provide a Paradise sufficiently large to accommodate all: and this will imply that the entire earth shall become as the Garden of Eden for fruitfulness and beauty and perfection. And all this is promised as the grand future consummation of the divine plan. **Acts 3:20,21; Rev. 2:7; 2 Cor. 12:4**

But the richest jewel of the Lord's glorified footstool in the close of the Millennium will be mankind, in whose perfection, liberty, and likeness to God, in moral and intellectual graces, will be reflected the very image of Divinity. And most gloriously will the perfect man reflect honor upon his Maker and his wondrous plan for his creation, redemption and restitution. And with that wonderful plan will always be intimately identified first the Lord Jesus, Jehovah's "Word," and second the Bride, the Lamb's

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wife and joint-heir in disbursing the blessings secured by the ransom.

This beautifying and glorifying of the Lord's "footstool" will not be *completed* until our Lord Jesus, as the Father's honored agent, "shall have put down all [conflicting] rule, and all authority and power. For he must reign until he hath put all enemies under his feet," before he delivers up the Kingdom at the close of the Millennium. **1 Cor. 15:24-28**

The period of the reign of Sin and Death is represented as the time when God "remembered not his *footstool* in the day of his anger" (**Lam. 2:1**); but following the beginning of the Millennium, the people are prophetically called upon to-- "Exalt the Lord our God and worship at his *footstool*, for he

is worthy." (*Psa. 99:5*) And this thought, that the establishment of the New Jerusalem, the Church of God glorified, as the new government in the earth, will mean the beginning of the restoration of divine favor to Jehovah's footstool, is clearly set forth through the Prophet *Zechariah (14:4,5)*.

Jehovah's Feet on the Mount of Olives

This prophecy is generally misunderstood, and applied to the feet of our Lord Jesus, at his second advent: and indeed, those who thus err generally go farther and assert that it will be the feet of flesh, pierced with the nails of Calvary-- not realizing that our Lord gave his human nature, complete and forever, as our ransom; and that he was raised from the dead, by the Father's power, a glorious spirit-being --"the express image of the Father's person."*

But a glance at the preceding verse (3) shows that the Prophet's reference is to the return of Jehovah's feet; for the statement (referring to the trouble by which the Kingdom

*See Vol. II, Chap. 5.

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will be established) is: "Then shall *Jehovah* go forth and fight against those nations, as when he fought in the day of battle [in olden times for Israel]. And *his feet* will stand in that day upon the Mount of Olives, which is before Jerusalem on the east. And the Mount of Olives shall be divided in its center, from east to west, and there shall be a very great valley; and half of the mountain shall remove northward and half southward."

As soon as any recognize the fact that the feet mentioned are Jehovah's feet, they will not dispute that this language is symbolic, and refers to the Lord's re-establishment of his dominion in the earth, which has long been comparatively abandoned to the "god of this world," Satan--except as the Lord was represented first by the typical Tabernacle, secondly by the Temple at Jerusalem, and lastly by the present tabernacle condition of the Church of Christ, during this Gospel age. Surely, no one will err and get the thought that Jehovah literally rests his feet upon this earth as a "footstool."

And if the placing and resting of Jehovah's "feet" is symbolic,

and signifies the return of divine favor and dominion to earth, so, we may be sure, other features connected in the same prophecy are symbolic: the Mount of Olives, its peculiar division, its valley, the flight of the people, the waters of life from Jerusalem (Compare verse 8 with *Ezek. 47:1-9.*), etc., are all symbolic statements--pictures of grand spiritual truths.

The *olive* is a symbol full of meaning: in olden times it was the source of artificial light, its oil being generally used for this purpose. (*Exod. 27:20*) Indeed, in the Hebrew the olive tree was called *shemen* or oil tree. Olive oil was also used as the basis of many of the precious ointments of olden time--such as that used in anointing the priests and kings, typifying the holy Spirit upon the antitypical "royal priesthood."

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(*Exod. 30:24*) And from time immemorial the olive branch has been used as a symbol of peace. *Gen. 8:11*; *Neh. 8:15*

If then the olive be the symbol of *light, peace* and *divine blessing* through the holy Spirit, and if mountain be considered as elsewhere the symbol for a Kingdom, the significance here of the term Mount of Olives is easily seen to be--the Kingdom of Light, Peace and Divine Blessing. And the standing or establishment or fixing of Jehovah's "feet" upon it, signifies that the divine favor and law will be re-established in the earth by and through the holy Kingdom.

This application of the term Mount of Olives, is in full accord with the Apostle's statement (*Rom. 11:17,24*) in which he compares fleshly Israel with the original cultivated olive tree, and Gentile converts to wild olive branches grafted in where the natural branches had been broken off. (Compare *Jer. 11:16,17.*) And he explains that the root of the tree is in the promise of God--the Abrahamic promise, that the seed of Abraham should eventually bless all the families of the earth, etc. Eventually the same root or promise will bear two kinds of branches--the ingrafted wild olive branches, and the re-ingrafted natural branches: when fleshly Israel shall have his blindness turned away, and shall look with the eye of faith upon the Savior crucified and pierced eighteen centuries ago--a sacrifice for sin. We remember also that fleshly Israel was God's typical Kingdom or mountain for a long time, and that spiritual Israel of the Gospel age is called to be the real Kingdom of God, as our Lord declared, "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom."

Moreover, from these *two* Kingdoms (even before Jehovah's *glory* rests upon them, to make them his channels of blessings to the whole world of mankind) has proceeded all "the *light* of the world" during all the darkness of the past:

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for are not these the representatives of the Old and the New Testaments, the old and the new Covenants? Do not these correspond to the Lord's two witnesses and to the two olive trees of *Zechariah* (4:3,11,12) distinctly mentioned also in *Revelation* (11:4)?--in that these two parts of the mountain symbolize the outcome of those covenants, the results of the witnessing--the Kingdom in its heavenly and its earthly phases?

Here we see, then, that the *two halves* of the Mount of Olives signify the *two parts* of the Kingdom of God, distinctly separated according to a divine order or arrangement. The separation indicates no opposition between the two parts of the Kingdom. It is, on the contrary, for the purpose of producing the "Valley of Blessing" between--to which all who desire divine aid may flee and find succor under the blessed protection of both the heavenly and the earthly phases of the Kingdom.

The Prophet David (*Psalms 84*) seems to have been given a foreview of this great "Valley of Blessings," close to Jehovah's "feet," when he sings first of the saints of the Gospel age and then of those blessed in the next age, saying:

"How lovely are thy dwelling places
O Jehovah of Hosts!
My soul desired, yea, it even fainted
For the courts of Jehovah.
My heart and my flesh shout with joy
Unto the living God.
Even as the sparrow hath found a house,
And the swallow a nest for herself,
Where she may lay her young: (so
I have found) thine altars, O Lord of Hosts.
My God, my King.
Happy are they that dwell in thy house:
They shall be continually praising Thee. Selah.

"Happy is the man whose strong confidence is in thee,
Whose heart reflecteth (wholly) on the paths of (righteousness).

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Passing through the valley of mourning,
They change it into a place of (joy) springs--
[Valley of Blessings].
The Autumn rain brings them blessings
[*Joel 2:28*]:
They go from strength to strength
That each of them may be presented (perfect)
Before God in Zion."

The *Eighty-fifth Psalm* also pictures the return of divine clemency and blessing under the Millennial Kingdom--the Olive Mountain (Kingdom) of two parts.

The removal of one part of the mountain to the north and the other to the south is significant; the North is the direction of the group Pleiades, the celestial center of the universe, the supposed seat of divine empire.* This would seem to indicate the "*change*" of the Gospel Church at this time, from human to spirit conditions as "partakers of the divine nature": and the removal of the other half of the mountain would seem to signify the complete restitution, to perfect human conditions, of those ancient worthies accounted worthy to constitute the earthly representatives of God's Kingdom.

The valley thus produced would be one full of light--free from shadows: for the sun would stream through it from east to west. This speaks symbolically of the Sun of Righteousness and its full light of divine truth and blessing scattering the shadows of sin, ignorance, superstition and death, and healing and restoring the willing and obedient of humanity who will flee to this valley of blessings, the valley of mercy. The valley of mercy, *between* and under the care of the spiritual and human phases of the Kingdom of Light and Peace (the establishment of Jehovah's feet) will surely be a "Valley of Blessings" to all who enter it with broken and contrite hearts.

*See Vol. III, p. 327.

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We must remember, further, that while it is to Israel only that it is said, "Ye shall flee to the valley of the mountains," yet as a name Israel signified "The people blessed of the Lord," "The people of God," "The Lord's people." (**2 Chron. 7:14**)

And while, as we have seen, the first or spiritual blessing of the Kingdom shall come to spiritual Israel, and the second or earthly blessing shall begin with Israel according to the flesh, yet it will not stop there; for whosoever will may become an Israelite: by exercising the faith and obedience of Abraham, all mankind may become Israelites indeed--"the people of God." And hence the Prophet Isaiah declares that when Israel is called back to divine favor, at the establishment of the Kingdom, it will include "*Every one that is called by my [Jehovah's] name: for I have created him for my glory; I have formed him, yea, I have made him.*" (The name Israel will then apply to all who are God's people.) **Isa. 43:7; Rom. 9:26,33; 10:13**

"And [thus] will Jehovah my God come in, and all the holy ones shall [thus] be [united] with him." (**Zech. 14:5**) When God's time shall have fully come, when the lease of power to the Gentiles shall have run out, when the sacrificing of the great Day of Atonement (the Gospel age) shall have ceased, when the High Priest shall have finished making atonement, not only for his own "body," the Church, but also for his "house," and for "all the people," and he shall come forth to bless all the people, then Jehovah's curse, or sentence of death, shall be lifted from the earth, his footstool tabernacle will again be recognized, and its beautifying in righteousness and truth and in the holy spirit of love shall begin and progress, until, in the end of the Millennium, all the willingly righteous shall have reached perfection, or been reunited with Jehovah, and all the unwilling shall have been destroyed. **Acts 3:23; Rev. 20:9**

Carrying the picture further, the Prophet declares, respecting that day in which gradually the earth shall be made glorious as Jehovah's footstool:

"And it shall come to pass in that day that the light shall not be bright nor the darkness thick; but the day shall be the one foreknown to the Lord--neither full day nor night: but it shall come to pass that at its close [evening] it shall be [clear] light." *Zech. 14:6,7*

Some confounded the "day" here described with the "day of Vengeance" which is "a day of clouds and thick darkness with no light in it" (*Joel 2:2; Zeph. 1:15*) and the translators have, seemingly, generally tried to harmonize the translations. But not so; the day here referred to by Zechariah as only partially bright is the Millennial Day, although in it the Sun of Righteousness will arise and shine, to scatter earth's miasma of sin and superstition and death. It will nevertheless be only partially bright, because it will throughout be dealing with generation after generation of the fallen race as brought from the tomb, and in various stages of restitution toward perfection. But how refreshing it is to be assured that in that day of the re-establishment of Jehovah's feet upon his footstool, there shall be no more "thick darkness"; and that at the close of that Millennial Day, instead of growing darker, the world will only have reached the high noon of its "light of the knowledge of Jehovah"; and that its sun shall never set.

The reference to the rivers of living waters flowing from Jerusalem, during this Millennial Day of the re-establishment of Jehovah's feet upon his footstool (*Zech. 14:8,9*), reminds us of the corresponding testimony of *Ezekiel (47:1-12)* and of John's *Revelation (22:1,2)* which, under this same symbol of living waters proceeding from the throne of the Millennial Kingdom, show us the restitution blessings

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under the symbols of "waters of life," to which whosoever will may come and drink freely, and fruitful trees of life everlasting whose leaves will heal the repentant peoples of earth of all imperfections.

Ah yes! "In that day the Lord shall be King over all the earth"; his Kingdom shall have come as his faithful have long prayed; and by the end of that day his will shall be done on earth even as it is done in heaven. God's footstool shall then be glorious indeed, as it is written:

"As Truly as I Live, the Whole Earth Shall be Filled with the Glory of Jehovah." *Num. 14:21; Isa. 11:9; Hab. 2:14*

"No place shall be in that new earth
For all that blights this universe;
No evil taint the second birth--
There shall be no more curse.
Ye broken-hearted, cease your moan;
The day of promise dawns for you;
For he who sits upon the throne
Says, 'I will make all things new.'

"We mourn the dead, but they shall wake!
The lost, but they shall be restored!
O! well our human hearts might break
Without that sacred word!
Dim eyes, look up! sad hearts, rejoice!
Seeing God's bow of promise through,
At sound of that prophetic voice:
'I will make all things new.'"

THE
AT-ONE-MENT
BETWEEN
GOD AND MAN



A HELPING HAND
FOR
BIBLE STUDENTS

STUDIES IN THE SCRIPTURES

"The Path of the Just is as the Shining Light,
Which Shineth More and More
Unto the Perfect Day."

SERIES V

The At-one-ment Between God and Man

"There is One God, and One Mediator Between
God and Men, the Man Christ Jesus; Who Gave
Himself a Ransom for All, to be Testified in Due
Time." "We Also Joy in God Through our Lord
Jesus Christ, by Whom We Have Now Received
the Atonement." *1 Timothy 2:5,6; Romans 5:11*

To the King of Kings and Lord of Lords

IN THE INTEREST OF

HIS CONSECRATED SAINTS,

WAITING FOR THE ADOPTION,

--AND OF--

"ALL THAT IN EVERY PLACE CALL UPON THE LORD,"

"THE HOUSEHOLD OF FAITH,"

--AND OF--

THE GROANING CREATION, TRAVAILING AND WAITING FOR THE
MANIFESTATION OF THE SONS OF GOD,

THIS WORK IS DEDICATED.

"To make all see what is the fellowship of the mystery which from the beginning of the world hath been hid in God." "Wherein He hath abounded toward us in all wisdom and prudence, having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fulness of the times He might gather together in one all things, under Christ."

Eph. 3:4,5,9;1:8-10

Written in 1899 by Pastor Russell

"The At-one-ment Between God and Man"

THE AUTHOR'S FOREWORD

THE FIRST EDITION of this Volume was published in 1899. It is now in the hands of large numbers of God's people in various languages throughout the civilized world. Numerous letters tell us of great help received from its pages in the elucidation of Divine Truth--in the explanation of the Bible. Some have found special help along one line, some along another; and some along all lines. The chapter entitled, "The Undefined One," relating to our Lord's assuming earthly conditions when born the babe at Bethlehem, has attracted special attention, and has been declared by many to reflect a great light upon a variety of Scriptural and scientific subjects.

With a system of theology which acknowledges its own fallibility, and asks and expects Divine guidance and enlightenment to the end of the Church's journey, it seems remarkable that this Volume, written 19 years ago, requires little correction, in order to be in full line with the latest thought of Bible students respecting the teachings of the Divine Word.

The keynote of this Volume is the Ransom-price. Apparently this doctrine, from which radiates all other doctrines connected with our salvation, has been in a great measure lost sight of, obscured, from the time the apostles fell asleep in death until now. Bible students have found the Ransom to be the key which unlocks the entire Bible--which decides at once what is Truth and what is error.

It is not surprising that, appreciating the subject and studying it so carefully, our views respecting it have become more and more clear. The Bible statements respecting the Ransom have not in any wise changed, nor has our confidence in them changed; but they are more luminous; we

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understand them better. We hold that the Bible statements on the subject are infallible, and that it is because we are not infallible that our views are capable of expansion as we search the Scriptures and are guided into the understanding of them as promised, by the holy Spirit. We are not demurring against the Divine Plan of gradual unfoldment, but rejoicing in it. We have nothing to apologize for.

The Ransom looms before us more grandly with every fresh ray of Divine Light.

Now we see that our Lord Jesus left the Heavenly glory that He might accomplish a ransoming work for Adam and his race. We see that His change of nature from a spirit to a human being was with a view to enabling Him to be the Ransom-price--a perfect man for a perfect man--*Antilutron*--a corresponding price. We now see that Jesus gave Himself to be a Ransom-price for all at the time of His consecration at thirty years of age at Jordan. He continued in giving the Ransom-price, that is, in laying down His life, which in due time would constitute the Ransom-price for Father Adam and his race. He finished this work of laying down His life, surrendering it, sacrificing it, permitting it to be taken from Him, when He on the cross cried: "It is finished!" Nothing more could be laid down than was there laid down--a Ransom, a corresponding price, for Father Adam. But it was not paid over as a price in settlement of Adam's account, else Adam and the entire sinner race would then and there have been turned over to Jesus. The price was merely laid in the hands of Divine Justice as a deposit, to the credit of the One who had died, that He might apply it later in harmony with the Divine Plan. Our Lord Jesus was raised from the dead a spirit being of the Divine nature, as a reward for His faithfulness and loyalty to God in surrendering His earthly life sacrificially. "Him hath God highly exalted and given a name above every name."

Jesus could not make any use of the Ransom-price while

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still on earth. He could not even bring His disciples into fellowship with the Father. Hence He declared: "I ascend to My God and to your God, to My Father and to your Father." He also declared: "Except I go away, the holy Spirit will not come." Ten days after our Lord ascended, His followers, having met according to His direction in the upper room, received the Pentecostal blessing--the evidence that they had been accepted of the Father through the merit of Jesus' sacrifice. Jesus had used as an *imputation* the Ransom merit which He had deposited in the Father's hands; but He did not *give* it to His disciples. It was not for them as a possession, but for the world--"a Ransom for all." All of Jesus' disciples renounced their share in the Ransom blessings that are coming to the world at the Second Advent of our Lord, that they may have a share with the Redeemer in a still greater blessing--honor and immortality. The Ransom-price is designed to bring to Adam and his race the

earthly life and earthly rights and honors which were lost by Father Adam, when by disobedience he became a sinner, the loss being entailed upon all of his family, the entire human race. The time for giving the results of the Ransom, viz., Restitution to Adam and his race, is after our Lord's Second Advent, when He shall set up His Kingdom, designed for the very purpose of bringing back the rebellious race into full fellowship with the Father and to eternal life--as many as will.

The Call of the Church is not to give an additional Ransom-price, nor to add to that which Jesus gave; for His is sufficient. The Church's invitation is to demonstrate that they have the same spirit, disposition, that Jesus had, to do the Father's will at any cost--even unto death; and those demonstrating this may be accepted of the Father as members of a Royal Priesthood, of which Jesus is the Head; as a Bride class, Jesus being the glorious Heavenly Bridegroom. It is required that these come back to God under a Covenant

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the same as Jesus made, "Gather My saints together unto Me, those that have made a Covenant with Me by sacrifice."

Psalm 50:5

Not until these shall have been called and chosen and found faithful and been glorified, will the time come for Christ and His Bride class to take control of the world for their uplift; and not until then will it be proper for the Savior to transfer to Divine Justice the merit of His death, which He placed in the Father's hands as a deposit when dying, with the words: "Father, into Thy hands I commit My spirit"--My life and all of its rights. When this Ransom-price shall have been formally delivered over to Justice in the end of this Age, it will no longer be a *deposit* at the command of the Savior but will have been exchanged for Adam and his race, all of whom will be immediately transferred by the Father to the Son, that His Millennial Kingdom may begin and all the families of the earth be subjected to the Redeemer, that He may uplift them out of sin and death conditions to all that was lost in Adam--to all for which Jesus died to regain for man.

But the Church class, in process of selection for nearly nineteen centuries, could not be acceptable sacrifices to God as was their Redeemer, Jesus, because He alone was holy, harmless, undefiled--we are imperfect, sinners, and God does not accept imperfect, blemished, sinful sacrifices. What, then, could be done to make us acceptable sacrifices and to permit us to be associated with Jesus on the spirit

plane? The proper thing was done--an imputation of the merit of Jesus was granted by Divine Justice on behalf of all who would enter into a Covenant of Sacrifice, and for whom Jesus would become Advocate, or Surety. This imputation of the merit of His sacrifice to the Church by Jesus might be likened to a mortgage, or an encumbrance, upon the Ransom-sacrifice, which would hinder it from being applied to the world until its application to the Church shall be completed.

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The Church's Covenant is to sacrifice all their earthly life and rights, that they may become New Creatures in Christ and joint-heirs with Him on the spirit plane.

It was on the basis of this imputation of our coming Restitution blessings, and our own personal consecration to the Lord, that our Redeemer, acting as our great High Priest and Advocate, brought us into that relationship with the Father's Plan which permitted us to receive the begetting of the holy Spirit, and to cease to be of the human family and become members of the spiritual family, of which Jesus is the Head. All of the Church, therefore, are sharers with Jesus in a work of self-sacrifice, in that we tender ourselves to the Lord and He, as God's High Priest, offers us up as a part of His own sacrifice. Thus we "fill up that which is behind of the afflictions of Christ." Thus we suffer with Him that we may also reign with Him. Not until all of the spirit-begotten ones shall have passed into death will the merit of Christ, placed on deposit in the hands of Justice when He died, and mortgaged in the interest of the Church, be released from that mortgage and be ready for full application in the purchase of Adam and his race under the terms of the New Covenant.

If we were writing this Volume again, we would here and there make very minor differences of expression in harmony with what we have here presented. We ask our readers to have this in mind. The differences are not of a kind that will permit us to say that the expressions in the book are wrong--merely they are not as full and clear as they might have been if the writing were to be done now.

For some up-to-date comments on the New Covenant, we request the new readers to note the author's Eto "Studies," Volume VI.

Your servant in the Lord,
Charles T. Russell

Brooklyn, N.Y.,
October 1, 1916

STUDY I

THE FACT AND PHILOSOPHY OF THE ATONEMENT

It Lies at the Foundation of Christian Doctrine from the Bible Standpoint
 --Three Views of the Subject--The "Orthodox View," the "Heterodox
 View"; the Bible View, which Unites and Harmonizes Both--
 Evolution Theory Antagonistic to the Truth on this Subject--Reconciliation
 of Divine Justice Accomplished--Reconciliation of the
 Church in Progress--Reconciliation of the World Future--The
 Grand Final Results when the Mediatorial Throne and Kingdom will
 be Vacated.

THE doctrine of the Atonement lies at the very foundation of the Christian religion. Having thus the most important place in theology, a clear understanding of this subject is very essential, and this is generally conceded amongst Christian people. Nevertheless, the Atonement, though believed in, is little understood; the various ideas and theories respecting it are disconnected as well as vague; and faith built upon these disconnected and vague views of the foundation doctrine must, of necessity, be proportionately unstable, weak and vague. On the contrary, if this important subject be clearly seen, in all the grandeur of the proportions accorded it in the Word of God, as the foundation of the divine plan of salvation, it not only will firmly establish faith, rooting and grounding it upon correct principles, but it will serve as a guide in discriminating between truth and error in connection with all the minutiae of faith. When the

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foundation is well established and clearly discerned, and every item of faith built upon it is kept in exact alignment with the foundation, the entire faith superstructure will be perfect. As we shall show later, every doctrine and theory may be brought in contact with this touchstone, and have its proportion of gold or of dross quickly determined thereby.

There are two general views of the Atonement:

(1) What is known as the orthodox view, namely, that man, as a transgressor of the divine law, came under divine condemnation--"under wrath"; and that God, while hindered by Justice from exonerating the sinner, has provided a just redemption for him, and thus provided for the forgiveness of his sins, through the sacrifice of Christ. This entire work of satisfying the claims of Justice and making the sinner acceptable to God, is denominated the work of Atonement.

(2) What is known as the unorthodox view of the Atonement (at one time represented chiefly by Unitarians and Universalists, but which has recently been spreading rapidly and generally in every quarter of Christendom), approaches the subject from the opposite side: it presupposes no requirement on the part of divine justice of a sacrifice for the sinner's transgression; it ignores the wrath of God as represented in any special sentence of death; it ignores "the curse." It holds that God seeks and waits for man's approach, placing no hindrance in the way, requiring no atonement for man's sin, but requiring merely that man shall abandon sin and seek righteousness, and thus come into harmony with God--be *at-one* with God hence this view is generally styled *At-one-ment*, and is understood to signify harmony with righteousness regardless of the methods by which mankind may be brought into this state: atonement for sin being considered from the standpoint of expiation by the sinner himself, or else as unconditional forgiveness by God. From this standpoint our Lord Jesus and all

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his followers have part in the at-one-ment, in the sense that they have taught and exhorted mankind to turn from sin to righteousness, and in no sin-offering or ransom sense.

(3) The view which we accept as the Scriptural one, but which has been overlooked very generally by theologians, embraces and combines both of the foregoing views. The Bible doctrine of the Atonement, as we shall endeavor to show, teaches clearly:

(a) That man was created perfect, in the image of God, but fell therefrom, through wilful disobedience, and came under the sentence of wrath, "the curse," and thus the entire race became "children of wrath." ***Eph. 2:3***

(b) While God justly executed against his disobedient

creature the sentence of his law, death, and that without mercy, for over four thousand years, yet, nevertheless, blended with this justice and fidelity to principles of righteousness was the spirit of love and compassion, which designed an ultimate substitutional arrangement or plan of salvation, by which God might still be just and carry out his just laws against sinners, and yet be the justifier of all who believe in Jesus. (**Rom. 3:26**) By this plan all the condemned ones might be relieved from the sentence without any violation of Justice, and with such a display of divine love and wisdom and power as would honor the Almighty, and prove a blessing to all his creatures, human and angelic --by revealing to all, more fully than ever before seen, the much diversified wisdom and grace of God. **Eph. 3:10**
Diaglott

(c) It was in the carrying out of this program of Atonement to the divine law for its transgression by father Adam, that our dear Redeemer died, "a ransom for all, to be testified in due time," **1 Tim. 2:6**

(d) But the sacrifice for sins does not complete the work of Atonement, except so far as the satisfaction of the claim of Justice is concerned. By virtue of the ransom paid to Justice, a transfer of man's account has been made, and his

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case, his indebtedness, etc., is wholly transferred to the account of the Lord Jesus Christ, who paid to Justice the full satisfaction of its claims against Adam, and his race. Thus Jesus, by reason of this "purchase" with his own precious blood, is now in consequence the owner, master, "Lord, of all." **Rom. 14:9**

(e) One object in this arrangement for Adam and his race was the annulment of their *death sentence*, which, so long as it remained, estopped Love from any efforts to recover the condemned, whose privileges of future life under any circumstances were wholly abrogated--destroyed.

(f) Another object was the placing of the fallen race beyond the reach of divine Justice, and under the special supervision of Jesus, who as the representative of the Father's plan proposes not only to satisfy the claims of Justice, but also undertakes the instruction, correction and restitution of so many of the fallen race as shall show their desire for harmony with Justice. Such he will ultimately turn over to the Justice of the divine law, but then so perfected as to be able to endure its perfect requirements.

(g) Though originally the only separating influence between

God and man was the divine *sentence*, now, after six thousand years of falling, degradation and alienation from God through wicked works--and because of ignorance, superstition, and the wiles of the Adversary--and because the divine character and plan have been misrepresented to men, we find the message of grace and forgiveness unheeded. Although God freely declares, since the ransom was accepted, that he is now ready to receive sinners back into harmony with himself and to eternal life, through the merit of Christ's sacrifice, nevertheless the majority of mankind are slow to believe the good tidings, and correspondingly slow to accept their conditions. Some have become so deluded by the sophistries of Satan, by which he has deceived all nations (**Rev. 20:3**), that they do not believe that there is a God; others believe in him as a great and powerful adversary, without love or sympathy, ready and anxious to torment

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them to all eternity; others are confused by the Babel of conflicting reports that have reached them, concerning the divine character, and know not what to believe; and, seeking to draw near unto God, are hindered by their fears and by their ignorance. Consequently, as a matter of fact, the number who have yet availed themselves of the opportunity of drawing nigh unto God through Christ is a comparatively small one--"a little flock."

(h) Nevertheless, the sacrifice for sins was not for the few, but for the "many," "for all." And it is a part of the divine program that he who redeemed all with his own precious blood shall ultimately make known to all men, "to every creature," the good tidings of their privilege under divine grace, to return to at-one-ment with their Creator.

(i) Thus far only the Church has been benefited by the Atonement, except indirectly; but the teaching of the Scriptures is that this Church shall constitute a priestly Kingdom, or "royal priesthood," with Christ the Royal Chief Priest, and that during the Millennial age this Heavenly Kingdom class, this royal priesthood, shall fully and completely accomplish for mankind the work of removing the blindness which Satan and error and degradation brought upon them, and shall bring back to full at-one-ment with God whosoever wills, of all the families of the earth.

(j) In harmony with this is the Apostle's statement that we, believers, the Church, *have received* the Atonement. The Atonement was made, so far as God was concerned, eighteen

centuries ago, and that for all; but only believers have received it in the sense of accepting the opportunity which the grace of God has thus provided--and the rest of mankind are blinded. "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." **2 Cor. 4:4**

(k) In harmony with this thought also is the statement of **E20**

Scripture, that the first work of Christ in connection with his Millennial reign, will be to bind, or restrain, Satan, that he shall deceive the nations no more for the thousand years (**Rev. 20:3**), also the numerous statements of the prophets, to the effect that when the Kingdom of God shall be established in the earth, the knowledge of the Lord shall fill the whole earth, as the waters cover the great deep, and none shall need to say to his neighbor, "Know thou the Lord" (**Heb. 8:11**), also the petition of the Lord's prayer, "Thy Kingdom come, thy will be done on earth"--because this implies what the Apostle expressly declares, that God desires all men to be saved and *come to a knowledge of the truth.*

1 Tim. 2:4

(l) The Atonement, in both of its phases--the satisfaction of Justice, and the bringing back into harmony or at-one-ment with God of so many of his creatures as, under full light and knowledge, shall avail themselves of the privileges and opportunities of the New Covenant--will be completed with the close of the Millennial Age, when all who shall wilfully and intelligently reject divine favor, offered through Christ, "shall be destroyed from among the people," with "an everlasting destruction from the presence of the Lord, and from the glory of his power"--with a destruction from which there will be no hope of recovery by future resurrection. **Acts 3:23; 2 Thess. 1:9**

(m) Then the great work of the Atonement will be completed, and all things in heaven and in earth will be found in harmony with God, praising him for all his munificence and grace through Christ; and there shall be no more dying and no more sighing, no more pain there, because the former things shall have passed away--as the result of the work of the Atonement, commenced by the propitiation of Justice by our Redeemer's sacrifice, concluded by the full reconciliation of all found worthy of eternal life.

However the word Atonement may be viewed, it must be conceded that its use at all, as between God and man, implies

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a difficulty, a difference, an opposition, existing between the Creator and the creature--otherwise they would be at one, and there would be no need of a work of atonement, from either standpoint. And here particularly we discern the deadly conflict that exists between the Bible and the modern doctrine of Evolution, which, for the past thirty years in particular, has been permeating the faith of Christian people of all denominations, and which shows itself most markedly in theological schools and in the principal pulpits of Christendom.

The Evolution theory denies the fall of man; denies that he ever was in the image and likeness of God; denies that he was ever in a fit condition to be on trial before the bar of exact Justice; denies that he ever sinned in such a trial, and that he ever was sentenced to death. It claims that death, so far from being a penalty is but another step in the process of evolution; it holds that man, instead of falling from the image and likeness of God into sin and degradation, has been rising from the condition of a monkey into more and more of the image and likeness of God. The logical further steps of the theory would evidently be, to deny that there could be any justice on God's part in condemning man for rising from a lower to a higher plane, and denying, consequently, that Justice could accept a sin-offering for man, when there had been no sin on man's part to require such an offering. Consistently with this thought, it claims that Christ was not a sin-offering, not a sacrifice for sins--except in the same sense, they would say, that any patriot might be a sacrifice for his country; namely, that he laid down his life in helping to lift the race forward into greater liberties and privileges.

But we find that the Word of God most absolutely contradicts this entire theory, so that no harmony is possible between the Scripture teaching and the teaching of Evolution --science falsely so-called. Whoever believes in the Evolution theory, to that extent disbelieves the Scripture theory; and yet we find a very large number of Christian

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people vainly struggling and attempting to harmonize these antagonizing teachings. To whatever extent they hold the theory of Evolution, to that extent they are off the only foundation for faith which God has provided; to that extent they are prepared for further errors, which the Adversary

will be sure to bring forward to their attention, errors presented so forcibly from the worldly-wise standpoint that they would, if it were possible, deceive the very elect. But the very elect will have "the faith once delivered to the saints"; the very elect will hold to the doctrine of the Atonement, as presented in the Scriptures; the very elect will thus be guarded against every item and feature of the Evolution theory: for the very elect will be taught of God, especially upon this doctrine of the Atonement, which lies at the very foundation of revealed religion and Christian faith.

The Scriptures unequivocally testify that God created man in his own image and likeness--mental and moral; that man, an earthly being, was the moral and intellectual image or likeness of his Creator, a spirit being. They declare his communion with his Creator in the beginning; they declare that his Creator approved him as his workmanship, and pronounced him "very good," very acceptable, very pleasing; they show that the proposition of life or death was set before the perfect Adam, and that when he became a transgressor it was an intelligent and wilful act, inasmuch as it is declared that Adam "was not deceived." They declare the beginning of the execution of the death penalty.

They record the progress for centuries of the death sentence upon the race. They point out how God revealed to faithful Abraham his purpose, his intention, not at once, but later on, to bring in a blessing to the race, which he declared he had cursed with the sentence of death. *Gen. 1:31; 2:17; 3:23; 1 Tim. 2:14; Gen. 12:3; 18:18; 3:17*

Since the curse or penalty of sin was death, the blessings promised implied life from the dead, life more abundant: and the promise to Abraham was that in some unexplained way the Savior who would accomplish this work of blessing

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the world should come through Abraham's posterity. The same promises were, with more or less clearness, reiterated to Isaac, to Jacob and to the children of Israel. The prophets also declared that the Messiah coming should be a Lamb slain, a sin-offering, one who should "pour out his soul unto death," for our sins, and not for his own. And they portrayed also the result of his sacrifice for sins, in the glory and blessing that should follow; telling how ultimately his Kingdom shall prevail, and, as the Sun of Righteousness, he shall bring into the world the new day of blessing and life and joy, which shall dispel the darkness and gloom and the sorrow of the night of weeping, which now prevails as

the result of original sin and the fall, and inherited evil tendencies. *Isa. 53:10-12; 35; 60; 61*

The Apostle Peter, speaking under the inspiration of the holy Spirit, so far from telling us that man had been created on the plane of a monkey, and had risen to his present degree of development, and would ultimately attain perfection by the same process of evolution, points, on the contrary, a reverse lesson, telling us that Christ died for our sins, and that, as a consequence of the redemption accomplished by his sacrifice, there shall ultimately come to mankind, at the second advent of our Lord, great times of refreshing--times of restitution of all things, which, he declares, "God hath spoken by the mouth of all his holy prophets since the world began." (*Acts 3:19-21*) Whoever may think the Apostle Peter was preaching a doctrine of evolution, when preaching the gospel of restitution, must have closed his eyes and stopped the operation of his reasoning faculties; for if the original condition of man was that of a monkey, or if it was anything whatever inferior to our present condition, the Apostle would have been the veriest fool to hold out, as a grand hope and prospect, *times of restitution*, for restitution means a restoration of that condition which previously existed.

On the contrary, the Apostle's words are thoroughly out of harmony with and antagonistic to the theory of evolution,

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and in strictest harmony with the doctrine of the Atonement, reconciliation and restitution--in strictest harmony with the Scriptural teaching that mankind were sold under sin, and became the slaves of sin, and suffered the degradation of sin, as the result of father Adam's original disobedience and its death-penalty. Restitution, the good tidings which Peter preached, implies that something good and grand and valuable was *lost*, and that it has been *redeemed* by the precious blood of Christ, and that it shall be *restored*, as the result of this redemption, at the second advent of Christ. And the Apostle's reference to the prophets, declaring that these restitution times were mentioned by all of them who were holy, distinctly implies that the hope of restitution is the only hope held out before the world of mankind by divine inspiration.

All the Apostles similarly pointed backward to the fall from divine favor, and to the cross of Christ as the point of reconciliation as respects divine Justice, and forward to the Millennial age as the time for the blessing of all the world of

mankind with opportunities of knowledge and help in *their reconciliation to God*. They all point out the present age as the time for the gathering out of the elect Church to be associates with Messiah (his "royal priesthood" and "peculiar people") to cooperate with him as his "bride," his "body," in the work of conferring upon the world the blessings of restitution secured for them by the sacrifice finished at Calvary.

Mark the words of the Apostle Paul along this line: "By one man's disobedience sin *entered into the world*"--and death as a result of sin; and so death passed upon all men, for [by reason of inherited sin and sinful dispositions] all are sinners. The Apostle Paul quite evidently was no more an Evolutionist than the Apostle Peter and the prophets. Mark the hope which he points out as the very essence of the Gospel, saying: "God commendeth his love toward us, in that while we were yet sinners Christ *died for us*; much more then, being now *justified by his blood*, we shall be saved from wrath **E25**

through him." (**Rom. 5:8,9**) Here is a specific declaration that the race was under divine wrath; that the saving power was the blood of Christ, the sacrifice that he gave on our behalf; and that this sacrifice was an expression of divine love and grace. The Apostle proceeds to show the work of Atonement, and the restitution which will follow as a result, saying: "As through one offense [Adam's disobedience] sentence came upon all men to condemnation [the death sentence]; so also through one righteous act the free gift [the reversal of the sentence] came on all men unto justification of life. For as through the disobedience of one man [Adam] many were made sinners [all who were *in him*], so by the obedience of one [Jesus] many [all who ultimately shall avail themselves of the privileges and opportunities of the New Covenant] shall be constituted righteous."

Rom. 5:12,18,19

The same Apostle, in many other of his masterly and logical discourses, presents the thought that the Atonement, so far as God is concerned, is a thing of the past--finished when "*we were reconciled to God through the death of his Son*," while we were yet sinners. (**Rom. 5:10**) In this he evidently did not refer to a work accomplished in the sinner, reconciling the sinner to God, because he states it in the reverse manner, and declares that it was accomplished, not in us, but by Christ for us, *and while we were sinners*. Note also that in various of his learned and logical discourses he points out a work of blessing to the world, to be accomplished

through the glorified Church, under Christ, her divinely appointed Head, showing that it will consist in bringing the world to a knowledge of God's grace in Christ, and that *thus* so many of the redeemed world as may be willing can return to at-one-ment with their Creator during the Millennial Kingdom--a restitution of the divine favor lost in Eden.

As an illustration of this point note the argument of **Rom. 8:17-24**. Here the Apostle distinctly marks as separate salvation of the Church and the subsequent salvation

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or deliverance of the world, the "groaning creation." He calls attention to the Church as the prospective joint-heir with Christ, who, if faithful in suffering with him in this present time, shall ultimately share his glory in his Kingdom. He assures us that these sufferings of this present time are unworthy of comparison with the glory that shall be revealed in us by and by. And then he proceeds to say that this glory to be revealed in the Church after its sufferings are all complete, is the basis for all the earnest expectations of the groaning creation--whose longings and hopes necessarily await fruition in the time when the sons of God shall be revealed or manifested.

Now the sons of God are unrevealed; the world knows them not, even as it knew not their Master; and though the world, indeed, looks forward with a vague hope to a golden age of blessing, the Apostle points out that all their earnest expectations must wait for the time when the Church, the sons of God, shall be glorified and shall be manifested as the kings and priests of God's appointment, who shall reign over the earth during the Millennial age, for the blessing of all the families of the earth, according to the riches of divine grace as revealed by God in his promise to Abraham, saying: "In thy seed shall all the families of the earth be blessed." **Gal. 3:8,16,29**

The Apostle proceeds to show that mankind in general, the intelligent earthly creation, was subjected to *frailty* ("vanity") by heredity, by the transgression of father Adam, according to divine providence, and yet is not left without hope; because under divine arrangement also, a sacrifice for sins has been provided, and provision made that ultimately mankind in general may be emancipated, set free, from the slavery of sin, and from its penalty, death, and may attain the glorious freedom (from sickness, pain, trouble, sorrow) which is the liberty of all who are the sons

of God. It was from this plane of sonship and such "liberty" that mankind fell through disobedience, and to the same

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plane of human sonship they will be privileged to return, as a result of the great sin-offering at Calvary, and of the completion of the work of Atonement in them, reconciling them to the divine law by the Redeemer, as the Great Prophet, the antitype of Moses. (*Acts 3:22,23*) The Apostle also points out that the Church, which already has received the Atonement (accepted the divine arrangement) and come into harmony with God, and has been made possessor of the first-fruits of the spirit, nevertheless, by reason of the surroundings, groans also, and waits for her share of the completed work of the Atonement, in her complete reception to divine favor, the deliverance of the body of Christ, the Church, in the first resurrection. *Rom. 8:23-25*

These two features of the Atonement, (1) the righting of the wrong, and (2) the bringing of the separated ones into accord, are shown in the divine proposition of a New Covenant, whose mediator is Christ Jesus our Lord. When father Adam was perfect, in complete harmony with his Creator, and obedient to all of his commands, a covenant between them was implied, though not formally expressed; the fact that life in its perfection had been given to father Adam, and that additionally he had been given dominion over all the beasts and fish and fowl, and over all the earth as the territory of his dominion, and the additional fact that it was declared that if he would violate his faithfulness to the Great King, Jehovah, by disobedience, he would forfeit his life and vitiate all those rights and blessings which had been conferred upon him--this implied, we say, a covenant or agreement on God's part with his creature that his life was everlasting, unless he should alter the matter by disobedience, and bring upon himself a sentence of death.

The disobedience of Adam, and its death penalty, left him utterly helpless, except as the Almighty provided for the recovery of the race through the New Covenant, and the New Covenant, as the Apostle points out, has a mediator --God, on the one part, deals with the mediator, and not

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with the sinner; the sinner, on the other part, deals with the mediator, and not with God. But before our Lord Jesus could become the Mediator he must do for mankind a work

which, in this figure, is represented as *sealing* the New Covenant with his own precious blood--"The blood of the New Covenant." (*Matt. 26:28; Mark 14:24; Heb. 7:22; 9:15-20*) That is to say, God, in justice, cannot receive nor deal with the sinner, either directly, or indirectly through a mediator, so as to give the sinner a release from the sentence of death, and reconciliation to God, with its accompanying blessing, the gift of eternal life--except first divine Justice be remembered and satisfied. Hence it was that our Lord Jesus, in paying our penalty by his death, made possible the sealing of the New Covenant between God and man, under the terms of which all who come unto God by him, the mediator, are acceptable.

Reconciliation with God, at-one-ment with him, was impossible until, first, the redemption had been secured with the precious blood, that the one seeking at-one-ment might approach God, through the mediator of the New Covenant: "I am the Way, the Truth and the Life; no man cometh unto the Father but by me." (*John 14:6*) It is for this reason that the highest privilege of the most favored of mankind, previous to the commencement of Christ's sacrifice, was that of "servants" and "friends" of God--none could be accorded the high privilege of sonship (with all that this implies of divine favor and eternal life), and none were thus recognized. (*John 1:12; Matt. 11:11*) Thus it will be seen that those who ignore the sin-offering and Justice-appeasement features of the Atonement are ignoring important and indispensable parts--primary and fundamental features. But not less do others err, who, while recognizing the sacrifice of Christ as the sacrifice of the Atonement for sealing the New Covenant, ignore a work of reconciliation toward men, by which men are to be brought, through the operation of the New Covenant, back into harmony with God.

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Nor can this work of Atonement, so far as mankind is concerned, be accomplished instantaneously and by faith. It may begin in an instant and by faith, and *at-one-ment* may be reckonedly accomplished between the sinner and the Almighty through faith; but the scope of the At-one-ment which God purposes is grander and higher than this. His arrangement is that those of the human race who desire to return to at-one-ment with him (and his righteous law) shall be reckonedly accepted through their Mediator, but shall not be fully and completely received (by the Father)

while they are actually imperfect. Hence, while it is the work of the Mediator (Head and "body") to proclaim to mankind the fact that God has provided a sin-offering, whereby he can be just and yet receive the sinner back into harmony with himself, and that he is now willing to confer the blessing of sonship and its eternal life and freedom from corruption, it is additionally his work to make clear to all mankind that this offer of salvation is a great boon and should be promptly accepted and that its terms are but a reasonable service; and additionally to this, it is the Mediator's work, as the Father's representative, to actually restore --to mentally, morally and physically restitute mankind--so many of them as will receive his ministry and obey him. Thus eventually the Mediator's work will result in an *actual at-one-ment* between God and those whom the Mediator shall restore to perfection.

This great work of the Mediator has appropriated to it the entire Millennial Age; it is for this purpose that Messiah's Kingdom shall be established in the earth, with all power and authority: it is for this purpose that he must reign, that he may put down every evil influence which would hinder the world of mankind from coming to a knowledge of this gracious truth of divine love and mercy; this provision under the New Covenant, that "whosoever will" may return to God. But while the great Mediator shall thus receive, bless and restore, under the terms of the New Covenant, all who desire fellowship with God through him,

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he shall destroy from among the people, with an everlasting destruction, all who, under the favorable opportunities of that Millennial Kingdom, refuse the divine offer of reconciliation.

Acts 3:23; Matt. 25:41,46; Rev. 20:9,14,15;

Prov. 2:21,22

The close of the Millennial age will come after it shall have accomplished all the work of mediation for which it was designed and appointed. And there the mediatorial office of Christ will cease because there will be no more rebels, no more sinners. All desirous of harmony with God will then have attained it in perfection; and all wilful sinners will by that time have been cut off from life. Then will be fulfilled our Lord's prophecy that all things in heaven and earth will be found praising God; and then will be realized the divine promise that there shall be no more dying, no more sighing and no more crying, because the former

things (conditions) will have passed away. **Rev. 21:4;**
Psa. 67

When the great Mediator-King shall resign his completed work to the Father, delivering up his office and kingdom as the Apostle explains (**1 Cor. 15:24-28**), what lasting results may we expect the great Mediator's redemptive work toward mankind to show?

It will have accomplished:

(1) The sealing of the New Covenant with his own precious blood; making its gracious provisions possible to all mankind.

(2) The reconciling or bringing back into harmony with God of a "little flock," a "royal priesthood," zealous of good works--willing to lay down their lives in God's service; who, because thus copies of their Savior, shall by divine arrangement be privileged to be his joint-heirs in the Millennial Kingdom and partakers of his divine nature. **1 Pet. 2:9,10;**
Titus 2:14; Rom. 8:29

(3) The reconciliation, the full restitution, of an earth full of perfect, happy human beings--all of mankind found desirous of divine favor upon the divine terms: these the

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Mediator turns over to the Father, not only fully restored but fully instructed in righteousness and self-control and full of the spirit of loyalty to God, the spirit of holiness and possessed of its blessed fruits--meekness, patience, kindness, godliness--love. In this condition they shall indeed be blameless and irreproachable, and capable of standing every test.

(4) The destruction of all others of the race, as unworthy of further favor--the cumberers of the ground, whose influence could not be beneficial to others, and whose continued existence would not glorify their Creator.

Thus, at the close of the Millennial age, the world will be fully back in divine favor, fully at-one with God, as mankind was representatively in harmony, at-one with God, in the person of Adam, before transgression entered the world: but additionally they will possess a most valuable experience with evil; for by it they will have learned a lesson on the sinfulness of sin, and the wisdom, profit and desirableness of righteousness. Additionally, also, they will possess an increase of knowledge and the wider exercise of the various talents and abilities which were man's originally in creation, but in an undeveloped state. And this lesson will be profitable, not to man alone, but also to the holy angels,

who will have witnessed an illustration of the equilibrium of divine Justice, Love, Wisdom and Power in a measure which they could not otherwise have conceived possible. And the lesson fully learned by all, we may presume, will stand for all time, applicable to other races yet uncreated on other planets of the wide universe.

And what will be the center of that story as it shall be told throughout eternity? It will be the story of the great *ransom* finished at Calvary and of the atonement based upon that payment of the corresponding price, which demonstrated that God's Love and Justice are exactly equal.

In view of the great importance of this subject of the Atonement, and in view also of that fact that it is so imperfectly comprehended by the Lord's people, and in view, additionally,

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of the fact that errors held upon other subjects hinder a proper view of this important subject, we propose, in its discussion in this volume, to cover a wide range, and to inquire:

(1) Concerning Jehovah, the Author of the plan of the Atonement.

(2) Concerning the Mediator, by whom the Atonement sacrifice was made, and through whose instrumentality all of its gracious provisions are to be applied to fallen man.

(3) Concerning the holy Spirit, the channel or medium through which the blessings of reconciliation to God are brought to mankind.

(4) Respecting mankind, on whose behalf this great plan of Atonement was devised.

(5) Respecting the ransom, the center or pivotal point of the Atonement.

Taking these subjects up in this, which we believe to be their proper and logical order, we hope to find the divine statement respecting these various subjects so clear, so forceful, so satisfactory, as to remove from our minds much of the mist, mystery and misconception which has hitherto beclouded this admittedly important subject of the Atonement. But to attain these desirable results we must not come to these subjects hampered by human creeds or opinions. We must come to them untrammelled by prejudice, ready, willing, nay anxious, to be taught of God; anxious to unlearn whatever we have hitherto received merely through our own conjectures or through the suggestions of others, that is not in harmony with the Word of the Lord; anxious also to have the whole counsel of God upon every feature of

this subject. To all who thus come, who thus seek, who thus knock, the great Teacher opens the way, and "they shall be all taught of God." *Isa. 54:13*

STUDY II

THE AUTHOR OF THE ATONEMENT

The Almighty, Jehovah--The Savior of Sinners, Through Christ--"Worthy is the Lamb"--"The Self-Existing One"--The I Am--A False Tradition
 --Based on Forgery--The Unity of Father and Son Scripturally
 Shown--The Scriptural Usage of the Word Jehovah and the Title
 Lord--The word God in the Old Testament--In the New Testament--
 The Harmonious Bible Testimony--"He that Hath Seen Me Hath Seen
 the Father"--He Thought it not Robbery to be Equal--"To Us there
 is One God, The Father, and One Lord, Jesus Christ."

JEHOVAH God claims for himself the authorship of the great plan of Atonement, which we have just seen is in progress of development; which began at Calvary and will not be complete until the close of the Millennial age, when the Lord Jesus Christ, the mediator of the Atonement, shall deliver up the dominion of earth, restored and in full subordination to the Father. In harmony with this are numerous statements of the Scriptures; for instance, "I am Jehovah thy God, the Holy One of Israel, thy Savior." Again, "I am Jehovah and beside me there is no Savior." Again, "I Jehovah am thy Savior and thy Redeemer, the Holy One of Jacob." And again, "I am Jehovah thy God from the land of Egypt, and thou shalt know no God but me: for there is no Savior beside me." Again, "To the only wise God, our Savior, be glory and majesty, dominion and power, both now and ever, amen." Again, "We trust in the living God, who is the Savior of all men, especially of those that believe."
Isa. 43:3,11; 60:16; Hos. 13:4; Jude 25; 1 Tim. 4:10; Titus 1:3; 2:10

If this thought were fully received--that the Almighty Jehovah, himself, is the Savior, the Author of the great plan of salvation, and the executor of it, through his willing

agents and representatives--it would deliver many from false conceptions of the relationship between the heavenly Father and his heavenly Son, in respect to the salvation of mankind. It would leave no room for the almost blasphemous

view of the matter, held by a considerable number of professing Christians; viz., that the heavenly Father stood in wrath, seeking to slay or to torture the human sinner, and that the heavenly Son, our Lord Jesus, full of love and mercy (which according to this theory the Father lacked), interposed, and satisfied the heavenly Father's malice and anger by receiving the blow of wrath in man's stead: and that now Jehovah is placated, merely because, being just, he cannot require at the hands of the sinner, again, that which has already been paid through the precious blood of Christ. The sooner this terrible erroneous view of the Atonement is gotten rid of by those who hold it, the better will be the prospect for their progress in spiritual things--in the knowledge, in the grace, and in the love of the *true* God.

The proper view of the matter shows us the heavenly Father perfect in all the attributes of nobility of character: perfect in his justice, so that the just sentence of his righteous law cannot be infringed, even by himself: perfect in wisdom, so that his plan and arrangement, not only with respect to man's creation, but also with respect to man's salvation, the Atonement, etc., were all so complete that no contingency or failure could arise, nor any necessity for change of the divine plan; as it is written, "I am the same, I change not, saith the Lord," and, "Known unto the Lord are all his works, from the foundation of the world:" perfect also in his love, than which there could be no greater love possible, and yet that love in full balance and accord with the other divine attributes, so that it could spare the sinner only in harmony with the just program marked out by divine wisdom: perfect also in power, so that all his good purposes, and good intentions, and just program, and loving designs, fully co-ordinated, shall be executed, and bring the

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originally designed result; as it is written, "My word that goeth forth out of my mouth shall not return to me void; it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." *Isa. 55:11; Mal. 3:6; Acts 15:18*

When we thus see, from the Scriptural standpoint, that the great Jehovah himself is the Author of the salvation brought unto us by our Lord Jesus, it leads us to more fully and more properly honor and love our Almighty God, while it does not detract from the honor, love and esteem in which we properly hold and reverence our Lord and Savior,

Jesus Christ. For we see in the Heavenly Son the Heavenly Father's image, and recognize him as the "Messenger of the Covenant," through whom all the covenanted blessings of Jehovah are to be brought to mankind, and without whom none of the divine blessings are obtainable. In harmony with this thought, that our Lord Jesus in all matters acts as the *representative* of the Father, Jehovah, in the work of salvation, note the following statements of the Scriptures:

"The kindness and love of *God our Savior* toward man appearedHe saved us by the washing of regeneration and renewing of the holy Spirit; which he shed on us abundantly *through Jesus Christ our Savior.*" ***Tit. 3:4-6***

"*Him hath God exalted* with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins." ***Acts 5:31***

"We have seen and do testify that the *Father sent the Son* to be the Savior of the world." ***1 John 4:14***

"Paul, an apostle of Jesus Christ, according to an appointment of *God our Savior* and of Jesus Christ our hope."

1 Tim. 1:1

"This is good and acceptable in the sight of *God our Savior*. ...For there is one God and one Mediator between God and men, the man Christ Jesus." ***1 Tim. 2:3,5***

Note also our Lord Jesus' own words on this subject:

"The Father sent not the Son into the world to condemn

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the world, but that the world through him might be saved."

John 3:17

"I can of mine own self do nothing; as I hear I judge."

John 5:30

"As the Father hath sent me, so likewise I send you [disciples]."

John 20:21

"Of that day and hour [when the heavenly Kingdom should be set up] knoweth no man, no not the angels in heaven, *neither the Son*, but my Father only." ***Mark 13:32***

"The times and seasons the Father hath put in his own power." ***Acts 1:7***

"The works which I do in my Father's name bear witness."

John 10:25

"I send the promise of my Father upon you." ***Luke 24:49***

"I am come in my Father's name." ***John 5:43***

"Whatsoever I speak, therefore, even as the Father said unto me, so I speak." ***John 12:50***

"My Father is greater than I." ***John 14:28***

"I ascend unto my Father and your Father, and to my God and your God." *John 20:17*

"Worthy the Lamb that Was Slain"

Our Lord Jesus himself has furnished us, in the last book of the Bible, "The revelation of Jesus Christ, *which God gave unto him, to show unto his servants*" (*Rev. 1:1*), a most beautiful picture of this subject of the Atonement, illustrating the general plan of man's redemption from sin and its curse. This is found in *Rev. 5*. There the Heavenly Father, the Ancient of Days, is shown seated on the heavenly throne, and in his hand a scroll written inside and outside, sealed with seven seals. That scroll, representing the divine plan, known only to the Father, Jehovah himself, was kept in his own power--in his own hand--until some one should

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be *proved* worthy to know it, and become its executor as Jehovah's honored agent and representative. The symbolic picture proceeds to show that up to the time our Lord Jesus suffered for us at Calvary, "the just for the unjust, that he might bring us to God," no one had ever been found (proved) worthy to take up the divine plan and even understand its contents.

But when our Lord Jesus had *proven* his loyalty to the Heavenly Father by his obedience, not only in humbling himself to take man's estate for the suffering of death, but also in his obedience "even unto death," and still further, "even unto the [ignominious] death of the cross," then and thereby he did prove himself worthy of every confidence and trust. As the Apostle declares, "*Wherefore* him hath God highly exalted and given him a name that is above every name, that at the name of Jesus every knee should bow, both of things in heaven and things on earth." (*Phil. 2:9-11*) It is at this point that the picture we are considering (*Rev. 5:9-13*) shows our Lord Jesus as the Lamb that had been slain, before whom obeisance was made, and who was proclaimed, Worthy the Lamb! "Thou art worthy to take the scroll and to open the seals thereof, because thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation." Thus is pictured to us the high exaltation of the Heavenly Father's representative, the "Messenger [servant] of the Covenant." Because of his humility and complete submission and obedience

to the Father's will he is proclaimed thenceforth the sharer of the Father's throne, and, by the Father's own arrangement, the proclamation was made throughout the heavenly hosts, "Worthy is the Lamb that was slain, *to receive* power, and riches, and wisdom, and strength, and honor, and glory, and blessing"; and finally "every creature" shall catch the thought that Jehovah has very highly exalted his Only Begotten Son, even to association with himself in the Kingdom, and shout their approval, saying,

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"The blessing, and the honor, and the glory, and the power be unto Him that sitteth upon the throne [of the universe--Jehovah] and unto the Lamb, for ever and ever!" No wonder, then that we are instructed that thenceforth all men shall honor the exalted Son even as they honor the Father who thus highly exalted him. ***John 5:23***

The Apostle declares that this glorification of Jesus furnishes an illustration of divine law, that "He that humbleth himself shall be exalted." But let us also notice in this symbolic picture (vs. 13) that the exaltation of our Lord Jesus Christ to glory and honor and power and dominion does not imply that the Heavenly Father abdicates the throne of heaven in his favor, nor that the Father and the Son are one in person, for both persons are recognized, the Father, as always, being given the first place in praise and honor. And this again reminds us of our Lord's words, "As the Father hath appointed unto me a Kingdom, so I appoint also unto you [my disciples] a kingdom." (***Luke 22:29***) And again he says to his faithful followers, "Him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." ***Rev. 3:21***

As a further evidence that the entire work of redemption is *of* the Father though through the Son, note the Apostle's declaration, that God "in these last days hath spoken unto us by his Son, whom he hath appointed heir of all things [promised], by whom also he made the worlds, who... when he had by himself purged our sins, sat down at the right hand of the Majesty on High [Jehovah], being made so much better than the angels." And again he declares of him: "We have such a High Priest, who is set on the right hand of the throne of the Majesty of the Heavens [Jehovah], a servant of holy things, and of the true tabernacle, which the Lord [Jehovah] pitched, and not man." And again the same Apostle declares, "This man [our Lord Jesus] after he had offered one sacrifice for sins forever, sat

down on the right hand of God." (*Heb. 1:2-4; 8:1; 10:12*)
Again he exhorts us to continue "looking unto Jesus, the

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Author [starter] and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Again he exhorts us to consider "*the God of our Lord Jesus Christ, the Father of glory,*" and "what is the exceeding greatness of his power to usward who believe, according to the operation of the might of his power, *which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenlies, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world but also in that which is to come, and hath put all things under his feet.*" (*Heb. 12:2; Eph. 1:17-22*) Again the Apostle Peter declares of our Lord Jesus that he "is gone into heaven, and is at the right hand of God; angels and authorities and powers *being made subject* unto him [by the Father]." *1 Pet. 3:22*

All these various scriptures indicate most clearly the very high exaltation of our Lord Jesus Christ, as the *Father's reward* for his wonderful obedience and manifestation of the Father's spirit of love, in the sacrifice of himself on behalf of sinners; but they neither indicate that the Lord Jesus was the Father, nor that he has been exalted to take the Father's place upon the heavenly throne, or in the affection and worship of his intelligent creatures. On the contrary, they expressly show the Heavenly Father as the superior in honor and power, as the Benefactor who thus glorified and exalted the Son, and set him at his own right hand, or place of chief favor, and made him a sharer in the throne or dominion of the heavenly kingdom, angels and all the hosts of heaven being subjected to him. Indeed, so strong is the language sometimes used in respect to the high exaltation of our Lord Jesus, and the plenitude of power bestowed upon him by the Father, that in one instance the inspired writer deemed it very proper to call attention to the fact that none of these statements of his high exaltation implied either that he was the equal with the Father nor his superior: hence he says, speaking of the Millennial reign of Christ,

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"He [Christ] must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he [the Father] hath put all things under his [the Son's] feet.

But when he [the Father] saith, 'All things are put under him [the Son],' *it is manifest that he [the Father] is excepted, which did put all things under him [the Son].* And when all things [earthly] shall be subdued under him [the Son], then shall the Son himself be subject unto him [the Father] that put all things under him [the Son], that God [the Father] may be all in all." **1 Cor. 15:25-28**

"The Self-Existing One"

The Almighty God has appropriated to himself and declared his name to be Jehovah, which signifies the "Self-Existing One" or "The Immortal One." Thus we read his declaration to Moses, saying: "I appeared unto Abraham, unto Isaac and unto Jacob by the name of God Almighty [the superior or most mighty God], but by my name Jehovah was I not known to them." (**Exod. 6:3**) By this name, Jehovah, God was thereafter recognized amongst his people. The name is used hundreds of times throughout the Old Testament, but is covered, in a large degree, from the English reader, through an error of the translators, who have rendered it "LORD." It can, however, be recognized readily, being always printed in small capitals when used to translate their sacred name, Jehovah.

Thus in the first Commandment given to Israel the Lord said, "I am Jehovah, thy God...thou shalt have no other gods [mighty ones] before me [my equals]...for I Jehovah thy God am a jealous God." **Exod. 20:2-5**

Again Moses declares, "Hear, O Israel, Jehovah our God is *one*--Jehovah; and thou shalt love Jehovah thy God with all thine heart and with all thy soul and with all thy might." (**Deut. 6:4,5**) And this is the very passage of scripture which our Lord Jesus himself commended as the very

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essence of truth. When inquired of respecting the greatest commandment, he said, quoting this scripture, "Thou shalt love the Lord [Jehovah] thy God with all thy heart, and with all thy soul, and with all thy mind; this is the primary and great commandment." (**Matt. 22:37,38**) Again we read, "I am Jehovah; that is my name: and my glory [honor] will I not give to another." (**Isa. 42:8**) And let not the context escape our notice, for this positive declaration that the name Jehovah is exclusively that of "the Father of Lights with whom is no variableness" immediately follows

his prophetic proclamation of Messiah as Jehovah's honored and elect Son-servant, saying:

"Behold my servant, whom *I uphold*; mine elect in whom my soul delighteth: I have put my spirit upon him. He shall bring forth judgment to the Gentiles....He shall not fail nor be discouraged until he have set judgment in the earth: and the isles shall wait for his law. Thus saith God, Jehovah, I Jehovah have called thee in righteousness and will hold thine hand and will keep thee, and will give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison [death], and them that sit in darkness out of the prison-house. I am Jehovah: THAT IS MY NAME." *Isa. 42:1-8*

The Name Jehovah

Applied Only to the Father of Glory

The claim is sometimes made that the name Jehovah is applied in Scripture to our Lord Jesus and hence that it is not the distinctive and special name of the Heavenly Father. This is a mistake; but for the benefit of all we will here examine the passages supposed by some to support this claim. We will show that they do not contradict the foregoing scriptures which declare it to be the proper and special name of the great "I AM."

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(1) The text chiefly relied on to prove that Jehovah may properly be considered the name of Christ Jesus reads, "I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth....And this is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." *Jer. 23:5,6*

Evidently our Lord Jesus and his Millennial reign are referred to; and the name in the Hebrew is *Jehovah-Tsidkenu*. What is the explanation? Merely this: the translators, in their zeal to find a place where the name Jehovah was associated with Jesus as a name, have given us a poor translation. No difficulty would appear if it had been translated, "This is the name with which he shall be called, *Our Righteousness of Jehovah*." And how appropriate is this name to the work and office of our Lord Jesus. Did he not stand as the representative of God's righteousness and suffer the penalty

of Justice as man's ransom--that God might be just and yet be the justifier of him that believeth in Jesus? Surely no name could be more appropriate.

It should not be overlooked, that this same name precisely, *Jehovah Tsidkenu*, occurs again in the writings of the same Prophet. But our friends never call attention to it, and the translators, although rendering it by the same English words, do not put those words in large capital letters as in the other case. Why? Because the connections show that *Jehovah Tsidkenu* will be the name of the entire Church, the New Jerusalem; "And this is the name wherewith she shall be called [*Jehovah Tsidkenu*], our Righteousness of Jehovah." **Jer. 33:16**

And that this name will be appropriate to the glorified Church all can readily see: she not only shares her Lord's sufferings for righteousness "filling up that which is behind of the afflictions of Christ" (**Col. 1:24; 1 Pet. 5:9**), but is also promised a share in all the glories of her Lord, as a wife shares her husband's honors and *name*: just as the Church bears the name of Christ as members of the body of Christ. **Rev. 3:12; 19:7; 21:9**

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Nor are these the only instances of the name Jehovah being used to compound *another* name. Note that the mount upon which Abraham offered Isaac and where God provided him a ram for sacrifice as a substitute for Isaac, was called by him, Mount of Jehovah's Providence--*Jehovah-Jireh*. (**Gen. 22:14**) Moses named an altar which he built *Jehovah-Nissi* or Banner of Jehovah. (**Exod. 17:15**) Gideon built an altar and called its name *Jehovah-Shalom*--The Peace of Jehovah. (**Judges 6:23,24**) Ezekiel prophesied of a city to come, whose name shall be *Jehovah-Shammah*--The Wonder of Jehovah--**Ezek. 48:35**.

(2) It is suggested that when it is recorded that Jehovah appeared to Abraham (**Gen. 18:1**), and again to Moses (**Exod. 3:3-15**), it must have been Christ Jesus in his pre-human condition; and hence that the name would be his.

We answer that such reasoning is unwarranted: that if the name were applied to another it would merely indicate that such servant was highly esteemed of Jehovah and really treated for the occasion as a steward or representative--commissioned to exercise divine power as well. In **Exodus 3:2**, we are distinctly informed that the one representing Jehovah and using his most distinguished name, "I am," was "the *angel* [messenger] of Jehovah." That this honored

messenger was "the Word" of **John 1:1**, our Lord Jesus in his *pre-human* estate, we do not for a moment question. But the highest and most honored messenger should not be confounded with the one whom he represents and in whose name he speaks and whose power he exercised and bestowed upon Moses.

(3) **Isaiah 40:3** refers to John the Baptist's mission, "Prepare ye the way of *Jehovah*"; and we are asked to consider this a proof that Jesus is but another name for *Jehovah*. But again we answer, Not so! Jesus was indeed the honored servant of *Jehovah*, and his *representative* among men in the fullest sense; but he himself declares, "The Father hath sent me"; "As I hear I judge"; "Of mine own self I can do nothing"; "The Father is greater than I." And we must believe

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the messenger. The fact is, as we have already shown,* that John the Baptist but foreshadowed a greater Messenger, even the entire Christian Church in the flesh; which in turn will usher in the Christ, head and body, in spiritual glory, and the work of that glorified Christ will still be a further step in the same great work of preparing the way of *Jehovah* and making the place of his feet glorious. And this work, when closed at the end of the Millennium, will be the full accomplishment of this prophecy. See **1 Cor. 15:24-28**; **John 6:57; 5:30; 10:28**.

(4) Our Lord Jesus is spoken of by the Apostle as "the Lord of Glory" (**1 Cor. 2:8**), and we are asked to consider this a proof that he is the Father, *Jehovah*, because the latter in **Psa. 24:7-10** is styled the "King of glory." We answer that such flimsy arguments as this prove only the weakness of the theory they are advanced to support. Our Lord Jesus will indeed be majestic, a King of Glory, when during the Millennial age he shall wield the scepter of earth in *Jehovah's* name and power: but the same inspired apostle shows clearly, in the same epistle in which he declares Jesus "the Lord of glory," that when his Kingdom shall reach its highest degree of glory it will be delivered over to the Father "who did put all things under him [the Son] that he [the Father] may be all in all."

(5) In two of the prophetic pen-pictures of Christ's Millennial Kingdom it is declared, "In the last days it shall come to pass, that the mountain [kingdom] of the house of *Jehovah* shall be established in the top of the mountains [overruling other kingdoms]...and many people shall say, Come ye, let us go up to the mountain [kingdom] of *Jehovah*

...and he will teach us of his ways and we will walk in his paths...And he shall judge among the nations." *Isa. 2:2-4; Micah 4:1-3.*

It is held that since Christ is to reign and judge and possess the Kingdom during the Millennium, the name Jehovah

*Vol. II, Chap. 8.

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here should be considered as the name of Christ. We answer, Not so! It must not be forgotten that all blessings are *of* the Father though all are *by* the Son. (*1 Cor. 8:6*) And so our Lord Jesus taught us in his model prayer to say, "Our Father which art in heaven...*Thy Kingdom come, thy will be done on earth as in heaven.*" (*Matt. 6:10*) This is shown also in the connections (*Micah 4:8*) where the Christ ("head" and "body"--the New Jerusalem) is referred to as the "Tower of the flock" to whom shall come the first dominion--lost by Adam in Eden, redeemed by Jesus at Calvary.

(6) "Bethlehem Ephrath...out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been *of old, from everlasting.*" (*Micah 5:2*) These words we are asked to accept as proofs that Jesus was Jehovah--from everlasting to everlasting--because Moses declared, "Jehovah...from everlasting to everlasting, thou art God." *Psa. 90:1,2*

We reply that this is asking that an unreasonable inference should be drawn--contradictory not only of the hundreds of instances of the use of the name Jehovah in other scriptures, but contradictory also of the connections in which these words are found. Reading onward to *Micah 5:4*, we find it stated of Messiah: "He shall stand and feed [Jehovah's flock--*Psa. 23:1*] in the strength of Jehovah; *in the majesty of the name of Jehovah, his God.*"

Nothing could be more explicit on the subject. What then is meant by the words of *Micah 5:2*? We answer that they can be well understood thus--"Whose goings forth have been [foretold] from of old, from everlasting [his coming and Messiahship were purposed and provided for in the divine plan]."

(7) We are referred to the prophecy of the Millennial Kingdom in *Isaiah 25:6-9*, and asked to consider this a proof that the name *Jehovah* is applicable to our Lord Jesus: because it is there stated that--"In the mountain [kingdom] shall *Jehovah* of hosts make unto all people a feast of fat

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things....He will swallow up death in victory; and my Lord *Jehovah* will wipe away tears from off all faces."

No, we reply. This is far from being a proof of that. We must notice indeed that our Lord, the glorified Christ, is represented as the speaker, and his work of the Millennial age is briefly summed up in the first verse of this chapter-- "O Jehovah my God; I will exalt [honor] thee, I will praise thy name." This will be the result of the Millennial reign, and at its close all things will be back in subjection to Jehovah whose power it is, working in the Christ, that shall put all things under him. Messiah comes to earth as Jehovah's mighty servant and vicegerent, Immanuel, "God with us." This view is corroborated absolutely by the Apostle Paul, who after quoting from this prophecy and pointing to its fulfilment in the destroying of Adamic death during the Millennium says--"Thanks be unto *God who giveth us the victory* [deliverance--triumph] *through* our Lord Jesus Christ."

1 Cor. 15:57

(8) We are asked to consider as a proof that the name Jehovah properly belongs to our Lord Jesus, the fact that he is named--Wonderful, Counsellor [or guide, or miraculous pattern], Mighty God, Everlasting Father, Prince of Peace. ***Isa. 9:6***

We will examine the full meaning of this scripture later on, merely remarking under this head that nothing in it justifies us in applying the name Jehovah to our adorable Lord and Master, Jesus. Note, however, that if such had been the thought, no better place than this could have been found for adding the name Jehovah among the other titles. But, on the contrary, the very next verse declares, "The zeal of Jehovah of hosts will accomplish this [prophecy]."

Verse 7

(9) "Say unto the cities of Judah, Behold your God! Behold my Lord [*Adonai*] Jehovah will come with strong hand; and his arm shall rule for him...He shall feed his flock like a shepherd." ***Isa. 40:9,10,11***

We are told that here surely is one passage in which our

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Redeemer is called by the great name Jehovah. But we answer, No--he is here called the "*arm*" of Jehovah as in other places: the mighty Arm of Jehovah "*shall rule for him,*" until he shall have put down all authority and power opposed

to Jehovah and his righteous law--until he shall have brought forth judgment unto victory: until he shall have made the place of Jehovah's feet (the earth his footstool) glorious--and shall have delivered up the Kingdom to God, even the Father. **1 Cor. 15:24-28; Matt. 12:20**

Other instances in which our Lord Jesus is prophetically represented as the "right arm" or strength of Jehovah are:

"Who hath believed our report [preaching]? And to whom is the ARM of Jehovah revealed? [Few recognize the Lord's Arm during this age--"not many great," etc.]...He is despised and rejected of men." **Isa. 53; John 12:38**

"The isles shall wait upon me, and on mine ARM shall they trust." **Isa. 51:5,9**

"Jehovah hath made bare his holy ARM in the eyes of all nations [at the setting up of his Kingdom]; and all the ends of the earth shall see the salvation of our God." **Isa. 52:10**

"His [Jehovah's] ARM brought salvation for him....And the Redeemer shall come to Zion, and unto them that turn from ungodliness in Jacob, saith Jehovah." **Isa. 59:15-20**

(10) In **John 12:41** we read, "These things said Esaias [Greek for Isaiah], when he saw his glory and spoke of him." We are asked to concede that this probably applies to **Isaiah 6:1**. We reply that we believe it does: but notice that the Hebrew word rendered *Lord* in that verse is not *Jehovah* but *Adonai*; our present contention is that the name *Jehovah* does not properly apply to any one except the Heavenly Father --although it may be applied to his special messengers while they are speaking or acting for him representatively in his name.

Nor do we dispute that *Adonai* is sometimes used as one of the many titles of the Heavenly Father. We claim that in this text it does not apply to the Father but to the Son. Similarly

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the same word *Adonai* is used in referring to Christ and his Millennial kingdom in the **second Psalm (4-9)**: "The Lord [*Adonai*] shall have them in derision. Then shall he speak to them in his wrath and trouble them in his sore displeasureThe Lord [*Jehovah*] hath said unto me, Thou art my Son; this day have I begotten thee."

But some one may perhaps claim that *Adonai* of **Isa. 6:1** must refer to the same person as *Jehovah* of verses 3 and 5. We answer, Not so: the "Messenger of the Covenant," the representative of Jehovah, might well be saluted with praise in the name of the Father whom he represented. Note again that in verse 8 it is not *Jehovah* that gives the

message, nor that pronounces the judgment, but *Adonai*; for the Father "hath committed all judgment unto the Son."

Matt. 23:34,36,38; John 5:22,27

Other instances of references to our Lord Jesus in *close connection with* the name *Jehovah*, and yet another word used in the Hebrew, but translated also *Lord* in our Common Version Bibles, might be cited. Note Malachi's statement, "Behold I will send my messenger, and he shall prepare the way before me; and the Lord [*Adon* from the same root as *Adonai*] whom ye seek shall suddenly come to his temple, even the Messenger of the Covenant, whom ye delight in: behold, he shall come, saith the Lord [*Jehovah*] of hosts.... He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord [*Jehovah*] an offering of righteousness." ***Mal. 3:1-4***

Another familiar reference of this kind is found in the noble Messianic Psalm which declares, "Thou art fairer than the children of men; grace is poured upon thy lips: therefore God hath blessed thee forever.... Thy throne, O God, is forever and ever: the scepter of thy kingdom is a right scepter. Thou lovest righteousness and hatest wickedness: therefore God, *thy God*, hath anointed thee with the oil of gladness above thy fellows." Then the Church is referred to as the daughter of the Father, and as the bride, the Lamb's wife, and she is exhorted to reverence the King's

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Son as her Lord--"So shall the King greatly desire thy beauty: for he is thy *Lord* [*Adon*--not *Jehovah*] and worship thou him." ***Psa. 45:2-11; Heb. 1:8,9; 1 Cor. 11:3; Eph. 5:23; John 5:23***

(11) We are asked to consider Isaiah's statement (***8:13,14***) a proof that the name *Jehovah* is properly applicable to our Lord Jesus. It reads: "Sanctify *Jehovah* of hosts himself; and let him be your fear, and let him be your dread." The stress is laid upon the next verse, which without specifying *who*, declares, "He shall be for a stone of stumbling and for a rock of offense to both the houses of Israel." We can not admit this as proof; for quite to the contrary the context shows a third party (besides *Jehovah* and the Prophet) even our Lord Jesus, who says, "Bind up the testimony, seal the law among my disciples. And I will wait upon *Jehovah*.... Behold I and the children whom *Jehovah* hath given me." ***Isa. 8:16-18***; compare ***Heb. 2:13***.

(12) ***Psalm 110*** is referred to as proof that our Lord Jesus is in Scripture called *Jehovah*. We reply that no argument

could be farther fetched or more untrue. On the contrary, it proves the reverse. "*Jehovah* said unto *Adon*, Sit thou at my right hand, until I make thine enemies thy footstool....

Adonai at thy [*Jehovah's*] right hand shall strike," etc.

Again, "*Jehovah* hath sworn and will not repent, Thou art a priest forever after the order of Melchizedek."

Psa. 110:1,4,5

Whoever cannot see that the one referred to is exalted to *Jehovah's* right hand or position of chief favor, and made a priest of a new Order, is surely *blinded* by his prejudice. We refer such, however, to our Lord's own interpretation and application of these words to himself; showing himself to be the *Adon*, David's Lord, exalted by his Lord, *Jehovah*.

Matt. 22:44,45

The Apostle Peter, speaking under the influence of the holy Spirit at Pentecost, made the same application of these words. And the Apostle Paul also refers to them with similar import. ***Acts 2:34; Heb. 1:13; 10:12,13***

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(13) Since our Lord Jesus is acknowledged to be the Great Teacher, it is claimed that he fulfilled the prediction --"All thy children shall be taught of *Jehovah*." (***Isa. 54:13***)

In answer and contradiction we refer to our Lord Jesus' own words. He quoted these very words of the Prophet in his discourse, and clearly showed that he was not and did not claim to be the *Jehovah* of this prophecy. His words were, "It is written in the prophets, And they shall be all taught of God. Every man, therefore, that hath heard, and hath *learned of the Father*, cometh unto me."

John 6:45

The Father himself, the great *Jehovah*, is not only the great law-giver but also the Great Teacher of his own law. His own great plan for human salvation will yet be seen by all of his intelligent sons to contain the grandest possible exemplifications of Justice, Love and Wisdom in combination, and yet each perfect, inviolate.

Our Lord Jesus was and still is the Great Teacher of men by the appointment of the Heavenly Father, the great Master Teacher above all. And this is precisely what our dear Redeemer claimed and taught. Did he not publicly declare that his teachings were of things he had already learned of the Father? saying, "I speak that which I have seen with my Father." "My doctrine [teaching] is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

...He that seeketh the glory of *him that sent him* the same is true." "The word which ye hear is not mine, but the Father's which *sent me*." "I have given them *thy* word." "They have kept *thy* word." "Sanctify them through *thy* truth: *thy* word is truth." **John 7:16-18; 8:38; 14:24; 17:6,14,17**

Likewise our Lord appointed special teachers under him, the Apostles; and still others in the church to be teachers and under-shepherds of the Lord's flock, instructing them, "Feed my sheep"; "feed my lambs." "Take heed to yourselves and to all the flock, over which the holy Spirit hath made you overseers, to feed the Church of God which he hath purchased with blood of his own [Beloved Son]."

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(**Acts 20:28**) Yet none of these teachers were to teach doctrines of *their own*, which could be only "wisdom of this world." The people of God were to be all taught of *Jehovah*, and none can be true teachers save as they present to men the words and plan and character of *Jehovah* as the standards of truth and excellence. In doing this they necessarily call attention to "the doctrines of Christ" and "the Apostle's doctrines," all of which were but expressions and inculcations of the Father's grand and eternal law.

Unlike some who style themselves teachers today, neither our Lord Jesus nor his apostles attempted or claimed *originality*. Mark the humble words of our Lord Jesus, than which nothing could be more beautiful--"I do nothing of myself, but *as my Father hath taught me*, I speak these things." (**John 8:28**) Can we wonder that one found so humble and so loyal to *Jehovah* could be and was entrusted with so great honor and power--so highly exalted to the Father's right hand? And that the lessons thus *taught* our Lord Jesus were well *learned* by him we have the inspired testimony--"Though he were a Son, yet *learned* he obedience by the things which he suffered." **Heb. 5:8; Phil. 2:8**

Moreover, the Lord showed through the prophets that Jesus, the Great Teacher appointed by the Master Teacher, *Jehovah*, would be himself taught of *Jehovah*; and in order that he might become "a merciful and faithful High Priest" to humanity, and be proved worthy to be "the Captain of our salvation," it was needful that he be *perfected in experiences* through things which he suffered. (**Heb. 2:9,10**) Note how clearly the following prophecies declared long before that our Lord would be *taught* of *Jehovah*, and would *learn* well the lessons, and manifest love for the law and obedience to the Law-giver:

"My Lord Jehovah [*Adonai Jehovah*] hath given me the tongue of the learned [instructed], that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned [instructed]. My Lord Jehovah [*Adonai Jehovah*] hath opened mine ear, and I was not rebellious, neither

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turned away back [from his teachings]. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting." *Isa. 50:4-10; Matt. 26:67; 27:26,30; Isa. 53:11*

Hear further on this subject the word of the Lord's testimony respecting the preparation of our Lord Jesus for the grand office of Royal High Priest for mankind:

"The spirit of Jehovah shall rest upon him--the spirit of wisdom and understanding, the spirit of counsel and of might, the spirit of knowledge and of the fear [reverence] of Jehovah; and shall make him of quick understanding in the fear [reverence] of Jehovah: so that he shall not judge after the sight of his eyes"; for he has been touched with a feeling of our infirmities and is therefore the better able to succor all who come unto God by him--his Church now, and by and by the world, during his Millennial Kingdom. *Isa. 11:1-10; Heb. 2:18*

Again prophetically Messiah is represented as saying: "Thou wilt *show me* [cause me to have knowledge of] the path of life." "I will bless *Jehovah*, who hath given me counsel." These expressions occur in connections quoted by the Apostles as applicable to our Savior, "the man Christ Jesus." (*Psa. 16:7-11*) Thus is confirmed by prophecy the statement of the Evangelist, "And the child [Jesus] grew, and waxed strong in spirit [mind], *filled with wisdom*; and the grace [blessing] of God was upon him....Jesus *increased in wisdom* and in stature and in favor with God and man." *Luke 2:40,52*

Having examined the strongest Bible texts presented on the subject, we are confident that the Scriptures do not authorize the use of the great name Jehovah as the appellative for any other being than our Heavenly Father: we are confident that they restrict its use and forbid its application to another.

All can see the propriety of the Almighty's decision that he shall be recognized as the center of authority, wisdom, justice, love and power; because this is the truth, and anything else would be untruth and to that extent evil, injurious.

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And we have seen from the foregoing quotations from our Lord's own words, and from the words of the Apostles, whom he specially instructed by word of mouth, and inspired after Pentecost with the holy Spirit, that none of them ever intimated either that the Heavenly Father and the Heavenly Son were one in *person*, nor that they are equal in glory and in power--as is, without divine authority, declared in the creeds and catechisms of men.

Nevertheless, the Heavenly Father has manifested no jealousy of the greatness of his great Chief Servant, the "Messenger of the Covenant whom ye delight in:" on the contrary he has highly exalted him to be next to himself in dignity and in power. Harken to the words of our Lord Jesus himself: "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he [the Father] doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth him all things that himself doeth: and he will show him greater works than these, that ye may marvel. For as the Father raiseth up and makes alive the dead, so also the Son makes alive whom he pleases. For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, *even as they honor the Father*. He that honoreth not the Son honoreth not the Father which hath sent him."

John 5:19-23

It is only as we get clearly in mind the Scriptural declaration respecting the great Author of the plan of Atonement, Jehovah, and see the distinction between him and his honored Servant, "The Only Begotten of the Father," his "Beloved Son," in the work of the Atonement, that we are properly prepared to understand the philosophy of the Atonement. It is in great measure because of the confusion of thought respecting the Father and the Son that very many Christian people are thoroughly confused respecting the Atonement, and therefore in danger of letting slip their faith in this fundamental and most important doctrine of divine revelation.

The Apostle Paul presents the matter of the relationship

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between the Father and the Son in respect to our redemption most clearly and most forcefully, saying: "There is no other God but One...To us there is but One God, the Father,

of whom are all things, and we in him; and one Lord, Jesus Christ, *by* whom are all things, and we *by* him." (*1 Cor. 8:4,6*) That is to say, there is only the one eternal and Almighty God, the Author and Source of all things, to whom we belong, and there is only the one Lord, Jesus Christ, through whom the Heavenly Father operates in respect to all the various features of his plan, and by and through whom alone we have had remission of sins, through faith in his blood, and access to the Father, and to the grace wherein we stand, rejoicing in hope of the glory of God.
Rom. 5:1

A Tradition of the Fathers Supported

by a Forgery--an Interpolation

We are leaving to following chapters for consideration the greatness and worthiness of our Lord Jesus Christ, *through whom* the entire work of Atonement has been and will be accomplished--and the great honor bestowed upon him, not only since he redeemed the world, but also the great honor and dignity which were his before he became the world's Redeemer. We are now seeking to distinguish clearly something respecting the great Author of the plan: but inasmuch as the general thought of Christendom is greatly perplexed by what is known as "The doctrine of the Trinity," a doctrine which its most pronounced advocates admit *they do not understand* and cannot comprehend or explain, therefore it is appropriate that we here examine those texts of Scripture which are supposed to give some color or support to this confusing *doctrine of men*, for which no authority can be found in the Word of God. We have already called attention to various scriptures which emphatically state that there is but *one* Almighty God--not two, nor three, nor more. We now call attention to the fact that the word "Trinity" does not occur in the Scriptures; nor does any word occur there of equivalent meaning; nor is any

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statement made which even *unreasonably* could be interpreted to signify any such thing. Indeed, those who hold to the doctrine of the Trinity, in attempting to explain their own thought, hopelessly entangle themselves, as well as their hearers. They declare in one breath that there is only *one* God (because the Scriptures so positively emphasize

this point that it cannot be ignored), yet in the same breath they declare that there are three Gods (because to this theory they are committed by "traditions of the fathers" handed down from earliest Papacy).

But how could there be *three* Gods and yet only *one* God? If there are three Gods, "*equal* in power and in glory," as the catechisms declare, then it is untrue to say there is only *one* God. If there is only "One God, the Father, of whom are all things," as St. Paul asserts; and if, as Jesus declared, the Father is *greater* than his honored Son; and if the Father raised his Beloved Son from the dead, and *exalted him on high*, honored him, and has appointed for him a Kingdom; and if ultimately the Son will deliver up the Kingdom again to the Father, that the Father may be all in all; then it cannot be true that there are *several Gods of equal power*. Nevertheless, we shall show conclusively in the succeeding chapter that our Lord Jesus Christ is *a God*, but that, while he is to be honored even as the Father is honored, and that in honoring him we honor the Father who exalted him, still the united voice of the Scriptures most emphatically asserts there is but one Almighty God, the Father of all. As the Apostle declares, "The *head* of the woman is the man, the *head* of man is Christ, and the *head* of Christ is God."

1 Cor. 11:3

There is one statement found in the Scriptures, and only one, which seems in the slightest degree to even imply the doctrine of a Trinity of Gods; and that passage is now admitted by all scholars to be spurious--an interpolation. It is therefore omitted from the Revised Version of the New Testament, although the translators of that Revised Version, so far as we are aware, were every one of them Trinitarians. While they would have liked to retain this passage, as the

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only Scripture support (and then very imperfect in statement), they could not retain it conscientiously.

Nor were the translators of our Common Version of the Bible blameworthy for inserting this interpolation, because at the time of that translation it was impossible to know of its spurious character. Since its translation hundreds of old Greek manuscripts have been found, but none of these of earlier date than the seventh century contains this clause, which favors the Trinity. It is therefore not denied by scholars, without respect to denominational proclivities, that the spurious words were inserted to give support to the doctrine of the Trinity, at a time when the discussion of that doctrine

was rife in the Church, and when the advocates of the doctrine of the Trinity were perplexed before their opponents, because they had no Scriptural evidence to bring in substantiation of their theory. The spurious words were no doubt interpolated by some over-zealous monk, who felt sure of the doctrine himself, and thought that the holy Spirit had blundered in not stating the matter in the Scriptures: his intention, no doubt, was to help God and the truth out of a difficulty by perpetrating a fraud. But all such suggestions, to the effect that God has not given us a complete revelation, "sufficient that the man of God may be thoroughly furnished," and that it needs adding to, are of the Adversary, as was this suggestion that it would be proper to commit a wrong, a forgery, for the sake of doing good, and rectifying the mistake of the Almighty. The monk-scribe or priest who committed this forgery, apparently about the beginning of the seventh century, has much to answer for, in his addition to the Word of God, and the evil influence which it has exerted over God's people, who, seeking for the truth on this subject, were misled by his forgery.

The spurious interpolation is found in *1 John 5:7*, and consists of the words, "*in heaven the Father, the Word and the holy Spirit, and these three are one. And there are three that bear witness in earth.*" These words, omitted from the text, leave it

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simple and easy to be understood, and fully in accord with all the remainder of the Scriptures; but with these words in the text, as they have stood for centuries, confusion is produced; for nonsense is asserted. For instance, with these words remaining in the text, the sense would be that the Father and the Son and the holy Spirit agreed in bearing one testimony in heaven, namely, that Jesus is the Christ. How absurd! Who is there in heaven ignorant of the fact that Jesus is the Christ? To whom, therefore, would it be necessary for the Father, the Son and the holy Spirit to bear this record or testimony? None. But it was a convenient place for the Adversary to get in his work of corruption of the truth, and he found a servant willing to serve him.

Not only does the Revised Version omit this verse, but so also do all modern translations--the Emphatic Diaglott, Young's Bible translation, the American Bible Union translation, the Improved Version. The latter says:

"This text concerning the Heavenly Witnesses is not contained in any

Greek MS. which was written earlier than the fifth century. It is not cited by any of the Greek ecclesiastical writers; nor by any of the early Latin fathers, even when the subjects upon which they treated would naturally have led them to appeal to its authority: it is, therefore, evidently spurious."

Lang's Critical Commentary, referring to this spurious passage, says:

"Said words are wanting in all the Greek codices; also in the Codex Sinaiticus [the oldest known Greek MS.], and in all the ancient versions, including the Latin, as late as the eighth century; and [in MSS. written] since that time they are found in three variations. Notwithstanding the Trinitarian controversies, they are not referred to by a single Greek Father, or by any of the old Latin Church Fathers."

Hudson's Greek and English Concordance says:

"The words are found in no Greek MS. before the 15th or 16th century, and in no early version."

The passage is pronounced an interpolation by the following Bible scholars of recognized ability--Sir Isaac Newton,

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Benson, Clark, Horne, Griesbach, Tischendorf, Tregelles, Lachman and Alford. The latter says:

"Unless pure caprice is to be followed in the criticism of the sacred text, there is no shadow of reason for supposing them genuine."

Dr. Constantine Tischendorf says:

"That this spurious addition should continue to be published as a part of the Epistle I regard as an impiety."

Prof. T. B. Wolsey inquires:

"Do not truth and honesty require that such a passage should be struck out of our English Bibles--a passage which Luther would not express in his translation, and which did not creep into the German Bible until nearly fifty years after his death?"

Dr. Adam Clarke commenting on this passage says:

"It is likely this verse is not genuine. It is wanting in every MS. of this

epistle written before the invention of printing, one excepted--the Codex Montfortii, in Trinity College, Dublin. The others which omit this verse amount to one hundred and twelve. It is wanting in both the Syriac, all the Arabic, Ethiopic, Coptic, Sahadic, Arminian, Slavonic, etc.; in a word, in all the ancient versions but the Vulgate; and even of this version, many of the most ancient and correct copies have it not. It is wanting also in all the ancient Greek Fathers, and in most even of the Latin."

John Wesley, the founder of Methodism, endeavored to support the doctrine of the Trinity, yet in one of his sermons from this text he quoted the words of Servetus: "I scruple using the words 'trinity' and 'persons' because I do not find those terms in the Bible"--and to this quotation Wesley added, "I would insist only on the direct words, unexplained, as they lie in the text." He labored to prove the doctrine of the Trinity, because he believed this spurious passage was genuine, positive information from the ancient MSS of the Bible being of recent acquisition. For instance, at the time of the preparation of our King James or Common Version Bible (A.D. 1611), the translators had the advantage of but eight Greek MSS, and none of those of earlier date than the tenth century. Now, however, there are about seven hundred MSS, some of which, especially the

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Sinaitic MS and the Vatican MS No. 1209, are very old, reaching back to about A.D. 350.

The Scripture Teaching Respecting the

Father and the Son and Their Unity

A sharp distinction should be drawn between a confession of faith in a Trinity, and a confession of faith in the Unity of the heavenly Father, Jehovah, and the heavenly Son, our Lord Jesus Christ, and the holy Spirit. The doctrine of the Trinity holds that the Father, the Son and the holy Spirit "are one in person, equal in glory and in power," as stated in the Church creeds. The Bible, while showing the absolute *Unity* between the Father and Son and holy Spirit in the various steps of the great plan of salvation, most positively contradicts the thought that the Father and Son are one in person, denies that they are equal in majesty and in power, except as before shown, that the Father

has glorified the Son, has highly exalted him and given him a name above all others except his own, making him his agent and representative in the exercise of "all power in heaven and in earth." All the various scriptures agree in their statements to the effect that the Father *sent the Son* into the world; and that the Son, for the joy set before him by the Father, endured the cross, and despised the shame; and that he was the heavenly Father's first and only begotten Son; and that after he shall have accomplished the work which the Father has given him to do, he shall deliver up the Kingdom of earth, at the close of the Millennial Age, to the Father; and the additional statements already called to attention, in which the Son cheerfully and fully acknowledges that he "came forth from the Father," that he "came not to do his own will" but the Father's will; and that the power he used was not his own power, but the Father's power; also his statement, "The Father is greater than I," and the declaration of the prophecy, that he is the Messenger or servant of the Covenant, and not the Maker of the

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Covenant; together with the repeated declarations of the New Testament Scriptures, that he is the Mediator of the New Covenant--the one Mediator *between* God and men, the man Christ Jesus, who gave himself a ransom for all." These various scriptures all consistently and harmoniously teach a distinction of person and glory and power as between the heavenly Father and the heavenly Son; but a most absolute and profound unity of plan, will, purpose: for the Son was *worthy* to be the executor of the great plan of Jehovah, *because* he had no will of his own, but renounced his own will that he might be filled with the Father's spirit and do his will in every particular. **John 6:38,39**

Moreover, the very words "Father" and "Son" imply a difference, and contradict the thoughts of the Trinity and oneness of person, because the word "father" signifies *life-giver*, while the word "son" signifies the *one who has received life* from another. The heavenly Father received life from no one; he is the fountain, the source of life, not only to our Lord Jesus, his *only begotten* Son, but through him the source of life to all others of his creatures. And all this is fully in accord with the scripture which stands at the head of this chapter, in which the Apostle plainly denies that the Father and the Son are one in person or in power, saying, "To us there is one God, the Father, *of* whom are all things...and one Lord, Jesus Christ, *by* whom are all things."

The thoughtful reader will at once recognize the Scriptural

harmony and simplicity of the view herein presented, while all will admit that the doctrine of the Trinity is impossible of reasonable understanding or explanation. Its most earnest advocates admit this, and instead of endeavoring to do the impossible thing of explaining it, they avoid discussion, claiming that it's "a great mystery," unexplainable. But, strange to say, this doctrine of three Gods in one God, which not only has no Scriptural support, but is opposed by the Scriptures from Genesis to Revelation, both directly and indirectly, and which is so opposed to reason as to be unreasonable, is nevertheless a strongly entrenched

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doctrine amongst Christians, even amongst Protestants-- those who profess faith in the Bible and to protest against any teachings not found therein. Why is this? We answer, that it is one of the *dark mysteries* by which Satan, through the Papacy, has beclouded the Word and character and plan of God. As it is written, "The god of this world hath blinded the minds of them that believe not, lest light of the glorious gospel of Christ, who is the image of God, should shine unto them." **2 Cor. 4:4** He has put upon the poor world utter blindness and doctrinal veils, darkening counsel and falsifying mysteries, to hinder those who have found the Lord from coming to a *clear knowledge of the truth*.

But how would Satan be interested in adding to the luster of the glory of our Lord Jesus Christ? Would it not rather be his work to detract from the glory of Christ? We answer, that it has always been Satan's policy to misrepresent the truth, to misrepresent the Bible, and to make its teachings appear unreasonable and self-contradictory, in order to hinder mankind from seeing the great beauty and reasonableness and harmony which inhere in the divine plan and Word. The more absurdities Satan can get interwoven into man's views respecting the Creator, the better he will succeed in separating from the service of God those who are of reasonable and logical mind; and proportionately the more unreasonable he succeeds in making the creeds of men, the more does he destroy real faith amongst those who advocate those creeds, and the more he does to favor mere credulity, instead of genuine faith.

Thus for centuries the great Adversary has been working most successfully to rid the Church of all the most reasonably disposed, and to gather into it the more credulous and superstitious and unreasoning class. He has covered and hidden some of the most precious truths under the most

specious and repulsive errors, and the progress of the Lord's people has been correspondingly slow. But, thank God, we are now living in the time when the veil of ignorance is being dissolved, and when the Lord's people are learning to

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look away from the creeds formed for their enslavement during the dark ages, and to look directly to the Word of God itself. But, alas, this comes too late for many, especially the worldly-wise: they have already so associated the creeds with the Bible that in rejecting the former they are rejecting the latter also; and instead of seeking true light from the Word of God, they are more inclined to ignore or reject it and to lean to their own understandings--to human philosophies.

Hence it is that Higher Criticism, Evolution, Christian Science, Theosophy and other Bible-denying theories, are today making rapid progress; while the old creeds are falling to pieces or being abandoned. Only the comparatively few have learned that the mistake is not in the Bible, but in the creeds, and are seeking the "old paths," and "the faith once delivered unto the saints." *Jer. 6:16; Jude 3*

But how could the doctrine of the Trinity ever become so widespread amongst Christians, if it were not the teaching of the primitive Church? Is it not one of the oldest doctrines in the Church, extending back to the third century? Yes, we answer: the doctrine of the Trinity had its *rise*, its small beginning, in the second and third centuries. It must be very evident to any one who will search the Scriptures with an unprejudiced mind that the doctrine of the Trinity was not received in any measure or degree during the first century, for this is clearly shown by the writings of the apostles in the New Testament. The doctrine of the Trinity arose in a very natural way--at first through combativeness.

The apostles, in their teachings during the first century, claim most emphatically for Christ, not that he was the Father, not that he was Jehovah, but that he was the Son of Jehovah, the Messiah, sent into the world to bless the world, and to establish God's Kingdom, and to finally bring order out of the present condition of sin and disorder. The claim that he was the Son of God was met by counterclaims: some claimed that Jesus was an *imposter*: some that he was merely a *good man*: some that he had a miraculous

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birth, but *never had a pre-existence*; and others held the truth, viz., that he had pre-existence as a Son of God on a spiritual plane, that he became the Son of God on a human plane, in order to redeem mankind and that now he is highly exalted, so that all are commanded to honor "the Son even as they honor the Father." But as is well known, the disposition to combat leads to exaggeration of claims; and hence it was that many of those who attempted to deny the various false views respecting our Lord went to the other extreme of claiming that he was the Father, Jehovah himself.

The Religious Dictionary, of which the Rev. Dr. Lyman Abbott, a professed Trinitarian, was one of the compilers and editors, on page 944 says:

"It was not until the beginning of the fourth century that the Trinitarian view began to be *elaborated* and formulated into a doctrine, and *an endeavor made to reconcile it with the belief of the Church in one God*....Out of the attempt to solve this problem sprang the doctrine of the Trinity....Trinity is a very marked feature in Hinduism, and is discernible in Persian, Egyptian, Roman, Japanese, Indian and the most ancient Grecian mythologies."

The idea of more deities than one was very common in olden times, with all except the one nation, Israel. As everybody knows, Grecian mythology is full of deities, many of whom have practically the same power; and to these the Jewish idea of one God seemed ridiculous, and implied a scarcity of gods. Hence it would appear that the Trinitarian view would find ready acceptance amongst the Gentile converts: it was a compromise between the general view of the world, called Polytheism (the belief in more gods than one) and Monotheism (the doctrine of one God) held by Israel. The idea of claiming *three* Gods, and at the same time claiming that the three were only *one* God, was, no doubt, considered a masterstroke in theology, by which the views of many believers converted from amongst the Jews could be brought into closer accord with the general sentiments of the Gentiles, who, it was desired should be pleased and brought into the Church. Similarly Mariolatry--the worship of the Virgin Mary--was introduced to meet, to gratify

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and to attach itself upon, the superstition which had long prevailed amongst the heathen in respect to Isis, Diana, the other goddesses, who had their millions of worshipers. It should be remembered that at the time of the introduction of these doctrines the leaders of the Church had abandoned their hope in the second coming of the Lord to establish his

Kingdom, and had obtained a new hope, namely, a hope of converting the world, and of thus *establishing* the earthly Church as a Hierarchy, or Kingdom of God, in which a representative or pope would reign instead of Christ, as his *vicegerent*.*

The general acceptance of the doctrine of the Trinity, and the tenacity with which it is held, is based upon the superstitious fear inculcated by the Roman clergy, and later also by the Protestant clergy, under the implied threat that whoever denies the Trinity is taking the straight road to eternal torture. At the same time it is admitted that the doctrine is *incomprehensible*, and therefore that nobody really believes it, because nobody can, in a true sense, believe an incomprehensible thing. And various doctrines and practices, not only of Protestantism, but also of Catholicism, deny the doctrine of the Trinity: note, for instance, that all Protestants pray to the Father, "*in the name* of Jesus," "for Jesus' sake," etc., thus recognizing the fact that they are two separate persons, and not one in person. Roman Catholics similarly recognize the distinction of person: for they pray to the lower saints to intercede for them with Mary, that she may intercede with Jesus, and have Jesus intercede for them with the Father.

So firmly entrenched is this false doctrine, received by Protestants from Papacy during the dark ages, and still held with tenacious grasp, that belief in this incomprehensible, unreasonable and unscriptural doctrine is made a test of orthodoxy. Whoever disbelieves this is declared to be a heretic, not only by the Church of Rome, but

*See Scripture Studies, Vol. II, Chap. 9; Vol. III, Chap. 4.

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by the greatest standard of authority amongst Protestants-- The Evangelical Alliance. Truth is mighty and shall ultimately prevail: nevertheless, meantime, the conditions which God has permitted are such as to form tests of character and of loyalty to God and his Word amongst those who profess to be his people and to be taught of God. It therefore behooves every truthseeker to deal honestly with himself and with the heavenly Father's Word, which alone is able to make us wise unto salvation. Let us remember that the truth alone sanctifies, and that error, on the contrary, always tends to evil.

God the Father and God the Son

This may be the proper point at which to introduce and examine a few scriptures supposed to favor the doctrine of the Trinity, although they do not state it.

(1) It is claimed that our Lord Jesus is spoken of as God, and that there is but one God, and that hence God the Father and God the Son must be two names for the one person. Let us examine this question in the light of the divine Word, taking nothing for granted, but proving every step of our way. We labor under the disadvantage that almost all translators of the Old Testament have not been *exact* or *uniform* in their translations of the several appellatives to deity.* For instance:

Appellations of Deity in the Old Testament

(1) The name *Jehovah* is properly rendered only four times, where it seemed impossible to do otherwise (*Exod. 6:3; Psa. 83:18; Isa. 12:2; 26:4*); it is rendered *God* 298 times, and *Lord* over 5,000 times.

*The appearance is that the Trinitarians who translated our Common Version Bible feared to render the name *Jehovah* as a proper name in every instance, lest the people should realize the fact which theology

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(2) The title *Adonai*, generally properly rendered *Lord*, is once rendered *God*.

(3) The title *Adon* is rendered *Sir, Master, Lord*.

(4) The word *elohim*, with its modifications *eloah, elah* and *el*, occurs over 2,500 times. These most frequently refer to *Jehovah*; but in many instances with evident propriety are applied to others: hence the connections must determine *who* is referred to. We will give Scripture illustrations which will make the matter perfectly clear, and prove beyond a doubt that *elohim* signifies *mighty*. It is properly applied to *Jehovah*, because he is *All-mighty*, all-powerful. It is properly applied to any angel, for they are *mighty*, powerful, and in their visits to man recorded in the Old Testament they were specially *mighty* because representatives of *Jehovah*, the All-mighty. Great, influential men were also properly described as *elohim--mighty*. Like our English word "sheep," *elohim* is used either in the singular or plural as occasion

may require.

These are facts, and our quotations from the Common Version Bible will substantiate them thoroughly; and thus will demonstrate the Scriptural propriety and consistency in referring to our Lord Jesus Christ as *God* [*elohim*] and as *Adon* [Master, Lord] and as *Adonai* [my Lord], and yet never as Jehovah.

denies--that the title Jehovah belongs only to the great "I AM," the Father. Similarly Leeser's English translation made for the Jews covers the word; possibly because of fear that some of the Jews might stumble over some of the few uses of the word reviewed preceding.

The Jew prefers and uses the word Lord, possibly in the hope that fellow Jews will recognize the word Lord as applicable *only* to Jehovah and therefore feel a resentment toward those who speak of Jesus as "our Lord and Savior Jesus Christ"--thinking this blasphemy.

The Trinitarian translators probably preferred to use the word Lord instead of Jehovah, in order that Christians accustomed to use the word Lord as a title for our Savior, Jesus, might in reading the Old Testament think that he, and not the Father, Jehovah, is usually referred to.

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Elohim [Mighty] Translated "Angels"

Psalm 8:5--"Thou [Jehovah, *vs. I*] hast made him a little lower than the *angels* [*elohim*], and hast crowned him with glory and honor."

That this is a proper rendering of *elohim* is proven by the fact that the inspired Apostle translated it thus into the Greek, *angelos*--when, referring to how our Lord humbled himself, he says--"Thou madest him a little lower than *angels*."
Heb. 2:7,9

Elohim [Mighty] Translated "Gods"

In referring to false gods of the heathen, the word *elohim* [mighty] is used 196 times; and quite properly, too, for they were *mighty* or influential to their devotees.

Jehovah the [All-Mighty] Elohim Contrasted

With Other Elohim [Mighty Ones]

Psalm 86:6-8--"Give ear O Jehovah unto my prayer.... Among all the gods [*elohim*--mighty ones] there is none like unto thee."

Psalm 95:3--"Jehovah is a great God [*el*--mighty one] and a great King above all *gods* [*elohim*--mighty ones]."

Psalm 50:1--"The mighty God [lit. *God of gods--el elohim*--the mighty of the mighty], Jehovah, hath spoken."

Psalm 29:1--"Give unto Jehovah O ye *mighty* [*el*--gods], ascribe unto Jehovah glory and strength. Give unto Jehovah the honor of his name; and worship Jehovah in the beauty of holiness."

Genesis 17:1--"Jehovah appeared to Abraham and said unto him, I am the Almighty *God* [*el*]."

Exodus 15:11--"Who is like unto thee, O Jehovah, among the *gods* [*el*--mighty ones]." See margin.

Genesis 14:22--"Abraham said, I have lifted up my hand unto Jehovah, the most high God [*el*], possessor of heaven and earth."

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Psalm 96:4--"Jehovah is great, and greatly to be praised: he is to be feared above all *gods* [*elohim*--mighty ones.]"

These instances suffice as samples: others may be found by those who desire and seek them.

Elohim Applied to Men

In the aforementioned 196 translations of *elohim* by the word *gods*, probably fully one-half refer to men--mighty ones--kings, princes, nobles, etc., but now we notice a few instances in which *elohim* is applied to the Lord's people.

Genesis 23:6--Abraham is styled *elohim*, the word being translated *mighty* in our Common Version Bible. "Thou art a *mighty* [*elohim*] prince among us."

Exodus 7:1--Moses is denominated the *god* [*elohim*] of Pharaoh. "I have made thee a *god* [*elohim*] to Pharaoh."

Exodus 21:6--The judges [rulers, *mighty* ones] of Israel were styled *elohim*. "His master shall bring him unto the *judges* [*elohim*]."

Exodus 22:8,10--"If the thief be not found, then the master of the house shall be brought into the *judges* [*elohim*]. ...Both parties shall come before the *judges* [*elohim*]; and whom the *judges* [*elohim*] shall condemn, he shall pay double unto his neighbor."

Exodus 22:28--"Thou shalt not revile *the gods* [*elohim*--margin, judges]." Note the Apostle's sanction of this translation. **Acts 23:5**

The Saints Called Elohim

Psalm 82:6,7--"I have said, Ye are *gods* [*elohim*--mighty ones], all of you sons of the highest, ye yet shall all die like [other] men, falling like one of the princes [heads]." The saints must all die, but like Christ Jesus their "head," sacrificially, and not as Adam for his own sin.

This passage was quoted by our Lord Jesus, and applied to those who received the word of God at his lips--those

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having ears "to hear": and it applies still to the same class.* "Beloved, now are we the sons of God," reckonedly, hoping by divine grace to "become partakers of the divine nature." **John 10:34,35; 1 John 3:2; 2 Pet. 1:4**

Elohim Rendered "Great," "Strong," Etc.

This word is sometimes rendered *strong, power, great, etc.*, in connection with inanimate things; as "*Great* [*elohim*--mighty] tremblings" (**1 Sam. 14:15**); "*Great* [*elohim*--mighty] wrestlings" (**Gen. 30:8**); "*Great* [*el*--mighty] mountains" (**Psa. 36:6**); "The *strong* [*el*] among the mighty" (**Ezek. 32:21**); "It is in the *power* [*el*] of my hand." **Gen. 31:29**

"God" and "Lord" in the New Testament

In the New Testament the matter is simplified by the use of fewer words; but it may be said that nothing whatever in the *words* used distinguishes the Father from the Son in the

*This entire **Psalm (82)** seems to refer to our Lord Jesus as the divinely appointed Deliverer and Judge of Christendom, now, in the time of his

parousia. To Him we apply the words, "God [*elohim*, Christ appointed by the Father to judge the world now] standeth in the assemblage of the mighty [amongst the financial, political and ecclesiastical princes]; he judgeth among [these] *gods* [*elohim*--mighty ones]." He is represented first as reproving these princes and calling for equity, but "They heed not, neither will they understand; they walk on in darkness [respecting what will be the result of their policy]: all the foundations of the earth [the social world] are out of the course"; is his decision: it is useless to attempt to patch present institutions; they must all be "dissolved," that the new heavens and new earth--the new social world--may come instead. Then **verses 6 and 7** are addressed to his faithful "little flock." When they are gathered--when all the "elect" Church by dying shall have passed beyond the veil--then Christ will be called upon, "Arise, O God [*elohim*], judge the earth: for thou hast inherited all nations." It will be to establish his Kingdom that he will let loose the judgments which in "a great time of trouble such as never was since there was a nation," shall abase the proud and exalt the humble and usher in the "times of restitution" long promised by all the holy prophets. **Acts 3:19-23**

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words rendered Lord and God. The matter is left entirely to the judgment of the reader, and indicated only by the construction of the sentence--except that where the word *Theos* is used twice in the same clause the Greek *Prepositive Article* is sometimes used, so as to give the effect of *the God* in contrast with *a God*. An illustration of this is found in **John 1:1**--"The Word was with *the God* [*ho theos*] and the Word was *a God* [*theos*]." But the careful student (freed from prejudice) will generally have no difficulty in determining the thought of the Apostle. Indeed, the language is so explicit that the wonder is that we were heedless of it so long.

The word God in our New Testament, whether in referring to our Heavenly Father or to his Heavenly Son, our Lord Jesus, or to false gods, is almost invariably the translation of the Greek word *Theos*. Exceptions are that the word *kurios* is once translated *God* when it should have been rendered Lord or Master, namely in **Acts 19:20**; and in **Acts 17:18** *daimonion* is rendered *gods*, and should be *demons*.

The title "Lord," whether applied to Jehovah, or Christ, or man, or angels, is generally the translation of the Greek word *kurios* signifying Master, or Lord. It is frequently translated *Sir* and *Master*. Exceptions are that in five places Lord is the translation of *despotes*, where it would better have been translated *Sovereign* or *Autocrat*. The cases are:

(1) **Luke 2:29**--"Lord [*despotes*] now lettest thou thy servant depart in peace."

(2) **Acts 4:24**--"Lord [*despotes*] thou art God which hast made heaven and earth....The rulers were gathered together against the Lord [*kurios*] and against his Christ. For of a truth against thy holy Son Jesus, whom thou hast anointed,...were gathered."

(3) **2 Pet. 2:1**--"Heresies, even denying the Lord [*despotes*] that bought them."

(4) **Jude 4**--"Denying the only Lord [*despotes*] God, and our Lord Jesus Christ."

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(5) **Rev. 6:10**--"How long, O Lord [*despotes*], holy and true, dost thou not judge and avenge our blood?"

Rabboni [*master*] is once rendered *Lord*. **Mark 10:51**

Kuriemo [*to be lords*] is once rendered *lords*. **1 Tim. 6:15**

The Godhead

The translators of our New Testament were extremely unfortunate in selecting and using the word "godhead" three times to translate three different words--none of which have any such significance as comes from this word to the mind of the ordinary English reader: namely--a God with several bodies and but one head. Its occurrences are:

(1) *Ho Theios* is rendered *Godhead* in **Acts 17:29** whereas it should be "*the Deity*,"--"We ought not to think that the *Godhead* [*ho Theios*--the Deity] is like unto gold or silver or stone." The same word is translated *divine* in the only two other instances of its occurrence in the New Testament; viz., **2 Pet. 1:3,4**.

(2) *Theiotes* is rendered *Godhead* in **Romans 1:20**; whereas it should be translated *Divinity* or *Deity*,--"God hath showed it unto them,...even his eternal power and *godhead* [*Theiotes*--Deity]." This is the only occurrence of this word in the New Testament.

(3) *Theotes* is rendered *Godhead* in **Colossians 2:9**; whereas it should be translated *Deity*,--"For in him dwelleth all the fulness of the Godhead [*Theotes*--Deity] bodily." This is the only occurrence of this word in the New Testament.

In the glorified Christ, who is the head of the Church, dwells all fulness; plenitude of wisdom, grace and power, not only to guide all the affairs of the Church, his body, but also as the Father's representative to do any and every thing necessary to be done in carrying forward to successful completion the great divine plan committed to his care.

"Thou Shalt Worship the Lord Thy God

And Him Only Shalt Thou Serve."

--Matt. 4:10--

It is claimed by some that the fact that our Lord Jesus received worship without rebuke signifies that he is Jehovah. Our Lord's words above quoted are supposed to imply that for any being but Jehovah to receive worship would be wrong. We answer, Not so! To so interpret these words is to think into them a meaning which they do not contain, and to make them contradictory to the teachings of other scriptures. Jehovah's decree respecting Christ, "Thou art *my Son*, this day have I begotten thee," had already been recorded through the prophets; and also his decree, "Let all the angels of God *worship him*." (*Psa. 2:7; 97:7; Heb. 1:5,6*) Our Lord Jesus knew this. He also knew that the angelic messengers of Jehovah had in the past been *worshiped as representatives of Jehovah*; and that he himself was the chief messenger, the Only Begotten Son, the "Messenger of the Covenant," whom the Father had sanctified and sent into the world: he knew consequently that whoever honored him honored the Father also.

Indeed, his own words were, "He that honoreth not the Son honoreth not the Father which sent him." *John 5:23; Mal. 3:1*

The Greek word translated *worship* in the New Testament is *proskuneo*, which signifies "to kiss the hand," as a dog licks the hand of his master. The significance is *reverence*.

The Hebrew word rendered *worship* in the Old Testament is *shaw-kaw* and signifies to *bow down*. The significance is reverence. The word occurs 170 times and only about one-half of this number refer to the worship of God. But this fact is hidden from the English reader by reason of its having been 74 times translated *bow down, bowed himself, did reverence, did obeisance*, etc., when referring to homage to great earthly beings. We will give examples:

Abraham "*bowed himself [shaw-kaw]* toward the ground, and said, My Lords [*Adonai*]...let a little water be fetched and wash your feet, and rest yourselves under the tree."

These words and acts were while he thought them merely "three men." **Gen. 18:2-4**

Lot "*bowed down* [*shaw-kaw*]" to two of the same three.

Gen. 19:1

Abraham "*bowed himself* [*shaw-kaw*]" to the people of Canaan. **Gen. 23:7,12**

Isaac blessed Jacob, saying, "Let nations *bow down* [*shaw-kaw*] unto thee;...and let thy mother's sons *bow down* [*shaw-kaw*] unto thee." **Gen. 27:29**

"David stooped and *bowed himself* [*shaw-kaw*] to the earth" to king Saul. **1 Sam. 24:8**

Abigail "*bowed herself* [*shaw-kaw*] to the ground" to David; and again to David's representatives. **1 Sam. 25:23,41**

The woman of Tekoah "fell on her face...and *did obeisance* [*shaw-kaw*]" to king David. And Joab and Absalom did likewise, translated "*bowed himself* [*shaw-kaw*]." **2 Sam. 14:4,22,33**

"When Mephibosheth...was come unto David, he fell on his face *and did reverence* [*shaw-kaw*]." **2 Sam. 9:6**

From these evidences it will be apparent to all that the prohibition of the First Commandment--"Thou shalt not *bow down thyself* [*shaw-kaw*] to them nor serve them," was not understood, nor meant to be understood, as a prohibition of *reverence*, *homage*, etc., to the honorable, or to those in honored positions among men. Nor did the Jews err in doing *reverence* [*shaw-kaw*] to angels who came with messages in Jehovah's name and acknowledging him. And such reverence was approved--never reprov'd. The Commandment warns against image worship or any worship of any *rival* gods. This Jehovah cannot tolerate. Hence there was no impropriety for any Jew who recognized Jesus as the "Sent of God" to do him *reverence*, *obeisance*; and much more proper is it for all those who recognize our Lord Jesus according to his *claims*--as the Son of God.

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Indeed, we may be sure that those Pharisees who took up stones to kill our Lord because he declared himself the *Son* of God would have been wild beyond bounds, and not only have stoned our Lord Jesus, but also his *worshippers*, claiming idolatry, had they entertained as a people any such extreme thought of worship, obeisance (*proskuneo*), as is entertained by those whose extreme views respecting this word we are combating and have proved erroneous.

Exceptions to this liberty would be in cases where the *man* to whom *reverence*, *obeisance* or *worship* is rendered is the recognized

representative of a false god--as a pseudo-Christ or false Christ--Antichrist. Homage to the popes would, we believe, come under this head of false or wrong worship; because in his office he claims falsely to be "Vicegerent Christ." It was on this ground that our Lord Jesus refused to acknowledge Satan and his great power in the world. It was an *actively evil* power, designedly opposed to the laws of Jehovah. Hence the proposition that by not opposing evil, by respecting or *reverencing* evil customs already established under Satan's regime, Satan would cooperate with our Lord in the establishment of his kingdom, was at once declined and the answer signified--I am in full accord with Jehovah God and therefore in full accord with the prophetic declaration: "Thou shalt *reverence* Jehovah thy God and him shalt thou serve"--and since you are his wilful opponent I can render no *reverence* to you or your methods, nor could I either serve your cause or cooperate with you. Our causes are distinctly separate. I will have nothing to do with you. Compare *Matt. 4:10; Deut. 10:20,21*.

Had our Lord Jesus set himself as a *rival* to Jehovah instead of as his Son and servant, any homage to him would have signified disrespect to the Father and would have been sinful--idolatrous. On the contrary, however, while accepting homage *reverence* as the Son of God he declared most positively and publicly, "The Father is greater than I," and taught his disciples to make their petitions to the Father, saying, "Whatsoever ye shall ask of the Father in my name, he will give it you." *John 16:23*

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"I and My Father Are One."

--*John 10:30*--

This text is considered a proof that our Lord Jesus is entitled to the name Jehovah--that he was both the Father and the Son; or that he had no Father and was not a Son.

Having vague, mysterious thoughts respecting "trinity," a remarkably large number of otherwise intelligent people seem to forget that there *is* any other kind of oneness than *personal* oneness. On the contrary, however, in *all other* uses of the word the thought is that of *harmony*--oneness of plan, purpose, will, mind. How blind a theory can make us is well illustrated by the fact that our Lord's own explanation and illustration of the manner in which he and the Father

are *one* is very generally overlooked. He said in prayer to the Father--

"I pray not for the world but for them which thou hast given me, for they are thine...neither pray I for these alone, but for them also which believe on me through their word; *that they all may be ONE*, as thou, Father, art in me and I in thee, that they also may be ONE IN US...*that they may be ONE, even as we are ONE*: I in them and thou in me, that they may be MADE PERFECT IN ONE." **John 17:9,20-23**

Here the oneness of the Church, for which the Lord prayed, is specially stated to be exactly the same as the oneness between the Father and the Son. That the oneness of the Church is *oneness of mind* and *not a personal oneness* needs no discussion. Evidently the thought in the Redeemer's mind was oneness of heart, oneness of purpose, oneness of will, amongst his followers; and *that oneness identical with the oneness between the Father and himself*. And this oneness was to be *attained* on the part of the Church in the same manner exactly as the oneness between the Father and the Son was *attained*. The Son was at one with the Father because he fully accepted as his own *the Father's will*, saying, "Not my will but thine be done." So each member of the Church is to come into perfect harmony with the Father, and with the Son, by doing not their own wills, but by setting aside their

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own wills and accepting the *will of Christ*, which is the *will of the Father*. Thus, and thus only, will the Church ever come into the *oneness* for which our Lord here prayed, and which he refers to as of the same kind as the *oneness* between the Father and himself. How strange that any should attempt to misuse and pervert these our Lord's words, to make them support the unreasonable and unscriptural doctrine of a Trinity--three Gods in *one person*. On the contrary, how beautiful and reasonable is the Scriptural *oneness* of the spirit of the Father and Son and Church.

"He That Hath Seen Me Hath Seen The Father"

After our Lord had declared himself to be the Way, the Truth and the Life, and that no man could come to the Father but by him, and that whoever knew him would know the Father also, Philip said to our Lord Jesus, "Lord, show us the Father, and it sufficeth us." Jesus answered him, "Have I been so long time with you, and yet hast thou not

known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."

John 14:7-10

We are asked to accept this statement by our Lord Jesus as proof that he is Jehovah (and not Jehovah's Son), and that as such the name Jehovah is properly applicable to him. But all should notice that the entire context shows a distinction between the Father and the Son, such as no reasonable person would use if he desired to give the impression which Trinitarians seek to draw from it. The whole question, therefore, is, What did our Lord wish us to understand by his words, "He that hath seen me hath seen the Father?" We answer, he meant us to understand that it is impossible for man (a fleshy, earthly being) to see God, a

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spirit being. Thus the Apostle John testified, "No one has seen God at any time: the Only-Begotten God--the One existing within the bosom of the Father--he interpreted [him]." (**John 1:18--Rotherham's Translation**) He meant them to understand what the Lord declared to Moses, "No man can see my face and live:" and hence that if the Father would show himself to humanity, it could only be either by miraculously opening man's eyes to discern the spiritual glory (thus exposing man to death), or else by *God's manifesting himself in a body of flesh*;--in such a manner that men could discern something of his character by contact and intercourse.

And was not this exactly what God did do? God's mind, God's will, was *fully represented* in his Only Begotten Son, our Lord, when he was made flesh and dwelt amongst men. He therefore was the best, the closest, the most positive representation of God that it was or ever would be *possible to give to mankind*. In seeing and knowing the Lord Jesus intimately, Philip and the other Apostles knew the Father in the most absolute sense possible for humanity to know him. They knew him in the most absolute sense possible for the Father to *reveal* himself to mankind. There never was, there never would be, there never could be, a clearer, a more absolute, a more complete manifestation of God to man than in the person of the Lord Jesus Christ; for when "made flesh" he was "God manifested [Greek, *rendered apparent*] in the flesh." (**1 Tim. 3:16**) Similarly the Apostle declares of

the Church, the faithful members of Christ--We are delivered unto death, "that the life also of Jesus might be made manifest [Greek, *rendered apparent*] IN OUR MORTAL FLESH."

2 Cor. 4:11

The *perfect man* is a *perfect image* of the invisible God, and hence the best conception or illustration that could be presented. Similarly during the Millennium the ancient worthies *perfected* will be the best representatives among men of the Heavenly Father, the Heavenly Son and the Heavenly Bride of Christ. Whoever sees them will see God manifest in

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the flesh--God's *likeness* in flesh. And it will be to this sublime condition that the entire groaning creation will be privileged to attain, if they will, under the guidance of the Royal Priest and his "brethren" the under priests, ministering through the ancient worthies who, as the fleshly representatives of the Kingdom, will be earth's "princes."

Psa. 45:16

The Blessed and Only Potentate,

The King of Kings and Lord of Lords, Who

Only Hath Immortality

--1 Tim. 6:15,16--

Many consider this passage to signify that at his appearing, at his second advent, our Lord Jesus will exhibit or make known to the world the Heavenly Father's greatness. But although that view has some reasonable aspects, we incline on the whole to apply the statement to the glory and honor of Christ--dating from the beginning of the Millennial age. True, he will cause all who accept his way to recognize Jehovah God also, but this will not be at his appearing but at the close of his reign, when he shall "deliver up the Kingdom to God, even the Father." **1 Cor. 15:24-28**

To apply the passage to the Father would be to deny that our Lord possesses immortality, whereas the Scriptures explicitly teach that he and all who share in the First Resurrection obtain therein immortality and that thus the Father, who hath *life-inherent* (self-existence--immortality), gave to the Son that he should have *life-inherent* (self-existence--immortality). **1 Cor. 15:42-44,53,54; John 5:26**

But to apply this scripture to the Son seems to fit every condition perfectly, and by no means ignores the Father, Jehovah--nor proves that our Lord Jesus is the Father, Jehovah--for we are in all such cases to remember the invariable

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rule laid down by the inspired Apostle--namely, that in comparisons, honors, etc., mentioned respecting the Son, the Father is *always excepted* as being inexpressibly above all comparisons. His words are, "It is manifest that he [the Father] is *excepted*," and not to be considered under or subject to our Lord Jesus and the various powers conferred by the Father upon him. For when the Son shall have subdued sin in the world, "then shall the Son also himself be subject unto him [the Father] that did put all things under him [the Son]." *1 Cor. 15:27*

Another very similar statement of the glory of our Lord Jesus' kingdom given him by the Father is that "He is at the head of all principality and power." (*Col. 2:10*) The answer to this is the same. The Father's government and authority are never *contrasted* with that of the Son; for the latter is at *one* with the former and is his representative.

"Thought it not Robbery to be Equal with God"

In *Phil. 2:6* our common English version represents the Apostle Paul as making the astounding statement that Christ, "being in the form of God, thought it not robbery to be equal with God." It should be noticed, first of all, that this passage surely does not teach the doctrine of the Trinity, nor that our Lord Jesus *is* the Father, Jehovah: for if so where would be the room for meditating a *robbery* or considering an *equality*? These words "robbery" and "equal" positively teach that the Father and the Son are not *one in person*, but two. But how strange it seems that the Apostle's words are so different from those of our Lord on this subject. He declares, "The Father is greater than I"; "Of mine own self I can do nothing." We ask, Did our Lord Jesus lose his humility that he later concluded to be *equal* with God the Father?

But, secondly, we notice how much such a view conflicts

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with the lesson which the Apostle was seeking to inculcate. Was the Apostle seeking to have the Church aspire to and grasp after the honor of the Father or the honor of each other? Surely not! On the contrary, he is urging against vainglory and in favor of lowliness of mind, and that each should esteem the other *better than himself*. He assures his readers that this humility of mind was our Lord Jesus' disposition, and says, "Let this mind be in you which was also in Christ Jesus." If the mind which was in Christ Jesus was to grasp the Father's glory and honor, and to think it not robbery to do so, then the same mind in the Lord's Church would mean that each one of us should be grasping after all the glory and honor possible to be attained, and should consider that the proper course, and that we thus would have the mind or disposition which Christ manifested.

But this is all wrong: It is the translation that is at fault. It is a wretched one, and gives the very opposite of the Apostle's meaning. The Greek word, *harpagmos*, here rendered "robbery," only occurs this once in the New Testament, and has associated with it the thought of robbery, or unlawful acquisition, but the Apostle's meaning is exactly reversed by the misarrangement of the sentence. His thought could be translated in almost the same words but with an opposite meaning, thus--"Who thought not by robbery to be equal with God." Our Lord Jesus' course is thus contrasted with that of Satan who did attempt to usurp God's position and honor. (*Isa. 14:12-14*) This is clearly shown by the context preceding and following--that nothing be done for vainglory--that Christ was very *humble-minded*, and that we also should be *humble-minded* and thus walk in his footsteps. Note the following translations of this word *harpagmos*, preferred by eminent scholars of various denominations:

"Did not think it a matter to be earnestly desired." *Clarke*.

"Did not think of eagerly retaining." *Wakefield*

"Did not regard...as an object of solicitous desire."

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"Who in God's form subsisting, *not a thing to be seized on* esteemed the being equal with God." *Rotherham*

"Who being [margin, *originally*] in the form of God, counted it not a prize [margin, *a thing to be grasped*] to be on an equality with God." *Revised Version*

"Who existing in the form of God, *counted not* the being on an equality with God *a thing to be grasped.*" *Amer. Rev. Committee*

"Thought not...a thing to be seized." *Sharpe*

"Did not eagerly grasp." *Neeland*

"Did not violently strive." *Dickenson*

"Did not meditate a usurpation." *Turnbull*

The last definition seems to fit best with the context, and is the translation preferred and given in the *Emphatic Diaglott*, which renders the entire passage thus:

"Who, though being in God's form, yet did not meditate a usurpation to be like God, but divested himself, taking a bondman's form."

This translation is consistent, not only with the facts of the case, but also with the Apostle's argument, of which it forms a part. Its statement, amplified, is that when our Lord Jesus was a spirit being, when he had a God-like form and nature, he was not filled with an ambitious spirit, and a desire to usurp divine authority and power and glory and homage--he was not of the spirit of Satan, who strove to exalt himself, saying, "I will be as the Most High." On the contrary, although he occupied the highest position, next to the Heavenly Father, he was so humble minded that, in obedience to the Father's will, he divested himself of the glories and majesty of his spirit condition, exchanging that higher nature and glory for a lower condition, a human condition, "a little lower than the angels." The Apostle then proceeds to show that not only was this humility manifested, but that subsequently a still greater humility was shown, in that our Lord Jesus, as the man Christ Jesus, became subject to death, even the ignominious death of the Cross. And all this humbling of himself, the Apostle declares,

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was in obedience to the divine will, the Father's will.

Then the Apostle points out the result of this, saying,

"Wherefore [*on this account*, because of his exhibition of loyalty, humility, and obedience even unto death] God [the Father] has highly exalted him, and given him a name that is above every name, that at the name of Jesus every knee should bow and every tongue confess...to the glory of God the Father." *Heb. 2:7,9; 1 Tim. 2:5,6; Phil. 2:11*

Thus seen, this text, so far from being an aid or a comfort to the doctrine of the Trinity, most strongly opposes it, and places itself in full harmony with the entire Word of God, and with sanctified common sense and reason.

We leave this feature of our subject with an enhanced appreciation of the lengths and breadths and heights and depths of the Heavenly Father's greatness of person, character and plan, and with a greater esteem than ever for his great Son, whose wonderful love, loyalty and trust in the Father's wisdom, grace and power have been so royally rewarded; rejoicing, indeed, to "honor the Son *even as* we honor the Father." And after full, explicit examination of the revelation given us in God's Word, we fully concur in the Apostle Paul's inspired testimony: "To us there is but one [supreme] God, the Father, *out of* whom are all things and we *for* him, and one Lord Jesus Christ, *through* whom are all things and we *through* him." ***1 Cor. 8:6***

"Grace to you and peace from God our Father, and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in the heavenlies, in Christ: according as he hath chosen us in him ...having predestinated us unto the adoption of children *by* Jesus Christ *to* himself....The God of our Lord Jesus Christ, the glorious Father, give unto you the spirit of wisdom and revelation in the knowledge of him." ***Eph. 1:2-17***

STUDY III

THE MEDIATOR OF THE ATONEMENT

THE ONLY BEGOTTEN ONE

"Who Is He?"--The Logos, a God--The Only Begotten of Jehovah--The Bible's Testimony--"He Who Was Rich"--"Before Abraham Was I Am"--"The First and the Last"--"Jehovah Possessed Me in the Beginning"--The Logos Made Flesh--not Incarnated--He Humbled Himself--"He Who Was Rich for Our Sakes Became Poor"--No Hypocrisy in this Testimony--Our Lord's Conduct not Deceptive--The Holy, Harmless, undefiled Separate from Sinners.

"There is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom." *1 Tim. 2:5,6*

IN PROPORTION as we value the work of the Atonement--our reconciliation to God, and the sacrifice for sin through which it is accomplished--in the same proportion will we esteem him whom the Heavenly Father set forth to be the propitiation for our sins, our Restorer and Life-giver. Hence, in approaching the question, Who is this great One whom Jehovah God has so highly honored, and who, by the grace of God, is our Redeemer and Savior? it is befitting that we realize, first of all, our own ignorance of the subject, and our incompetency to reach a conclusion except as the divine Word shall instruct us. Secondly, it is befitting, at the very outset of our investigation, that we remember the Apostle's testimony respecting the greatness of this Mediator, and the honor due to him. He says, "Him hath God highly exalted, and given him a name that is above every name, that at the name of Jesus every knee should bow." It is written also, "That all men should honor the Son even as they honor the Father." *Phil. 2:9; John 5:23*

Searching the Scriptures carefully to note just what they do say, and what they do not say, respecting our Lord Jesus,

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we find their testimony very explicit, harmonious and satisfactory. We will first state, in synoptical form, what we find to be the Scriptural teaching, the proofs of which we will give further along.

(1) Our Redeemer existed as a spirit being before he was made flesh and dwelt amongst men.

(2) At that time, as well as subsequently, he was properly known as "a god"--a mighty one. As chief of the angels and next to the Father, he was known as the Archangel (highest angel or messenger), whose name, Michael, signifies, "Who as God," or God's representative.

(3) As he was the highest of all Jehovah's creation, so also he was the first, the direct creation of God, the "Only Begotten," and then he, as Jehovah's representative, and in the exercise of Jehovah's power, and in his name, created all things--angels, principalities and powers, as well as the earthly creation.

(4) When he was made flesh, to be our Redeemer, it was not of compulsion, but a voluntary matter, the result of his complete harmony with the Father, and his joyful acquiescence in carrying out every feature of the divine will--which he had learned to respect and love, as the very essence of Justice, Wisdom and Love.

(5) This humiliation to man's condition was not intended to be perpetual. It accomplished its purpose when our Lord had given himself, a human being, as our *ransom*, or "corresponding price." Hence, his resurrection was not in the flesh, but, as the Apostle declares, "He was put to death in the flesh but quickened in spirit." *1 Pet. 3:18*

(6) His resurrection not only restored to him a spirit nature, but in addition conferred upon him a still higher honor, and, as the Father's reward for his faithfulness, made him partaker of the *divine nature*--the very highest of the spirit natures,* possessed of immortality.

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(7) It is this great One, who has been thus highly exalted and honored by Jehovah, whom we delight to honor and to worship and to serve, as one with the Heavenly Father, in word, in work, in purpose and in spirit.

Scripture Testimony Respecting the Son of God

Let us now consider the Scriptural evidences substantiating these positions. We begin with the first chapter of John's Gospel. Here our Lord, in his prehuman existence, is referred to as "The Word" (Greek, *Logos*). "In the beginning was the *Logos*." Dr. Alexander Clarke says, concerning this word *Logos*: "This term should be left untranslated for the same reason that the names *Jesus* and *Christ* are left untranslated. As every appellative of the Savior of the world was descriptive of some excellencies in his person, nature, or work, so the epithet, *Logos*, which signifies a word, a word spoken, speech, eloquence, doctrine, reason, or the faculty of reason, is very properly applied to him." The Evangelist, in his epistle, uses the same title in respect to our Lord again, denominating him "the Word of life," or the "*Logos* of life." **1 John 1:1**

The title, "Word of God"--"Logos of God"--is a very fitting one by which to describe the important work or office of our Master, prior to his coming into the world. The *Logos* was the heavenly Father's direct *expression* of creation, while all subsequent expressions of divine wisdom, power and goodness were made through the *Logos*. It is said that in olden times certain kings made addresses to their subjects by proxy, the king sitting behind a screen, while his "word" or spokesman stood before the screen, and addressed the people aloud on subjects whispered to him by the king, who was not seen: and such a speaker was termed "The King's *Logos*." Whether or not the legend be true, it well illustrates the use of this word "*Logos*" in connection with the prehuman existence of our Lord and Master and his very

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grand office as the Father's representative, which the Scriptures, in this connection and elsewhere, point out as having been his office.

Be it noted that the Apostle, writing under inspiration, tells us that "The *Logos* was in the beginning with *the* God, and the *Logos* was *a* God." This is the literal translation of the Greek, as can be readily confirmed by any one, whether a Greek scholar or not. The Greek article *ho* precedes the first word "God," in this verse, and does not precede the second word "God," thus intentionally indicating God the Father and God the Son in a case where without the article the reader would be left in confusion. Similarly the article precedes

the word "God" in the second verse. The entire verse therefore reads--

"In the beginning was the Word, and the Word was with [*ho theos*] the God, and the Word was [*theos*] a God. The same was in the beginning with [*ho theos*] the God."

John 1:1

What "*beginning*" is here referred to? Surely not the beginning of the existence of Jehovah, the God, the Father; because he is "from everlasting to everlasting," and never had a beginning. (*Psa. 41:13; 90:2; 106:48*) But Jehovah's work had a beginning, and it is to this that reference is here made--the beginning of creation. The statement, thus understood, implies that our Lord Jesus, in his prehuman existence, as the *Logos*, was with the Father in the very beginning of creation. This confirms the inspired statement that the *Logos* himself was "the beginning of the creation of God": this is the precise statement of the Apostle, who assures us that our Lord is not only "the Head of the body, the Church," and "the first-born from the dead," but also the *beginning* of all creation--"*that in all things he might have the pre-eminence.*" His words are: "He is the image of the invisible God--*first born of all creation*; because by him were all things created, those in the heavens and those on the earth, visible and invisible, whether thrones or lordships, or governments, or authorities: all things were created by him and for him, and he precedes all things, and in him all things

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have been permanently placed." (*Col. 1:15-18*) Hear also the word of prophecy concerning the Only Begotten, not only declaring his coming exaltation as King of earthly kings, but describing him as already being Jehovah's *first-born*, saying, "I will make him, my first-born, higher than the kings of the earth." (*Psa. 89:27*) Note also that our Lord (referring to his own origin), declares himself to be, "The faithful and true witness, *the beginning of the creation of God.*"

Rev. 3:14

In harmony with this thought of our Lord's pre-eminence from the very beginning, as the "first-born of every creature," and in harmony with the thought that he was the *Logos* or Expression of the Heavenly Father, in respect to every matter, is the next statement of the Evangelist's record, viz., "All things through him came into existence; and without him came into existence not even one thing which hath come into existence." (*John 1:3, Rotherham's translation.*) What a grand thought this gives us respecting the

majesty of the Only Begotten Son of God, the *Logos*! From this standpoint of his original greatness and pre-eminence, we have a clearer view than from any other of the import of the Apostle's words, "He who *was rich*, for our sakes became poor, that we through his poverty might become rich." (**2 Cor. 8:9**)

From this standpoint we can see how rich he was in the honor and glory of which he himself made mention in prayer, saying, "Father, glorify me with thine own self, *with the glory which I had with thee before the world was.*" (**John 17:5**) Although everything connected with the divine plan of redemption is wonderful, astounding in its manifestations of divine love, mercy, sympathy for fallen men, yet, from this standpoint of view, all is reasonable--consistent with the divine character and statement.

Those who hold that our Lord Jesus never had an existence until he was born a babe at Bethlehem have a very inferior view of the divine plan for man's succor; and they are left without a use for the many scriptures above cited, and others, relative to our Lord's glory with the Father before the world was, relative to his great stoop, in which he humbled

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himself to take a nature a little lower than the angelic, leaving therefore a nature that was above that of angels. And the Scriptural view relieves us of all the unreasonable and fallacious theories of men, by which, in attempting to honor the Son, they have gone beyond the Word of God, and have dishonored the Word of the Lord and the apostles, which declare him to have been the Son or offspring of God, and that the Father is greater than the Son. The false view has involved its millions of adherents in inextricable difficulty in every direction.

The truth alone is reasonable.

"---It's true:

It satisfies our longings as nothing else can do."

These statements respecting our Lord Jesus, that he was the beginning of the creation of God, and that he had, therefore, an existence long before he came into the world as a man, to be our Redeemer, are fully confirmed by various scriptures, a sample of which is the statement, "God sent his only begotten Son into the world that we might have life through him." (**1 John 4:9**) Here the statement most positively is that he was God's Son before he came into the world, and that, as God's Son, he was given a mission in

the world to perform. Nor should it be overlooked that here, as in many other instances, the *Logos* is designated "The Only Begotten Son" of God. The thought conveyed by this expression is that the *Logos* was himself the *only* direct creation or begetting of the Heavenly Father, while all others of God's sons (angels as well as men), were his indirect creation through the *Logos*. Hence the propriety, the truthfulness, of the statement, that he is the Only Begotten Son of God.

Take another illustration: "God sent not his Son into the world to condemn the world, but that the world through him might be saved." (**John 3:17**) Here again his prehuman existence is implied in the sending and mission. And these statements respecting the *Logos* are in full accord

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with the history of the matter, presented to us by the Evangelist, who declares, "He was in the world, and *the world was made by him*, and the world knew him not." And again, "The *Logos* was made flesh and dwelt amongst us, full of grace and truth; and we beheld the glory of him, a glory as of an only begotten one from a father." (**John 1:10,14**) Our Lord's own statements respecting his pre-existence are indisputable. He never acknowledged Joseph to be his father; nor did he ever acknowledge his earthly life to be the beginning of his existence.

On the contrary, notice that he continually referred to Jehovah as his Father. Remember his words, "Say ye of him whom the Father hath sanctified and *sent into the world*, Thou blasphemest, because I said, I am *the Son of God*?" (**John 10:36**) To Mary, his earthly mother, he said, "Wist ye not that I must be about *my Father's* business?" (**Luke 2:49**) To his disciples he declares, "I came down from heaven." "I am the bread of life which came down from heaven." (**John 6:38,51**) Many in his day disbelieved this, and many disbelieve it still, but its truth remains. Some of those who heard said, "How can this be?" And some of his disciples said, when they heard it, "This is a hard saying: who can hear it?" "When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man *ascend up where he was before*?" "But from that time many of the disciples went back and walked no more with him"; because of this claim of heavenly origin and prehuman existence.

John 6:60-66

Hear him again before the Pharisees, proclaiming the

same truth, saying, "I know whence I came, and whither I go...I am from above,...I am not of this world;...I proceeded forth and came from God; neither came I of myself, but he sent me...It is my Father that heareth me, and if I should say that I know him not, I shall be a liar." Then said the Jews unto him, "Art thou greater than our Father Abraham?" Jesus answered, "Your father Abraham rejoiced to see my day: and he saw it and was glad." (Abraham

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saw Christ's day with the eye of faith; believing the divine promise respecting Messiah. He may have seen his day of sacrifice, typified in the offering of Isaac his only son, but at all events he saw Messiah's coming glory-day, the Millennium, and its blessings upon all the families of the earth, through this promised Seed. And no wonder the prospect made him glad. He with the eye of faith beheld the heavenly city, the New Jerusalem, the glorified Church, the Kingdom class, and he beheld similarly the heavenly country --the world blessed by that Kingdom.

(Heb. 11:10,16; 12:22; 13:14)

"Then said the Jews unto him [Jesus], Thou art not yet fifty years old, and hast thou seen Abraham? [Abraham had been dead two thousand years.] Jesus said unto them, Verily, verily I say unto you, *before Abraham was, I am.*"

John 8:14,23,42-58

There can be no mistake about the meaning of these words. Our Lord avers that he *existed* before Abraham. Nor do the Scriptures in any place intimate that the existence of the Only Begotten ever ceased from the time it began, as "the beginning of the creation of God," until it ceased at Calvary for three days; after which he was raised from the dead to die no more, death having never more dominion over him. **(Rom. 6:9)** The incident of his birth as a human being, "a little lower than the angels," for the purpose of being man's sin-sacrifice, did not involve a death to the spirit nature preceding the birth as a human babe, but merely a transference of his life from a higher or spirit nature to a lower or human nature. Hence our Lord's words, "Before Abraham was I *am*," signify that there had been no cessation of his existence at any time in the interim, and positively identifies Jesus, the Son of God, in the flesh, with the *Logos*, the first-born of all creation. Of course our Lord's testimony was not received by many who heard it, nor has it been received by many since. There seems to be a perversity of disposition, which leads mankind to reject the

simple, plain statements of the Lord's Word, and to prefer to regard our Lord either as a sinful member of the fallen

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race, or else as his own father. Only the meek are ready to "receive with meekness the engrafted word, which is able to make truly wise," and only for such is the Word of God's testimony intended. (*Isa. 61:1; Jas. 1:21*) As those who heard the Master, and rejected his testimony, took up stones against him, so some who hear the truth and reject it now are ready to stone, figuratively, all who accept and teach the Master's words, in their simplicity. And now, as then, the reason is because they know neither the Father, nor the Son, as they ought to know them--as they reveal themselves.

Our Lord's words are still applicable to the case, viz., "No man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whom the Son will reveal him." (*Matt. 11:27*) The world knew him not: knew not of his high origin, and his great humiliation on its behalf; and when we remember that a long period of time probably intervened between the beginning of the creation in the person of our Lord, and the time when he was made flesh, and when further we remember that during all that period he was with the Father, "daily his delight, rejoicing always before him," we cannot wonder that the Son knew the Father, as his disciples and the world knew him not--as we are learning to know him through his Word of revelation and the unfoldment of his wonderful plan of the ages. Hear him again declare, "O righteous Father, the world hath not known thee, but I have known thee." *John 17:25*

The key to this wonderful knowledge of heavenly things is furnished in the statement, "He that is of the earth is earthy, and speaketh of the earth; he that cometh from heaven is above all, *and what he hath seen and heard, that he testifies.*" (*John 3:31,32*) No wonder, then, that even his opponents asked, "Whence hath this man this wisdom?" (*Matt. 13:54*) And it was his knowledge of heavenly things, his intimate and long acquaintance with the Father, begetting absolute faith in the Father's promises, which enabled him, as a perfect man, to overcome the world, the flesh and the devil, and to present an acceptable sacrifice for our sins.

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Thus it was written beforehand through the Prophet: "By his *knowledge* shall my righteous servant justify many, while he will bear their iniquities." *Isa. 53:11*

Now, only those who walk by faith, in the light of the divine Word, may know either the Father or the Son, or clearly and rightly appreciate the great work of atonement which they unitedly are accomplishing for humanity. But ere long, after the selection of the Church has been completed, after the Bride, the Lamb's wife, has been associated with her Lord in glory, and the Kingdom shall have come-- then the knowledge of the Lord shall be caused to fill the whole earth, and the power of the Father, which, through the *Logos*, created all things, shall be exerted through him, as the Savior, in the restoration and perfecting of those who, when privileged to know him, shall yield to his righteous requirements, so that ultimately our Lord's power, as Jehovah's agent in creation, shall be fully equaled and exemplified in his power, as Jehovah's agent in restoring and blessing the world; and thus will be fulfilled the prediction of the Psalmist-- "Thou hast the dew [freshness, vigor] of thy youth." *Psa. 110:3*

Hearken to our Lord's words to Nicodemus, who sought to know something of heavenly things, but who was refused the knowledge, because he had not yet believed the earthly things. Our Lord, in explaining to him his knowledge of heavenly things, says, "No man hath ascended up to heaven but he that came down from heaven, even the Son of Man."* Our Lord then proceeds to show Nicodemus the provision which God has made for the world, that they should not perish, but have eternal life, declaring, "God so loved the world that he gave his *Only Begotten Son*, that whosoever believeth on him should not perish but have everlasting life." *John 3:13,16*

The *Logos*, the beginning of the creation of God, called also by Isaiah the Wonderful, Counsellor, the Mighty God, etc. (*Isa. 9:6*), we find described by Solomon, and represented

*The words "which is in heaven," are spurious--not found in old MSS.

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under the name of Wisdom, yet with all the details which harmonize the statement with the account given by John the Evangelist (*John 1:1,18*), as follows:

"Jehovah possessed me in the beginning of his way, before

his ways of old. I was set up from everlasting, from the beginning, or ever the earth was [formed]. When there were no depths [seas] I was brought forth: when there were no fountains abounding with water. Before the mountains were set before the hills, was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens I was there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his command: when he appointed the fountains of the earth: then was I by him, *as one brought up with him; and I was daily his delight, rejoicing always before him.*" **Prov. 8:22-30**

In addition to what we have here noted respecting the *Logos*--that he was not only the beginning of the creation of God, and the first-born, but additionally his Only Begotten Son, and that all other creations were by and through him--we find a beautiful corroborative statement in our Lord's own words, saying: "Fear not, I am the *first* and the *last*; I am he that liveth and was dead, and behold I am alive forevermore." And again, "These things saith the *first* and the *last*, which was dead, and is alive." (**Rev. 1:17; 2:8**) In no other sense or way than as the "*Only*" direct creation of God, through whom all else was created, could our Lord be the first and the last of God's creation. Any other view, therefore, would be an incorrect one, and in conflict with all the foregoing scriptures.

"The Logos Was Made Flesh and Dwelt Among Us"

--John 1:14--

The common thought in respect to our Lord's manifestation in the flesh is usually expressed in the word *incarnation*.

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This usual thought we believe to be wholly incorrect, unscriptural. The *Incarnation* theory is that our Lord's human body, which was born of Mary, was merely a *clothing*, a *covering* for the spiritual body. The thought therefore attached to our Lord's earthly life, according to this theory, is that our Lord during his earthly life was still a spirit being, exactly as before, except that he used the flesh that was born of Mary, and that was known as the man Christ Jesus, as his veil or medium of communication with mankind, after

the manner in which angels had appeared in human form in previous times--to Abraham, to Manoah, to Lot, and others. (*Gen. 18:1,2; 19:1; Judges 13:9-11,16*) Because of this incorrect premise, many confused and unscriptural ideas have been evolved respecting the various incidents of our Lord's life and death: for instance, this theory assumes that our Lord's weariness was not real, but feigned; because he, as a spirit being, could know no weariness. The logic of this theory would imply also that our Lord's prayers were feigned, because, says this theory, he was God himself, and to pray would have been to pray to himself; hence it is argued that his prayers were merely *pro forma*, to make an impression upon the disciples and those who were about. The same theory is bound to suppose that our Lord's death was merely an appearance of death, for they argue that Jesus was God the Father, who being from everlasting to everlasting, cannot die: hence that the apparent agony and cry, "My God, my God, why hast thou forsaken me?" and the dying, were merely *pro forma*, to make the impression upon the minds of those who heard and saw. The logical argument of this theory, therefore, is that there was no real death for man's sins, but merely an appearance of one, a spectacular effect, a dramatic show, a Cinematographic representation, *a deception* produced for a good purpose--to favorably influence the sympathies and sensibilities of mankind.

All of this is wrong, and violently in opposition to the truth on the subject, as presented in the Word of God. The Scriptural declaration is not that our Lord *assumed* a body

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of flesh as a covering for a spiritual body, as did the angels previously; but that he actually laid aside, or, as the Greek renders it, "divested himself of," his prehuman conditions, and *actually took our nature*, or, as our text above declares, "the *Logos was made flesh*." There was no fraud, no sham, about it: it was not that he merely appeared to humble himself, while really retaining his glory and power: it was not that he seemed to become poor for our sakes, yet actually remained rich in the possession of the higher spiritual nature all the time: it was not that he merely put on the clothing, the livery, of a servant. No, but he actually became *a man*--"the man Christ Jesus, who gave himself a ransom for all."

1 Tim. 2:5

We shall see subsequently, when we come to consider

particularly the ransom feature of his work, that it was absolutely necessary that he should be a man--neither more nor less than a perfect man--because it was a man that sinned, man who was to be redeemed, and the divine law required that a man's life should pay the redemption price for a man's life. "As by a *man* came death, by a *man* also came the resurrection of the dead." (*1 Cor. 15:21*) But let no one misunderstand us by this to mean that our Redeemer became a man such as we are, full of inherited imperfections and blemishes. Quite to the contrary of this: the same word of God declares that he was "holy, harmless, *separate from sinners.*" *Heb. 7:26,28; Luke 1:35*

His separateness from sinners is one of the difficult points with many. How could he be a man, and yet be free from the hereditary taint which affects the entire human family? We hope to see exactly how this could be, and how it was accomplished under the divine plan; but we require first to have thoroughly impressed upon our minds the fact that an imperfect man, a blemished man, one who through heredity had partaken of Adamic stock, and whose life was thus part with our life, *could not be our Redeemer.* There were plenty of sinful men in the world, without God sending his Son to be another. There were plenty of these imperfect men who were willing to lay down their lives for the accomplishment

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of the Father's will. This is fully attested by the record of *Hebrews 11*, in which it is clearly shown that many "counted not their lives dear unto them," in their faithfulness to the Lord. But what was needed was not merely *a sacrifice* for sins, but *a sinless sacrifice*, which would thus pay the sinner's penalty. And since "all have sinned and come short of the glory of God," and since "there is none righteous, no, not one," *therefore*, as the Scriptures again declare, "None could give to God a ransom for his brother." (*Rom. 3:10,23; Psa. 49:7*) It was because the Lord beheld and saw that there was no man competent to redeem the world that he laid help upon one who is mighty to save--able to save to the uttermost all who come unto the Father by him. *Psa. 89:19; Isa. 63:1; 59:16; Heb. 7:25*

Next we want, if possible, to see clearly how our Lord Jesus laid hold upon our race, and became a member of it, through his mother Mary, without sharing to any degree its depravity, without inheriting its blight of sin, without its curse of death laying hold upon him: for if in any manner or degree he partook of the *life* of Adam, he would have

been a partaker also of the death sentence upon Adam's life, and thus he would have come under the *sentence of death*: and if rendered thus imperfect, and under the sentence of death, he had no *life-rights* to give as man's ransom price, by which to purchase father Adam and his race from under the sentence of death imposed by divine Justice. We propose to examine this question in our next chapter. We hope to there prove that our Lord did not, in any manner or degree, become contaminated with sin or imperfection through his mother.

STUDY IV

THE MEDIATOR OF THE ATONEMENT

THE UNDEFILED ONE

Seemingly Conflicting Scriptures Reconciled--The Roman Catholic Doctrine of Mary's Immaculate Conception Not Sustained--The Birth of Jesus Separate from Sinners Essential to the Divine Arrangement--Otherwise no Ransom Possible--The Latest Deductions of Science in re the Union of Life and Protoplasm--The Logos Made Flesh--Born of a Woman yet Undefiled--How the Imperfect Mother Could and Did Bring Forth the Undefiled One--This Same Principle Operating in Other Features of the Divine Plan, as Testified by the Scriptures.

"Who can bring a clean thing out of an unclean? Not one." *Job 14:4*

"He was manifested to take away sins and in him is no sin." "Such an High Priest was suitable for us--holy, harmless, undefiled, *separate* from sinners." *1 John 3:5; Heb. 7:26*

HERE are Scripture statements apparently in conflict: the first declaring, in harmony with our experience, that all of Adam's posterity is affected by virus of sin from the poisoned fountain: the latter declaring that our Lord Jesus was as a man different from other men--unblemished, undefiled, spotless. And since the entire theory of the Atonement, presented in the Scriptures, demands that of necessity our Redeemer must be an unblemished man--*of* our race and yet *separate* from it--this becomes a very important point before the minds of the Lord's thinking people. How did God accomplish in our Lord Jesus' case what is impossible to man, according to all human experience and according to Job's testimony? To give ample proof of how the divine arrangement did accomplish this desired yet seemingly impossible thing of producing a member of the race, yet separate from its blemishes, to be its *ransom*--to give

a corresponding price for the first *perfect man* whose sin and its curse blights the race--this is the pleasurable task of the

present chapter.

Not that a knowledge of the *manner* is essential either to the faith or salvation of the true disciple taught of God; but that in the light of present-day destructive criticism (reasonable and unreasonable) it is expedient that this truth, so closely identified with the Atonement, the very center and foundation of true Christianity, should be solidly buttressed, to the intent that the faith of the Lord's people may be able to withstand the assaults of the Adversary against the doctrine of the ransom--from pulpit, press and pew. The Scriptural statement of the fact of our Lord's spotlessness was, thank God, quite sufficient for his saints for centuries; but now as "meat in due season" for the household comes the scientific and philosophic attestation to the possibility of all that is claimed in the divine Word on this subject --quite in harmony with "the laws of nature."

The Roman Catholic Church in its doctrine of "The Immaculate Conception" of Mary, attempts to establish faith in our Lord's mother, as immaculate, spotless, perfect; and thus to prove that Jesus could be born pure and separate from sinners: but this is not our claim. We admit that our Lord's mother was a member of Adam's race, in the same sense as all other members of it--that her life was derived from the Adamic stock, that she inherited human weaknesses and blemishes and unavoidably was, like all others, under the sentence of death. We claim that "the *man* Christ Jesus" was an exception--the only exception.

And it is well for us not to forget that God's providential care for the children of men is frequently manifested in the *exceptions* of nature. For instance, it is the rule of nature that heat causes expansion, while freezing causes contraction: but how fortunate it is for humanity that water is an exception to this principle--that water, contrary to the general rule, expands in freezing. Were it to follow the customary law of nature and contract with freezing, it would have the effect of making the ice heavier than the unfrozen water,

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and cause it to sink to the river bottoms, so that as a consequence our rivers would become solid ice, which even the summer heat would not dissolve. How fortunate, too, that antimony among the minerals is an exception to this law of nature also: otherwise it would be impossible for us to secure clear-cut edges on our printing types, secured by the mixing of this metal, which contracts, with other metals which expand under heat. So the one exception to sin-defilement

in our race was its only hope--its ransom, its salvation under divine providence. With these thoughts we proceed to examine how the *Logos* was "*made flesh*," "born of a woman," "of the seed of Abraham," and yet was uncontaminated, and could therefore be a suitable and acceptable ransom for Adam and his race.

The Scriptures hold out the thought that all *existence, living energy or being*, comes from the father and not from the mother. The mother receives the sperm or seed of life from the father, furnishes it a cell-nucleus out of which a form or body is produced, and nourishes the germ of being until it is able to maintain an independent existence; i.e., until it is able to appropriate to its maintenance the life-sustaining elements which the earth and air supply--then it is born.

The word *father* has the significance of *life-giver*. Accordingly, God was the "*Father*," or life-giver, while the earth was the mother, of Adam, and hence of the human race. (**Luke 3:38**) Adam's form or organism was of and from *earth* (which therefore served as his mother); but his spark of life which constituted him a man came from God (who thus was his Father or life-giver): and in the male of the human species has since resided the power to communicate that spark of life or living seed to progeny.

In harmony with this principle, children are spoken of as being *of* or from their fathers, and borne *by* their mothers. (**Gen. 24:47**) Thus the children of Jacob, counted through his sons, were seventy when he came down to Egypt. All of those seventy souls or beings are expressly said to have come out of the loins of Jacob. (**Gen. 46:26,27; Exod. 1:5**) So of Solomon, it is said that he came out of the loins of David.

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(**1 Kings 8:19; 2 Chron. 6:9**) So also the Apostle Paul and Israelites in general claimed that they all came out of the loins of Abraham; and of Levi it is written that "he was yet in the loins of his *father* when Melchisedec met him."

Heb. 7:5,10

Thus also the whole race was in and sprang from Adam their *father*, by mother Eve but not from her. And thus it is written that "all in ADAM die," but not all in Eve. Because the race came of Adam, it was tried in *his* trial, condemned in *his* failure and included under *his* sentence.

This, which the Scriptures teach, is the latest deduction of science on this subject of progeneration, as applied to humanity and to all mammalia. Scientists find abundant and conclusive proof in nature that *life* or being comes always

from the male. The simplest form of illustration is a hen's egg: of itself it originally contains no life, but is merely a cell-germ with its supply of nutriment ready to build up an *organism* as soon as vivified, fecundated or impregnated with the life-germ or life-seed from the male bird.

The egg contains not only the germ-cell but also the proper elements of nutrition and in proper proportion, adapted to the minute organism begotten in it by the sperm or life-seed; and under proper conditions that organism develops. The germ-cell, or "formative yolk," or protoplasm, receives the life-germ or sperm, and this becomes the embryo chick, which appropriates to its own development the "food-yolk" and the albumen, until it breaks the shell and is able to sustain itself by appropriating cruder elements of nutrition. The principles here involved are the same in human and other animals.

In view of these harmonious testimonies of the Bible and science, it is a reasonable deduction that if the father were perfect, the child would be perfect. Under even moderately favorable conditions a perfect sperm or life-seed in uniting with the female germ-cell would produce a living embryo so vigorous and healthy as to be capable of appropriating the proper elements of nutrition, and voiding, throwing off or neutralizing the unfit. And the perfect being thus produced

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would likewise possess the power of neutralizing or repelling, by its perfect functions and without injury or inconvenience to itself, all elements not beneficial. On the contrary, in proportion as the sperm or life-seed be imperfect, the living embryo will be weak and unable to overcome the unfavorable conditions of its environment, and will appropriate whatever its mother furnishes--good or bad--and will be the prey of disease. Being imperfect, it is unable to reject wholly the poisonous elements and the consequence is weakness and disease.

The old proverb, "One man's meat is another man's poison," rests upon the principle here enunciated. A person possessed of good digestive powers can eat and extract nutriment and strength from food which would speedily sicken and eventually kill another of inferior powers. The more rugged extracts the good and avoids the injurious elements: the weaker is unable to do this and is really poisoned, frequently to the extent of sickness. Yet let us remember that no member of our race is nearly perfect--none are able to defend their imperfect systems against the

myriads of foes that assail through food and drink and air. Consequently none are born perfect and none can avoid the encroachments of disease for long. It preys upon the weakest organs first and soon all collapse.

From this standpoint it follows that had mother Eve alone sinned the race would not have died; for had Adam remained perfect, his life unforfeited and unimpaired, his offspring would have been born without blemish. And even had the death sentence passed upon mother Eve, bringing imperfections to her, these would not have impaired her offspring; being *perfect*, they would have appropriated good elements, and have neutralized, voided or passed off naturally and without injury, any unwholesome elements of nutrition supplied them.

On the other hand, suppose that Adam had sinned and Eve had remained sinless: Adam's condemnation and death would have affected the entire posterity just the same. However perfect the germ-cells and nourishment

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provided by mother Eve, only imperfect dying beings could be produced from diseased sperm or life-seed from Adam. Hence the appropriateness of the Scriptural statement that "All in Adam die," and "By one *man's* disobedience... death passed upon all." ***1 Cor. 15:22; Rom. 5:12,19***

How wonderful the correspondence here between the first and second Adams and their brides. As the *death* of the race depended not upon Eve but wholly upon Adam, and yet she shared in the bringing of it, so the restored *life* of the redeemed race depends not at all on the bride of Christ, but upon Jesus, the Redeemer, though by divine favor it is arranged that his bride shall share in the restitution of "that which was lost."

The fountain, Adam, having become contaminated by sin and death, none of his posterity can be free from contamination; for, "Who can bring a clean thing out of an unclean? Not one." The reference here must be understood as applying to the man, and not to the woman: none coming from or out of the contaminated fountain can be clean. Hence, "There is none righteous, no, not one"; none can redeem his own life, much less give to God a ransom for his brother. ***Rom. 3:10; Psa. 49:7***

It is a well-recognized fact that the mind of a mother, during the period of gestation, has an important bearing upon the character and disposition of her children, for good or evil. There are many instances of mental as well as of

physical "birthmarks." Whether at all or *how much* a perfect embryo, begotten of a perfect life-germ, might be injured by an evil *mind* in the mother, it would be impossible for humanity under present conditions to determine; for we have no opportunity for proofs along this line. Nor is it necessary to our argument to determine this proposition, for it was not under such conditions that the "*man* Christ Jesus" was born. The Scriptures explicitly point out: (1) That the Lord chose for the mother of Jesus a holy woman "blessed among women," who had "found favor with God" (***Luke 1:28,30,42***); (2) Mary was full of faith and the joy of the Lord, to be an instrument in his plan: and (3) not regarding fear of

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reproach from Joseph or the world, she lived rejoicing in God, saying--"My soul doth magnify Jehovah; my spirit rejoiceth in God my Savior." (***Luke 1:45-47***) Thus we perceive that the mind of Jesus' mother, instead of being antagonistic to his perfect development, cooperated to that result.

It follows, then, that the only obstacle to the generation of a perfect man of an imperfect, blemished, but well-willed mother is the lack of a perfect father to supply *perfect spermatozoa*. And hence the consistency of the teaching of Scripture, that in the case of Jesus a *perfect life* (not of or from the Adamic fountain) was *transferred* by divine power from a pre-existent condition to the embryo human condition, was born "holy" (pure and perfect), though of an imperfect mother. (***Luke 1:35***) That Jesus was thus uncontaminated with the imperfections, mental, moral or physical--which his mother in common with the entire human race shared, is entirely reasonable and, as we have just seen, in perfect accord not only with Scripture but also with the latest scientific findings and deductions.

Another fact which scientists are demonstrating to themselves, which seems to concur with the Scripture testimony, is, that though life or being comes from the father, *form* and *nature* come from the mother. The scientific proofs of this are more abstruse and less easily grasped by the ordinary mind; and this, because in wisdom God has not only separated the various *kinds* or *natures*, but in great measure has limited them, so that they cannot mix or blend beyond certain limits without losing the powers of fecundation. A common illustration of this is the mule, a hybrid which cannot propagate.

The old idea that form and nature came from the male is

abandoned by modern students of nature, who now agree that the female furnishes *organism* as well as *sustenance*--in fact furnishes all except the life-seed or sperm which comes from the father or life-giver. Take as a Scriptural illustration of the foregoing claims the improper union between "the daughters of men" and those angels which kept not

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their proper estate or condition. (*Gen. 6:2,4; Jude 6; 2 Pet. 2:4*) The angels, when they assumed human form, being perfect in vitality, begat children far superior to the then greatly fallen race of Adam in mental acumen as well as in physical powers, so that the record is--"the same were men of renown." These wonderful men, let us remember, were born of imperfect, dying mothers, but begotten by vigorous, unimpaired fathers.

The dying race of Adam would have had hard masters in those superior *Nephilim* (Hebrew, *fallen ones*) which were never recognized by God, either by a trial for life, or by a condemnation to death. It was a mercy indeed which, not having authorized their existence, blotted them from existence in the flood, and sparing as a new beginning for the race Noah and his family, with the comment--"Now Noah was perfect in his *generation*," which implies that the majority of Adam's posterity had become greatly *contaminated* and more or less a new race by association with the angels in human form. We say a *new* race because of their new life and vigor coming from new fathers.

So great was the renown of these "*Nephilim*," that the dread of them is to be found with more or less distinctness in heathen mythologies to this day; and hundreds of years after their destruction in the flood, the *false* report that some of these were yet alive caused a panic among the Israelites while flushed with the victory of recent battles. (See *Num. 13:33; 14:36,37.*) No doubt there were some large men in Canaan, as other scriptures show, but never except in this "*evil* report" are they called *Nephilim*.

Another illustration of this principle that life (vitality) comes from the father, and organism (nature) from the mother, is found in the fact that Jehovah, himself of the divine nature has begotten *sons* of various natures. He is the father or *life-giver* to those sons of angelic nature (*Job 2:1; 38:7; Heb. 2:9*), as well as to sons of human nature (*Luke 3:38*), as well to the "*new creatures*" who, in the first resurrection, shall be made partakers of his own *divine* nature. (*2 Pet. 1:4*) The spirit or *energy* of Jehovah operating upon

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spirit-substances produced and developed angels; the same energy or spirit operating upon earthly substances produced man and the lower animals. (*Gen. 2:7; 1 Cor. 15:47*)

And when God would give us a clear conception of the generation of the new creatures to the divine nature, he represents them as *begotten* of his word of promise in the *womb of the Covenant* which he made with Abraham, which Covenant was symbolized by a woman, Sarah, telling us that *as* Isaac was the heir of Abraham and child of promise (by Sarah), *so* we, as or like Isaac, are children of God, being children of the promise, or Sarah Covenant. See *Gal. 4:23-31; 1 Pet. 1:3,23; 2 Pet. 1:4*.

The same principle is illustrated in the fact that in the *typical Jewish dispensation*, prior to the Christian age, a child inherited blessings and privileges of its father, according to the favor and standing of its mother, thus again declaring that the mother's nature, rights, privileges and liberties attached to the child, though not of necessity the father's. See *Gen. 21:10; Ex. 21:4; Gal. 4:30*.

The foregoing arguments are clinched by the fact that our Lord Jesus was born of a woman. The "holy thing" born of a woman partook of the woman's nature, i.e., human nature--"of the earth, earthy." Though retaining all the purity and perfection of the pre-existent (spirit) state, the transferred germ of being (in harmony with this law we are examining) partook of the nature of the mother and was "*made flesh*" by being "born of a woman." Yet the "clean thing" came not out of the unclean race, but "proceeded forth and came from God" and was merely developed and nourished in Mary. *John 8:42; Gal. 4:4*

It is yet further in harmony with this same principle that though our Lord Jesus has since been highly exalted to the *divine nature*, and is no longer human, yet it is declared of him that he shall be the *life-giver* or "father" of the whole human race, while it is also shown that his work for the race is to *restore* the perfection of *human nature*, which was lost for all through Adam's sin. Thus, while their "father" or life-giver will be on the divine plane, his children will be on the

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human plane, born out of a Covenant of restitution, illustrated by Keturah, Abraham's third wife.

Reviewing our subject then, we perceive that the "miraculous"

birth of our Lord Jesus, perfect, unblemished, of an imperfect mother, was not contrary to the usual procedure of the Creator's arrangements, but in full harmony with them: we see that similarly father Adam was born into being perfect because he was born *of* God, though his mother (the earth) was still imperfect except the specially prepared Garden of Eden. The Scriptural assurance then that our Lord had a prehuman existence, the life-principle of which was transferred to Mary's womb and born of her "holy," is abundant assurance that he was as the same Scriptures declare "holy, harmless, *undefiled, separate from sinners.*" Just such an one "became us" or was suitable to the necessities of our case--such an one as could be accepted by Justice as our *ransom-price*; and then being made humanity's High Priest in things pertaining to God, would be able to compassionate the weak and burdened--having been touched with a feeling of human infirmities when he himself compassionately took our sicknesses. ***Matt. 8:16,17;***
Heb. 7:26

We pass on now to the consideration of how he could be thus without sin and yet be "made like unto his brethren."

STUDY V

THE MEDIATOR OF THE ATONEMENT

"MADE LIKE UNTO HIS BRETHREN"

AND "TOUCHED WITH A FEELING

OF OUR INFIRMITIES"

Who "His Brethren" are--In What the Likeness Consisted--How He was Tempted in all Points, Like as We are Tempted, Yet Without Sin--The Wilderness Temptations--Their Resemblance to ours--Some of which would "Deceive if it were Possible the Very Elect"--In What Sense our Lord was Made Perfect through Sufferings--Though a Son, yet Learned He Obedience--How He was Made in the Likeness of Sinful Flesh--Yet Without Sin--"Himself took our Infirmities"--How He was "Touched."

"In all things it behooved him to be made like unto his brethren; that he might be a merciful and faithful High Priest in things pertaining unto God--to make reconciliation for the sins of the people." *Heb. 2:17*

THE TWO popular but opposing lines of thought touch and conflict in respect to all the various Scriptural statements which declare our Lord's relationship to mankind; and the third or truth line alone is able to either reconcile the various scriptures or to satisfy sanctified reason. Of the two false but popular theories one claims that our Lord Jesus was the Almighty God, Jehovah, who merely garbed himself in human flesh, without really having actual sensibility of humanity's trials, temptations and environments. The other theory claims that he was a sinful man, partaker of the blemishes of our race, just as others, but more successful than others in combating and resisting the motions of sin. We are endeavoring to show that both of these theories are erroneous, and that the truth lies between them, in the fact that the *Logos* "being in a form of God," a spirit being, when "*made flesh*" was really *a man*, "The *man* Christ Jesus," but "*separate* from sinners," a *perfect* man prepared to be the "corresponding price" for the first perfect man whose fall

involved our race, and whose redemption also involves the race.

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It is quite proper in this connection, therefore, in seeking to establish the Scripturally correct view of this subject, that we examine various scriptures which have been distorted and misused to prove that our Lord was blemished, and subject to like passions with the fallen race. We hold that if he had been in this condition it would have been as impossible for him as it is impossible for us to keep absolutely and perfectly every feature of the Divine Law. The Divine Law is the full measure of the *perfect* man's ability and is beyond the measure and ability of any man who is not perfect. Hence, the very fact that in our Lord was no sin, the very fact that he was pleasing to the Father, and acceptable as a sin-offering, as a ransom-price for Adam (and the race lost in him), proves indirectly his perfection, as we hold that the Scriptures everywhere teach it.

But our Lord's "brethren" were not immaculate, were not separate from sinners. How, then, could he be "made like unto his brethren," and yet be separate from sinners? The answer to this question is found in the recognition of the fact that the world of mankind, sinners in general, are not the ones who are referred to as "his brethren." The man Adam, indeed, was a son of God at his creation, and up to the time of his transgression (**Luke 3:38**), but not subsequently. And all of his race are Scripturally designated "children of wrath." (**Eph. 2:3**) Only those who have "escaped the condemnation that is on the world," and who have gotten back into harmony with God, through Christ, are Scripturally authorized to consider themselves the sons of God. (**John 1:12**) Of the others, our Lord declares, "Ye are of your father, the devil, for his works ye do." (**John 8:44**) Our Lord Jesus never counted himself in as one of the children of the devil, nor as one of the "children of wrath," but declared that he "proceeded forth and came from God." Neither did he recognize as "his brethren" any of those who were still "children of wrath." The only ones recognized as the "Lord's brethren" are those who, having escaped the condemnation that is on the world, have been

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brought nigh to the Father through the blood of Christ, and have received "the spirit of adoption" into God's family,

and the promise of full "adoption of sons" at the establishment of the Kingdom. (*Rom. 8:15,23; Gal. 4:5*) It is because these are *justified*, reckonedly freed from Adamic guilt and reckonedly constituted righteous, through the blood of Christ, that they are in any sense of the word like our Lord Jesus, "his brethren," on a similar footing of divine favor and separateness from the world. Of the consecrated of this class our Lord says, "They are not of the world, even as I am not of the world." "I have chosen you out of the world." (*John 15:19; 17:16*) From this standpoint it can readily be seen that our Lord *was* "made like unto his brethren"--*exactly*, in every particular. Not that his "brethren" were in this condition at the time he humbled himself and was made flesh--he had no brethren at that time, except as this class was *foreknown* of God. (*Eph. 1:5,11; Rom. 8:29*) But the divine arrangement was such that God foresaw that he could be just, and yet justify those of the sinner race who accepted divine grace through Christ, and whose sins were, on this account, covered, not imputed to them, but imputed to him who "bore our sins in his own body on the tree." God forearranged, foreknew, his purpose to call out the Gospel Church to be "joint-heirs with Jesus Christ our Lord," to the inheritance, incorruptible, undefiled, and that fadeth not away, reserved in heaven. And it was in view of this prearranged plan that all who will constitute this class were spoken of in advance, through the prophets, as the "brethren" of Christ. Prophetically, our Lord is represented as saying to the Father, "I have declared thy name unto *my brethren*; in the midst of the Church have I sung thy praise." (*Psa. 22:22; Heb. 2:12*) Since this was the divine program--that our Lord should not only be the Redeemer of the world, but also a *pattern* for the "brethren" who would be his joint-heirs--therefore, in carrying out this divine program it was fitting that he should in all his trials and experiences be "made like unto his brethren."

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"He Was Tempted in All Points Like as We

Are, Yet Without Sin"

--*Heb. 4:15*--

It will be noticed that this statement is not that our Lord was tempted in all points like as the world is tempted, but

like as we, his followers, are tempted. He was not tempted along the lines of depraved appetites for sinful things, received by heredity, from an earthly parentage; but being holy, harmless, undefiled and separate from sinners, he was tempted along the same lines as his followers of this Gospel age--who walk not after the flesh but after the spirit; and who are judged not according to the infirmities of their flesh, but according to the spirit of their minds--according to their new wills, new hearts. *Rom. 8:4; 2 Cor. 5:16; John 8:15*

This is seen very clearly in connection with our Lord's temptations in the wilderness, which immediately followed his consecration and baptism at Jordan. *Matt. 4:1-11*

(1) The first was Satan's suggestion that he use the divine power which he had just received at Jordan, in ministering to his own wants, converting the stones into bread. This was not a temptation in any degree traceable to heredity or imperfection. Our Lord had been forty days without food, studying the divine plan, seeking to determine, under the enlightening influence of the holy Spirit, just received, what would be his proper course in life, to fulfil the great mission upon which he had come into the world, viz., the world's redemption. The suggestion that he use the spiritual power conferred upon him, and which he realized was in his possession, to minister to the necessities of his flesh, would, at first thought, seem reasonable; but our Lord at once discerned that such a use of his spiritual gift would be wrong, would be a misuse of it, a use for which it was not intended, and hence he rejected the suggestion, saying, "It is written, Man shall not live by bread alone, but by every

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word that proceedeth out of the mouth of God." The Lord's "brethren" sometimes have similar temptations of the Adversary, suggestions to use spiritual gifts for the furtherance of temporal interests. Suggestions of this kind are insidious, and are the channels through which God's consecrated people not infrequently are led astray by the Adversary to greater and greater misuse of divine blessings.

(2) The Adversary suggested to our Lord fakir methods of introducing his mission to the people--that he leap from a pinnacle of the temple into the valley below in the sight of the multitude; so that their seeing him survive uninjured would be a proof to them of his superhuman power, which would lead them at once to accept him as the Messiah, and to cooperate with him in the work before him. But our

Lord saw at once that such methods were wholly out of harmony with the divine arrangement, and even the misapplication of a scripture by the Adversary (*apparently* in favor of the wrong) did not swerve him from the principles of righteousness. He immediately replied to the effect that such a procedure on his part would be a tempting of divine providence, wholly unwarranted, and hence not to be considered for a moment. Where duty called or danger the Master did not hesitate, but realized the Father's ability to keep every interest; but true confidence in God does not involve a reckless exposure to danger, without divine command, and merely for a show, and in a spirit of braggadocio.

The Lord's brethren have temptations along this line also, and need to remember this lesson and example set before them by the Captain of our Salvation. We are not to rush unbidden into dangers, and esteem ourselves thus valiant soldiers of the cross. "Daredevil deeds" may not seem out of place to the children of the devil, but they are wholly improper in the children of God. The latter have a warfare which requires still greater courage. They are called upon to perform services which the world does not applaud, nor

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even appreciate, but often persecutes. They are called upon to endure ignominy, and the scoffs of the world; yea, and to have the uncircumcised of heart "say all manner of evil" against them falsely for Christ's sake. In this respect the followers of the Captain of our Salvation pass along the same road, and walk in the footsteps of their Captain. And it requires greater courage to ignore the shame and ignominy of the world, in the disesteemed service of God, than to perform some great and wonderful feat, that would cause the natural man to wonder and admire.

One of the chief battles of those who walk this narrow way is against self-will; to bring their wills into fullest subjection to the Heavenly Father's will, and to keep them there; to rule their own hearts, crushing out the rising ambitions which are natural even to a perfect manhood; quenching these kindling fires, and presenting their bodies and all earthly interests living sacrifices in the service of the Lord and his cause. These were the trials in which our Captain gained his victory and its laurels, and these also are the trials of his "brethren." "Greater is he that ruleth his own spirit [bringing it into full subordination to the will of God] than he that taketh a city:" greater also is such than he who,

with a false conception of faith, would leap from the pinnacle of a temple, or do some other foolhardy thing. True faith in God consists not in blind credulity and extravagant assumptions respecting his providential care: it consists, on the contrary, of a quiet confidence in all the exceeding great and precious promises which God has made, a confidence which enables the faithful to resist the various efforts of the world, the flesh and the devil, to distract his attention, and which follows carefully the lines of faith and obedience marked out for us in the divine Word.

(3) The third temptation of our Lord was to offer earthly dominion and speedy success in the establishment of his kingdom, without suffering and death, without the cross, upon condition of a compromise with the Adversary. The Adversary claimed, and his claim was not disputed, that he

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held control of the world, and that by his cooperation the Kingdom of Righteousness, which our Lord had come to institute, could be quickly established. Satan's intimation was that he had become weary of leading the world into sin, blindness, superstition, ignorance, and that he therefore had a sympathy with our Lord's mission, which was to help the poor, fallen race. What he wanted to retain, however, was a leading or controlling influence in the world; and hence the price of his turning the world over to a righteous course, the price of his cooperation with the Lord Jesus in a restitutionary blessing of the world, was, that the latter should recognize him, Satan, as the ruler of the world, in its reconstructed condition--that thus our Lord should do homage to him.

We are to remember that Satan's rebellion against the divine rule was instigated by ambition to be himself a monarch--"as the Most High." (*Isa. 14:14*) We recall that this was the primary motive of his successful attack upon our first parents in Eden--that he might alienate or separate them from God, and thus enslave them to himself. We can readily suppose that he would prefer to be monarch of happier subjects than the "groaning creation:" he would prefer subjects possessed of everlasting life. It would appear that even yet he does not recognize the fact that everlasting life and true happiness are impossible except in harmony with Divine law. Satan was therefore willing to become a reformer in all particulars except one--his ambition must be gratified--he must be no less the ruler amongst men; and was he not already "the Prince of this world"--and so acknowledged

in Holy Writ? (*John 14:30; 12:31; 16:11; 2 Cor. 4:4*)

Not that he had any divine commission to be "the prince of this world," but that by getting possession of mankind, through ignorance, and through misrepresentation of the false as the true, of darkness as the light, of wrong as the right, he had so confused, bewildered, blinded the world that he easily held the position of master or "god of this world, who now worketh in the hearts of the children of disobedience" --the vast majority.

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The peculiar temptation of Satan's suggestion therefore was, that it seemed to offer a new solution of the question of the recovery of man out of his condition of sin. And more than this, it seemed to imply at least a partial repentance on the part of Satan, and the possibility of his recovery to a course of righteousness, provided he could be guaranteed the continued success of his ambition to be a ruler over subjects more happy and more prosperous than it was possible for them to be while kept under his delusions and enslaved by sin, which was the only way in which he could retain man's loyalty: because in proportion as mankind rejects sin and appreciates holiness, in that proportion it becomes desirous to serve and to worship God.

Our Lord Jesus did not long hesitate. He had absolute confidence that the Father's wisdom had adopted the best and only adequate plan. Therefore he not only did not confer with flesh and blood, but neither would he bargain with the Adversary for *cooperation* in the work of the world's uplift.

Here also we see one of the special besetments of the Adversary against the Lord's "brethren." He succeeded in tempting the nominal Church, early in her career, to abandon the way of the cross, the narrow way of separateness from the world, and to enter into a league with the civil power, and thus gradually to become influential in the world's politics. By cooperation with "the princes of this world," fostered and aided by the Adversary secretly, she sought to establish the reign of Christ on earth, through a representative, a pope, for whom it was claimed that he was Christ's vicegerent. We have seen what baneful influences resulted: how this counterfeit Kingdom of Christ became really a kingdom of the devil, for his work it did. We have seen the result in the "dark ages," and that the Lord denominates the system "Antichrist."*

And although the Reformation started in boldly, we find

that the Adversary again presented the same temptation before the Reformers, and we see that they resisted it only

*See Vol. II, Chap. ix.

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in part, that they were willing to compromise the truth for the sake of the protection and aid of "the kingdoms of this world," and in the hope that the kingdoms of this world would in some manner become the Kingdom of our Lord. But we see that the combination of the Church and the world influence, as represented in Protestantism, while less baneful in its results than Papacy's combination, is nevertheless very injurious, and a great hindrance to all who come under its influence. We see that the constant conflict of the "brethren" is to overcome this temptation of the Adversary, and to stand fast in the liberty wherewith Christ has made us free--not of the world, but separate from it.

Moreover, we find that although the same temptation comes to all the "brethren," it comes in slightly modified form from time to time, and that the great Adversary very cunningly, in every instance, attempts to do with us as with the Lord, viz., to present himself as a leader along the lines of reform which he advocates--appearing to be in hearty sympathy with the work of blessing the world. His latest temptation along this line comes in the form of the suggested "social uplift," which he is successfully bringing before the minds of many of the "brethren." He suggests now, that however necessary it once was to walk the "narrow way," the way of the cross, it is no longer necessary so to do; but that now we have reached the place where the whole matter may be easily and quickly accomplished, and the world in general lifted up to a high plane of social, intellectual, moral and religious standing. But the plans which he suggests always involve combination with him: in the present instance it is the suggestion that all who would be co-workers in the social uplift shall join in *social* and *political* movements, which shall bring about the desired end. And he has become so bold and so confident of the support of the majority that he no longer pretends to favor reform along the line of individual conversion from sin and salvation from condemnation, and reconciliation with the Father, through a personal faith in and consecration to the Lord Jesus Christ: his proposition is a social uplift, which shall ignore

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individual responsibilities and sins, and merely regard social conditions and make society outwardly "clean." He would have us disregard the Lord's teaching, to the effect that only those who come unto the Father through him are "sons of God," and his "brethren:" instead, he would have us believe that all men are brethren, and that God is the Father of all humanity, that none are "children of wrath," and that it is criminally unchristian and uncharitable to believe our Lord's words that some are of their "father, the devil." He would thus, without always so saying in specific terms, have us ignore and deny man's *fall into sin*, and ignore and deny the *ransom from sin*, and all the work of atonement; under the specious, deceptive watchword, "the Fatherhood of God and the Brotherhood of man," and the Golden Rule.

This temptation of the Adversary before the "brethren" today is deceiving many, and probably will yet deceive all except "the very elect." (*Matt. 24:24*) These very elect "brethren," are those who follow closely in the Master's footsteps, and who, instead of hearkening to the Adversary's suggestions, hearken to the Word of the Lord. These very elect "brethren," instead of leaning to their own understandings, and to Satan's sophistries, have faith in the superior wisdom of Jehovah and his divine plan of the ages. Hence these are all "taught of God," and know thereby that the work of the present age is the selection of the "brethren" of Christ, and their testing, and finally their glorification with the Lord in the Kingdom, as the seed of Abraham, to bless the world; and that in the next age will come God's "due time" for the world's uplift, mental, moral and physical. Hence the very elect cannot be deceived by any of the specious arguments or sophistries of their wily foe. Moreover, the "brethren" are not ignorant of his devices, for they were forewarned along this line, and they are looking unto Jesus, who not only is the Author of their faith, through the sacrifice of himself, but also is to be the finisher of it, when he shall grant them a part in the first resurrection, and

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make them partakers of his excellent glory and divine nature.

Such are the points of temptation to the "brethren," and such were the points of temptation to their Captain. He was "*tempted in all points like as we are*" tempted; and he knows

how to succor those who are tempted, and who are willing to receive the succor which he gives, in the way in which he gives it--through the teachings of his Word and its exceeding great and precious promises. The weaknesses which come to us through heredity were no part of our Lord's temptation. He did not have a drunkard's appetite; he did not have a murderer's passion, nor a thief's avarice; he was holy, harmless, separate from sinners. Nor do his "brethren" have these besetments, as their temptations. Those who have become his "brethren" through faith, and consecration, and begetting of the holy Spirit of adoption, have lost the disposition which seeks to do injury to others, and have received instead the new mind, the mind of Christ, the spirit of Christ, the spirit of a sound mind, the holy Spirit--the spirit of love; which seeks first of all the Father's will, and secondly, seeks to do good unto all men, as it has opportunity, especially to the household of faith. **Gal. 6:10**

And though there remains in the flesh of these "new creatures," possessed of the new mind or new will, a weakness of heredity, a tendency toward passion or strife, so that they may need continually to keep on guard against these, and may occasionally be overtaken in a fault, contrary to their wills, nevertheless these unintentional weaknesses are not counted unto them as sins, nor as the acts of the "new creature," but merely as defects which belong to the old nature, which, so long as the new nature opposes them, are reckoned as covered by the merit of the ransom--the great sin-offering made by the Captain of our Salvation. It is the "new creature" alone that is being tried, tested, fitted, polished and prepared for joint-heirship with Christ in his Kingdom, and not the body of flesh, which, of such, is reckoned dead.

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"Made Perfect Through Suffering"

"It became him [the Father] for whom are all things, and by whom are all things, in bringing many sons to glory, to make the Captain of their Salvation perfect through sufferings." **Heb. 2:10**

Having in mind the foregoing, it will be easy to see that our Lord was *not made perfect as a man*, through the things which he suffered as a man; nor did he suffer anything before he became a man. The thought of this scripture is that our Lord, when in the world, when he was already perfect

as a man, the very image of the Father in the flesh, holy, harmless, undefiled, separate from sinners, attained, by his experiences and sufferings, another perfection--a perfection on another plane of being, gained since then. It was one thing that the *Logos* was perfect when with the Father before the world was--perfect in his being, and in his heart or will--perfectly loyal to the Father; it was another thing that when voluntarily he humbled himself to be made flesh, and to take our nature, a lower nature, he was perfect as a man--separate from sinners: it is still a third thing that he is *now perfect* in his present highly exalted condition, a sharer of the divine nature. It is to this latter that our text relates. So high an exaltation to the "glory, honor and immortality" of "the divine nature," made it proper in the divine wisdom that certain *tests* should be applied, the meeting of which should *make perfect* the title of God's Only Begotten Son to share all the riches of divine grace, and "that all men should honor the Son even as they honor the Father."

We are to remember that it was in connection with these *tests* of his obedience to the Father that there was set before him a certain joy or prospect, as it is written--"For the *joy* that was set before him he endured the cross, despising the shame." (**Heb. 12:2**) This joy before him, we may reasonably suppose, was:

(1) A joy to render a service which would be acceptable to the Father.

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(2) A joy to redeem mankind, and make possible their rescue from sin and death.

(3) A joy in the thought that by the accomplishment of this redemption he would be accounted worthy of the Father to be the mighty ruler and blessing, King and Priest of the world; to reveal to the world a knowledge of the divine plan, and to lift up from sin to divine grace whosoever would accept of the terms of the New Covenant.

(4) A joy that the Father had promised him; not only a return to the glory of spirit-being which he had with the Father before the world was, but a more excellent glory--to be exalted far above angels, principalities and powers, and every name that is named, and to be made an associate in the Kingdom of the Universe, next to the Father--on the right of the majesty on high; and partaker of the divine nature, with its inherent or immortal life.

But all this joy set before our Lord was made contingent or dependent upon his full obedience to the Father's will.

True, he had always been obedient to the Father, and delighted in the Father's way, but never before had he been put to such a test as now. Hitherto it had been pleasurable and honorable to do the Father's will; now the test was to be whether or not he would do that will under conditions that would be distressing, painful, humiliating--conditions which would bring him finally not only to death, but even the ignominious death of the cross. He did stand this testing, and never faltered, never wavered, but manifested in every particular, and to the utmost, faith in the Father's Justice, Love, Wisdom and Power, and unhesitatingly endured all the oppositions and contradictions of sinners against himself, with all other besetments of the Adversary; and by this means; through suffering, he "*made perfect*" his title to all the joys set before him, and in consequence was perfected as a being of the very highest order, viz., "of the divine nature." Thus it was true of the Only Begotten of the Father that:

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**"Though He Were a Son
Yet Learned He Obedience by the Things
Which He Suffered
and Being Made Perfect He Became the Author
of Everlasting Salvation
Unto All Them that Obey Him."
--Heb. 5:8-10--**

The inspired Apostle thus explains that our Lord, already undefiled, perfect, already a "Son," already fully obedient to the Father under favorable conditions, *learned* what it meant to be obedient under most adverse conditions, and being thus tested and proved worthy of perfection on the highest plane of being, the divine nature, he was perfected in it when the Father raised him from the dead to the excellent glory set before him--to be, first, the Deliverer of the Church which is his body, and afterward, "in due time," of all who, being brought to a knowledge of

the Truth, will obey him.

Note the harmony between this and the Apostle Peter's testimony--"The God of our fathers raised up Jesus.... Him hath God exalted with his right hand, to be a Prince and a Savior." *Acts 5:31*

Thus our Lord Jesus demonstrated before the Father, before angels, and before us, his "brethren," his fidelity to the Father and to the principles of the Father's government. Thus he magnified the Father's law and made it honorable: demonstrating that it was not too exacting, that it was not beyond the ability of a perfect being, even under the most adverse conditions. We, his followers, may well rejoice with all of God's obedient and intelligent creation, saying, "Worthy the Lamb that was slain, to *receive* power and riches and wisdom and strength and honor and glory and blessing." *Rev. 5:12*

And as our Lord glorified is the Captain of our Salvation, it implies that all who would be soldiers of the cross, followers of this Captain and joint-heirs with him in the

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Kingdom, must likewise be *made perfect* as "new creatures" through trial and suffering. And as the sufferings through which the Captain was made perfect as a new creature were the things which he endured through the opposition of the world, the flesh and devil, and through the submission of his own will to the Father's will, so with us: our sufferings are not the ordinary sufferings of pain, such as the "groaning creation" shares, and which we share to some extent, as members of the world. The sufferings which count in the development of the "new creature" are those *voluntary* and *willing* endurances on account of the Lord and the Lord's Word and the Lord's people--the hardness which we endure, as good soldiers of the Lord Jesus Christ, while seeking to do not our own wills, but to have perfected in us the will of our Captain, the will of our Heavenly Father. Thus we are to walk in his footsteps, realizing his watchcare, and availing ourselves at the throne of the heavenly grace of his helps by the way; and trusting his promise that all things shall work together for good to us, and that he will not suffer us to be tempted above that we are able, but will with every temptation provide a way of escape; and that in every trial he will grant grace sufficient--for every time of need. Thus are his "brethren" also now on trial and now being *made perfect* as new creatures in Christ--"made meet for the inheritance of the saints in light." *Col. 1:12*

"In the Likeness of Sinful Flesh"

What the Law could not do, in that it was powerless because of the flesh [because all flesh was depraved through the fall, and incapable of rendering absolute obedience to the Law], God accomplished by sending his own Son in the likeness of the flesh of mankind [that had come under the dominion of Sin], even by an offering for sin, which, though it condemned sin in the flesh, opened up a new way of life under which the righteousness of the Law might be fulfilled by us [who are not walking according to the flesh but according to the Spirit]. To such, therefore, there is now no condemnation, for the Law of the spirit of life in Christ Jesus [under the precious blood] hath made us free from the Law Covenant, which convicted all imperfect ones as sinners, and condemned them to death. **Rom. 8:1-4**, paraphrase.

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Those more or less disposed to consider our Lord a sinner, a member of the fallen race, have seized upon this scripture, and attempted to turn it out of harmony with reason, and out of harmony with the other scriptures, to support their theory: to prove that Christ was made exactly like "sinful flesh," and not like flesh that had not sinned--namely, Adam before his transgression. But from the above paraphrase of his text, we believe that the Apostle's thought is clearly brought before the mind of the English reader. Our Lord left the glory of the spirit nature, and was "made flesh," made of the same kind of nature as the race which he came to redeem--the race whose nature, or flesh, had come under the bondage of sin, which was sold under sin, through the disobedience of its first parent, Adam. Nothing here intimates, except in the gloss given through the translation, that our Lord himself was a sinner. Indeed, it is one of the simplest propositions imaginable, that if he were a sinner, or in any manner a partaker of the curse which rested upon the human family, he could not have been our sin-offering, for one sinner could not be an offering for another sinner. Under the divine law, "the wages of sin is death." Our Lord, if he had been in any sense or degree a sinner, would thereby have forfeited his own life, and would have been valueless as a *ransom-price* for Adam or for any other sinner.

"Himself Took Our Infirmities"

--*Matt. 8:17*--

"Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

Isa. 53:4,5

Perfection is the opposite of infirmity, and the fact that our Lord had infirmities might logically be argued as proof that he was not perfect--that he had inherited some of the blemishes of the fallen race. It will be remembered that on the night of his agony in the Garden of Gethsemane our

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Lord sweated "as it were great drops of blood," and this is set down by some medical authorities as a disease, which, altho very rare, has been known to affect others of the human family. It gave evidence of a great nervous strain and weakness. Again, tradition says that when on the way to Golgotha our Lord was compelled to carry the cross, and that he fainted under it, and that it was on this account that Simon, the Cyrenian, was compelled to bear the cross for the remainder of the journey. (*Matt. 27:32*) It is further claimed that our Lord's death on the cross, so much sooner than was usual, was occasioned by a literal breaking of his heart, the rupture of its muscles, and that this is indicated by the flow of both blood and water from the spear-wound in his side after death. At all events, our Lord did not manifest that fulness of vigor which was manifested in Adam, the first perfect man, whose vitality was such that he lived for nine hundred and thirty years. The question arises, Did not these evidences of infirmity on the part of our Lord indicate imperfection: that either through heredity or in some other manner he lacked the powers of a perfect man, and was therefore a blemished man?

On the surface the matter has this appearance, and only under the guidance of the divine Word are we enabled to explain satisfactorily to our own minds, or to others, the consistency between these facts and the Scriptural assurance that our Redeemer was "holy, harmless, undefiled, *separate* from sinners." The key to the matter is given in the scripture under consideration. The prophet declares what would naturally appear to ourselves or to others, viz., that

our Lord, like all the remainder of the race, was stricken, was under sentence of death, was smitten of God and afflicted --as much under the sentence of death as the remainder of the race: but then he shows that what thus seems or appears is not the fact, explaining that it was for our sins, and not for his own sins, that he suffered; his infirmities were the result of bearing our griefs and carrying the load of our sorrow; his death was in consequence of his taking our

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place before the divine law, and suffering, "the just for the unjust, that he might bring us to God." Speaking for fleshly Israel at the first advent, the Prophet says--We did esteem him to be *stricken, smitten and afflicted of God*: and explaining that such a view was incorrect, he declares--But it was for our transgressions that he was wounded; it was for our iniquities that he was bruised: our peace with God was secured by the chastisement for sin which he bore; our healing was secured by the punishment which he endured for us.

Matthew calls attention to the fulfilment of this very prophecy, declaring--"They brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our sicknesses."

Matt. 8:16,17

The connection between the healing of disease, on our Lord's part, and his taking of infirmity upon himself, is not very apparent to the majority of those who read the record. It is generally supposed that our Lord merely exercised a power of healing that cost himself nothing--that he had an inexhaustible power from a spiritual source, unseen, which permitted all manner of miracles, without the slightest impairment of his own strength, his own vitality.

We do not question that "the power of the Highest," bestowed upon our Redeemer without measure, would have enabled him to do many things entirely supernatural, and hence entirely without self-exhaustion: nor do we question that our Lord used this superhuman power--for instance in the turning of the water into wine, and in the miraculous feeding of the multitudes. But, from the record of the Scriptures, we understand that the healing of the sick, as performed by our Lord, was not by the superhuman power at his command, but that on the contrary, in healing the sick he expended upon them a part of *his own vitality*: and consequently,

the greater the number healed, the greater was our Lord's loss of vitality, strength. In proof that this was so,

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call to mind the record of the poor woman who "for twelve years had an issue of blood, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather worse," etc. Remember how with faith she pressed close to the Lord, and touched the hem of his garment, saying within herself, "If I may touch but his clothes I shall be whole." The record is that "straightway the fountain of her blood was dried up, and she felt in her body that she was healed of that plague. And Jesus, immediately knowing within himself that virtue [*vitality*] had gone out of him, turned him about in the press, and said, Who touched my clothes? And the disciples said unto him, Thou seest the multitude thronging thee and sayest thou, Who touched me? And he looked round about to see her that had done this thing, and he said unto her, Daughter thy faith hath made thee whole; go in peace, and be whole of thy plague." **Mark 5:25-34**

Notice also Luke's account (**6:19**) which declares, "And the whole multitude sought to touch him: for there went virtue [*vitality*] out of him, and healed them all." This, then, was the sense in which our dear Redeemer took the infirmities of humanity, bearing our sicknesses. And the result of thus day by day giving his own vitality for the healing of others, could be no other than debilitating in its effect upon his own strength, his own vitality. And we are to remember that this work of healing, lavishly expending his vitality, was in connection with his preaching and travels, our Lord's almost continuous work during the three and a half years of his ministry.

Nor does this seem so strange to us when we consider our own experiences: who is there of deeply sympathetic nature who has not at times, to a limited degree, witnessed the fact that it is possible for a friend to share the troubles of a friend, and sympathetically to relieve in a measure the depressed one, and to some extent to impart increased vitality and lightness of spirit? But such a helpful influence, and such feeling of the infirmities of others, depends very largely upon the degree of *sympathy* inspiring the one who

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visits the sick and the afflicted. Not only so, but we know that certain animals have varying degrees of sympathy; the dove, for instance, being one of the most gentle and sympathetic, was one of the typical representatives of our Redeemer under the Mosaic dispensation. Because it has been found helpful in many instances, doves are sometimes brought into the chamber of the sick, and are found beneficial to the sufferers. The dove, perhaps because of its sympathetic nature, takes on a certain proportion of the disease, and imparts a certain proportion of its own vitality. This manifests itself in the fact that the birds grow sick (have their limbs drawn up, as with rheumatism, etc.), while the patient is proportionately relieved.

When we remember that our loves and sympathies are only such as have survived the fall of six thousand years, and when we remember that our dear Redeemer was perfect and that therefore in him this quality of sympathetic love abounded in greatest measure, we can realize, faintly, how "he was touched with the feeling of our infirmities." His sympathy was touched, because his nature was fine, perfect, touchable--not hard, not calloused with selfishness and sin, either through heredity or personal acquirement. Again, we read of him that he was "moved with compassion," and again, "He had compassion on the multitude," and again, when he saw the Jews weeping, and Martha and Mary weeping, he was moved with sympathy, and "Jesus wept." So far from these sympathies indicating weakness of character, they indicate the very reverse; for the true character of man, in its image and likeness to the Creator, is not hard and heartless and calloused, but tender, gentle, loving, sympathetic. Hence, all these things go to show to us that he who spake "as never man spake" also sympathized, as none of the fallen race could sympathize, with the fallen conditions, troubles and afflictions of humanity.

Not only so, but we are to remember the very object for which our Lord came into the world. That object was not to

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simply manifest power without cost to himself, but, as he himself explained it, the Son of Man came to minister to others, and to *give his life* a ransom for many. True, the wages of sin was not suffering, but death; and hence suffering on our Lord's part would not alone pay the wages of sin

for us; it was absolutely necessary that he should "*taste death* for every man." Hence we read, "Christ *died for our sins*, according to the Scriptures." (*1 Cor. 15:3*) Nevertheless, it was appropriate that in *taking the sinner's place* our Lord should experience all that was implied in the curse--the penalty of death: and inasmuch as the human family has died, by a process of gradual loss of life, through weakness, sickness and infirmity, it was correspondingly appropriate that our dear Redeemer should pass through this experience also. And since he himself was not the sinner, all the penalties of sin which could rest upon him must be as the result of his *taking the sinner's place*, and *bearing for us* the stroke of Justice.

Our Lord did this, so far as sickness and pain and weakness were concerned, in the best and most helpful manner, viz., by voluntarily pouring out his life, day by day, during the three and a half years of his ministry, giving away his vitality to those who appreciated not his motive--his grace, his love. Thus, as it is written, "He poured out his soul [being, existence] unto death:" "He made his soul [being] an offering for sin." (*Isa. 53:10,12*) And we can readily see that from the time of his consecration, when he was thirty years old, and was baptized of John in Jordan, down to Calvary, he was constantly *pouring out* his soul: vitality was continually going out of him for the help and healing of those to whom he ministered. And while all this would *not have been sufficient* as the price of our sins, yet it was all a part of the dying process through which our dear Redeemer passed, which culminated at Calvary, when he cried, "It is finished," and the last spark of life went out.

It would seem to have been just as necessary that our Lord should thus sacrifice, spend his life-forces, and be

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touched with the experiences of our dying process, as that later, when on the cross, he should be obliged to experience, if only for a moment, the sinner's position of *complete separation* from the Heavenly Father, and the withdrawal of all superhuman help, at the time when he cried, "My God! My God! Why hast thou forsaken me?" As the sinner's *substitute*, he must bear the sinner's penalty in all its particulars, and not until all this was accomplished was his sacrificial mission finished; not until this had been faithfully endured had he passed all the tests deemed of the Father requisite to his being made "the Captain of our Salvation," and exalted far above all angels, and principalities, and powers, to be

the Father's associate in the throne of the Universe.

All of these *experiences* through which the Heavenly Father caused his Beloved Son to pass before exalting him to his own right hand of majesty and committing to his charge the great work of blessing all the families of the earth, were not merely *tests* of the fidelity of the Only Begotten, the *Logos*: the Scriptures assure us that they were necessary also to fit our Lord to sympathize with those whom he thus redeemed, that he might be able to sympathize with and "succor" such as would return to full fellowship with God through him--the Church during this age, the world during the Millennial age: "That he might be a merciful and faithful High Priest in things pertaining to God"; "in all points tempted like as we are"; one who can have compassion on the ignorant and them that are out of the way; for that he himself also was compassed with infirmities." "Wherefore he is able also to save them to the uttermost that come unto God by him." Verily, "Such an High Priest was suitable for us--one holy, harmless, undefiled, separate from sinners, and exalted higher than the heavens."

Heb. 2:17,18; 4:15,16; 5:2; 7:25,26

STUDY VI

THE MEDIATOR OF THE ATONEMENT

DAVID'S SON AND DAVID'S LORD

How David's Son--Joseph's Genealogy Through Solomon--Mary's Genealogy Through Nathan--Abase the High, Exalt the Low--Whence Christ's Title to be David's Lord--How He was Both Root and Branch of David--Meaning of His Title, "The Everlasting Father"--How Secured and How to be Applicable--Who are Children of Christ--The Church His "Brethren"--Children of the God and Father of our Lord Jesus Christ.

"Jesus asked them, saying, What think ye of Christ? Whose son is he? They say unto him, The Son of David. He saith unto them, How then doth David in spirit [by inspiration] call him Lord, saying, The Lord [Jehovah] said unto my Lord [*adon*, master, ruler], Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord [*adon*, master] how is he his Son?" *Matt. 22:42-45*

IT SHOULD be noticed, first of all, that the discussion of this question does not relate to our Lord's pre-existence, but merely to his relationship to the human family. He became related to the human family, as we have seen, by taking our nature, through his mother Mary. Mary's genealogy, as traced by Luke, leads back to David, through his son Nathan (*Luke 3:31**), while Joseph's genealogy, as given by Matthew, traces also back to David, through his son, Solomon.

*Joseph is here styled "the Son of Heli," i.e., the son of Eli, Mary's father, by marriage, or legally; or as we would say, son-in-law of Eli. By birth, Joseph was the son of Jacob, as stated in *Matt. 1:16*.

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(*Matt. 1:6,16*) Joseph having accepted Mary as his wife, and adopted Jesus, her son, as though he were his own son, this adoption would entitle Jesus to reckon Joseph's genealogy; but such a tracing back to the family of David was not necessary, because, as we have seen, his mother

came also of David, by another line.

But, be it noticed that our Lord's claim to the throne of Israel does not rest upon his mother's relationship to Joseph, as some have inferred. On the contrary, had he been the son of Joseph, he would have been debarred from any ancestral right to David's throne, because, although David's successors in the kingdom came through the line of his son Solomon, and not through the line of his son Nathan, nevertheless certain scriptures distinctly point out that the great heir of David's throne should not come through the royal family line of Solomon. If we shall demonstrate this, it will be an effectual estoppel of the claims made by some, that our Lord must have been the son of Joseph, as well as of Mary. Let us therefore carefully examine this matter.

The divine proposition, clearly stated, was, first, that unequivocally and unquestionably the great heir of the throne of the world, the great King of Israel, should come of David's line. Secondly, it was also declared that he should come of the line of Solomon, of the reigning family, only upon certain conditions. If those conditions were complied with, he would come of that line; if those conditions were not complied with, he would come of some other line, but in any event must come through David's line and be both David's son and David's Lord.

Note the Scriptural statement:

"The Lord hath sworn in truth unto David; he will not turn him from him: Of the fruit of thy body will I set upon thy throne. *If thy children* will keep my covenant, and my testimony that I shall teach them, *their children* shall also sit upon thy throne forevermore." ***Psa. 132:11,12***

"And of all my sons (for God hath given me many sons) he hath chosen Solomon my son to sit upon the throne of

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the Kingdom of the Lord over Israel. And he said unto me, Solomon thy son shall build my house...Moreover, I will establish his kingdom forever, *if he will be constant* to do my statutes and my judgments as at this day." ***1 Chron. 28:5-7***

"If thy children take heed to their way, to walk before me in truth, with all their heart and with all their soul, there shall not fail thee [be cut off from thee, from the throne--*margin*] a man from the throne of Israel." ***1 Kings 2:4***

The promise of the Messianic Kingdom in Solomon's line, and in the line of his posterity according to the flesh, is thus made clearly and specifically *conditional*, contingent upon a certain faithfulness to the Lord; and by all rules of

interpretation of language, the implication of this is that unfaithfulness to the Lord would assuredly bar the posterity of Solomon and his line from the throne of Israel, as related to the Messianic Kingdom, according to the flesh.

The question therefore arises, Did Solomon and his successors upon the throne of Israel "take heed to their way, to walk before me [God] in truth, with all their heart and with all their soul?" If they did not, they are barred from being of the ancestral line of the Messiah, according to the flesh.

We must go to the Scriptures to ascertain the answer to this question. There we find most unmistakably that Solomon and his royal line failed to walk after the divine precepts. Hence we know of a surety that that line was cut off and abandoned from being the Messianic line, and that it must come through another ancestral line, from David. Hear the word of the Lord:

"And thou, Solomon, my son, know thou the God of thy father and serve him with a perfect heart....If thou seek him he will be found of thee, but if thou forsake him he will cast thee off forever." *1 Chron. 28:9*

"And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel....Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee and thou hast not kept my covenant and my statutes which I have commanded thee, I will surely rend the kingdom

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from thee....Nevertheless in thy days I will not do it--for David thy father's sake; but I will rend it out of the hand of thy son. Howbeit, I will not rend away all the kingdom, but will give one tribe to thy son, for David my servant's sake and for Jerusalem's sake which I have chosen."

1 Kings 11:9-13

In harmony with this, the record is that the ten tribes were rent away from the Solomonic line, directly after Solomon's death--ten of the tribes never acknowledging allegiance to Rehoboam, Solomon's son and successor. But let us hearken to the word of the Lord respecting the tribe of Judah, and its consort Benjamin, which remained for a time loyal to the line of Solomon, and thus apparently associated with the promised antitypical Kingdom, and Messiah, the great King. The last three kings of Solomon's line who sat upon his throne were Jehoiakim, his son Jehoiachin (called also Jekoniah and Coniah), and Zedekiah, Jehoiakim's brother. Let us mark the testimony of the Lord's Word against these men, and his assurance that none of

their posterity should ever again sit upon the throne of the Kingdom of the Lord--actual or typical. We read:

"As I live, saith the Lord, though Coniah the son of Jehoiakim, king of Judah, were the signet upon my right hand, yet would I pluck thee hence....Is this man Coniah a despised broken idol? Is he a vessel wherein is no pleasure? Wherefore are they cast out (he and his seed), and are cast into a land which they know not? O earth, earth, earth, hear the word of the Lord: thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah." *Jer. 22:24-30*

"Thus saith the Lord of Jehoiakim, king of Judah, he shall have none to sit upon the throne of David." *Jer. 36:30*

Concerning Zedekiah we read:

"Thou profane and wicked prince of Israel, whose day is coming, when iniquity shall have an end: Thus saith the Lord God, Remove the diadem, and take off the crown: this

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shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more until he come whose right it is; and I will give it to him." *Ezek. 21:25-27*

Here the complete overturning of the Solomonic line is declared: it was the line that was exalted, and which should thenceforth be debased, while the debased or obscure line of Nathan, which had never made any pretensions to the throne, was to be exalted in due time in its representative, the Messiah, born of Mary, according to the flesh.

Who could ask more positive testimony than this, that the Messiah could not be expected through the line of Solomon --all the rights and claims of that line, under divine promises and conditions, having been forfeited by wickedness and rebellion against God? Thus the claim that our Lord must have been the son of Joseph, and thus have inherited his rights and claims through Joseph, are proven utterly false, for no man of that line shall ever sit upon the throne of the Lord.

This changing of the kingdom from the branch of Solomon to another branch of the house of David is clearly foretold in other scriptures, as we read, "Behold the day is coming, saith the Lord, that I will *raise unto David A RIGHTEOUS BRANCH*, and a king shall reign and prosper....In his days Judah shall be saved and Israel shall dwell safely; and this is his name that Jehovah proclaimeth him, Our Righteousness."

Jer. 23:6--See *Young's Translation*.

Mary, the mother of Jesus, seems to have caught this proper thought, or else was moved to speak by the holy Spirit prophetically, when she gave utterance to the remarkable song of thanksgiving quoted by **Luke (1:46-55)**: "He [God] hath scattered the proud in the imagination of their heart; he hath *put down the mighty* from their seats, and exalted them of *low degree*. He hath filled the hungry with good things, and the rich he hath sent empty away." Here the favored family of Solomon's line is contrasted with the humbler family of Nathan's line. The diadem and crown were

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removed from Zedekiah, and from the line of Solomon, to be given to him whose right it is--the Righteous Branch from the Davidic root.

We have seen how our Lord is the branch, or offspring or son of David, and the line through which his genealogy is properly to be traced, and the full accordance of the Scriptures thereto: let us now see in what respect he was David's Lord. How could Jesus be both the Son and the Lord of David?

We answer that he is not David's Lord by reason of anything that he was as a spirit being before he was "made flesh," and dwelt amongst us--no more than he was David's Branch or Son in his prehuman existence. Our Lord Jesus *became* David's Lord or superior, as well as "Lord of all" (**Acts 10:36**), by reason of the great work which he accomplished as the Mediator of the Atonement. "*To this end* Christ both died and rose and revived, *that he might be Lord* both of the dead and living." **Rom. 14:9**

True, the *Logos* might properly have been styled *a* Lord, *a* high one in authority, as he is styled *a* God, a mighty or influential one.* Likewise the man Christ Jesus, before his death, might properly be styled a Lord, and was so addressed by his disciples, as we read, "Ye call me Lord and Master, and ye do well, for so I am." (**John 13:13**) As the special messenger of the Covenant, whom the Father had sanctified and sent into the world to redeem the world, and whom the Father honored in every manner, testifying, "This is my beloved son, in whom I am well pleased"--it was eminently proper that all who beheld his glory, as the glory of an Only Begotten of the Father, full of grace and truth, should reverence him, hear him, obey him, and worship him--do him homage--as the representative of the Father. But, as indicated by the Apostle in the text above

*It will be remembered that we are not now discussing the word "Jehovah," so frequently translated "Lord" in the Old Testament. We are discussing other words rendered "Lord" as in the text above quoted. "The Lord [Jehovah] said unto *my Lord* [*adon*--my master]. Sit thou on my right hand," etc.

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cited, there was a *particular* and different sense in which our Lord Jesus *became* a Lord or Master by virtue of his death and resurrection.

This particular sense in which the risen Christ was "Lord of all"--"Lord both of the dead and the living"--is vitally connected with his great work as Mediator of the Atonement. It was for this very purpose that he became a man. Humanity in its depraved condition, "sold under sin" through the disobedience of Father Adam, was helpless--under the dominion of Sin and the sentence of death: and its deliverance from these evils, in harmony with the divine law, required that the penalty of Adam entailed upon his family should be fully met. The race required to be *bought back* from sin, and Christ became its purchaser, its owner--"Lord of all." For this very purpose he left the glory of his prehuman condition, and became *the man* Christ Jesus. And the Scriptural declaration is that he "gave himself a ransom"--a *purchase price*--for the race condemned in Adam. Thus the whole world was "*bought* with a price, even the precious blood [life] of Christ."

But though by virtue of his having *bought the race*, he has, in the eye of Justice, become its *owner*, its *master*, "Lord of all," he did not purchase the race for the purpose of enslaving it, but for the very reverse object of setting at liberty from sin and death all who will accept the gracious gift of God through him. And the very object of the establishment of the Messianic Kingdom is that through it may be bestowed upon the human family the rights and privileges of the sons of God--lost in Eden, redeemed, bought with a price, at Calvary. It was to obtain this *right to release* man that our Redeemer became the purchaser, owner, Lord of all. Thus by his death Messiah became David's Lord, because David was a member of the race purchased with his precious blood.

"The Root and Offspring of David"

--Rev. 22:16--

Much of the same thought is presented in these our

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Lord's words to the Church. According to the flesh, our Lord Jesus was, through his mother, the son, the branch, the offshoot or offspring of David. It was by virtue of his sacrifice of his undefiled life that he became the "root" of David as well as his Lord: for the thought suggested by the word "root" differs somewhat from that furnished in the word "Lord." The "root" of David signifies the *origin*, source of life and development of David.

The Scriptures declare that David was "a *stem* out of Jesse:" his father therefore was his root, according to natural generation. When and how did Christ become David's root or father? We answer, Not before he "was made flesh"--it was when made flesh that, as the man Jesus, he became related to Adam's race through his mother. (**Heb. 2:14-18**) And in that relationship to the race and to David he was "branch," not "root." How and when did he become the "root"? We answer, By the same means and at the same time that he became David's Lord: the *means* was his death, by which he purchased *life*-rights of Adam and all his race, including David's; the *time* was when he was raised from the dead, Adam's Redeemer, the race's Redeemer and hence David's Redeemer.

It was therefore not the prehuman *Logos* nor yet the man Jesus that was David's Lord and David's Root; but the resurrected Messiah. When David in spirit (i.e., speaking under the prophetic spirit or influence) called Jesus Lord, saying, "Jehovah said unto my Lord [Jesus], Sit thou on my right hand," etc., the reference was not to the sacrificing one, "the man Christ Jesus," who had not yet finished his sacrifice, but to the victor Jesus, the Lord of life and glory, "the first born from the dead, the prince of the kings of earth." (**Rev. 1:5**) It was of this one that Peter said, "Him God raised up the third day....He is Lord of all." (**Acts 10:36,40**) Of this one also Paul declared that at his second coming he will display himself as "King of kings and Lord of lords."* **1 Tim. 6:15**

*See page 78.

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"The Second Adam"

The first "root" or father of the human race, Adam, failed, because of disobedience to God, to bring forth his family in his own likeness, the image of God; he not only failed to give to his posterity everlasting life, but forfeited his own right to the same, and entailed upon his offspring a legacy, a heredity of sin, weakness, depravity, death. The *Logos* was made flesh, became the man Christ Jesus, in order that he might be the Second Adam, and take the place of the first Adam, that he might undo the work of the first Adam, and give to him and to his race (or so many of them as will accept it upon the divine terms), *life more abundant* everlasting life, under its favorable conditions, lost through disobedience.

It is a great mistake of some, however, to suppose that "*the man* Christ Jesus" was the Second Adam. Oh no! As the Apostle declares (*1 Cor. 15:47*), "The second Adam is the Lord from Heaven"--the Lord who will come from heaven, and at his second advent assume the office and duties of a father to the race of Adam, which he redeemed with his own precious blood at Calvary. The purchase of the race of Adam from under the sentence of Justice was necessary before it would be possible for our Lord Jesus to be the Life-giver or Father of the race: and this great work alone was accomplished by our Lord at his first advent. He comes, at his second advent, to lift up mankind by processes of restitution, and to give eternal life, and all the privileges and blessings lost through the first Adam. The interim is devoted, according to the Father's program, to the selection from amongst the redeemed world of a class whose qualifications were predestined--that they should all be "copies of God's dear Son." (*Rom. 8:29*) This class is variously called the under-priests of the Royal priesthood, the body or Church of Christ, and the Bride of Christ, the Lamb's wife, and joint-heir with him in all the honors and blessings and service of his Kingdom.

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Accordingly, the work of the future, the work of the Millennial Age, the grand object for which Messiah will reign, is expressed by the word *regeneration*. The world was generated

once through father Adam, but failed to get life; it was generated only to sin and its sentence, death. But the new Father of the race, the second Adam, proposes a general regeneration. The time of this regeneration, as it shall become available to the world, is distinctly indicated by our Lord's words to his disciples to be the Millennial Age. He said, "Ye that have followed me, in the regeneration shall sit upon twelve thrones, judging the twelve tribes of Israel," etc. The fact that the Church, selected during this Gospel age, experiences a regeneration, is generally recognized by Bible students, but many have overlooked the fact that another and separate regeneration is proposed, and has been provided for the world of mankind, as a whole: not that all shall experience the full regeneration, but that all shall have an opportunity, which, if rightly used, would lead to full, complete regeneration.

It is well, in this connection, to notice more particularly the wide distinction between the regeneration of the Church and the regeneration of the world: in the case of the Church many are called to the regeneration offered during this Gospel age, and few are chosen--few experience the full regeneration to which they are invited--namely, to become new creatures in Christ Jesus, partakers of the divine nature. The regeneration provided for the world, as we have already seen, is not to a new nature, but to a restoration or restitution of the human nature in its perfection.

And so it is written, "The first Adam was made a living soul [an animal being], the last Adam a quickening spirit. However, the spiritual was not first, but the animal--afterwards the spiritual." (*1 Cor. 15:45-47*--See *Diaglott*.) Verily our Lord Jesus in the days of his flesh did take hold on or become identified with the *first Adam and his race*, through the seed of Abraham (*Heb. 2:16*), and was made "lower than the angels, for the suffering of *death*...that he by the

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grace of God might taste death *for every man*." But having accomplished that object he was raised from the dead a partaker of the divine nature, the purchaser of the human family, but no longer of it--no longer "of the earth earthy," but the heavenly Lord--the Second Adam, a *life-giving spirit*.

The first Adam was the original "root" out of which the entire human family has been produced, and hence our Lord Jesus in the flesh, son of Mary, son of David, son of Abraham, was in the same sense a shoot or branch out of

Adam (but supplied, as we have seen, with an unimpaired life from above, which still kept him separate from sinners). It was his *sacrifice* of himself as the *man* (in obedience to the Father's plan) that not only secured his own exaltation to the divine nature, but purchased to him all the race of Adam and Adam's right as father or "root" of the race. Thus by purchasing Adam's place and rights, our Lord is the Second Adam. As he gave his own human life for that of Adam, so he sacrificed also the possibilities of a race which he might have produced in a natural way, for Adam's children --that he may in due time accept "whosoever will" of Adam's family as his own children, *regenerating* them, giving them everlasting life under reasonable terms. No longer a "branch," out of the root of Jesse and David, our Lord is a new root, prepared to give *new* life and sustenance to mankind --Adam, Abraham, David and every other member or branch of the sin-blighted human family who will accept it on the terms of the "Oath-bound Covenant."

Like the *first* work of the Lord for his Church of this age will be his work for all of mankind who will accept it during the Millennial age. His *first* work for his Church now is *justification* to life (human life) in harmony with God, in fellowship with God: the same enjoyed by the perfect man Jesus, prior to his consecration to death at baptism; and the same enjoyed by the perfect man Adam before he transgressed--except that theirs was *actual* while ours is merely a *reckoned* perfection of life. (Hence the statement that we are "*justified--by faith.*")

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Our Lord represents himself and his Church as a grapevine; and it furnishes us a good illustration of the *branch* and *root* proposition. Adam and his race were the original vine and branches, attacked by the virus of sin, producing bad fruit and death. Our Lord Jesus became a new branch, and was grafted into the Adamic vine, and bore a different kind of fruit. It is a peculiarity of the grapevine that its *branches* may be buried and become *roots*. So our Lord, the branch ingrafted upon Adamic stock, was buried, ceased to be a *branch* and became a *root*. His Church during this age are "branches" in him, and likewise have their "fruit unto *holiness*" (**Rom. 6:22**) the new life being drawn from him. But all the branches of this age are required not only to "bear much fruit" as branches, as he did, but also like him eventually to be buried and with him become parts of the *root* that during the Millennial age shall invigorate and sustain

the *regenerated* human race.

The fallen root, Adam (with the first Eve, his helpmate,) generated the human family in bondage to sin and death; the Second Adam, Christ, (with his Bride and helpmate), having bought the rights of the first as well as him and his race, will be prepared to *regenerate* all the willing and obedient. This is termed "restitution" (*Acts 3:19-23*)--giving back to the worthy the earthly privileges and blessings lost in the first Adam, that, as the Lord's vine, humanity restored may bear much fruit to God's praise. But be it noted, this privilege of becoming the "root" is confined to the Christ, Head and body, "elect according to the foreknowledge of God through sanctification of the spirit and the belief of the truth" during this Gospel age. (*1 Pet. 1:2*) David and other worthies of the past (who died before the "branch" was buried and became the "root") can never become parts of the root; nor will the faithful of the Millennial age. All, however, will be *satisfied* when they attain his *likeness*, whether it be the earthly or the heavenly. Mankind will be privileged to attain his likeness as the perfect *man* Christ Jesus, the holy "branch," while the Church, his

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"bride," his "body," his faithful under-priests, who now fill up that which is behind of the sufferings of Christ and are "planted with him in the likeness of his death," shall bear his heavenly image. *1 Cor. 15:48,49; Heb. 11:39,40*

"The Everlasting Father"

"His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." *Isa. 9:6*

We have already noted the propriety of the title "The Mighty God" as applied to our Lord Jesus; and few will dispute that he is indeed the Wonderful One of all the Heavenly Father's family; none will dispute that he is a great Counsellor or Teacher; or that, although his Kingdom is to be introduced by a time of trouble and disturbance incident to the death of present evil institutions, our Lord is nevertheless the Prince of Peace--who will establish a sure and lasting peace upon the only proper basis--righteousness --conformity to the divine character and plan.

Now we come to the examination of the title, "The Everlasting Father," and find it as appropriate and meaningful

as the others.

It does not, as some have surmised, contradict the multitudinous scriptures which declare Jehovah to be the Father everlasting--"the God and Father of our Lord Jesus Christ," as Peter expresses it. (*1 Pet. 1:3*) On the contrary the Scriptures clearly show a particular sense in which this title will apply to our Lord at his second advent--that he will be the Father of the human race regenerated during the Millennium. Indeed, this title is merely the equivalent of those we have just considered--the new "Lord" of David and of mankind, the new "Root," the Second Adam, merely signifies the Everlasting Father--the Father who gives everlasting life.

Since our Lord purchased the world of mankind at the cost of his own life, and since it is by virtue of that purchase

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that he became its Lord, its Restorer, its Life-giver, and since the very central thought of the word *father* is *life-giver*, our Lord could take no more appropriate name or title than "Everlasting Father" to represent his relationship to the world about to be regenerated--born again from the dead by restitution, resurrection processes. The world's life will come directly from the Lord Jesus, who, as we shall shortly see, by divine arrangement *bought* it and paid Justice the full price for it. Nevertheless, the restored world will, after the restitution process is finished, recognize Jehovah as the great original fountain of life and blessing, the author of the great plan of salvation executed by our Lord Jesus--the Grand Father and Over-Lord of All. *1 Cor. 15:24-28; 3:23; Matt. 19:28*

In full accord with what we have just seen is the prophetic statement which for centuries has perplexed the wise and the unwise, the scholar and commentator as well as the student; namely:

Instead of Thy Fathers Shall Be Thy Children Whom

Thou Mayest Make Princes in All the Earth

--*Psalm 45:16*--

The patriarchs and prophets, and especially such as were in the genealogical line upon which our Lord took hold, through his mother Mary, were long honored with the title

of "fathers," progenitors of Messiah; just as the texts before cited declare David to be the root out of which the Messiah, the righteous Branch, should spring; and that the Messiah should be David's son. But all this is to be changed, when the Church, the body of Christ, shall be completed, and joined to Jesus the Head in glory, and as the Everlasting Father of mankind begin the world's regeneration. Those previously the fathers will then be the children. Abraham, Isaac, Jacob, David--none of these had *life*, in the proper sense of that word: they were all members of the death-condemned race. And when Jesus took hold upon our humanity,

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and became identified with the seed of Abraham and of David, and accomplished the work of redemption, it applied not only to the world in general, but as well to these, his progenitors according to the flesh. He bought all, and none can obtain *life* (complete, perfect, everlasting) except through him. "He that hath the Son hath life, he that hath not the Son shall not see life." (**John 3:36**) Hence, Abraham, Isaac and Jacob and David and all the prophets, and all the remainder of the world, must receive future and everlasting life from Christ, or not at all; and outside of him is only condemnation. Therefore it is true, that when in God's due time they shall be awakened from death, it will be by the great Life-giver, Jesus, who will thus be their Father or Life-giver.

In this connection it is well to notice also that the Scriptures clearly point out the Heavenly Father as the begetter in the regeneration of the Church, the Bride of Christ. In proof of this, note the Scriptural statements on this subject. The Apostle Peter declares, "The God and Father of our Lord Jesus Christ...*hath begotten us.*" (**1 Pet. 1:3**) The Apostle John also declares that *we are "begotten of God."* (**1 John 5:18**) The Apostle Paul also declares, "To us there is one *God, the Father.*" (**1 Cor. 8:6**) He hath sent forth his spirit into our hearts, whereby we are enabled to *cry unto him,* "Abba, Father." (**Rom. 8:15**) Our Lord Jesus testified to the same thing, saying, after his resurrection, "I ascend to my Father and to your Father, to my God and to your God." (**John 20:17**) John's Gospel testifies to the same, saying, "To as many as received him, to them gave he liberty to become the sons of God," and declares of such that they are "begotten, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (**John 1:12,13**) The Apostle James declares of the Father of lights that "Of his

own will *begat he us* with the Word of truth, that we should be a kind of first-fruits of his creatures." ***Jas. 1:18***

Indeed, everything respecting the Church indicates that the faithful of this Gospel age are not the children of Christ, but children of his Father, begotten of the Father's spirit

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and to the Father's nature, and intended to be "heirs of God, *joint-heirs with* Jesus Christ our Lord, if so be that we suffer with him, that we may be also glorified together."

Rom. 8:17

Our relationship to our Lord Jesus, on the contrary, is specifically and repeatedly indicated to be that of brethren, and not sons. Speaking of the Church the Apostle says, "He is not ashamed to call them brethren," as had been prophetically stated; "I will declare thy name unto my brethren; in the midst of thy church will I sing praises unto thee"; and again, "Behold I and the children [of God] which God hath given me." These are the "many sons" whom the Father is bringing to glory, under the lead of the Captain of their Salvation, Christ Jesus, and as respects this Church, it is again stated that our Lord Jesus, in his resurrection, was "first-born among many *brethren.*" ***Rom. 8:29;***

Heb. 2:10-13

This great work of lifegiving to the world in general is deferred until the Body of the Life-giver has been completed, until the "brethren," with their Lord and Redeemer, shall be received as sons of glory, and enter upon the work of restitution. Even in the case of those of the world (the ancient worthies), whose faith and loyalty to the divine will has already been tested and approved, there can be no lifegiving until the body of the great antitypical Moses (the Church) has been fully completed (***Acts 3:22,23***), as it is written, "They without us [the overcomers of the Gospel age, the Body of the Anointed] shall not be made perfect"--not inherit the earthly good things promised to them.

Heb. 11:39,40

From this standpoint of the redemption which is in Christ Jesus, and in view of the authority or lordship of earth lost by Adam and thus redeemed by Christ, purchased by his precious blood, we see Christ's title to the office of Life-giver and Father to all of the race of Adam who will accept the blessings of restitution under the terms of the New Covenant, and from this standpoint only can we see how our Lord Jesus could be both the Root and the Offspring

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of David, both David's Son and David's Father,
David's Lord.

In this connection it may be proper to inquire, How comes it that the Church of this Gospel Age, a part of the world, "children of wrath even as others" (*Eph. 2:3*), and needing to experience as much as the others the forgiveness of sins through the merit of the great atonement, is, in any *just* sense, separate and distinct from the world, so that they should be designated "sons of God," while the world should be designated sons of the Life-giver, the Christ?

The distinction lies in the fact that the world not only had its human life-rights purchased by the Lord Jesus, but the obedient of mankind will have that *purchased life restored to them* by him, through the gradual processes of the Millennial age. The Church, on the contrary, does not receive the *restitution* of human life which her Lord purchased for her. The restitution life is merely *reckoned* to believers of this Gospel age, in that they are justified (or made perfect, restored as human beings) *by faith*--not actually. And this faith-reckoned human perfection is for a specific purpose: namely, that such may *sacrifice* the reckoned or imputed human life and its rights and privileges in the divine service, and receive in *exchange therefor* the hope of sharing the *divine nature*.

Earthly life and earthly blessings were lost by Adam, and the same and no others were redeemed for men by our Lord, and these and none others he will eventually bestow during the times of restitution. But the Church, the body, the Bride of Christ, is called out from mankind first, a specially "elect" class, called to a "*heavenly calling*," a "high calling,"--to be joint-heir of Jesus Christ, her Lord and Redeemer. As Jesus offered his perfect sacrifice, "the man Christ Jesus," and was rewarded with the divine nature, so the believers of this Gospel age are permitted to offer their imperfect selves (justified or reckoned perfect through the merit of the precious blood of Jesus) on God's altar; and so doing are begotten of the spirit to be "new creatures," "sons of the Highest," accepted as Christ's brethren--members of the "royal priesthood" of which he is the Chief Priest.

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These are drawn of the Father, not drawn of the Son, as will be the case with the world during the Millennium. (Compare *John 6:44* and *12:32*.) Those whom the Father draws to Christ he, as an elder brother, receives as "brethren,"

and assists in walking in his footsteps in the narrow way of self-sacrifice, even unto death. Thus they may become dead with him, and be reckoned as joint-sacrificers with him, and thus be reckoned also as worthy to be joint-heirs with him in the Kingdom and work which is to bless the world and give eternal life to as many as will receive it. These, we are distinctly told, are to "fill up that which is behind of the afflictions of Christ"--to "suffer with him, that they may also reign with him." (*Col. 1:24; 2 Tim. 2:12*) Thus the position of the Church is particularly different from that of the world in general, even as their calling is a high calling, a heavenly calling, and even as its reward is to be the divine nature. *2 Pet. 1:4*

This is the great "mystery" or secret which, as the Apostle declares, is the key, without which it is impossible to understand the promises and prophecies of the divine Word. (*Col. 1:26*) The heavenly Father purposed in himself the creation of a human race, a little lower than the angels, of the earth earthy, and adapted to the earth in its Paradisaic condition: but he foreknew also the result of the fall, and its opportunity for manifesting divine justice, divine love, divine wisdom and divine power. As he forearranged that his Only Begotten Son, the *Logos*, should be given the opportunity of proving his fidelity to the Father and to the principles of righteousness, by becoming man's Redeemer and thus heir of all the riches of divine grace, and chief over all, next to the Father, that in all things he might have the pre-eminence, so he also designed that before the world of mankind in general should be uplifted by their Redeemer, he would make a selection, according to character and according to faithfulness, of a "little flock," to be joint-heirs with the Only Begotten One, and his associates in the Kingdom, far above angels, principalities and powers, and every name that is named.

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Accordingly, the apostle declares, we are "elect according to the foreknowledge of God the Father, through sanctification of the spirit." (*1 Pet. 1:2*) The Apostle Paul corroborates the thought, saying, "Whom he did foreknow he also did *predestinate to be conformed to the image of his Son*, that he might be the first-born among many brethren." Further he desired that the eyes of our understanding might be enlightened, so that we "may know what is the hope of his calling, and what the riches of his inheritance in the saints, and what the exceeding greatness of his power to us-ward

who believe." He declares that this mercy toward us came without our having done aught to merit it; God, "when we were dead in sins, hath *quickened us together with Christ*, and hath raised us up together, and hath made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us, through Christ Jesus....For we are his workmanship, created in Christ Jesus unto good works."

Eph. 1:17-19; 2:4-10

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GIVE STRENGTH, BLEST SAVIOR

"We seek not, Lord, for tongues of flame,
Or healing virtue's mystic aid;
But power thy Gospel to proclaim--
The balm for wounds that sin has made.

"Breathe on us, Lord; thy radiance pour
On all the wonders of the page
Where hidden lies the heavenly lore
That blessed our youth and guides our age.

"Grant skill each sacred theme to trace,
With loving voice and glowing tongue,
As when upon thy words of grace
The wondering crowds enraptured hung.

"Grant faith that treads the stormy deep
If but thy voice shall bid it come;
And zeal, that climbs the mountain steep,
To seek and bring the wanderer home.

"Give strength, blest Savior, in thy might;
Illuminate our hearts, and we,
Transformed into thine image bright,
Shall teach, and love, and live, like thee."

STUDY VII

THE MEDIATOR OF THE ATONEMENT

"THE SON OF MAN"

What this Title Does not Mean--What It Does Mean--Its Honors Indisputable, Can be Claimed by None Other--The Son of Man as Seen by the World--Pilate's View, Rousseau's View, Napoleon's View--Significance of Statements, "No Beauty in Him that we Should Desire Him"; and "His Visage Was So Marred"--"The Chiefest Among Ten Thousand"--"Yea, He is Altogether Lovely."

AMONG many titles applied to our Lord, and one of those most frequently used by himself, is "The Son of Man." Some have been inclined to consider this a concession on our Lord's part that he was a son of Joseph; but this is wholly wrong: he never acknowledged Joseph as his father. On the contrary, it will be noticed that this title which he applies to himself is used, not merely respecting his earthly life, but also as respects his present condition and glory. And from this fact some have swung to the other extreme, and claim that it indicates that our Lord is now *a man* in heaven--that he still retains human nature. This, as we shall endeavor to show, is a thought wholly without warrant, a misapprehension of the title, "The Son of Man." But meantime let us notice that such a thought is wholly at variance with the entire drift of the Scripture teaching. The Scripture statement is most emphatic, that our Lord's humiliation to the human nature was not perpetual, but merely for the purpose of effecting man's redemption, paying man's penalty, and thereby incidentally proving his own fidelity to the Father, on account of which he was immediately

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afterward highly exalted, not only to the glory which he had with the Father before the world was, but to a more excellent glory, far above angels, principalities and powers--to the divine nature, and the right hand, place of favor, with the Majesty on high.

Notice carefully a few of the uses of this title by our Lord,

as follows:

"The Son of Man shall send forth his angels," in the harvest of this Gospel age. **Matt. 13:41**

"So shall it be in the presence of the Son of Man," in the harvest, the end of this age. **Matt. 24:27,37**

"When the Son of Man shall come in his glory, and all the holy angels with him." **Matt. 25:31**

"Of him shall the Son of Man be ashamed, when he cometh in the glory of the Father." **Mark 8:38**

"What and if ye shall see the Son of Man ascend up where he was before?" **John 6:62**

"He that came down from heaven, even the Son of Man." **John 3:13***

These scriptures identify "The Son of Man" with the Lord of glory, and with the man Christ Jesus, who gave himself, and with the prehuman *Logos*, which came down from heaven and was made flesh. And evidently the Jews did not have the thought that the title "The Son of Man" signified the son of Joseph, or, in the ordinary sense, the son of a man, to receive life from a human father: this is shown by the fact that they inquired, saying, "We have heard out of the law that Christ abideth forever: and how sayest thou, The Son of Man must be lifted up? Who is this Son of Man?" (**John 12:34**) The Jews evidently identified the expression, "The Son of Man," with their hoped-for Messiah, no doubt basing their hopes in large measure upon the statement of **Daniel (7:13)**, "I saw in the night visions, and behold one like unto the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they

*"Which is in heaven" omitted by oldest MSS.

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brought him near before him, and there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom shall not be destroyed." Our Lord identified himself with this description in his **Revelation (14:14)**, where he represents himself as one "like unto the Son of Man, and having on his head a golden crown, and in his hand a sharp sickle"--the Reaper of the harvest of the Gospel age.

Nevertheless, even though assured that this title in no sense refers to Joseph's son, and though the evidence is conclusive that the human nature, taken for the purpose, was *sacrificed forever*, and that now he is a quickening spirit being

of the highest order (*Heb. 2:9,16; 1 Pet. 3:18; John 6:51; Phil. 2:9*), the question still arises, Why did our Lord choose such a name, such a title? Have we not reason to suspect that there must be some particular reason for it, else this particular title would not be used, since each of our Lord's titles has a peculiar significance, when understood?

There is a most important reason for the use of this title. It is a title of high honor, because a perpetual reminder of his great Victory--of his faithful, humble obedience to all the Heavenly Father's arrangements, even unto death, even the death of the cross, by which he secured the title to all his present and prospective honor and glory, dignity and power, and the divine nature. By this title, "The Son of Man," both angels and men are referred directly to the great exhibition of humility on the part of the Only Begotten of the Father, and to the underlying principle of the divine government--he that exalteth himself shall be abased, and he that humbleth himself shall be exalted. Thus every time this name is used it speaks a volume of valuable instruction to all who shall be taught of God, and who are desirous of honoring him, and doing those things which are well pleasing in his sight.

In the same sense that our Lord was made "of the seed of David," and "of the seed of Abraham, Isaac and Jacob," he

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was also of the seed of Adam, through mother Eve--yet, as we have seen, "undefiled, *separate* from sinners." "The seed of the woman" is referred to as being the antagonist of the seed of the serpent, yet there is no intimation that Eve would have any seed apart from her husband, Adam. And in the same sense that it is proper to think of and speak of our Lord as the seed of David, it is equally proper to think of him as the seed of Adam, through Eve. And this, we believe, is the thought lying back of this title--"The Son of Man."

Adam, as the head of the race, and its appointed life-giver, failed to give his posterity lasting life, because of his disobedience; nevertheless, the divine promise looked forward to the time when Messiah, identified with Adam's race, should redeem Adam and his entire posterity. Adam was *the man* pre-eminently, in that he was the head of the race of men, and in him resided the title to the earth and its dominion. Note the prophetic reference to Adam, "What is man that thou art mindful of him, or the son of man that thou visitest him? Thou hast made him a little lower than

the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field, the fowl of the air, the fish of the sea, and whatsoever passeth through the paths of the sea." *Psa. 8:4-8*

This earthly right, kingship, dominion, fell into disorder, was lost, through the fall, but was part and parcel of that which was redeemed by the great sin-offering. As it is written of our Lord, prophetically, "Unto thee shall it come, O thou Tower of the flock, *even the first dominion.*" (*Micah 4:8*) Thus we see that the hope of the world, under the divine arrangement, rested in the coming of a great son and heir of Adam, a great son of Abraham, a great son of David, a great son of Mary. Nor does this imply that the *life* of this son would come either through Adam or Abraham or David or Mary. As we have already seen, a son-in-law, under

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the divine arrangement, is counted as a member of the family, able to redeem and to take up a forfeited possession. In the case of our Lord, we have clearly seen that his *life* came not through earthly parentage, but merely his physical organism --that the *life* proceeded forth and came from God, and that originally he was known as the *Logos*.

And the more we investigate this subject the more evident all the foregoing appears for the student of the Greek may readily inform himself of the fact that in all the instances in which our Lord makes use of this term, "The Son of Man," he used it in an emphatic form, which is not distinguishable in English translation, and which, to be appreciated in English, would need to be expressed with emphasis upon the two words "the"--"*the* Son of *the* Man." And our Lord's right to this title is indisputable. As Adam alone was perfect, and all others of his race degenerate, except this one Son who attached himself to Adam's race, to be the *Redeemer* of all his lost possessions, so when he was in the act of redeeming the race, and since he has redeemed it from the curse or sentence of death, the title to be *the* son of *the* man came legally and indisputably into his possession.

And not only was that title properly his during the period of his giving the great "ransom for all," but it is properly his during this Gospel age while the selection of his co-workers in the grand restitution program is in progress. And much more will this title properly belong to our Lord during the term of his Millennial Kingdom, when he will as

the (now highly exalted and changed) Son of *the* man (Adam) prosecute the work of restitution, "the redemption [*deliverance*] of the purchased possession." ***Eph. 1:14; Ruth 4:1-10***

"The Man Christ Jesus," as Viewed by Unbelievers

Not merely the devoted followers of the Lord Jesus Christ have recognized his wisdom and grace, and noted that he

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was "filled with all the fulness of God," but even his opponents recognized him as far beyond the ordinary of our race, as we read, "And all bare him witness, and wondered at the gracious words which proceeded out of his mouth." (***Luke 4:22***) Others said, "Never man spake like this man." (***John 7:46***) And Pilate, loathe to destroy the life of the noblest Jew he had ever seen, endeavored, as a last resort, to placate the malevolence of the multitude, perceiving that it was instigated by the Scribes and Pharisees, who were envious and jealous of our Lord's popularity. Pilate finally caused Jesus to be brought forth to face his accusers, evidently with the thought that a look upon his noble features would turn back their hatred and their malice. So presenting him, Pilate exclaimed--"Behold *the* Man!" with an emphasis on the words which is not apparent in our English translation, unless the word "the" be read with emphasis--"Behold *the* Man!" As though he would have said, The man whom you are asking me to crucify is not only *the* Jew above all other Jews, but *the* Man above all other men. And it was concerning our Lord's manhood that John declares, "The *Logos* was made flesh....and we beheld his glory, the glory of the only begotten of the Father--full of grace and truth." ***John 1:14; 19:5***

And in this connection let us remember the oft-quoted and well-known eulogy of "The Son of *the* Man," and his teachings, by Rousseau, the celebrated Frenchman, as follows:

"How petty are the books of the philosophers, with all their pomp, compared with the Gospels! Can it be that writings at once so sublime and so simple are the work of men? Can he whose life they tell be himself no more than a man?"

Is there anything in his character of the enthusiast or the ambitious sectary? What sweetness, what purity in his ways, what touching grace in his teachings! What a loftiness in his maxims! What profound wisdom in his words! What presence of mind, what delicacy and aptness in his replies! What an empire over his passions! Where is the

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man, where is the sage, who knows how to act, to suffer, and to die, without weakness, without display? My friends, men do not invent like this; and the facts respecting Socrates, which no one doubts, are not so well attested as about Jesus. Those Jews could never have struck this tone or thought of this morality. And the Gospel has characteristics of truthfulness, so grand, so striking, so perfectly inimitable, that their inventors would be even more wonderful than he whom they portray."

The following eulogy on *the Son of the Man* is credited to the renowned Napoleon Bonaparte:

"From first to last Jesus is the same; always the same--majestic and simple, infinitely severe and infinitely gentle. Throughout a life passed under the public eye, he never gives occasion to find fault. The prudence of his conduct compels our admiration by its union of force and gentleness. Alike in speech and action, he is enlightened, consistent and calm. Sublimity is said to be an attribute of divinity: what name, then, shall we give him in whose character was united every element of the sublime?

"I know men, and I tell you Jesus was not a man. Everything in him amazes me. Comparison is impossible between him and any other being in the world. He is truly a being by himself. His ideas and his sentiments, the truth that he announces, his manner of conference, are all beyond human and the natural order of things. His birth, and the story of his life; the profoundness of his doctrine, which overturns all difficulties, and is their most complete solution; his Gospel; the singularity of that mysterious being, and his appearance; his empire, his progress through all centuries and kingdoms; all this is to me a prodigy, an unfathomable mystery. I see nothing here of man. Near as I may approach, closely as I may examine, all remains above comparison--great with greatness that crushes me. It is in vain that I reflect--all remains unaccountable! I defy you to cite another life like that of Christ."

Aye, truth is stranger than fiction, and the perfect man

Christ Jesus, anointed with the spirit of the Highest, was so different from the imperfect race of which he took hold, for its redemption, that the world is certainly excusable for questioning whether he was not more than a man. Assuredly he was more, much more than a *mere* man--much more than a sinful man: he was separate from sinners, and, as a perfect man, was the very image and likeness of the invisible God.

"No Beauty in Him that We Should Desire Him"

"Yea, he grew up like a small shoot before him, and as a root out of dry ground: he hath no form nor honor, and when we observe him there is not the appearance that we should desire in him. He is despised and rejected of men; a man of sorrows and acquainted with grief: and we hid our faces from him, as it were." *Isa. 53:2,3*--Compare *Young's* and *Leeser's* translations.

Some have suggested that these scriptures indicate that our Lord's personal appearance was inferior to that of other men, and hence have regarded this as a proof that he was not separate from sinners, but a partaker of sin and of its penalty of degeneration. We dissent from this, however, as being contrary to the entire trend of the Scriptural testimony, and incline on the contrary to bend this statement into harmony with the general testimony of Scripture on the subject, if it can be done without violence to the proper principles of interpretation, and we think this can be done and shown.

There are various types of honorableness, beauty, comeliness--strikingly different are the ideals of various peoples, and of the same people under various circumstances. The ideal of beauty satisfactory to barbarians is repulsive to the more civilized. The Indian warrior, painted in red and yellow, and bedecked with shells and dyed feathers, and with a girdle of gory scalps, would be the desirable ideal before the mind of certain savages. The pugilist in the prize ring, stripped for battle, is the ideal of manly form in what is known as "the manly art"--to some. To others, the richly

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dressed matador, or bullfighter, is the grand ideal of manly development, which captures the admiration and applause of the multitude. And so ideals vary, according to times, circumstances and conditions. Since this scripture deals with our Lord Jesus at his first advent, it should be understood as signifying that he did not come up to the Jewish ideal. This is very evident, since the very one of whom Pilate exclaimed, "Behold the Man!" was the very one of whom the Jews cried out the more lustily, "Crucify him! Crucify him! We have no king but Caesar!"

We are to remember that at the time of the first advent the Jewish nation was in subjection, under the Roman yoke: and that it had been "trodden down of the Gentiles" for over six hundred years. We should remember also the hopes of Israel, begotten of the divine promises to Abraham, Isaac and Jacob, and reiterated through all the prophets, to the effect that in God's due time he would send them his Anointed One, a greater law-giver than Moses, a greater general than Joshua, and a greater king than David or Solomon. We should remember that at this very time Israel was looking for Messiah according to their ideals: as it is recorded, all men were in expectation of the Messiah. But when Jesus was announced to be the Messiah, his presentation was so different from all they had expected that their proud hearts were ashamed of him; and as it were they hid their faces from him--turned their backs upon him--especially the leaders and prominent ones of that nation, whose guidance the common people followed. ***Luke 3:15***

They were expecting a great general, great king, and great lawgiver combined, full of dignity, full of hauteur, full of ambition, full of pride, full of self-will--haughty and domineering in word and in act. This was their *ideal* of what would constitute the necessary qualifications of the King who would conquer the world, and make Israel the leading nation. They saw the pride, insolence, arrogance, of Herod, appointed by the Roman Emperor to be their king; they saw something of the Roman generals and governors, centurions, etc.; they imagined the Roman Emperor to be still

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more strongly marked in all these various characteristics, leading him up to predominance in the empire: and taking their cue from these, they expected the Messiah to possess many of these qualities still more markedly, as representing

the still greater dignity, honor and glory of the Heavenly Court and its authority transferred to earth.

No wonder, then, that with such expectations they were unprepared to accept the meek and lowly Nazarene, who welcomed to his company publicans and sinners, and whose only weapon for conquering the world was "the sword of his mouth." No wonder that when he was announced to be the hope of Israel, the King of the Jews, the Messiah, they turned their backs upon him. No wonder that, with their false expectations long cherished, they were sorely disappointed. No wonder they were ashamed to acknowledge "Jesus, the King of the Jews," and said, He is not the kind of beauty, honor and dignity which we desired: he is not our ideal of the soldier, statesman and king befitting our nation's needs or likely to fulfil its long-cherished hopes. Ah yes! like a similar class today looking for the Messiah's second advent, they took for granted that their expectations built upon "traditions of the elders" were correct, and correspondingly neglected to honestly and earnestly search the Scriptures, which would have made them "wise unto salvation."

That it was to *such undesirableness* of appearance, and to such lack of the "honor" (beauty) they looked for, that the prophet referred, seems evident. It would be inconsistent to translate and interpret the *prophecy* out of harmony with the *historic facts* admitted to be their fulfilment: and also out of logical harmony with the repeated declarations of his purity, as the Lamb of God which taketh away the sin of the world--holy, harmless, undefiled, separate from sinners.

"His Visage Was so Marred"

--*Isa. 52:14,15*--

Here again a faulty translation has given rise to erroneous

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thoughts respecting our Lord's appearance: and yet even the most careless readers who have seen faces of human creatures seriously marred by debauchery, by disease, or misshapen by accident, have found it impossible to realize that our Lord's visage or countenance "was more marred than that of any man, and his form more than the sons of men." *Evidently* something is amiss in such a statement, for not such an one would Pilate present before the

people, saying, "Behold *the* man!" Not such an one would the common people hail as the Son of David, and think to take by force to make him a king. Besides, have we not the assurance that not a bone of him was broken? But how changed is this prophetic statement for the better--how much more consistent with the facts of Scripture history and the logical deductions of his holiness and purity--when rendered thus:

"As astonished at thee have been many (so marred by man was his appearance, and his form by the sons of men) so shall he astonish many peoples." As the people of his day were surprised that he would submit to the abuses of those who crowned him with thorns and smote him and spat upon him and crucified and pierced him, so others of all nations, now and in the future, hearing of the endurance of "such contradiction of sinners against himself" (*Heb. 12:3*) have wondered and will wonder at such patience and such meekness.

"Before him shall kings shut their mouths; for what was not recorded [of others] they will see [exemplified in Him]; what they had never before heard of they shall understand." The great ones of earth never heard of any king voluntarily submitting to such indignities at the hands of his subjects, and in order that he might do them good. Verily, "His is love beyond a brother's." No wonder if all are astonished "in due time."

Undoubtedly also our dear Redeemer's face bore marks of sorrow, for as we have seen, his deeply sympathetic heart was "*touched*" with a feeling of our infirmities: and no doubt

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those marks increased, until the close of his ministry at Calvary. We must remember that the finer the organism and the more delicate its sensibilities, the more it is susceptible to pain. We can readily discern that scenes of trouble, sickness, pain and depravity, to which we become more or less inured through our own share in the fall, and through continual contact with human woe, would be many-fold more serious matters to the perfect one--holy, harmless, undefiled and separate from sinners.

We find the same thing illustrated to some extent in our own experiences. Those of comparatively fine sensibilities who have been accustomed to luxury, refinement, beauty, and favorable surroundings, if they visit the slums of a great city, and note the degradation, the unfavorable conditions, the bad odors, the incongruous sounds, the

wretched sights of squalor, are sure to become sick at heart: involuntarily the countenance becomes drawn, and the thought arises, How terrible life would be under such circumstances; what a boon death would be. Yet, perhaps, while thus soliloquizing, the eye catches sight of children playing merrily, and perhaps the washerwoman, from her task, catches up a snatch of a song, or a man is seen contentedly reading a newspaper, or a boy is heard attempting music with an old instrument. These things indicate that those who have become accustomed to such sights and sounds and smells and general conditions are far less influenced by them than are those who have been accustomed from infancy to refinement.

And this lesson illustrates in a very small measure the disparity between our Lord's view of the earth's sinful and woeful condition and ours. As a perfect being, who had left the courts of heavenly glory, and had humbled himself to become a partaker of man's woe, his sympathizer and his Redeemer, he surely felt much more than we the miseries of "the groaning creation." What wonder, then, if the weight of our sorrows cast a shade over the glorious beauties of his perfect face! What wonder if contact with earth's troubles,

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and his voluntary sharing of the human weakness and diseases (at the close of his own life, his own vitality, as we have seen), marked deeply the face and form of *the Son of the Man!* And yet we cannot for a moment question that his communion with the Father, his fellowship of the holy Spirit and the approval of his own conscience, that he did always those things which were pleasing in the Father's sight, must have given to our Redeemer's face a peaceful expression, which would make it a combination of joy and of sorrow, of trouble and of peace. And his knowledge of the Heavenly Father's plan must have enabled him to rejoice in the things which he suffered, realizing how they would shortly work out, not only a blessing to himself, but also "salvation unto the ends of the earth." If, therefore, the sorrows of men shadowed his countenance, we may be sure that his faith and hope were also marked in facial expression, and that the peace of God which passeth all understanding kept his heart, and enabled him to be always rejoicing, in the midst of the greatest contradictions of sinners against himself.

"The Chiefest Among Ten Thousand"

To the sinful, envious, hateful heart of the fallen nature, everything akin to beauty, goodness, truth and love is distasteful, there is no beauty in it, nothing desired--it is a reproof. Our Lord expressed this matter forcefully, when he said, "The darkness hateth the light, and they that are of the darkness come not to the light, because the light makes manifest their darkness." (*John 3:19,20*) We see a further illustration of this fact, that an evil heart may at times hate and despise a glorious countenance, a lovelit countenance, not only in the fact that our dear Redeemer was thus despised by those who cried, "Crucify him," but also in the cases of the others. Note the various records of martyrdom for the Truth's sake, and note how little was the melting influence of the countenances of those who could look up

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from their personal sufferings, and pray for blessings upon their persecutors. The testimony respecting the first Christian martyr--Stephen--is to the effect that his face was radiant and beautiful, so as to be even comparable to the face of an angel. "All that sat in the council looking steadfastly on him, saw his face as it had been the face of an angel." (*Acts 6:15*) And yet, because of the hardness of their hearts, so far from loving his angelic face, which must have been much less angelic than that of the Master, and instead of heeding his wonderful words, which were much less wonderful than those of the Great Teacher, "they ran upon him with one accord...and they stoned Stephen," even as they cried out to Pilate to have the Lord of glory crucified.

"Yea, he is altogether lovely."

* * *

"The heav'ns declare thy glory, Lord;
Through all the realms of boundless space.
The soaring mind may roam abroad,
And there thy power and wisdom trace.

"Author of nature's wondrous laws,
Preserver of its glorious grace,
We hail thee as the great First Cause,
And here delight thy ways to trace.

"By faith we see thy glory now,
We read thy wisdom, love and grace;
In praise and adoration bow,
And long to see thy glorious face.

"In Christ, when all things are complete--
The things in earth and things in heav'n--
The heav'ns and earth shall be replete
With thy high praises, ever given."

STUDY VIII

THE CHANNEL OF THE ATONEMENT

THE HOLY SPIRIT OF GOD

The Operation of the Holy Spirit--Now and in the Millennium--Various Descriptive Names of the Holy Spirit, "Spirit of Love," "Spirit of Truth," etc.--In Contrast, the Unholy Spirit, "Spirit of Error," "Spirit of Fear," etc.--Personal Pronouns Applied--The Significance of the Word Spirit--"God is a Spirit"--"The Holy Spirit Was not yet Given"--Gifts of the Spirit--The Transforming Power of the Holy Spirit--The Spirit by Measure and Without Measure--"The Spirit of the World," Antichrist--The Battle Between this and the Holy Spirit--Spirit Fightings Without and Within the Saints--The Spirit that Lusteth to Envy--Taught of the Spirit--The Parakletos, the Comforter--He Shall Guide You into all Truth and into Full Atonement --The Spirit's Supervision None the Less Since the Miraculous Gifts Were Discontinued.

"For as many as are led by the Spirit of God, they are the sons of God ...Ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God." *Rom. 8:14-16*

"And it shall come to pass, afterward, that I will pour out my Spirit upon all flesh." *Joel 2:28*

THE GREAT work of the Atonement could not be properly considered, nor clearly understood, if the work of the holy Spirit, in connection therewith, were overlooked or ignored. The holy Spirit has much to do with the presentation of the Atonement--making manifest to the believer the divine forgiveness, as well as guiding him into full reconciliation of heart to God. It was under the begetting influence of the holy Spirit, received by our Lord Jesus at his baptism, at the beginning of his ministry, that his consecrated heart was enabled to see clearly and distinctly the Father's will, the proper course, the narrow way of sacrifice, and to appreciate the exceeding great and precious promises, whose fulfilment lay beyond his humiliation, ignominy and

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death at Calvary. By the holy Spirit, therefore, our Redeemer was enabled to perform his great work, being guided thereby to do that which was pleasing and acceptable before the Father, and which provided the ransom for all humanity. Similarly the holy Spirit is identified with the Church: all who have accepted the merits of the great sin-offering, and who have come unto the Father through the merit of the Son's sacrifice, and who have presented themselves living sacrifices, in harmony with the high calling to the divine nature held out to such during the Gospel age, have needed and had the holy Spirit's aid. Only in proportion as any receive the holy Spirit of God are they able to come into proper lines of fellowship with the Father, and with the Son, so as to be able to "prove what is that good and acceptable and perfect will of God," and to do it. Only by the holy Spirit are we guided beyond the mere letter of the divine testimony, into a true appreciation of "the deep things of God," and all those things which God hath in reservation for them that love him, which the human eye hath not seen, the human ear hath not heard, neither hath entered into the human heart to understand and appreciate.

1 Cor. 2:9,10

The holy Spirit's office will be equally important during the Millennial age, in bringing the world of mankind back into harmony with God, under the terms of the New Covenant, through the merits of the dear Redeemer's sacrifice. Accordingly, through the prophet *Joel (2:28,29)*, the Lord has drawn attention to this fact, pointing out that while he will pour his Spirit only upon his servants and handmaidens during this Gospel age, yet "*afterward*" his holy Spirit shall be generally poured upon the world of mankind, "all flesh."* During the Millennial age, then, the

*The order of this blessing is reversed in the prophetic statement; quite probably, in order to obscure the matter until the proper time, and thus to hide some of the length and breadth and height and depth of the divine plan, until the due time for it to be known and appreciated.

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world's progress will be in full harmony with the holy Spirit; and in proportion as men shall come into full harmony with that holy Spirit will any of them become eligible to the eternal conditions of life and joy and blessing which

lie beyond the Millennial age. The fact that the holy Spirit will cooperate with the glorified Church in the blessing of all the families of the earth is also testified by our Lord. After picturing to us the glories of the Millennium and its abundant supply of truth as a mighty river of the water of life, clear as crystal, he says, "And the Spirit and the Bride say, Come! And whosoever will may come, and take of the water of life freely." **Rev. 22:17**

But this subject of the holy Spirit, its office and operation, has been grievously misunderstood by many of the Lord's people for centuries: and only in the light of the rising Sun of Righteousness--in the light of the *parousia* of the Son of Man--is this subject becoming thoroughly clear and reasonable, as it evidently was to the early Church, and in harmony with all the various Scriptural testimonies pertaining to it. The doctrine of the Trinity, which, as we have seen, began to rise in the second century, and reached a large development in the fourth century, is responsible, in considerable measure, for much of the darkness which blends with the truth on this subject in many Christian minds, much to their disadvantage--confusing and mystifying all religious convictions.

There is consistency in the Scripture teaching that the Father and Son are in full harmony and *oneness* of purpose and operation, as we have just seen. And equally consistent is the Scripture teaching respecting the holy Spirit--that it is not another God, but the spirit, influence or power exercised by the one God, our Father, and by his Only Begotten Son--in absolute oneness, therefore, with both of these, who also are *at one* or in full accord. But how different is this *unity* of the Father, the Son and the holy Spirit from that held and taught under the name of Trinitarian doctrine, which

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in the language of the Catechism (Question 5 and 6) declares --There are three persons in the One God--the Father, the Son, and the Holy Ghost: "these *three* are *one* God, the *same in substance*, equal in power and glory." This view suited well "the dark ages" which it helped to produce. The period in which *mysteries* were worshiped instead of unraveled found a most choice one in this theory, which is as unscriptural as it is unreasonable. How could the *three be one in person*, in substance? And if only "*one* in substance" how could they be "*equal*?" Does not every intelligent person know that if God is *one* in person he cannot be *three*? and that if *three* in person there can be only one sense in which

the three could be *one*, and that not in person but in purpose, in mind, in will, in cooperation? Verily, if it were not for the fact that this trinitarian nonsense was drilled into us from earliest infancy, and the fact that it is soberly taught in Theological Seminaries by gray-haired professors, in many other ways apparently wise, nobody would give it a moment's serious consideration. How the great Adversary ever succeeded in foisting it upon the Lord's people to bewilder and mystify them, and render much of the Word of God of none effect, is the real mystery which will probably not be solved until we "know even as we are known," in glory.

The careful student of the preceding chapters has found abundant testimony from the Scriptures, to the effect that there is but one All-mighty God--Jehovah; and that he has highly exalted his First Begotten Son, his Only Begotten Son, to his own nature and to his own throne of the universe; and that next to these in order of rank will be the glorified Church, the Bride, the Lamb's wife and joint-heir--otherwise styled his "brethren." These shall be made associates of his glory, as in the present age they are required to be associates in his sufferings. The students have noticed also, that all scriptures harmonize and agree in the above testimony; and further, that there are no scriptures whatever which, either directly or indirectly, actually or apparently,

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conflict with these findings. The question then arises, Who, Where, What, is the holy Spirit?

Let us follow in respect to this question the same course of investigation followed in the others. Let us go to the law and to the testimony of God for all our information. Let us not go to man. Let us not accept the doubts and speculations of good people who are dead, or of good people who are living, nor yet our own. Let us remember the Apostle's declaration that the Word of the Lord is given with the intention--"that the man of God may be perfect, thoroughly furnished unto every good work." (*2 Tim. 3:17*) Let us place our reliance wholly upon the Lord, and seek to know the meaning of what he declares respecting the holy Spirit, bringing every Scripture testimony into harmony; assured that the truth, and it only, will stand such a searching examination. So doing, prayerfully and carefully, our efforts shall be rewarded. To him that knocketh, the door of knowledge shall be opened; to him that seeketh, the knowledge of the holy Spirit shall be revealed. *Isa. 8:20*;

Matt. 7:7,8

The holy Spirit is variously defined in the Scriptures, and to rightly understand the subject these various definitions must be considered together, and be permitted to throw light upon each other. Notice that the holy Spirit is variously styled--"The Spirit of God," "The Spirit of Christ," "The Spirit of Holiness," "The Spirit of Truth," "The Spirit of a Sound Mind," "The Spirit of Liberty," "The Spirit of the Father," "The Holy Spirit of Promise," "The Spirit of Meekness," "The Spirit of Understanding," "The Spirit of Wisdom," "The Spirit of Glory," "The Spirit of Counsel," "The Spirit of Grace," "The Spirit of Adoption," "The Spirit of Prophecy."

These various titles, repeated many times, and used interchangeably, give us the full, proper assurance that they all relate to the same holy Spirit--indeed, frequently the word "holy" is added in, combined, as for instance, "The holy Spirit of God," "The holy Spirit of Promise," etc. We

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must seek an understanding of the subject which will reject none of these appellations, but harmonize them all. It is impossible to harmonize these various statements with the *ordinary idea of a third God*; but it is entirely consistent with every one of them to understand these various expressions as descriptive of the spirit, disposition and power of one God, our Father; and also the spirit, disposition and power of our Lord Jesus Christ, because he is *at one* with the Father --and also to a certain extent it is the spirit or disposition of all who are truly the Lord's, angels or men, in proportion as they have come into oneness or harmony, with him.

It may be helpful to some to notice that there is another spirit mentioned frequently throughout the Scriptures, and in opposite terms, namely, "The Spirit of Fear," "The Spirit of Bondage," "The Spirit of the World," "The Spirit of Error," "The Spirit of Divination," "The Spirit of Antichrist," "The Spirit of Slumber." No one thinks that these various definitions, if unitedly considered, would justify the thought that there are *two* or more Satans. All naturally and properly enough recognize the meaning of these terms, as signifying in general the *wrong spirit*--the spirit, disposition or power which has its chief exemplification in Satan; the spirit manifesting itself in all who are in harmony with sin and Satan. Very properly also, none think of these as personal spirits. No more should any one consider the

various applications of the word "spirit" in a good sense, as signifying different spirit beings, nor as signifying unitedly *another* God. These terms, considered unitedly, represent various features of the character, the disposition, the Spirit of our God, Jehovah, and proportionately the spirit or disposition of all who have received his Spirit, become partakers of his disposition and come into harmony with the divine mind.

Certain unscriptural ideas, and therefore false ideas, respecting the spirit of man, which will be examined in a succeeding

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chapter, lie close to the foundation of the unscriptural and false view of the holy Spirit, now so generally prevalent. And the wrong thoughts respecting the Spirit of God and the spirit of man have been intensified and deepened by the fact that the translators of our Common Version English Bible have ninety-two times used the phrase "Holy Ghost" without the slightest authority--the original Greek word being *pneuma*--spirit. And the word "ghost," to the uneducated, has a very vague meaning, which, nevertheless, is very positively identified with the thought of *personality*. It is worthy of note that in the Revised Version of the New Testament twenty-one of these occurrences of the word "Ghost" were changed so as to read "Spirit," and that the American Revision Committee recorded its *protest* in respect to the use of the word "Ghost" in the remaining seventy-one occurrences. And yet both the English and American Committees were composed of strict Trinitarians.

There is absolutely no ground whatever for thinking of or speaking of the holy Spirit as another God, distinct in personality from the Father and the Son. Quite to the contrary of this, notice the fact that it was the Father's Spirit that was communicated to our Lord Jesus, as it is written, "The *Spirit of* the Lord God is upon me, because he hath anointed me to preach the Gospel." (**Luke 4:18**) Turning to the prophecy from which this quotation is made, we read there, in the Hebrew, "The *Spirit of* the Lord Jehovah is on me, because Jehovah hath anointed me to proclaim good tidings to the humble." (**Isa. 61:1**) And to the same purport we read again, "And the *Spirit of* Jehovah shall rest upon him, the *spirit of* wisdom and understanding, the *spirit of* counsel and might, the *spirit of* knowledge and of reverence of Jehovah." (**Isa. 11:2,3**) Similarly the same Spirit in Christ is referred to as "The Spirit of Christ," the mind of

Christ--"Let this mind be in you which was also in Christ Jesus our Lord." *Phil. 2:5*

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It is urged by some that our Lord's reference to the holy Spirit, recorded in *John 14:26*, proves that the Spirit is a person, because our Common Version reads this passage thus: "But the Comforter, which is the Holy Ghost, *whom* the Father will send in my name, *he* shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." But a glance at the Greek text of this passage shows that the translators were influenced by their prejudices on the subject, for there is no ground for the use of the words "whom" and "he." The *Diaglott* renders this verse thus: "But the helper, the holy Spirit *which* the Father will send in my name, shall teach you all things and remind you of those things which I said to you."

The same criticism is applicable to the seventeenth verse of the same chapter, which, in our Common Version, reads: "The Spirit of truth, *whom* the world cannot receive, because it seeth *him* not, neither knoweth *him*, but ye know *him*, for *he* dwelleth with you, and shall be in you." Here the expression, "Spirit of truth," is evidently used in contrast with the "spirit of error." The passage has no reference whatever to a person, but to the influence of the truth, and the effect of the same upon the Lord's people. The *Diaglott* translation of this verse reads: "The Spirit of truth, *which* the world cannot receive, because it beholds *it* not, nor knows *it*; but ye know *it*; because *it* operates with you and will be in you."

Take another illustration--"When *he* the Spirit of truth is come, *he* will guide you into all truth; for *he* shall not speak of *himself*; but whatsoever *he* shall hear that shall *he* speak; and *he* shall show you things to come. *He* will glorify me, for *he* shall receive of mine and shall show it unto you." (*John 16:13,14*) In this passage the Greek word, *heautou*, is translated "himself," yet the same word is frequently properly translated "itself." In our Common Version this word *heautou* is rendered in the masculine, feminine, common, and neuter genders. For instance, in the above text it is rendered

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in the masculine;* in *1 Cor. 11:5* it is in the feminine gender--"dishonoreth *her* head"; similarly in *Rev. 2:20*--"which calleth *herself* a prophetess"; and again in *1 Cor. 13:5*

--"Love seeketh not *her* own." In **1 Cor. 11:31** it is rendered in the common gender--"would judge *ourselves*"; likewise in **1 Cor. 16:15**--"have addicted *themselves*"; again, **Luke 22:17**--"divide it among *yourselves*"; again, **John 6:53**--"ye have no life in *you*." As illustrations of the translation of the word *heautou* in the neuter form, in our Common Version, note the following:

"Let the morrow take thought for the things of *itself*."

Matt. 6:34

"If a kingdom be divided against *itself*." **Mark 3:24**

"If a house be divided against *itself*." **Mark 3:25**

"As the branch cannot bear fruit of *itself*." **John 15:4**

"There is nothing unclean of *itself*." **Rom. 14:14**

"The whole body...maketh increase of the body unto the edifying of *itself* in love." **Eph. 4:16**

"Faith, if it hath not works, is dead, being *by itself*."

James 2:17

Similarly, the word *ekinos*, rendered "he" in the passage under consideration might with equal propriety, be rendered "that," "this," "those," "the same," "she," "it"; and in our Common Version English Bible it is rendered in all these different forms, and *more frequently* than as the masculine pronouns, "he," "his," "him." Anyone skeptical on this subject can readily convince himself by consulting a Greek-English Concordance of the New Testament, which shows the various translations of these words. We will give one example of each of these translations of the word *ekinos*:

"It shall be more tolerable in that day for Sodom than for *that city*." **Luke 10:12**

*The pronoun follows its noun here, Comforter (Gr. *masculine*, but arbitrarily so, regardless of sex--as in the German, which makes stove and table, masculine; fork, feminine; woman, neuter gender).

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"*She*, supposing him to be the gardener, saith."

John 20:15

"But know *this*, that if the goodman of the house."

Matt. 24:43

"I do not say that ye shall pray for *it*." **1 John 5:16**

"On one of *those* days as he taught." **Luke 20:1**

"*The same* day was the Sabbath." **John 5:9**

"The child was cured from *that* very hour." **Matt. 17:18**

It is not infrequent, however, to attach to a virtue or quality the gender of the person or thing to which it belongs; thus, for instance, because the heavenly Father is designated

as masculine, therefore it would be but proper that his power, his spirit, his every influence and characteristic should be similarly designated in the masculine form. Nor is it rare for things which are neuter of themselves to be designated as masculine or feminine, according as they are strong and active, or passive and delicate. Thus, for instance, the sun is universally referred to as "he," and the moon as "she." Hence, if it were not for the general misconception on the subject, and the prevalent thought that the holy Spirit is a person (and not merely the divine spirit, influence or power--the *spirit* of the Father), there could be no criticism made of the use of the masculine pronouns in respect to the holy Spirit; because God is recognized as masculine, as the Author and source of life and blessing. So, then, let us not overlook the fact that the use of the personal pronouns does not prove the holy Spirit of God to be another person from the Father and the Son--another God. The holy Spirit or influence is the Father's spirit or influence, and the Son's also, for these are one in purpose and influence.

The Meaning of the Word "Spirit"

The question, then properly arises, what senses or meanings attach to the words "holy Spirit" as used in the Scriptures?

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What qualities or qualifications of the divine character or power are represented by the word "spirit?" The answer will best be found by first of all examining the strict meaning of the word "spirit," and then examining all the different methods of its use throughout the Scriptures.

(1) The word "spirit," in the Old Testament, is the translation of the Hebrew word *ruach*, the primary significance or root-meaning of which is *wind*. The word "spirit" in the New Testament comes from the Greek word *pneuma*, whose primary significance or root-meaning likewise is *wind*. But let no one hastily conclude that we are about to attempt to prove that the holy Spirit is a holy wind, for nothing could be farther from our thought. But we desire to present this obscure subject in such a manner as will be helpful both to the learned and the unlearned: hence we begin with the acknowledged root-meaning of these words, that we may ascertain *how* and *why* it was used in this connection.

Because the wind is both *invisible* and *powerful*, these

words, *ruach* and *pneuma*, gradually took on much wider meanings, and came to represent any *invisible* power or influence, good or bad. And since divine power is exercised through channels and by agencies beyond human sight, therefore this word "spirit" came more and more to be applied to all of the Lord's dealings. Naturally also it came into common use in connection with such human influences as are invisible; for instance, to represent the *breath* of life, the *power* by which the man lives, which is *invisible*, designated the "spirit," or "breath of life"; also for the *power* of the mind, which is *invisible*, called "the spirit of the mind." Life itself is a power and is invisible, and hence it also was called spirit by the ancients. A few illustrations of these various uses of the Hebrew word *ruach* and the Greek word *pneuma* may be helpful.

Ruach in the Old Testament is translated "blast" 4 times, "breath" 28 times, "mind" 6 times, "smell" 8 times, "wind" and "windy" 91 times. In every instance the thought behind

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the word is an *invisible power* or *influence*. Samples of these translations of *ruach* are as follows:

"With the *blast* of thy nostrils the waters were gathered together." **Exod. 15:8**

"All flesh wherein is the *breath* of life." **Gen. 6:17; 7:15**

"In whose hand is the...*breath* of all mankind."

Job 12:10

"They have all one *breath*: so that a man hath no pre-eminence."

Eccl. 3:19

"Which was a grief of *mind* unto Isaac." **Gen. 26:35**

"Jehovah *smelleth* a sweet savor." **Gen. 8:21**

"Noses have they but they *smell* not." **Psa. 115:6**

"God made a *wind* to pass over the earth." **Gen. 8:1**

"Thou didst blow with thy *wind*." **Exod. 15:10**

"Stormy *wind* fulfilling his word." **Psa. 148:8**

"The trees of the wood are moved with the *wind*." **Isa. 7:2**

Pneuma in the New Testament is translated (besides "ghost" and "spirit") "life," "spiritual," and "wind," as follows:

"To give *life* to the image of the beast." **Rev. 13:15**

"Forasmuch as ye are zealous of *spiritual* gifts."

1 Cor. 14:12

"The *wind* bloweth where it listeth and ye hear the sound thereof." **John 3:8**

And let us not forget that all of these various translations were made by Trinitarians. We do not object to these translations

--they are quite proper: but we call attention to them as proofs that the words *ruach* and *pneuma*, rendered "spirit," *do not signify personality*, but do signify *invisible power or influence*.

"God Is a Spirit"

(2) "God is a Spirit"; that is to say, he is a powerful but invisible being; likewise the angels are called spirits, because they also, in their natural condition, are invisible to

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men, except as revealed by miraculous power. Our Lord Jesus, while he was a man, was not designated a spirit being, but since his exaltation it is written of him, "Now the Lord is that Spirit"--he is now a powerful and invisible being. The Church of this Gospel Age is promised change of nature, to the likeness of her Lord, as it is written, "*We shall be like him, for we shall see him as he is.*" The Church is spoken of as being spiritual, inasmuch as she is in harmony with the Lord and is declared to be begotten again by the Spirit to a new nature, a *spirit nature*, with the assurance that that which is begotten of the Spirit will, in the resurrection, be born of the Spirit. This use of the word spirit, it will be perceived, is related to personality--spirit beings. **2 Cor. 3:17; 1 John 3:2; John 3:6**

(3) Another use of the word spirit is in the sense of generative power or fecundity, as in **Gen. 1:2**, "And the Spirit of God *moved* upon the face of the waters"--that is to say, the power of God, his vehicle of energy, fecundated waters, or rendered them fruitful, prolific. Similarly, "Holy men of old spoke and wrote as they were *moved* by the holy Spirit," the holy influence or power of God fecundated their minds, causing them to bring forth thoughts such as God wished to have expressed. (**2 Pet. 1:21**) Similarly, the skilled workmen whom Moses selected to prepare the paraphernalia of the Tabernacle were brought under the influence of the divine power, to the energizing or quickening of their natural faculties, without affecting them in any moral sense, even as the waters of the great deep were not affected in a moral sense. Thus it is written:

"The Lord hath called by name Bezaleel...and hath filled him with the *Spirit* of God, in wisdom, in understanding, in knowledge, in all manner of workmanship, and to devise curious works; to work in gold, and in silver,

and in brass; and in covering of stones, to set them; and in carving of wood, to make any manner of cunning work. And he hath put in his heart that he may teach, both he

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and Aholiab,...them hath he filled with wisdom of heart to work all manner of work, of the engraver and of the cunning workman, and of the embroiderer."

Exod. 35:30-35; 28:3; 31:3,4

Likewise, we are informed that Jehovah God put upon Moses and the elders of Israel *his Spirit*, with special power for judging in Israel's affairs, preserving order, etc. (**Num. 11:17-26**) After the same manner God's Spirit was with the kings of Israel, so long as they were loyal to him. Notice, for instance, the case of Saul (**1 Sam. 11:6**); and that this Spirit of wisdom or judgment pertaining to the government of Israel departed from Saul, and was conferred upon David, whose discreetness thereafter is specially noted. (**1 Sam. 16:13,14**) Thereafter, instead of the Spirit of wisdom and courage and confidence, as a servant of the Lord, Saul had an evil spirit, more literally a spirit of sadness, of dejection, loss of confidence, in the realization that he was no longer recognized as the Lord's representative on the throne. And this spirit of dejection, which brooded on calamities, is said to have been from the Lord--probably in the sense that it resulted from the Lord's dealings, in removing from Saul his recognition and sustaining power and direction in the affairs of Israel.

"The Holy Spirit Was not yet Given"

But no manifestation of the Spirit of God, prior to the first advent of our Lord Jesus, was exactly the same as the manifestation and operation of the Lord's Spirit upon our Lord Jesus, from the time of his baptism until his crucifixion, and upon the Church of Christ from the day of Pentecost until now--until the very end of this Gospel Age, and the completion of the Church's course in the first resurrection. In harmony with this we read, "The holy Spirit was not yet given [except to our Lord Jesus], because Jesus was not yet glorified." **John 7:39**

The *operation* of God's Spirit during this Gospel Age is

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widely different from its operation in previous times; and this difference is expressed in the words "Spirit of adoption," "Spirit of sonship," "Spirit of holiness," "Spirit of truth," and kindred expressions. As we have already seen, after Adam's fall none of his posterity were accepted as *sons* of God prior to the first advent: the very highest title given to the father of the faithful, Abraham, was that of friend: "Abraham was called the friend of God." But, as the Apostle John explains, when the *Logos* was made flesh, he presented himself to his own people, Israel, and to as many as received him (then and since) *gave he power* (privilege, opportunity) *to become the sons of God*; and these, he declares, were *begotten* of God--begotten of the Spirit, as "that which is born of the Spirit is spirit." **John 1:12,13; 3:3-8**

The holy Spirit, in this sense of the word, is guaranteed only to the house of sons; and the house of sons was unknown until the Beloved Son was manifested in the flesh and *redeemed* the world, and granted to those who accept him the opportunity to receive the adoption of sons. (**Gal. 4:5; Eph. 1:5**) This adoption, as the Apostle informs us, primarily was the inheritance of Israel, but since there was not a sufficient number in Israel ready to complete the predestinated number to be adopted, therefore, after accepting Israel's remnant, "God did visit the Gentiles, to take out of them a people for his name," to be the sons of God, joint-heirs with Christ, and this was foreknown and foretold through the prophets. **Rom. 9:4,29-33; Acts 15:14**

But in what respects does this manifestation of the divine power, influence or Spirit, during this Gospel age, differ from the manifestation of it in previous times? The Apostle Peter answers this question, assuring us that the ancient worthies, although highly honored of God, and moved upon by his holy Spirit, spoke and wrote things which they did not understand. God used them as his servants to write out things not due to be understood by them, but which in due time would be revealed to us, the house of sons, by the operation of the same holy Spirit or holy power of God

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upon those begotten of his Spirit. In the past the Spirit's operation was chiefly *mechanical*: to us its operation is chiefly *explanatory* and sympathetic, expounding the divine plan through apostles and teachers specially "set in the Church" from time to time, the object being to enable the sons "to comprehend with all saints the length and breadth, the height and the depth" of the divine wisdom and goodness,

as exemplified in the divine plan and its revelation. Indeed, from the Apostle's language, it is evident that even the angels (who were sometimes used of the Lord as his channels in communicating with the prophets, the mediums of his holy Spirit) were not permitted to understand the meaning of their communications, any more than were the prophets who wrote out the revelations for our benefit. Note the Apostle's words:

"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that would come *unto you*: searching what [time] or what manner of time [literal or symbolic] the spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed that *not unto themselves* but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the holy Spirit sent down from heaven: which things also the angels desire to look into." *1 Pet. 1:10-12; 2 Pet. 1:21*

Gifts of the Same Spirit, the Same Lord, the Same God

"There are diversities of gifts, but *the same Spirit*, as there are differences of administration, but *the same Lord*; there are divers operations, but it is *the same God* which worketh all in all. But a manifestation of the Spirit is given to every man [in the Church] to profit withal. For to one is given, by the

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Spirit, the word of wisdom; to another the word of knowledge, by the same Spirit; to another faith, by the same Spirit; to another, the gifts of healing, by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discernment of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues; but all these worketh that one and selfsame Spirit, dividing to every man severally as he will." *1 Cor. 12:4-11*

Here are enumerated some of the *gifts* given by the holy Spirit to the Church, but we are to distinguish sharply between the holy Spirit itself and these gifts or manifestations granted in the early Church. As they were not to understand that different spirits were operating in the different

members of the Church, because of the differences of their gifts, so they were not to understand that it was a different Lord or Master that gave these gifts, but all were to be identified as of the one holy influence shed forth by the one Lord, the representative of the one God over all, Jehovah; and to be explained as "*differences of administration*," or of operation. Not only so, but the Spirit of God, the holy Spirit, has varied its administration in the Church: so that, whereas "*gifts*" of the kind here mentioned were general in the early Church, the day came, as the Apostle explained it would come, when prophecy would fail, tongues would cease, and special inspirations of knowledge would vanish away. (*1 Cor. 13:8*) All of these "*gifts*" were evidently necessary at the inauguration of the Church, at the start of the new age, but became unnecessary after the Church had been established and the canon of the inspired writings had been completed. These, the Apostle declares, are sufficient, "that the man of God may be thoroughly furnished unto all good works." *2 Tim. 3:17*

True, not all of these gifts have vanished away or ceased; nor does the cessation of those which have been discontinued prove that the Lord has less power today than he had eighteen centuries ago; nor do they prove that the

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Lord's people are less worthy or less favored of the Lord. On the contrary, they indicate a "diversity of manifestation," and imply that God's people no longer have need of those cruder methods of instruction and proofs of their acceptance with the Lord. Now, instead of having such gifts miraculously bestowed, the operation of God's Spirit or power seems to be upon each of his consecrated people--partly in proportion to their natural qualifications, and partly in proportion to their zeal for his service. And hence we find that the apostle, in this connection, and in later epistles, incites the Church to seek to *develop* spiritual gifts, powers, abilities, in and for the service of the Lord and his people and his Truth.

These *personally developed* gifts are to be esteemed more highly than these *miraculously bestowed*; and hence the Apostle says, "I show unto you a more excellent way"; "follow after love and desire [cultivate] spiritual gifts, especially that ye may prophesy [publicly expound]." (*1 Cor. 12:31; 14:1*) The Apostle points out that the speaking with tongues was merely for "a sign," that the attention of the unbelievers might be drawn to the Church and her methods.

(*1 Cor. 14:22*) And this gift, therefore, which was highly esteemed by some of the Corinthians, he points out as being one of the least spiritual--adapted less to the development of the spiritual Church, and chiefly useful in connection with the unregenerate world. This gift, and others of a somewhat similar class, quickly disappeared from the Church after she had obtained a footing, and a recognition in the world.

On the contrary, the "*fruits of the Spirit*" are to be encouraged, to be cultivated more and more, that they may yield the full, perfect fruitage of love to God, to each other, and the love of sympathy toward the world. These fruits of the Spirit are designated by the Apostle to be "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." (*Gal. 5:22,23*) The word "fruit," it will be noticed,

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conveys a double thought, that it is a *gift*, but of gradual development and maturity, and the result of labor. So with the gifts of the Spirit: "Every good gift and perfect gift cometh down from our Father," but such-like fruits are not miraculous gifts but gradual and indirect gifts, inspired by our Father's promises, and by our Lord's instructions through the apostles and prophets. They are wrought out in us in proportion as we come into harmony and obedience of thought and word and deed with the Spirit of our Father, by which we are begotten, and by which, if obedient, we are having developed more and more of the fruits of holiness, or fruits of the holy Spirit or disposition in likeness of God's dear Son, our Lord and Redeemer. Thus, under the ministration of the holy Spirit of the Truth, the faithful are being fitted to be "born of the Spirit" in the first resurrection, spirit beings; as they were begotten of the Spirit at the moment of consecration. Thus perfected as spirit beings, the Church will be heirs of God, joint-heirs with Jesus Christ, our Lord, in fulness of unity and fellowship with the Father and with the Son, complete in him, who is the head of all principalities and powers, and the Father's associate in the Kingdom, and full of the Spirit of the Father and of the Son--the holy Spirit.

It will be seen from the foregoing general views of the subject that the same Spirit or power of the heavenly Father, Jehovah, which operated in the creation of the world, and which operated differently upon his servants of the past, is, during this Gospel age, operating still differently, for the development of the Church, in the bringing of the

Church into harmony with God, and in fitting and preparing it as the "Body of Christ" for a joint share in the Kingdom. And it will be the same holy Spirit or influence of God that will operate still differently during the Millennial age, through Christ and the Church glorified, to bring the world into harmony and unity with the principles of righteousness, and with the King of kings and Lord of lords.

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Nothing connected with this work in any sense or degree makes necessary another God. Quite the contrary. The fact that it is the one God who is operating under various circumstances and conditions, and by various means, for the accomplishment of his one purpose, gives us all the more assurance that all his good purposes shall be accomplished, and that, as he declares, "The word that goeth forth out of my mouth, it shall not return unto me void, but shall prosper in the thing whereto I sent it." *Isa. 55:11*

Divine Will, Influence, Power, Spirit

From the foregoing we perceive that a broad definition of the words "Spirit of God," or "holy Spirit," would be--the divine *will, influence, or power*, exercised any and everywhere, and for any purpose in harmony with the divine will, which, being a holy will, implies that the steps and operations of the holy Spirit will be in harmony with holiness. God exercises his Spirit or energy in many ways, using various agencies in accomplishing various results. Whatever is accomplished by the Lord through either mechanical or intelligent agencies, is as truly his work as though he were the direct actor, since all those agencies are of his creation. Just as, amongst men, the contracting builder may not be actually working on every part of the construction, but every workman is his representative and under his control: the work, as a whole, is the contractor's work, though he may never have lifted a tool upon it. He does it with his materials and through his representatives and agents.

Thus, for instance, when we read, "Jehovah God created the heavens and the earth" (*Gen. 2:4*), we are not to suppose that he personally handled the elements. He used various agencies--"He spake and it was done [he gave orders and they were promptly executed]; he commanded, and it stood fast." (*Psa. 33:6,9*) Creation did not spring instantly into order; for we read that time was used--six days or

epochs. And while we are distinctly informed that "All

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things are of the Father"--by his energy, his will, his Spirit, yet that energy, as we have previously seen, was exercised through his Son, the *Logos*.

The transforming power of God's holy Spirit, as it operates during this Gospel dispensation, to bring his people into full *at-one-ment* with himself, is a more abstruse, a less easily understood operation, than the exercise of his power mentioned in *Genesis 1:2*. It deals with a higher subject--with mind and free will instead of senseless matter.

In the light of the Scriptures we may understand the holy Spirit to mean:

(a) God's power exercised in any manner, but always according to lines of justice and love, and hence always a holy power.

(b) This power may be an energy of life, a physically creative power, or a power of thought, creating and inspiring thoughts and words, or a quickening or life-giving power, as it was manifested in the resurrection of our Lord, and will again be manifested in the resurrection of the Church, his body.

(c) The begetting or transforming power or influence of the knowledge of the Truth. In this aspect it is designated "The Spirit of Truth." God rules his own course according to truth and righteousness; hence, God's Word, the revelation of his course, is called Truth--"Thy word is Truth." Similarly, all who come under the influence of God's plan of Truth and righteousness are properly said to be under the influence of the Spirit or disposition of the Truth: they are properly described as begotten of the Truth to newness of life.

The Father draws sinners to Christ through a general enlightenment of the mind, a conviction of sin and of their need of a Redeemer. Those who accept Christ as their Savior and Advocate, and come to the point of full consecration to God, through Christ, are said to be *begotten* of God, "begotten by the word of truth," begotten by the

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Spirit of God to a newness of life. That is to say, having come into harmony with divine conditions and regulations, God accepts this consecrated attitude as the proper one, and passing by or covering the weakness of the flesh with

the robe of Christ's righteousness--justification by faith, he accepts such as "new creatures in Christ Jesus," whose desire is to be guided by his Spirit into all truth, and to be led by that holy disposition or Spirit into full obedience to the extent of self-sacrifice, even unto death. Such are said to have received "the Spirit of adoption," because from thenceforth God, through Christ, enters into a special covenant with these as sons. And the Father, through the Captain of their Salvation, guarantees to such that if they abide in *the Spirit of the Truth* he will cause that all the affairs and incidents of life shall work together for good to them--to the development in them of more and more of the spirit of righteousness, truth, peace, joy; they shall have more and more of the holy Spirit, as they progress in obedience to the Spirit of Truth. Hence the exhortation to such is, "Be ye filled with the Spirit," "walk in the Spirit," "let the Spirit of Christ dwell in you richly and abound, and it shall make you to be neither barren nor unfruitful." This holy Spirit operating in the believer from the time of his full consecration to the Lord, is the same holy Spirit or disposition of the Father which operated in our Lord Jesus Christ, and hence it is also styled "the Spirit of Christ," and we are assured, "if any man have not the Spirit of Christ he is none of his." **Rom. 8:9**

The Spirit by "Measure" and

"Without Measure"

Our Lord Jesus was begotten of the holy Spirit at his baptism, his consecration; and so likewise the members of his body, his Church, we have seen, are "begotten" at their "baptism into his death," at the moment of their full consecration: but there is a distinction to be always remembered;

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viz., that our Lord Jesus, the Head of the Church, received the holy Spirit *without measure*, unlimitedly (**John 3:34**), while his followers receive it by measure, or limitedly--a measure of the Spirit is given to every man (in the Church). (**1 Cor. 12:7; Rom. 12:3**) The reason for this difference is that our Lord was a perfect man, while we, his followers, although accepted as reckonedly perfect (justified by faith), are actually very imperfect. The perfect man

as the very image of God could be in fullest harmony with God and with his Spirit of holiness, in every and all particulars; but in proportion to the degradation through the fall, our harmony with God and with his Spirit of holiness has been impaired, though it is the duty and privilege of each to thoroughly seek to know and to do the Lord's will and to have no will in opposition to his; yet no member of the fallen race is capable of receiving the Lord's Spirit to the full--to be in absolute harmony with God in every particular. And hence, amongst those who believe, and who consecrate themselves, and who receive the holy Spirit of adoption, we find it possessed in different measures, these measures depending upon the degree of our fall from the divine image, and the degree of grace and faith attained since coming into the body of Christ. And the rapidity with which we may acquire more and more of the holy Spirit, coming into fuller and fuller knowledge and accord with every feature of the divine plan, is dependent largely upon our realization of our own imperfections, and the degree of our consecration to the Lord--to the study of his will, in his Word, and to the practice of the same in the affairs of life.

To the extent that the consecrated believers resign themselves to the Lord, and, ignoring their own wills and preferences, seek to walk in his way, they are "led of the Spirit," "taught of the Spirit," and can "serve the Lord in *newness of Spirit*." To continue under this leading and instruction they must have a "Spirit of meekness" (*Gal. 5:22,23; 6:1*), so that the "God of our Lord Jesus Christ, the Father of glory," can give unto them the "*Spirit of wisdom and revelation*,

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in the knowledge of him; the eyes of their understanding being enlightened, that they may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." *Eph. 1:17,18*

In these various presentations of the work of the holy Spirit, and in many others which will come to the attention of Bible students, nothing can be found to necessitate *another* God. Quite the contrary: a proper conception of the one God shows that his omnipotent power and resources are abundantly sufficient, and that he who said to Israel, "Hear, O Israel, Jehovah thy God is one," is not in need of assistance. Indeed, to be consistent, those who claim that another God is necessary to attend to matters referred to as the operation of the holy Spirit of God, might with equal consistency claim many spirit Gods--a spirit of adoption,

spirit of meekness, spirit of Christ, spirit of the Father, spirit of love, spirit of justice, spirit of mercy, spirit of holiness, spirit of truth, spirit of patience, spirit of glory, spirit of knowledge, spirit of grace--a separate God for each department. But, as the Apostle explains, all these variations of operation belong to the one Spirit of the one omnipotent Jehovah.

The Spirit of the World--

The Spirit of Antichrist

The spirit of the world is the opposite to the Spirit of God. Since the whole world is in a fallen condition, and is under the blinding and seducing influences of the Adversary, its spirit or disposition necessarily is in constant conflict with the holy, the true, the just, the loving Spirit or disposition of God: in conflict therefore with the holy Spirit received by his people through his Word, and all his holy influences variously exercised upon them. As Satan's spirit of selfishness, hatred, envy and strife works in and largely controls the children of this world, so the holy Spirit of God,

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the Spirit of love, gentleness, meekness, patience, goodness, brotherly kindness, works in and largely controls the children of God. And these two spirits or dispositions, the one of love and goodness, the other of selfishness and evil, are in conflict continually, and wholly irreconcilable.

The Scriptures speak of this spirit which is working in the world in opposition to the holy Spirit, as "the spirit of Antichrist"--the spirit or disposition which is opposed to Christ. First, it desires to ignore him entirely, to dispute that he ever came into the world; then if unsuccessful in this, it will claim that our Lord Jesus was a mere man, a sinful man; if this position be disproved, it will still claim that anyway he accomplished nothing, or that he was merely an example, and not a Redeemer. Hence we are enjoined by the Scriptures to test, to try, to prove the spirits (the doctrines that present themselves to us, claiming to be of the spirit of truth). We are to test them, not merely by their outward appearance and claims, but by the Word of God. "Beloved, believe not every spirit, but try the spirits, whether they are of God...and know the Spirit of truth and the

spirit of error." *1 John 4:1,6*

Holy and Unholy Influences at Warfare

God's perfections of character are the *standards* for holiness, righteousness and truth for all his creatures. Every thing and every creature opposed to or not in full accord with the standards is unholy, untrue, unrighteous. These adverse influences are sometimes credited to Satan because he is the arch-enemy of God and was the first conspirator against righteousness--the originator of error, "the father of lies" and deceptions. But we are to distinguish between evil spirit *beings* and evil spirit *influences* just as we do between holy spirit *beings* and holy spirit *influences*. The trend of evolutionary thought among educated people who neglect the Bible (including so-called Higher Critics), is to ignore

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the *personality* of Satan and his associated wicked spirits in exalted positions (*Eph. 6:12*), and to claim that there is no evil influence *per se*, and that man merely contends with his own ignorance and misdirection of his own good qualities. Similarly, others, still farther advanced (in error), still more highly educated (in untruth), and still further panoplied with philosophies (falsely so called), are reaching the conclusion that there is no *personal God* but merely good influences which they claim inhere in man and are gradually being evolved to perfection.

But we are giving heed to the oracle of God, his Word, which the Apostle assures us is able to make wise unto salvation, and which we have found to contain a fountain of life and light and holy Spirit of truth with which human theories and lights cannot compare. It shows us that God is a holy Spirit (*being*) and that his holy Spirit (*influence*) is always exercised in harmony with righteousness, and that all who are in harmony with God and in *at-one-ment* with him must have his Spirit of holiness--The Only Begotten Son in whom dwells the fulness of the divine Spirit--the holy angels who have no other will than the Father's holy will or Spirit--the Church from among men who have some measure of the mind or Spirit of their Head (else they are none of his), and who are seeking to be more and more filled with this Spirit of holiness and divested of all unholy disposition and influences. Likewise the Word teaches that Satan is a spirit (being) and has an unholy spirit, mind, disposition;

and exercises an unholy spirit or influence through various channels and agents. The fallen angels, also spirit beings, fell by losing their spirit of holiness and devotion to God and his righteous standards, and are now of unholy spirit or disposition, and exercise an evil influence or spirit as they have opportunity.* And the world of mankind, falling through Adam, have become servants of sin: some sin voluntarily for the pleasures of sin; some involuntarily,

*"What Say the Scriptures About Spiritism?" Address the publishers.

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though "feeling after God," and blinded and deceived by the Adversary, and controlled by the spirit of error.

Mankind--the minds or "hearts" of men--is the battle ground on which the holy spirit of light, love, justice, truth, holiness, the Spirit of Jehovah and of his Son, man's Redeemer, contends with the evil spirit of Satan, sin, darkness, untruth, hatred, envy, malice, etc. Sold under sin, by our first parent, Adam, his family became "slaves of sin" "through frailty," through the weakness of heredity.

(Rom. 5:12,21; 6:16-23; 7:14; 8:20,21) In this captive condition they have been blinded by the god (ruler) of the present evil world (condition) who puts evil before their minds as good, and darkness for light (**2 Cor. 4:4; Eph. 6:12; Isa. 5:20**), and having thus perverted the vast majority, and made it easy to do evil and difficult to do good, and having ranged all the advantages of the present time on the side of evil and made it impossible to attain these except by conforming to his unholy spirit, which is "the spirit of the world," he has general control, first of the masses through ignorance, and secondly, of the more intelligent through pride, selfishness, etc.

The *battle* did not begin until our Lord's first advent; for the Spirit of Truth came first upon our Lord Jesus and at Pentecost upon his Church.* The world was dark when our Lord Jesus appeared in it filled with the Spirit of God, the light of divine truth, which constituted him "The Light of the world"; and at once the *battle* began; the true light, the holy Spirit, since Pentecost, being represented, not by the nominal churches, but by the true members of Christ's

*The *battle* of the Law of Righteousness was confined to the one little nation, Israel, and as God foresaw "The Law made nothing *perfect*"--none of the fallen race could or were expected to win in that fight. It was

really to manifest Christ Jesus, the only Law-keeper, as the channel of divine mercy; and incidentally to discipline a people and make "a remnant" of them ready for the Spirit Dispensation and its conflicts by pointing them to Christ.

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body, possessors of the holy Spirit of their Head. The battle could not commence sooner because none of mankind (all being sinners) could be the channels of God's holy Spirit, his representatives, ambassadors for righteousness and truth, soldiers of the cross. *Atonement for man's sin* must first be made before there would be any mission for the holy Spirit to perform--before there would be anything to *battle for*. Mankind was sentenced to death--to everlasting destruction, as enemies of righteousness: why battle for the doomed? why try to influence them to righteousness, when no hope of reward for their efforts could be held out? Properly therefore the *ransom* came first; and it was as a result of the acceptance of that ransom by the Father that the holy Spirit was granted to those adopted into his family as sons through Christ.

But some one may observe that the *battle*, ever since it began, seems to be against the holy Spirit and in favor of the spirit of evil--since the servants of sin today by natural increase of population are many times more numerous than they were when the battle began, and are still increasing much more rapidly than even nominal Christianity, though the *battle* has been in progress for nearly nineteen centuries.

Furthermore the spirit of evil and malice and error triumphed against the holy Spirit in our Lord to the extent of crucifying him: and similarly it has triumphed against all the faithful members of the body of Christ--misrepresenting, slandering and evilly entreating them, variously, according to time, place and circumstances. The object of these attacks of the spirit of evil and its servants upon the Spirit of holiness and its faithful is ever the same--to undermine the influence of the Spirit of the truth; to make the holy appear unholy; to cause that the pure and unselfish shall appear selfish and impure; to put darkness for light. Nor do the servants of unholiness always realize what they do: becoming imbued with the spirit of evil, the

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spirit of hatred, malice, envy, strife, it blinds them so that they "know not what they do," and often, evidently, "verily think that they do God service." Why this defeat of the Spirit of holiness? Will it always be thus?

We answer that this defeat of the Spirit of holiness is merely a seeming defeat and not an actual one. Actually the Spirit of holiness has been triumphing ever since the battle began. Its twofold mission during this Gospel age has been well accomplished.

(1) It was to be *in God's people* according to the degree of their consecration and zeal toward God and his righteousness, and by reason of the prevalence and power of the spirit of evil in the world about them was to prove a test of their characters, present conditions demanding that whosoever would *live godly* in this present time must suffer persecution--must be willing to have "all manner of evil" falsely spoken against them and yet take it patiently, as did their Master, continuing, nevertheless, faithful to the Lord and his cause at any cost--counting not their earthly lives dear unto them. **2 Tim. 3:12; Matt. 5:11; 1 Pet. 2:23; Acts 20:24**

(2) The light of the Spirit of holiness *in God's people* was to so shine forth *upon* the world that it would attract all not thoroughly blinded by the perverse spirit of the Adversary. It was to shine into the darkness of sin *reprovingly*--witnessing against all unrighteousness; thus awakening the conscience of even the blinded to a realization of responsibility to God and a future day of reckoning. Thus our Lord instructed his followers that after receiving the holy Spirit they were to *witness* to the Truth amongst all nations--whether the people hear or whether they forbear.

The holy Spirit has triumphed in both the objects for which it was sent. It has selected a faithful "little flock" of "overcomers," followers of the way of righteousness--Jesus the Captain and his faithful band of soldiers of the cross, all

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of whom consecrated "even unto death"; and to whom the Kingdom reward will soon be given--when the last members have been fully tested and made perfect through sufferings for righteousness' sake. It has also triumphed in respect to *witnessing* to the world. Our Lord foretold that the effect of the witnessing would be to convince the world of sin, of righteousness and of a coming day of righteous judgment,

in which evil deeds of the present life will have a just retribution, according to the degree of light enjoyed by the transgressor.

This witness has gone far and near, and today the world as a whole recognizes these three items which the Spirit of holiness in the Church has set before it--sin, righteousness and judgment. True, the world has not clear and correct ideas of righteousness, nor of sin, nor does it understand the character and object of the coming judgment--nor that it will be a thousand-year day: nor does the world understand clearly the Church's call during this age, to escape judgment with the world and to become its judges in that judgment day by now *voluntarily sacrificing* earthly interests for righteousness' sake--following in the footsteps of the Redeemer. It is not necessary for the world to know these particulars--they do not concern it. These are among "the deep things of God," which none can appreciate except as they become heartily obedient to the Lord's call to righteousness, and consecrating themselves receive of the Spirit of the Father, and as sons are thus made acquainted with the minutiae of the divine plan. ***1 Cor. 2:10,11***

In reply to the query, Will it always be thus? we answer, No. As soon as this age has developed the "little flock," called to be joint-heirs with Christ, it will cease. The next operation of Jehovah's holy Spirit or power will be the establishment of that Kingdom: and with its establishment the holy Spirit's operation will be along the Kingdom lines--establishing judgment and justice in the earth. It will lay judgment to the line and justice to the plummet, and falsehood and deception of every kind will give place to

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clear knowledge of the Truth. Instead of longer witnessing to the world a "*judgment to come*," it will witness to it that judgment has commenced and that every transgression will promptly receive a just recompense of punishment. Instead of witnessing to the Church, "*Judge nothing before the time*," it will witness to the contrary that they as God's instruments have been specially qualified to judge the world with a righteous judgment. Instead of those in harmony with God and possessed of his Spirit of righteousness and truth being required to suffer for righteousness' sake they will be crowned kings and priests of righteousness and commissioned to reign over the earth for its blessing and restitution to perfection, to righteousness, and the "cutting off from life," in "everlasting destruction" of all who wilfully

reject the opportunities of the blessed day of judgment secured by the love of God through the ransom given by our Lord Jesus. Thus shall the great Jehovah and his Spirit of holiness and all who ally themselves thereto finally triumph, and sin and Satan and the spirit of evil shall be forever extinguished and there shall be no more curse. *Isa. 28:17; 1 Cor. 4:5; 6:2; Acts 3:23; 2 Thess. 1:9; Rev. 22:3*

Spirit Fightings Without and Within the Saints

We have considered the battle as a whole: let us glance at some of its present phases. While it may be considered as the Church's conflict it is nevertheless an *individual* conflict with sin. While the Church will come off conqueror, it will be composed only of the individual victors. And as the victory in the Church is a victory of God's holy Spirit, power or influence against the spirit of evil, of unrighteousness, it is the same in the individual saint.

The majority of Christian people (nominal Christians, even including so-called "spirit wrestlers," "sanctificationists," etc.) know little about the real spirit battles and victories, because the majority have never made the proper

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consecration, and have never received the holy Spirit of the Truth. Some have consecrated themselves to a sect, and have received a sectarian spirit of love for the sect, devotion to the sect, service and sacrifice for the sect, etc. Others have recognized one or more moral principles and have consecrated themselves never to violate those moralities: these receive the spirit of moralities, a self-satisfied spirit, a self-righteous spirit. Others have singled out some virtue which they worship and whose spirit they receive--for instance, patience--and they are fully satisfied when they have attained a good degree of patience and its spirit. Others consecrate themselves to "work" for Jesus and seem satisfied only when they are in a bustle of exciting activity; it matters little to them what kind the work is, so that it is not openly serving Satan and so that there is plenty of it and they have a prominent place: it is not so much results they seek as work, and hence they are quite content to "beat the air," hoping that in the end they will find that they have not done much harm. For these to take time to study God's Word and to ascertain the kind of workmen he seeks, and the kind of work he desires to have done, would be to them

a violation of their covenant of consecration--for they consecrated themselves to work and are satisfied of heart only when they are in a fever of excitement. Others more wise, but not truly wise either, consecrate themselves to a particular kind of service for God and man--the service which *they* think needs them most. If they *consecrate* to "temperance work," they receive the spirit of that work and have whatever blessing comes with it. Or if they *consecrate* to social reform work they get the spirit of social reform and its blessings.

All of these consecrations, and the spirits or dispositions resulting, have both good and evil influences. Any of them is far better than a consecration to evil and its spirit of evil. Any of them is far better even than consecration to self and the spirit of selfishness accompanying it. Any of them is far better even than an aimless life consecrated to nothing. But

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none of these can compare in any sense to the consecration taught in the Scriptures and exemplified in our Lord Jesus Christ, the Redeemer of the world, the exemplar of his body, the Church. This, the true consecration, alone brings to the heart the holy Spirit, the Spirit of the Truth, which the world cannot receive.

This true proper consecration differs from all others. It has but the one shrine at which it bows: it bows to Jehovah's will, surrendering self and self-will a living sacrifice on the Lord's altar, a reasonable service. It makes no stipulations or reservations. The language of the Chief Priest is that of each member of the "royal priesthood": "I came not to do mine own will, but the will of him that sent me." "Lo I come (as in the volume of the book it is written of me) to do thy will, O God." Such are made partakers of the holy Spirit.

Those who have consecrated their wills, and accepted unreservedly the Word and will of God, through Christ, are said to be heavenly or *spiritually minded*. These are so transformed, so entirely different from what they were in their former earthly condition, that they are called New Creatures, and this name would not be inappropriate to them if it signified nothing more than the radical change of heart or will which they have experienced. But it does mean more; it means that these who are now being selected from the world by the holy Spirit of Truth, and who are approaching God through the new and living way which was opened up by the great sacrifice for sins, are really embryo

new creatures, whose perfection in the divine nature only waits for the resurrection change, in the end of this age, conditioned wholly upon their faithfulness as new creatures to the leadings of the holy Spirit.

However, this new mental creation, or transformed mind, the embryo of the new creature, which shall come fully into being in the resurrection, is still identified with a human body, and thus the Apostle says of this class, "We have this treasure [the new mind, the new nature] in earthen

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vessels." (**2 Cor. 4:7**) Speaking of the same thing, the Apostle assures us that when the earthly house is dissolved, sacrificed, dead with Christ, we shall, nevertheless, have a building of God, a new house, a glorious body, in harmony with and in every way fitted for the indwelling of the new mind and its Spirit of holiness (**2 Cor. 5:1**), if we are of the faithful overcomers who continue to the end of the pilgrimage of the narrow way, walking in the footsteps of our Captain.

The word *holy* is derived from the word *whole* and signifies completeness; hence the holy Spirit is a whole or a complete spirit. And thus we see without surprise that those who have received the holy Spirit or complete spirit in any good measure are thereby rounded out on all sides of their characters--better balanced than ever before in their judgments--they have "the Spirit of a sound mind," however the enmitous blinded spirit of the world may declare of them, "Thou hast a devil and art mad"; because they live for, labor for and enjoy the things unseen as yet, everlasting in the heavens. **2 Tim. 1:7; John 10:20; 6:27**

Individually considered, one of the most serious foes of those who have been begotten to holiness of spirit through the divine counsels and promises, is the evil spirit of fear. It would persuade us that probably there is some mistake: either that God did not inspire the exceeding great and precious promises, or that they are not for us, or that for some reason we can never attain them. All of God's people are liable to attack from this wrong spirit of doubt and fear--some more and some less persistently; and all have need to fight down this evil spirit courageously and to destroy it, lest it kill the fruits of the holy Spirit and finally quench it--drive it out of us entirely.

Yet "the spirit of fear" is neither a spirit god nor a spirit devil that has gotten into our hearts: it is simply a mental influence natural to every fallen human being of humble

mind. It is begotten of the realization of personal imperfection and unworthiness of divine favors. The antidote for

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this spirit of fear is the holy Spirit of Truth, and its instructions accepted and held in full assurance of faith. The Spirit of Truth tells us that there were good reasons for our entertainment of the spirit of fear; but that those reasons no longer exist since we have come into Christ as new creatures. It points us away from our unintentional weakness to the great Atonement accomplished by our Lord Jesus, and cites us to the words of the inspired Apostle:

"If God be for us, who can be against us? He that spared not his own Son, but delivered him up [to death] for us all, how shall he not with him also freely give us all things [needful]? Who shall lay anything to the charge of those whom God chooses? It is God that justifieth. Who could condemn these? It is Christ that died [paying their penalty--making good all their deficiencies], yea, rather that [glorified and highly exalted Christ who] is risen again, who is even at the right hand of God, who also maketh intercession for us." **Rom. 8:31-34**

If the "Spirit of faith," one of the phases or operations of the "Spirit of holiness," the "Spirit of the Truth," thus comes forward and is accepted and supported by the new creature, the victory over the spirit of fear is speedily won, and peace and joy in the holy Spirit of faith and love and confidence in God results. Nevertheless, these battles must be fought time and again in every Christian's experience. And, indeed, the "spirit of fear" may be made a valuable *servant* of the new creature, while it cannot be tolerated as a master, nor as a friend and a resident of the heart. Make it the watchdog, and kennel it just outside the door of the heart, and it may serve a very useful purpose in calling attention to thieves and robbers who approach stealthily to rob us of our treasures of holiness, joy, peace, love and fellowship with our Father and with the brethren. As the Apostle urges, "let us fear" attacks from without after we have gotten all right with God by casting out all opposing influences and receiving his Spirit into our hearts. Let us fear lest as those who are ready to go forth with the Bridegroom

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in the early morning any of us should be overcome with a spirit of slothfulness, a spirit of carelessness, a spirit

of slumber, and so, like the "foolish virgins," be unprepared for the great event--"the marriage"--for which all our preparations have been made.

Let us remember, then, that however useful as a servant, the spirit of fear is not of God, and must never be admitted within the castle of the Christian heart, which must be fully given over to the occupancy of the various members of the holy Spirit family--love, joy, peace, etc., for perfect love casteth out fear as well as all the members of the unholy spirit family--anger, malice, hatred, jealousy, fear, discontent, pride, worldly ambitions, etc. The Apostle declares-- "God hath not given us the spirit of fear; but the Spirit of superhuman strength, and of love, and of a sound mind." **2 Tim. 1:7**

Sometimes the attack comes from the rear and not from the front--fear for friends, fear for the world, etc., an unwillingness to trust God for others though willing to trust him for one's self. This is a serious matter, too; for it largely drives out the spirit of peace and joy and misdirects the energies. The "*spirit of fear*" says, It is a great mistake to think that Christ died for all; and it is a great presumption to believe that all must eventually obtain some blessing of opportunity for life, as a result of the ransom. Or, if fear fail to win us, its evil companion, the "*spirit of error*," may attempt to lead in the opposite direction, to get us to believe in universal salvation to eternal life--suggesting pride on God's part, that would hinder him from destroying the wilfully wicked.

The "spirit of error" assumes to be wiser than the Word of God, and suggests to human reason that it should judge God according to its own standards, rather than correct its own standards by the Word of divine revelation. Thus, in various ways, the spirit of error, the spirit of fear, and the spirit of bondage, which are all elements of the spirit of the Adversary, the unholy Spirit, give the lie to the statements

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of the Spirit of Truth, which declare that "Christ Jesus by the grace of God tasted death for every man," and that the blessed opportunity of coming into harmony with God, under the conditions of the New Covenant, shall ultimately be extended to every creature; and that when each one is brought to a knowledge of the Truth he is judged thereby, and either approved unto everlasting life, or condemned to everlasting destruction, the second death. "Hereby discern we the Spirit of Truth from the spirit of error." **1 John 4:5,6;**

Acts 3:23

The Spirit of God, the Spirit of holiness, is a spirit of joy and peace in all who receive it, in proportion as they receive it--in proportion as they come into accord with the heavenly Father and with the Redeemer, who has the same mind or disposition. The Spirit of the Lord leads to faith in God's promises; the spirit of error leads in the contrary direction, to unbelief in the promises of God, and to human speculations and credulity and superstition--to the believing of things which God has not spoken, and which are unreasonable to those who have the "holy Spirit," "the Spirit of a sound mind." The Spirit of Truth leads to activity and energy in the divine cause, appreciating the privilege of being a co-worker together with God to any extent; the spirit of error, on the contrary, is a "spirit of slumber" and of carelessness in heavenly things, and of carefulness for earthly things--of carelessness for the true Church and its bond of love, and of carefulness for human organizations and their creed-bonds. **Rom. 11:8**

The Spirit that Lusteth to Envy

As already noted, God's consecrated children--*spirit-begotten* "new creatures" are at present *dual* beings; the new not fully developed, not yet "born," and having no body suitable, lives in the old body of flesh reckoned dead--captured by the renewed will for its use and service during the

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period of its development. (This however does not imply that Christians are of two *natures*, for such a thought is contrary to the science of the Bible.) The new spirit, the mind of Christ, the holy disposition or will, alone is recognized by God, and should alone be recognized by the "holy brethren, partakers of the heavenly calling:" nevertheless there is a continual warfare between this new disposition begotten by the Word of God and the old will, spirit or disposition of our fallen flesh. Sometimes in Scripture the contrary will or disposition of our flesh is spoken of as our spirit, as when we read, "Do ye think that the scripture saith in vain, The spirit that dwelleth in us [In our flesh dwelleth no perfect thing.] lusteth to envy?" **James 4:5**

The new spirit, the new creature, that begotten of the holy Spirit of love, does not envy; as it is written, "Love envieth not, is not puffed up, etc." (**1 Cor. 13:4**) Whenever,

therefore, we find the spirit of envy, hatred, strife or vainglory in any degree controlling our actions or words or thoughts, it is a sure sign that our former evil spirit is gaining a victory over us as new creatures. And proportionately as we can and do put away all these and are filled with the elements of the holy Spirit--gentleness, goodness, meekness, brotherly kindness, love--we are growing in the image of Christ, who is the image of the Father--in that proportion we are being filled with the holy Spirit. Not filled with a *spirit person*, but filled with the spirit, influence or will of a person, even of our Father Jehovah--the same spirit which was and still is in the Only Begotten Son.

The Apostle Paul also writes respecting this same battle between the spirit, disposition or mind of our flesh and the new spirit, disposition or mind to which we have been regenerated. But he treats the subject from the *reckoned* standpoint--as though our flesh were no longer we but our enemies, and we recognized only as new creatures and the holy Spirit our only spirit or disposition. He says: "This I say then, Walk in the Spirit and ye shall not fulfil the lust [desire] of the flesh. For the flesh lusteth [desires] against the

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Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye [new creatures] would"--the continual opposition and deceitfulness of the flesh being a hindrance to perfect *deeds*, though by God's grace this does not hinder our acceptance with God as "new creatures," whose hearts, spirits, intentions, are holy and acceptable to the Father in the Beloved One. *Gal. 5:16,17*

Taught of God through the Spirit

From what we have learned respecting the Spirit of the Lord, and its operation upon his people, through its enlightening influence upon their minds, its removal of errors, and its illumination of the Word giving the living truth, we are prepared to understand and appreciate the Apostle's words: "Eye hath not seen, nor ear heard, neither hath entered into the heart of man [the natural man], the things which God hath in reservation for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." (*1 Cor. 2:9,10*) That is to say, having submitted our wills to the

Lord, that we might be taught of him, and walk in his way, we have come into harmony with his will, mind, Spirit; and we are prepared, from this new standpoint--the standpoint of a new mind, rightly directed--to see things in a new light--all things become new to us. The new mind, the new will, prompts us to search into the deep things of God, to study the Word of God, that we may know and do his will, as obedient sons. Having the mind or Spirit of our Father, we will take heed to his instructions, in every detail, and seek to walk in harmony with him. "For what man knoweth the things [mind, will, plan] of a man, save the spirit [mind] of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." (*1 Cor. 2:11*) That is to say, as no man can know another man's mind and plan, except

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as they are revealed to him, so no one can understand the divine mind and plan, except he come into harmony with the divine mind--receive the holy Spirit.

"Now we have received the Spirit [mind, disposition or will] of God, that we might *know* the things that are freely given unto us of God...but the natural man receiveth not the things of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." They are understood only by those who have the Spirit or mind of God, the Spirit of his plan, the Spirit of the Truth. All such must have dispositions in harmony with righteousness and truth, so far as they understand these principles, and must daily seek to know more of the mind of God, the will of God, and to have more of his Spirit, disposition. Such obedient sons are more and more "filled with the Spirit" of Truth, and the spirit of obedience to it. But they do not gain this condition by comparing spiritual things with natural things, as the natural man is disposed to do, but by following the divine counsel, and "comparing spiritual things with spiritual." (*1 Cor. 2:13*) "He that is spiritual [who has received the holy mind or Spirit] judgeth all things [he is able to understand and to properly estimate both human and spiritual things in the light of the divine plan], yet he himself is judged of no man." No natural man can understand or rightly judge the motives which prompt the spiritually minded "new creature" to willingly sacrifice things valuable to the natural man, for hopes and prospects which, to the latter, seem unreal and unreasonable. Hence, the followers of the Lord are "counted as fools" by the worldly-minded, by those who have the spirit of the world.
1 Cor. 2:12-16; 4:10

The Parakletos, the Comforter

Parakletos is rendered Comforter in *John 14:16,26*; but the thought usually conveyed by the word comfort (namely

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to soothe, to pacify) is not here the correct one. The correct thought is that of help, encouragement, assistance, strengthening. Thus our Lord's promise implied that the holy Spirit which the Father would send in Jesus' name and as Jesus' representative would be near his followers, a present help in every time of need--the holy power by which he would guide and direct his people and enable them to "walk by faith and not by sight." Indeed, our Lord gives us to understand that all the ministrations of the Spirit are his own ministrations, saying, "I will not leave you orphans, I will come to you" (*vs. 18*): he thus identifies the holy Spirit with himself. "If any man have not the Spirit of Christ he is none of his"--and has not the *parakletos*, the divine aid.

This power of God is with the whole Church, yet each receives his share of the holy influence personally--by individual connection with channels of the Spirit. The Truth itself is the main channel of the Spirit of the Truth; but all who are closely connected with the Truth and have its Spirit are to that extent also channels through which the Spirit aids and influences others.

The power or Spirit of God is invisible to men; but its effects are tangible and visible. This may be illustrated by the electric current in the copper wire; it is invisible, but the moment the car, properly supplied with a motor, touches the wire with its arm or "trolley" the power is manifest in the movement of the car. The same current by another arrangement lights the car, and by still another device furnishes it with heat, and by yet a different device communicates by telegraph or telephone. All these are its blessings under favorable arrangements, yet it may so be arranged as to be a death-dealing influence, as in the electrocution chair. So the holy Spirit is the spiritual energy or power of God--it moves, enlightens, warms and instructs all who, having the proper conditions in themselves, are brought into connection with it through its proper channels; and it may bring death--Second Death, to all wilful sinners. How needful, then, that each of the Lord's people have the

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proper *equipment* and the proper *connections* in order to be filled with the Spirit and made active unto all good works!

Nothing connected with this reference to the holy Spirit as another comforter or helper or strengthener implies that another God is meant or another *person* of a trinity of Gods. The connections show on the contrary that the comforting or strengthening holy Spirit is the Spirit of the Father and the Spirit of the Son. In *verses 18 and 23* the Father and the Son are referred to as the ones who strengthen and guide and comfort the Church--through the Spirit. Thus again our Lord declared, "Lo, I am with you always, even unto the end of the age"--by the holy Spirit, not in flesh.

It should be remembered that the words *he, him, himself*, used in referring to the *parakletos*, might with equal propriety be translated *she, her, herself*, or *it, itself*. *Heautou*, rendered *himself* in this connection, is rendered *itself* nine times in our Common Version Bibles. *Ekinos*, rendered *he* in this connection, is much oftener rendered *that* and *those*. *Ekinos* is rendered *it* in **1 John 5:16**--"I do not say that ye shall pray for *it* [the sin unto death]."

"He Shall Guide You into All Truth"

Our Lord indicated the channel through which this power of God, "the Spirit of the Truth," would come to his people, saying, "The *words* that I speak unto you, they are spirit and they are life." That is to say, My words express the mind, the will, the Spirit of God. Hence we have continually set before us, as necessary to our victory, the study of the Word of Truth. We hear our Lord's injunction, "Search the Scriptures." We hear the Apostle Paul commending the Bereans' noble conduct, in that "they searched the Scriptures daily." We hear him again saying that "we ought to take the more earnest heed to the words which we have heard"; and we have his exhortation to Timothy, which assures us that "the Word of God is profitable, that the man

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of God may be thoroughly furnished unto every good work." We hear the Apostle Peter also urging that "we have a more sure word of prophecy [of divine revelation], to which we do well that we take heed." **John 5:39; Acts 17:11; Heb. 2:1; 2 Tim. 3:17; 2 Pet. 1:19**

The promise of being "filled with the Spirit" or mind of God is not to those who merely possess the Word of God, nor to those who merely read the Word of God, but is to those who search it earnestly, seeking to understand it; and who understanding it are willing, nay, anxious to obey it. If we would be *filled* with the Spirit of God, we must drink deeply of the fountain of Truth--his Word. And since our earthen vessels are imperfect, leaky, it is easy to let spiritual things slip (*Heb. 2:1*); in which case the spirit of the world, which surrounds us constantly, quickly rushes in to fill the vacuum. Indeed, there is a constant *pressure* of the spirit of the world upon the Lord's people, tending to displace the new spirit, the new mind, the Spirit or disposition of holiness. Therefore it behooves all of the Lord's faithful new creatures to live very close to the fountain of Truth, the Lord, and very close to his Word, lest the Spirit of God be quenched, and we be filled instead with the spirit of the world.

It seems expedient to caution some that although a knowledge of the Truth, a knowledge of the Scriptures, is important, essential to the possession of the Spirit of the Truth, nevertheless, one might have *much* knowledge of the Word of God without having *any* of its Spirit. To receive the *Spirit* of the Truth is to come into heart harmony with the Truth, to come into mental accord and cooperation with the Divine will expressed in the Word. This condition can be attained in one way only: by first accepting the Lord Jesus as our Redeemer and Justifier, and secondly, consecrating ourselves unreservedly to seek to know and to do his will.

But this "Spirit of the Truth" this "holy Spirit" or mind in harmony with God and his righteousness, should not be

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confounded with the "*gifts* of the Spirit," nor yet with the "*fruits* of the Spirit," though its possession always yields the latter, "the peaceable fruits of righteousness," meekness, patience, gentleness, brotherly kindness, love. The Spirit of the Truth must be ours *before* it can produce such fruits in our daily lives: and in some the period of developing mature fruits, of good size and flavor, is longer than with others; but each should remember our Lord's words, "Herein is my Father glorified, that ye bear much fruit--so shall ye be my disciples." We should remember also his parable of the Vine, in which the branches represent severally his consecrated disciples. Of these he declares, "Every branch in

me that beareth *fruit* the Father purgeth [pruneth] it, that it may bring forth more fruit, and every branch that beareth not fruit he taketh away." **John 15:2**

The Christian is a branch from the moment of his consecration, and is a partaker of the sap from the root, a partaker of the holy Spirit, and yet it is not to be expected that he will instantly bear all the fruits of the Spirit, nor any of them in their perfection. The first evidences of the relationship to the Church-Vine will be an association with the other branches, a connection with the root, and evidences of life. Next there will be the feelers or tendrils, by which progress will be sought and attained. Next will come the leaves, or professions; and next to be looked for should be the flower, and later the fruit. But the fruit is extremely small at first, and sour; it requires time to develop grapes of size and flavor acceptable to the great Husbandman. Such are "the fruits of the Spirit" of Christ expected in every "branch" of the Vine--in every member of the body of Christ, the Church. Unless in due time these fruits of the Spirit--meekness, gentleness, patience, brotherly kindness, faith, hope, love--appear, the branch will cease to be considered a branch, and as a "sucker" will be cut off from further affiliation and privilege.

We have already seen that "*the gifts* of the Spirit" granted at the beginning of the Gospel age, for the establishment of

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the Church, differed from "*the fruits* of the Spirit." The "gifts" were conferred by the laying on of the hands of the apostles: they came spontaneously only in exceptional cases (**Acts 2:4; 10:45**): Simon Magus, though baptized and granted a gift for his own use, was unable to confer the gifts to others and was reprov'd by Peter for offering money to obtain this purely *apostolic* power. (**Acts 8:13-21**) And the same account makes clear that even Philip the Evangelist, though able to perform "signs and great miracles," could not confer the *gifts* of the Spirit, but was obliged to send for the apostles to do this for his converts. All this agrees fully with the statement of the Apostle Paul that many of the gifts would "fail," "vanish away:" it was necessarily so when, all the Apostles having died, all those upon whom they had conferred those "gifts" died also. The *gifts* of faith, hope and love which the Apostle declared would abide were not miraculous gifts but *growths*--"fruits" as he elsewhere describes them. **1 Cor. 13:8; John 15:16**

Amongst the gifts of the Spirit the Apostle specifies--

(1) apostles, (2) prophets, (3) teachers. We still have with us the gift of apostles, in that we have their teachings in the New Testament, so full and complete as to require no addition; and hence the twelve apostles have no successors, and need none, since there are but "twelve apostles of the Lamb"; they are "the twelve stars," the crown of the Church; they are the "twelve foundations" of the Church glorified, the New Jerusalem. (*John 6:70; Rev. 12:1; 21:14*) We have also still, in the Church, the gifts of prophets or expounders and teachers, servants of God and his Church speaking various languages; but no longer does the Spirit supply these instantly and miraculously without education and talents by the laying on of the apostolic hands. Such miracles are no longer necessary and no longer employed--assuredly not to the same extent as formerly. Instead, the Lord generally makes choice of some who by natural qualifications and education are fitted to his service: nevertheless we are to remember that the condition of

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the heart is far more important in the Lord's sight than all other qualifications combined; and that he is fully able to use those whom he chooses (because full of his Spirit) to be his special servants and ambassadors: he can providentially supply them with assistance in any manner he may please; as, for instance, to Moses--his special servant who was slow of speech--he gave Aaron to be a mouthpiece.

The Lord's people are not to forget that, although the administration or method has changed, the same Lord by the agency of the same holy Spirit is still guiding the affairs of his Church--less manifestly, less outwardly discernible, but no less really, no less carefully, and in every detail of its affairs. And all of the Lord's flock led of his Spirit, and taught of his Word, are to judge discriminatingly respecting those who seem to be teachers and evangelists, presenting themselves as such. The Lord's people are not to receive as such all who profess to be teachers and evangelists, but only those whom they discern to be marked of the Lord as having these gifts; and one of the tests is in respect to their fidelity to the Word of God--that they preach not themselves, but Jesus Christ, and him crucified--the power of God and the wisdom of God to every one that believeth. If any man come unto us with any other gospel, we are instructed particularly that we are not to receive him as a teacher of the Truth, but to consider him as a servant of error, whether knowingly or ignorantly so.

Thus does the Spirit or influence of God, the holy Spirit or influence of the Truth, instruct his people, guiding them (directly or indirectly) into a knowledge of God. Thus it is the channel of at-one-ment now to the Church, and somewhat similarly it will be the channel of at-one-ment to the world in the coming age, when "the Spirit and the Bride [the glorified Church] shall say, Come, take of the water of life freely." **Rev. 22:17**

STUDY IX

THE BAPTISM, WITNESS AND SEAL OF THE SPIRIT OF AT-ONE-MENT

Spirit Baptism, One Only--in Three Parts--The Significance of this Baptism--
"The Keys of the Kingdom of Heaven"--Another Baptism of the
Spirit Promised "Upon all Flesh"--Its Significance--Prayer for the
Spirit--The Witness of the Spirit--Its Importance--No Peace With God
Without It--Few Know Whether They Have It or Not--"Tis a Point I
Long to Know"--How to Recognize the Spirit's Witness--Differences
of Administration--The Spirit's Testimony--"Sanctified by the
Spirit"--"Filled With the Spirit"--The Seal of the Spirit--"The Promise"
which it Seals--Unto the Day of Deliverance--The Highest Attainment
to be Sought--and Retained.

"When the day of Pentecost was fully come, they were all with one accord
in one place. And suddenly there came a sound from heaven as of a rushing
mighty wind, and it filled all the house where they were sitting. And
there appeared unto them cloven tongues like as of fire, and they sat upon
each of them. And they were all filled with the Holy Ghost, and began
to speak with other tongues, as the Spirit gave them utterance." *Acts 2:1-4*

THE DAY of Pentecost was a most notable one in the history
of the Gospel Church. It indicated that our Redeemer
had appeared in the presence of God for us, as our great
High Priest; that he had offered before the Father the merits
of his sacrifice, finished at Calvary fifty days previously;
that the Father had accepted the sacrifice fully; and consequently
that the apostles and believers who had accepted
Jesus, and who were desirous of approaching to the Father,

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and becoming *sons* of God (*John 1:12*), were now recognized
as such--the holy Spirit thus testifying their acceptance:
hence it is termed the "Spirit of adoption" into the
family of God. It was appropriate that so important a matter
should be clearly demonstrated: it was not only important
that the apostles and believers should receive the holy
Spirit, the Spirit of divine favor, in their hearts, but that

they should have an outward manifestation which would be a satisfactory proof, not only to themselves but to all subsequent believers, that God had fully accepted the Church as sons and joint-heirs with Christ.

But nothing in connection with this narrative in any sense of the word necessitates the thought of a personal holy Spirit, separate from the Father and the Son. Quite the contrary: the fact that the holy Spirit was received in them all of itself implies that the holy Spirit is not a person, but an influence, a power exerted by a person--the power or influence of God exerted in and upon his newly adopted children. This is further evidenced by the fact that the various powers and talents of the apostles were energized, quickened and enlarged by this influence. The Apostle explains that it was here that our Lord Jesus "gave gifts unto men"--spiritual gifts. (*Psa. 68:18; Eph. 4:8*) The great gift of his own life had already been given, and constituted the *redemption price* for the whole world--and a portion of the ransomed myriads, a little flock, having been especially given to Christ to be his joint-heirs and associates in the Kingdom, and the selection of this little flock having already begun, as represented in those who waited for the Pentecostal blessing, the time had come for their recognition. It was the Father who there recognized the Church of Christ, in the sense that the impartation of his holy Spirit, as an influence and power, implied the reconciliation of believers; so that they were no longer treated as sinners and aliens, nor even as servants; now as sons they were made "partakers of the heavenly gift." We are informed that this holy Spirit, holy influence, holy power, which emanates

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from its fountain or source, the Father, was poured out, nevertheless, appropriately by God's honored representative, through whom every Blessing of God has come and will come, namely, Christ Jesus our Lord and Head.

The Apostle Peter, speaking under the inspiring influence of the holy Spirit, explained the matter, that it was *of* the Father and *by* the Son, saying, "Jesus--being by the right hand of God exalted, and having received of the Father the promise of the holy Spirit, he hath shed forth this which ye now see and hear." (*Acts 2:33*) Accordingly, there can not be too much stress laid upon this baptism of the holy Spirit, seeing that it marks the acceptance of the Church, and that without it we would have no proof of the acceptance of our Lord's sacrifice and of our justification.

However, we must most emphatically object to the common but erroneous and thoroughly unscriptural idea which prevails amongst many very earnest Christians, to the effect that frequent baptisms of the holy Spirit are to be expected and sought. Such an expectation not only is unwarranted by any promises given us in the Word of God, but is thoroughly at variance with the divine arrangement therein laid down. It should be noticed that the Scriptures mention only three baptisms of the holy Spirit; and the necessity for each of these, and for no more, is manifest--the three being parts or divisions of the one baptism. (1) The baptism of our Lord Jesus. (2) The baptism at Pentecost. (3) The baptism of Cornelius, the first Gentile convert accepted as a "son." Let us examine these baptisms of the Spirit in this order.

(1) Not only was our Lord's baptism of the holy Spirit necessary to himself, that he might be a partaker of the divine power; as the divine agent, and as the earnest of his inheritance, his begetting to the divine nature; but it was proper also that there should be such an outward manifestation or recognition of him as would permit others to know him as God's Anointed. The manifestation was that of a dove descending and lighting upon him. Nor are we given

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to understand that the people in general witnessed this manifestation of divine favor; the understanding rather is that John the Baptist, who was at the time doing a reformatory work in Israel, and who was recognized as a prophet, a servant of the Lord, alone witnessed the descent of the Spirit upon our Lord, and he bore testimony to the fact. The statement is, "And John *bare record*, saying, I saw the Spirit descending from heaven, like a dove, and it abode upon him; and I knew him not [knew not that he was the Messiah]: but he that sent me to baptize with water, the same said unto me, Upon whom thou shall see the Spirit descending and remaining upon him, the same is he which baptizeth with the holy Spirit. And I saw, and bare record, that this is the Son of God." ***John 1:33***

(2) The baptism of the Church at Pentecost, as John here explains, was to be done by Christ, "he which baptizeth with the holy Spirit." Peter confirms this, as we have seen, declaring that Christ did shed forth his holy Spirit. He alone can so baptize, because he has redeemed the world, bought all with his precious blood; and because no man cometh unto the Father but by him, and because the Father

judgeth no man, but hath committed all judgment unto the Son; and because the Son, highly exalted, acts as the Father's representative, to introduce into full fellowship with the Father those who come unto the Father by him. We have already seen that this baptism of the Church with the holy Spirit was necessary, as a testimony, as a witness, in the same manner that it was necessary that the baptism of the Spirit upon our Lord Jesus should be witnessed and testified.

The rushing wind filling the place, and the "cloven tongues of flame" which "sat on each of them" (probably the eleven apostles only--designating them as the Lord's special representatives and the holy Spirit's mouthpieces--see *verse 14*), were not the holy Spirit, but merely *manifestations* to their senses representing the invisible. Similarly the dove which John saw was not the Spirit but a manifestation

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to his senses. The dove, the emblem of peace and purity, fitly represented the fulness of Jehovah's spirit of love in Jesus; as the cloven tongues fitly represented the mission of the apostles to be, under the holy Spirit, to testify as "*witnesses*." *Acts 2:32; 3:15; 5:32; 10:39,41; 13:31*

(3) A special manifestation of the divine power in connection with the acceptance of Cornelius, the first Gentile convert, was necessary; because hitherto Gentiles had been outcasts, unacceptable to God even as servants; consequently it would not occur to the Jewish believers that the Gentiles would be accepted into the high position of *sons* of God, unless some pointed manifestation of divine favor to that effect were granted.

As already seen, it was not the divine program that any Gentiles should be accepted until the end of the "seventy weeks" of Jewish special favor, three and a half years after Pentecost;* hence the fact that converts from among the Gentiles were to be fellow-heirs (on an equality) with converts from among the Jews, could not be indicated in the baptism of the Spirit at Pentecost. And in view of the deep-rooted prejudices of the apostles as well as other Jews, it was most appropriate that the acceptance of Cornelius should be *manifested* to the senses of the Apostle by the *same* evidences given at Pentecost. Nor is it necessary to suppose that the "cloven tongues of flame" sat on Cornelius: in common with the converts from Judaism, he probably received some of the "gifts" which came upon *all* at Pentecost.

How else could we have ever known that the Gentiles

were accepted of the Lord? If the baptism of the Spirit and the Pentecostal blessings had come only upon the believers who were of the natural seed of Abraham, it might have left us in doubt all the way down through the Gospel age, as respects the standing of the Lord's people who by natural progeniture were Gentiles. But by the baptism of the holy Spirit coming upon Cornelius, the Lord made fully manifest

*See SCRIPTURE STUDIES, Vol. II, Chap. 7.

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the fact that there was no longer any difference between Jew and Gentile, bond and free, male and female, so far as acceptance with him in Christ was concerned. None are acceptable of themselves, in their own unrighteousness-- hence only those who come unto the Father through the Beloved One are accepted in him. *1 Cor. 12:13*

Aside from these three baptisms of the holy Spirit there is no other reference to the subject in the Scriptures: consequently the thought of many of the Lord's people, that they must expect, labor for and pray for another or repeated baptisms of the holy Spirit is quite unwarranted. Such baptisms are wholly unnecessary, because the one baptism at Pentecost, supplemented by that upon Cornelius, fills every requirement. Those baptisms came not merely upon the individuals who enjoyed the blessing, but representatively were for and upon the Church, the Body of Christ, as a whole. The fact that this representative work for the Church was made in two parts--upon the first Jewish believers at Pentecost, and upon the first Gentile believers in the house of Cornelius, is only in harmony with our Lord's statement on the subject to Peter, before his crucifixion, saying, "I will give unto thee the keys of the Kingdom of Heaven." (*Matt. 16:19*) A key signifies power to unlock, to open; and keys, in the plural implies that more than one door was to be opened. As a matter of fact, there were just two doors, and just two keys; and the Apostle Peter used both keys--doing the opening work to both Jews and Gentiles, as the Lord had predicted. He used the first key at Pentecost, where he was the first, chief, principal speaker, who introduced the new dispensation of the Spirit to the three thousand who at once believed and entered the door. (*Acts 2:37-41*) Again, when the due time had come for the Gospel to be preached to the Gentiles, the Lord, in accordance with his choice, sent Peter to do this work, telling Cornelius to send for Peter, and telling Peter to go to Cornelius,

and to speak the words of the Gospel to him and his household. On this occasion Peter used the second key,

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opening the Gospel door before the Gentiles, God witnessing to the fact by the miraculous manifestations of his holy Spirit upon Cornelius and the other consecrated believers from among the Gentiles with him.

The proper thought respecting the baptism of the holy Spirit is that of an outpouring, a shedding forth, an anointing, which, however, is so complete (*covering* every member of the body) as to be properly designated an *immersion*, or "baptism." And this same anointing or baptism continues upon the Church down through the age--covering, permeating, sanctifying, blessing, anointing, from then until now, each one who *comes into* the anointed "body." And this will continue until the last member has been received and fully anointed. The Apostle John speaking also of this baptism, styling it an anointing, says, "The anointing which ye have received of him abideth in you." (*1 John 2:27; Psa. 133:2*) He does not say, the numerous anointings which you have received, but *the* anointing, the one anointing, more being quite superfluous and out of harmony with the divine arrangement.

From the divine standpoint the entire Church is recognized as one--as a whole, for, "As the body is one, yet hath many members, so also is Christ...Ye are members in particular of the body of Christ." (*1 Cor. 12:12,27*) In harmony with this thought the Scriptural presentation of the matter is that although the Lord considers us individually, and in many respects deals with us individually, yet our standing before the Father is not so much as units, but as members or parts of a unit, which unit is Christ, head and body. Hence we are informed that after we have believed our next step is to get into the body of Christ--to be baptized into his body.

We will not here discuss the subject of baptism in general, leaving that for future consideration, but we note the fact that believers are invited to be baptized into Christ, in order that they may come into or under his baptism of the holy Spirit. The holy Spirit not being a person, but a holy

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Spirit or power possessed by the Church, all who would have this blessing must come into relationship with *this*

Church, Christ's body. It is not to be obtained otherwise. Nor do we mean by this a membership in an earthly Church--a Methodist body, a Presbyterian body, a Lutheran body, a Roman Catholic body, or any other body of human organization. We mean a membership in the *ecclesia*, whose members can be assuredly recognized only by their possession of the holy Spirit of love--attested by its various fruits and witnessed to as we have seen foregoing.

Whoever becomes truly united with Christ, and thus truly united with all the members of the body of Christ, needs not to pray for present or future Pentecostal blessings, but may look back with joy and confidence to the original Pentecostal blessing and the blessing upon Cornelius, as the evidences which the Father gave, through Christ, of his acceptance of the Church as a whole: and with the divine arrangement all should be fully content. We do not say that our Lord is wroth with those who, with mistaken thoughts, ask, contrary to his will, for numerous Pentecosts: rather, we will suppose that he will have compassion upon their ignorance and misdirected prayers, and without altering his own plans and arrangements will pour them out a blessing--as much of a blessing as their erroneous expectations and neglect of his Word will permit--accepting the groanings of their spirits for heavenly communion.

It is strange that these dear friends who continually pray for baptisms of the Spirit have never noticed that the apostles did not pray for future Pentecosts, neither did they instruct the Church so to pray. Do such friends think themselves wiser than the inspired apostles, or holier than they, or more anxious to be filled with the Spirit? We will trust that they have no such egotistical and presumptuous imaginations, and that their feelings are merely those of ignorant children, who thoughtlessly and sometimes peevishly tease indulgent parents for unnecessary and unpromised blessings and mercies, which cannot be granted them.

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The General Baptism of the Spirit

"Afterward I will pour out my spirit upon all flesh." *Joel 2:28*

The holy Spirit is to be the channel of reconciliation between the Almighty and the race of sinners redeemed with the precious life of Christ. As the object of the sacrifice of Christ was to open up the way by which God could be just,

and yet be the justifier of all who believe in him, and who seek to come unto the Father by him, so his work, as the glorified Mediator, is to bring back into full fellowship with God so many of the redeemed race as are willing to return when granted full knowledge and opportunity. We have seen that this work of bringing back the members of the fallen race into harmony with God is divided into two parts: (1) the Church of this Gospel age, and (2) so many as will, of the remainder of mankind, during the coming Millennial age.

We have seen that the basis of harmony is not that God condones sin, and excuses it, and permits us to return to his favor as sinners, but that the sinners are to put away their sins, accept heartily the divine standard of righteousness, and to come back into full harmony with God; so that they will seek and attain, through appointed channels, and under the supervision of Christ, the heavenly Father's holy Spirit, mind, will, disposition--receiving it as their own mind, will or disposition, and thus be transformed by the renewing of their minds. This, which we have seen is God's program for the Church, is also declared to be God's program, through Christ, for the reconciliation of the world unto himself during the next age. Not one iota of the divine law will be modified; sin and imperfection will not be excused and counted as perfection and righteousness.

The world of mankind will be in the hands of the Christ for reformation and restoration to the image of God, lost through father Adam through transgression; and as a part of the means for bringing the world back into harmony

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with God, the influence of Satan, which now is upon the world, binding and blinding mankind, will be removed (**2 Cor. 4:4; Rev. 20:2**), and thereafter, instead of the world being under the influence or spirit of deception and error and ignorance and superstition, it shall be under the influence or Spirit of truth and righteousness and love. Instead of outside influences being a pressure upon the hearts of men, to fill them with anger and malice, hatred, strife and selfishness, this influence or spirit will be restrained and ultimately destroyed, and the contrary influence or Spirit of righteousness, goodness, mercy, sympathy, love, will be developed. Thus, through Christ, the holy Spirit of God will be poured out upon the world of mankind--first, in giving them enlightenment; secondly, in giving them help, assistance, strength, to overcome their own inherited

tendencies; and third, in instructing them and leading them back to the image and likeness of God, lost through father Adam's disobedience.

While these prospective privileges and blessings for the world are glorious, and rejoice our hearts far beyond anything that the Lord's people have seen in times past, they nevertheless offer no comfort to enemies of the Lord, or to those who, when they have the opportunity, refuse to receive of his holy Spirit, and to be filled by it. It will be poured out for all flesh, but it will be necessary for those who would enjoy it and be profited thereby to avail themselves of its privileges: just as it is necessary for believers of this Gospel age, who would come under and be blessed by the holy Spirit, to make use of the means; to consecrate themselves and to eat the truth, that they may have "the Spirit of the truth." When the great Prophet and Life-giver, the great Priest after the order of Melchizedek (Christ, head and body, complete), stands forward to bless the world, it will mean a blessing for all who will receive the words of that prophet, and obey them, and obtain the blessing of eternal life, by obedience; and it will mean the destruction by the Second Death for all those who refuse to hear him, as

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it is written, "Every soul which will not hear [obey] that Prophet shall be destroyed from among the people." **Acts 3:23**

Joel's prophecy, it will be noticed, is stated in the reverse order to that of its fulfilment; the blessing of all flesh is stated first, and the blessing upon the Church last.

No doubt this order of statement was of the Lord's design, so as to cover or hide some of the glorious features of this great promise, until the due time for it to be understood. (**Dan. 12:9,10**) Although it has been read over for centuries, it could not open up and disclose all of its wonderful treasure until God's "due time" had come. Throughout this Gospel age the Lord has poured out his Spirit upon his servants and handmaidens only; and blessed has been the experience of all those who received it--all who were immersed into the body of Christ, and made partakers of his anointing as sons; and it was to this feature that the Apostle Peter referred in his discourse at Pentecost. He quoted both parts of the prophecy, but, under the guidance of the holy Spirit, he did not expound or illuminate the first part; because the time for it to be understood had not yet come. Hence, instead of explaining the *difference* between the holy Spirit upon the servants and the handmaidens during this

Gospel age ("*in those days*"), and the holy Spirit upon all flesh "*afterward*," in the next age, he merely says, referring to the holy Spirit upon himself and the other believers, "*This is that which was spoken by the Prophet Joel*"--a part of that, the beginning of that which was spoken. It will not all be complete until the pouring out of the Spirit upon all flesh, which is not yet. Moreover, the prophet mentions other things, which are not yet fulfilled. He refers to the darkening of the sun and the moon, and the coming of the great and notable day of the Lord, which are events now nigh at hand, the great day of wrath, which intervenes and separates between the outpouring of the holy Spirit upon the Church, "the servants and handmaidens," in these days, and "all flesh," afterward.

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As we have seen, there will be no difference between the Spirit of God, as it will come upon the world in the next age, and the Spirit of God as it comes upon the Church in this age, because it is the *same* Spirit of truth, Spirit of righteousness, Spirit of holiness, Spirit of sanctification, Spirit of harmony with God--the Spirit or influence which God will exert in favor of righteousness and goodness and truth. Nevertheless, it will not mean the same thing in every particular then that it means now. To receive the holy Spirit of God now, and to live in harmony therewith, means necessarily a conflict with the spirit of the world, which abounds on every hand. For this reason it is that those who receive the holy Spirit now, and who walk in harmony with it, are instructed to expect persecution and opposition from all who do not have the Spirit--the vast majority.

To receive the holy Spirit in the future will not mean persecution, because the order, arrangement, government, of the next age will be very different from the present one: whereas the prince of this world is Satan, the prince of the world or age to come will be Christ; and whereas the majority of mankind are now under the influence of Satan, willingly or unwillingly, knowingly or unknowingly, in the next age the whole world will be under the influence of Christ and his righteous government. And the Truth will then be made free and common to all, from the least unto the greatest. Since the law of the next age will be the law of righteousness, truth, goodness, and will be *ruling*, as the Kingdom of God, those who come into harmony with that government and its law, and who have the Spirit of Truth, will not suffer persecution as a result thereof, but, on the

contrary, will experience favor and blessings and make progress in proportion as they receive of that Spirit of holiness.

The possession of the holy Spirit, during the Millennial age, will not as during this age signify a *begetting* of the Spirit to a spirit-nature, nor will it signify an acceptance to joint-heirship with Christ in the Kingdom. That promise

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belongs only to this Gospel age, to the servant and handmaiden class, who receive the holy Spirit and are actuated by it during this age, when, in consequence of the present prevalence of evil, they are obliged to *suffer for righteousness' sake*; and upon whom, therefore, "the Spirit of *glory* and of God resteth." ***1 Pet. 4:14***

The possession of the holy Spirit during the Millennial age will simply signify that the recipient has come into harmony with Christ, the Mediator, and is to that extent in harmony with God and in line with the blessings which God has provided for mankind in general, which blessings are not a *change* of nature, to the divine, but a *restitution* to all that was lost through the failure of the first Adam. (***Acts 3:19-21***) The possession of the holy Spirit by such will be an evidence that the work of *regeneration* by the second Adam to perfection of human nature "bought" for them by the great sin-offering has commenced in them; and that if continued it will ultimately bring perfection of restitution to the human likeness of the divine Father.

We are to remember that the blessings which Christ will give to the world during the Millennial age, as the regenerator of the world, are the blessings which he bought for them by the sacrifice of himself. As he gave himself, as "the man Christ Jesus," a corresponding price for the man Adam, upon whom the condemnation came, so it was the manhood, rights, privileges and life and kingdom of Adam that were purchased by the great sacrifice for sins; and these purchased things are the things which are to be *restored* to the regenerated world, through their regenerator or father, Christ Jesus our Lord, the second Adam. ***Eph. 1:14; Acts 3:19-23***

The fact that our Lord Jesus was not the second Adam while in the flesh, but is the second Adam as a spirit being (since his resurrection), would not imply that he, as the second father of the race, would give to mankind spirit life or spirit being in their regeneration. On the contrary, we are to remember that the thought conveyed by the word "father"

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is *merely* "life-giver," without respect to the nature. Thus in father Adam's creation he is called a son of God, because created in the moral likeness and image of God, and not as implying that he was created in the divine nature; for we know that he was of the earth, earthy, while God is a spirit. The principles underlying this power by which God, as the life-giver, has become the Father of all creation, through his active agent, our Lord, is more particularly shown in a preceding chapter, under the caption, "The Undeified One:" we merely call attention to the matter here, to guard against misapprehension. God's purpose in connection with the creation of the world, and man as its inhabitant and lord, and the lower animals as his subjects, has not been changed by reason of the permitted disobedience and fall: the original plan remains as at first. After the evil attempted by the Adversary shall be ultimately expunged, the divine plan, as originally designed, will be fully accomplished through Christ. The Church of this Gospel age, which shall, as we have seen, be highly exalted and glorified as the Bride and joint-heir of Christ, is an exception to the restitution of mankind: it is called out or selected for a special purpose, and is particularly tried and tested, fitted and prepared for high exaltation, joint-heirship with Christ--a change from the human nature to a nature above the angelic nature--"far above angels, principalities and powers," partakers of the divine nature.

But while we ought not to pray for unpromised new *baptisms* of the holy Spirit, we are taught most positively to seek and pray for the Spirit as a satisfying portion.

Praying for the Holy Spirit

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask him." *Luke 11:13*

Although "all things are by the Son," yet here as everywhere

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he gives the glory and honor, as the fountain of blessing, to the Father. The entire work of redemption and reconciliation is the Father's work--through the Son. And

our Lord declares that it is the Father's good pleasure that we should have more and more of his Spirit of holiness. He bids us seek for and ask for this, as the great supreme blessing. As for earthly blessings, our Redeemer tells us that our Heavenly Father knoweth what things we have need of--he knoweth better than we know what earthly blessings will be helpful, and which would be injurious to us. We need not, therefore, as do the unregenerate and the heathen, think of and pray for earthly blessings; but rather, as those who have come into the relationship of sons, and who have full confidence in the Father's provision, we may expect that he will give what is best, and we may rest ourselves content in that promise and faith.

The Heavenly Father is pleased to have us desire and ask for more and more of the holy Spirit--a disposition more and more fully in harmony with his Spirit: and all who thus desire and ask and seek it shall obtain their good desires; the Father will be pleased to so order the affairs of such that hindrances to the Spirit, whether in them or in their environment, shall be overcome, that his loving Spirit may abound in them--that they may be filled with the Spirit. But in this there is no suggestion of necessity for fresh baptisms of the holy Spirit: the baptism came at the beginning, and now all there remains to do is to open the sluices in every direction, so as to let the holy Spirit of love and truth penetrate into and permeate every action, word and thought of our beings. We need divine aid, the operation of the Lord's wisdom and providence, to show us what clogs the sluices and to help us to remove the obstructions.

The Spirit of holiness in abundance can only be received by those who earnestly desire it and seek it by prayer and effort. The mind or spirit of the world must be driven out of our hearts, in proportion as we would have them filled with the holy Spirit, mind, influence. Self-will must also give

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place. And because it is in proportion as we are emptied of all things else that we are ready to receive of his fulness, therefore the Lord would have us come into this condition of earnest desire for filling with his Spirit of holiness, that we may be willing and anxious to displace and eradicate every other contrary influence and will.

This evidently is the thought of the Apostle, in his prayer for the Church at Ephesus, that "Christ [the Spirit of Christ] may dwell in your hearts by faith [that figuratively he may sit as king, ruler, director of every thought, word

and deed]; that ye being rooted and grounded in love [the holy Spirit or disposition] may be able to comprehend with all saints what is the breadth, and length, and depth and height, and to appreciate the love of Christ, which passeth knowledge, that ye may be filled with *all the fulness of God.*" (*Eph. 3:19*) He who is filled with the Spirit of Christ, and with a full appreciation of the love which he manifested, will have the Father's Spirit in full measure.

Nothing in the scripture under examination can in any manner be construed to imply that the Heavenly Father would be pleased to have his children ask him for another God--a third person of a trinity of coequal Gods. Such a thought is repugnant to the passage and its connections: and those who entertain such an erroneous view must necessarily be blinded to that extent to the true beauty and force of this promise. It would be strange indeed if one member of a coequal trinity of Gods referred to another as able and willing to give the third *as* earthly parents give bread, fish and eggs to their children. (See preceding verses.) The entire passage is consistent only when the holy Spirit is properly understood to be the divine mind or influence bestowed variously for the comfort and spiritual upbuilding of God's children.

Our text institutes a comparison between kind earthly parents giving natural food to their children, and our kind

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heavenly Parent giving his holy Spirit to them that ask him. But as the earthly parent sets the food within the reach of his family, but does not force it upon them, so our heavenly Parent has set within the reach of his spiritual family the good provisions of his grace, but he does not force them upon us. We must hunger and thirst for them, we must seek for them, not doubtfully, but with faith respecting his willingness to give us good gifts. When, therefore, we pray for the holy Spirit, and to be filled with the Lord's Spirit, we are to look about us and find the provision which he has made for the answer to these prayers, which he has thus inspired and directed.

We find this provision in the Word of truth; but it is not enough to find *where* it is: if we desire to be filled we must eat; assuredly we must partake of the feast or we will not experience the satisfaction which the eating was designed to give. He who will not eat of a full table will be empty and starved, as truly as though there were no food. As the asking of a blessing upon the food will not fill us, but thereafter we

must partake of it, so the possession of the Word of God, and the offering of our petition to be filled with the Spirit, will not suffice us; we must eat the Word of God, if we would derive his Spirit from it.

Our Master declared, "The *words* that I speak unto you, they are Spirit and they are life" (**John 6:63**); and of all who are filled with the Spirit it is true, as spoken by the prophet, "Thy words were found and *I did eat them.*" (**Jer. 15:16; Rev. 10:9**) It is absolutely useless for us to pray Lord, Lord, give us the Spirit, if we neglect the Word of truth which that Spirit has supplied for our fulfilling. If we merely pray for the Spirit and do not use the proper means to obtain the Spirit of truth, we will continue to be at most only "babes in Christ," seeking outward signs, in proof of relationship to the Lord, instead of the inward witness, through the Word of truth, which he has provided.

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The Witness of the Holy Spirit

"The Spirit itself beareth witness with our spirit that we are the children of God." **Rom. 8:16**

Few doctrines are of more importance to God's people than this one; because on it depends to a considerable extent their possession of "the peace of God which passeth all understanding." (**Phil. 4:7**) How can they have "full assurance of faith" (**Heb. 10:22**) if they lack the witness of the Spirit testifying to their sonship--to their adoption into the family of God? Yet how few have the slightest conception of what is meant by this expression "witness of the Spirit," or what kind of experiences should be expected and looked for as constituting the Spirit's witness to our sonship.

The question is therefore a very important one--How does the holy Spirit witness to us respecting our at-one-ment with the Father--that we have become sons of God, and that under divine providence we are being prepared for the glorious things which God hath in reservation for them that love him, and who are to be joint-heirs with Jesus Christ our Lord, in the Millennial Kingdom? On few subjects have Christians in general felt more disturbed than on this--the witness of the Spirit. Not knowing what the witness of the Spirit is, many of the best of the Lord's people must confess that they know not whether they have it or have it not. Others, more full of assurance than of knowledge,

claim that they have the witness of the holy Spirit, and refer to their happy *feelings* as the evidence. But soon or later such, if candid, must confess that the "witness" they rely on is a most unsatisfactory one: it fails them in the times of greatest need. When all men speak well of them, when health is favorable, when they are financially prosperous, when friends are numerous, they feel happy; but in proportion as some or all of these conditions are reversed they feel unhappy: they lose what they suppose was the "witness of the Spirit," and cry in anguish of soul:

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**"Where is the blessedness I knew,
When first I found the Lord?"**

Such are deceived and misled by their feelings: they feel themselves happier and think themselves drawing nearer to God at times when really they are, under the Adversary's leading, going straight into temptations. This accounts for some of the frequent and sudden "falls from grace" which some experience and which astonish themselves as well as their friends. Deceived by an unreliable "witness" they felt secure, were off guard and fell an easy prey to temptation at the very time they felt "so happy in the Lord" (?). Again, the trials and disappointments of life designed to draw us near to our Father, and to make us most appreciative of our Savior's loving sympathy and care, are partially lost upon this class; because losing the witness of their feelings, which they falsely consider the witness of the Spirit, they feel so bereft, and so hungry and thirsty for a return of the good feelings, that they lose many precious lessons obtainable only when leaning confidently on the Lord's bosom and communing with him, whilst passing through life's Gethsemanes.

Another class of Christians learning the unreliability of the "witness" of *feelings* seem to conclude that God has denied (to them at least) any reliable evidence of his favor-- any sure "witness" on the subject of their acceptance as "sons" into his family. Their doubts are expressed in the well-known hymn:

"'Tis a point I long to know--
Oft it causes anxious thought:
Do I love the Lord or no?
Am I his or am I not?"

This uncertainty arises in part also from a misapprehension of the doctrine of election: and yet these friends are quite correct in concluding that their changeable

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feelings could not be a proper criterion by which to judge of their sonship. Others, because the Scriptures declare, "Thou wilt keep him in perfect peace whose mind is stayed on thee," judge of their sonship by their peace of mind: but when they look at the heathen and at the worldly, and see that many of them apparently have peace of mind too, their view of the Spirit's witness proves insufficient to sustain their hopes, or to give them assurance. Then the dark hour comes, and they say, How easy a matter to be deceived, and are in torment lest they have grieved the Spirit--for "fear hath torment."

Persons of large credulity (misnamed *faith*) will imagine they hear the Spirit's "whisper" to an inner ear and they congratulate themselves accordingly--even though they should subsequently ascertain that the information "whispered" was absolutely untrue. Other Christians of more logical mind, who cannot thus delude themselves, are perplexed that their friends should so confidently assert the witness of the Spirit, while they themselves have no such assurance.

The difficulty lies largely in the erroneous view that the Spirit is a person, and which seeks to apply personality to its witnessings. When the fact is recognized that the Spirit of God is any power or influence which God may be pleased to exercise, the subject is clarified and the "witness of the Spirit" becomes a matter easy of distinguishment. It will be a blessing to those who have this witness to know it of a surety: and it will be a blessing to those who have not this witness to ascertain their lack; so that they may fulfil the conditions and obtain the witness, without which none are authorized to consider themselves sons of God, in acceptable standing with the Father.

But what a joy and peace divine comes to those who have the true witness--to those who have the correct experiences and who have learned how to read them! It is to them indeed joy in sorrow, light in darkness, comfort in affliction, strength in weakness. And the full and explicit directions on

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this subject, as on all subjects, are found in that wonderful

book, our Father's Word--the Bible. In it and through its testimonies God's Spirit witnesseth with our spirits.

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent Word.
What more can he say than to you he hath said:
You who unto Jesus for refuge have fled!"

How to Know the Spirit's Witness

A man's mind or spirit may be known by his words and conduct; and so we may know God's mind or Spirit by his words and dealings. The testimony of his Word is that whosoever cometh unto him (by faith, and reformation from bad works and dead works, through Jesus) is accepted. (*Heb. 7:25*) Hence the questions to be asked of themselves by those who are seeking a witness of the Spirit respecting their sonship are:

Was I ever drawn to Christ?--to recognize him as my Redeemer, through whose righteousness alone I could have access to the heavenly Father, and be acceptable with him?

If this can be answered in the affirmative, the next question would be:

Did I ever fully consecrate myself--my life, my time, my talents, my influence, my all--to God?

If this question also can be answered in the affirmative, the inquirer may rest fully assured that he has been accepted with the Father, in the Beloved One, and recognized of him as a son. And if scrutinizing his own heart's desires and sentiments he finds it still trusting in the merit of Jesus, and still consecrated to do the Lord's will, he may allow the sweet confidence and peace which this thought of harmony and relationship to divinity brings, to fully possess his heart. This conviction of the Lord's grace toward us in Christ constructed from facts of our own experience, built upon the unalterable character and Word of God, is not

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mutative, not changeable, as it would be if built upon the shifting sands of feelings. If doubts or fears intrude in some dark hour, we have only to take the "Lamp" (God's Word) and examine afresh the facts and the foundation, and if our hearts are still loyal to the Lord, faith, joy and peace will instantly return to us; if we find our faith in "the precious blood" crumbling, or our consecration slipping away, we

know the true condition of affairs, and can at once make the proper repairs and thus re-establish our "full assurance of faith." (**Heb. 10:22**) But be it noticed that each one who would have this *assurance* must "set to his seal that God is true" (**John 3:33**): that our Lord changeth not, but is "the same yesterday, today and forever." The Lord's people may therefore rest assured that having once come into the conditions of divine favor, they may continue under those conditions so long as their hearts are loyal to God and their desires in harmony with his will: so long as they are at heart obedient to the divine commands--briefly comprehended in the word Love--to God and men. **Heb. 11:6; 13:8**

Whoever has taken the specified steps has the assurance, the "witness" of the Word of God, that he is a child of God; and this, during the Gospel age, signifies that he is a branch of the true vine, a probationary member of the true Church. (**John 15:1**) To such the Word of God *witnesses* that they have joined the true Church, which is Christ's body. This witness is given to their spirit, their mind, by God's Spirit, which testifies through his Word. And the same Spirit of Truth assures such that if their hearts continue faithful to the Lord to the close of their probation--if they willingly and gladly take up the cross daily, seeking as best they are able to follow in the Master's footsteps, their probationary membership in the Church of Christ will shortly be changed to actual membership--after they have finished their course, and been made sharers in his resurrection, the first resurrection. **Phil. 3:10**

However, the Spirit of God, through his Word, witnesses

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with equal clearness that it is possible for those who have already become branches of the true Vine to be cut off, if unfaithful--if they fail to bring forth the proper fruits of the Spirit of love. "Every branch in me that beareth not fruit he [the Father] taketh away, and every branch that bringeth forth fruit he purgeth [pruneth] it, that it may bring forth more fruit." The Spirit of God, through his Word, thus testifies or witnesses to us the rule of our heavenly Father's dealing with his sons--chastisements, pruning, taking away of the dross, and a development of the fruit-bearing qualities. Hence, to have these experiences, after having become identified with the "Vine," is to have the witness of the Spirit that we are still in the "Vine," and still recognized as "branches" of it--still under our Lord's care and discipline. On the contrary, if any one lack these disciplines, prunings,

etc., after having become identified with the Vine, he lacks this "witness of the Spirit," and correspondingly has reason to doubt his acceptance with the Lord. *Heb. 12:7*

If we were all perfect, absolutely perfect, and had been proven so by tests, the case would be different; God would then love us for our perfection and harmony with himself; then chastisement and bitter experiences would be signs of his disfavor. But as it is, we all know that all are imperfect, that we all come far short of the divine standard; and that our new hearts, our new wills, our transformed minds or spirits, alone are acceptable with God--and that through the merit of Christ, and in a probationary sense, with a view to our testing, development and final perfecting. Only in proportion as we learn to appreciate the divine perfections, and our own deficiencies, can we appreciate the many and important lessons to be learned, and the necessity for the trying experiences we are required to undergo in order to develop in us the divine likeness.

The Scriptures inform us that the Heavenly Father is preparing a glorious spiritual Temple, in and through which the world of mankind is to have the privilege of coming

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to at-one-ment, reconciliation with himself. We see in the Scriptures the great Architect's ideal in respect to this temple--that the ideal of the whole was represented in the person of our Lord Jesus Christ, its chief corner stone, and "top-stone," "laid in Heaven." We can see the better what is required of all those who will be acceptable to God as the "living stones" of that Temple--to be builded together with Christ the Head, "for an habitation of God through his Spirit." And we discern our own roughness by nature, our inharmony with the graceful lines of the Temple, delineated in its "top-stone." We can readily discern that much chiseling and much polishing are absolutely necessary to us, if we would be fitted and prepared for the place in this Temple to which, through the grace of God, we aspire. And hence those who find that they are not receiving the blows from the Lord's hammer and chisel, lack this "witness" which the Spirit of God through his Word testifies must come to all the living stones of his Temple: and which even the grand Top-stone did not escape. If divine providence does not mark out for us a "narrow way" with a certain amount of difficulty and adversity--if we are simply permitted to rest without afflictions, trials, etc., then we may know of a surety that God is not dealing with us as with the

living stones which shall form part of the Temple--the sons--because we lack this "witness" of our acceptance and preparation. A realization that such is our condition ought to send us promptly to the Lord to inquire *why* we have no tribulations and adversities, and to "examine ourselves" whether or not we be still in the faith (**2 Cor. 13:5**); and whether or not we are still endeavoring to walk faithfully in the footsteps of our Master, in fulness of consecration to the Father's will. But if we have this "witness" of chiselings, polishings, prunings, disciplines, chastisements, let us take them patiently, joyfully, appreciatively, as evidences of our Father's love essential to our attainment to our high calling--in full accord with the Spirit's testimony or witness--that we are sons of God, "heirs of God, joint-heirs with Jesus

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Christ our Lord, [only] *if so be that we suffer with him*, that we may be also glorified together." **Rom. 8:17**

The Spirit's "Differences of Administration"

"Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye be without chastisement, then, are ye bastards and not sons." (**Heb. 12:8**) Afflictions and troubles come upon the world, as well as upon the Lord's saints, but these are *not marks of sonship*, except to those fully consecrated to the Father's will and work. The Spirit and Word of God "witness" only to his sons. Nor are the prunings and chastenings in the Lord's family always the same. As earthly children require different kinds and degrees of discipline, so with God's children: to some, a *look* of disapproval is sufficient; to others a word of rebuke is necessary, while still others must be scourged, and some repeatedly. An earthly parent rejoices most in the obedient and promptly submissive child, for whom the word or look of reproof is sufficient to prune away the evil; and so also our Father in Heaven declares his approval of those who "tremble at his word." **Isa. 66:5**

Such cooperate with God in the development of their own characters, noting their own defects and seeking to correct them--hearkening for the Father's voice of direction, instruction or loving reproof, and ever seeking his approving smile: their sentiments are well described by the words of the poet:

"Sun of my soul, my Father dear,
I know no night when thou art near.
O let no earthborn cloud arise,
To hide thee from thy servant's eyes."

This is the class of whom the Apostle writes, who judge themselves, and who, therefore, need less chastening of the Lord. (*1 Cor. 11:31*) To be of this class requires fulness of

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consecration; and these are and will be the overcomers, who shall be deemed worthy of joint-heirship with Christ Jesus their Lord in his Kingdom. To this class, obedient and watchful, the Lord says, "I will guide thee with mine eye," "Thou shalt guide me with thy counsel and afterward receive me to glory." Those who can be guided only by continual scourging are not of the overcoming class, and will not be accounted worthy to be of the Lord's Bride, and have such a "witness" from the Lord through the Spirit of the Truth. *Psa. 32:8; 73:24*; contrast *Rev. 7:9,14*.

Nor are chastenings always proofs of faults, or a "witness" of the Lord's disapproval. On the contrary, as with our Lord, so also with his faithful followers, divine providence leads the faithful and obedient into the path of suffering and self-denial, not as chastisement of a contrary will, but as tests, by self-sacrifice, of the measure of love and devotion to the Father's will, and to the cause of righteousness. As our Lord was chastened for our transgressions, not his own, when he bore the sins of many, so his followers in many respects suffer, not for their own wrongdoings, but by reason of the wrongdoings of others, for they are called as the Apostle declares, to "fill up that which is behind of the afflictions of Christ, for his body's sake, which is the Church." *Col. 1:24*

What the Holy Spirit Witnesses

In the light of the foregoing, let each of the Lord's professed sons examine himself whether or not he have "the witness of the Spirit," that he is one of the children of God: and let us repeat the examination frequently, and thus "watch" and keep ourselves in the love of God, rejoicing in the witness of his Spirit.

Are we being pruned continually? Are we passing through such experiences, great or small, as are removing

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from us more or less rapidly the fleshly tendencies, which war against the soul--anger, malice, hatred, envy, strife, selfishness, rudeness, and all things contrary to the law of the Spirit of life in Christ Jesus--the Spirit of love? If so, to the extent that we can realize this pruning work in progress, we will no doubt be able to recognize growth in the proper direction--in meekness, patience, gentleness, brotherly kindness, love. Whoever, after a careful examination along these lines, marked out in the Lord's Word, can realize such experiences in progress may know of his continued acceptance with God, because he has *this witness of the Spirit*.

Again, the Spirit witnesses that "Whosoever is born [begotten] of God, sinneth not." (**1 John 5:18**) The child of God may be overpowered by his old nature (reckoned *dead*, but not fully, actually so); he may be overtaken in a fault, may err in judgment or in word, but he will never *willingly* transgress the divine law. So then, if our hearts can respond that we delight to do God's will, and would not willingly violate or in any manner oppose it--that we would rather have God's will done, and his plan fulfilled, even though it should dash our fondest hopes and break every tender tie--then we have this witness that our spirit or mind agrees with the witness of the Spirit of the Truth here recorded: and this is a witness, not only that we were once accepted into God's family, but that we are there still.

The Spirit witnesses, through the Word of God, that those who are the Lord's people are separate from the world--that their hopes and aims and general spirit, disposition, are different. "If ye were of the world, the world would love his own; but because ye are not of the world, therefore the world hateth you." "Yea, and all that will live godly in Christ Jesus shall suffer persecution." **John 15:19; 2 Tim. 3:12**

Can our hearts testify that these words properly represent our experience in life? If so, the Spirit (mind) of God is thus again witnessing with our spirit (mind) that we are his. Nor should we forget that the world spoken of by our Lord includes

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all the worldly-minded ones, in whom the spirit of the world has a footing. In our Lord's day this was true of the nominal Jewish Church: in fact, all of his persecutions came from professors of religion. Hence, we must not marvel

if all who are walking in our Lord's footsteps should have a similarly disappointing experience, and find that the spirit of the world, in its most antagonistic form, will be manifested in a quarter where we might naturally expect it least--amongst those who profess to be the children of God. It was the chief religionists of our Lord's day who called him Beelzebub, a prince of devils. And the holy Spirit witnesseth through our Lord's Word, saying, "If they have called the Master of the house Beelzebub, how much more shall they call them of his household." (*Matt. 10:25*) If, therefore, we have been evilly spoken of, because of our identification with the Truth, and our service of it, we have in this an additional evidence or witness of the Spirit that we are in the right pathway.

Had our Lord Jesus joined hands with the popular leaders in the Jewish Church, and abstained from speaking the truth in love, abstained from pointing out the false doctrines of his day, he would not have been "hated," nor "persecuted"; on the contrary, he probably would have been "highly esteemed amongst men." But, as he himself declared, much that is "highly esteemed amongst men is an abomination in the sight of God." *Luke 16:15*

Had our Lord simply kept quiet and refrained from exposing the hypocrisies, shams, long prayers and false teachings of the Scribes and Pharisees, they no doubt would have let him alone, would not have persecuted him; and he would not have suffered for the Truth's sake. So also it is with his followers: from a similar class, the Truth and those who have the Spirit of the Truth, and who follow the Lord's instruction, letting their lights shine, will now incur hatred and persecution. And if some, for these reasons, and while doing their best to speak the truth in love, suffer therefor,

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happy are they, for as the Apostle said, "The Spirit of glory and of God resteth on you." They have this witness of the Spirit to their faithfulness in the narrow way. *1 Pet. 4:14*

Again, the holy Spirit witnesses, through our Lord's testimony, that whosoever is ashamed of the Redeemer and of his Truth which he taught, of him will the Lord be ashamed when he comes to make up his jewels. (*Mark 8:38*) Whoever, therefore, finds his heart so in love with the Lord and his Word that he takes pleasure, on every suitable occasion, in acknowledging Jesus as his Redeemer and Master, and to faithfully present the Word of his testimony, so long does such an one have this as another witness of the holy

Spirit that he is a child of God, and an heir of the Kingdom. Such have reason to rejoice in the Master's promise that they are just the kind whom he will be glad to confess before his Father and before the holy angels. But if any have not this witness--if, on the contrary, their hearts witness that they are ashamed of the Lord, ashamed to confess themselves his followers, ashamed to own his "brethren," the members of his body, and ashamed to confess the doctrines which he taught--any who have these experiences have the witness of the Spirit that if this condition of things be not altered the Lord will be ashamed of them at his second coming, and will not confess them before the Father and his holy messengers.

Further, the holy Spirit witnesses that, "Whosoever is born [begotten] of God *overcometh* the world: and this is the victory that *overcometh* the world, even your *faith*." (*1 John 5:4*) Let us examine our hearts, our spirits, our minds, in the light of this testimony of the holy Spirit. Are we overcomers, according to this standard? The standard is that to be the Lord's we must be out of harmony with the world, in conflict with it--its aims, its hopes, its ambitions. The thought of conflict is contained in the expression, "overcometh the world." And we can readily see that no one can be an overcomer of the world who is in sympathy and affiliation

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with it, and its general spirit of selfishness, pride, ambition, etc.

Before we decide positively whether we are overcoming the world or not, let us notice that we are not to overcome the world by flattery, nor by joining with it in its follies and attempting to give these a religious twist; nor are we to overcome the world by engaging in some moral or religious work, such as teaching a Sunday-school class, or helping the poor, or joining a sectarian church. In none of these ways does the Lord indicate or "witness" that we can overcome the world. His statement is positive, that the victory which *overcometh* the world is our *faith*. The Spirit thus witnesses that to be overcomers we must "walk by *faith*, and not by sight." We must look not at the things that are seen--popularity, worldly show, denominational greatness, etc.--but must look at the things which are not seen--the spiritual and eternal things. (*2 Cor. 4:18*) We are to have the faith expressed by the poet's words:

"I would rather walk in the dark with God,
Than go with the throng in the light."

Furthermore, the holy Spirit witnesses to us, through the Word, that if we are the children of God we will not be ignorant of things present nor of "things *to come*," because we will be enlightened and taught of God, through the Word of his grace--the Word of his Spirit. As we mature, "grow in grace," we will desire and seek and obtain, in addition to the milk of the Word, the "strong meat" which the Apostle declares is for those of fuller development. (**1 Pet. 2:2; Heb. 5:13,14**) The development in the graces of the Spirit, faith, fortitude, knowledge, self-control, patience, piety, brotherly kindness, love, will bring us into closer fellowship with the Father and with the Lord Jesus, so that the Lord will be able and willing to communicate to us more and more clearly a knowledge of his gracious plans, as well as of his own gracious character.

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Referring to this growth, the Apostle Peter says: "If these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the *knowledge* of the Lord Jesus Christ; but he that lacketh these things is blind, *and cannot see afar off*....For if ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." **2 Pet. 1:5-11**. Compare **John 16:12,15**.

Each should ask himself whether or not he has this witness of the Spirit, this testimony to his growth as a new creature in Christ Jesus, and whether or not he is developing and maturing the kind of fruit here specified. Let us remember also that our growth in love and in all the fruits of the Spirit is dependent largely upon our growth in knowledge; and our growth in knowledge of divine things is dependent also upon our growth in the fruits of the Spirit. Each step of knowledge brings a corresponding step of duty and obedience, and each step of duty and obedience taken will be followed by a further step in knowledge, for so, *the Spirit witnesseth*, shall be the experience of all those who shall be taught of God in the school of Christ. If we have this witness of the Spirit of growth, both in grace and in knowledge, let us rejoice therein, and let us follow on in the same pathway until it shall bring us, under divine guidance, to that which is perfect, both in knowledge and in grace.

The Holy Spirit's Future Testimony

The holy Spirit will witness to the reconciled world of mankind in the next age, very similarly as to manner, but very dissimilar as to facts. Those possessing the Spirit will no longer be the few special servants and handmaids, but as the Prophet Joel declares "all flesh." (*Joel 2:28*) The Spirit's "witness" will no longer be "whosoever will live godly shall suffer persecution"; for no persecution will then be permitted.

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It will no longer "witness" to a "narrow way" of sacrifice, for the day of sacrifice will be past: "A highway shall be there" and it shall be without stumbling stones. (*Isa. 35:8; 62:10*) It will "witness" that "Evildoers shall be cut off: but those who wait upon the Lord, they shall inherit the earth." (*Acts 3:23; Psa. 37:7-11*) It will "witness" blessings to the welldoer and punishments and destruction to wilful evildoers. It is the same Spirit of God but under differences of administration.

Having learned *how* the holy Spirit "witnesses" and *what* are some of its testimonies through God's holy Word, we do indeed find these very much more satisfactory than all the doubts and fears inspired by mental and physical conditions--feelings, falsely called by some the witness of the holy Spirit. Nevertheless, we should call attention to the fact that all Christians cannot have the same witnessings from the Spirit of God with their spirits or minds. All Christians of large experience and development should have testimony or witness on *all* these points, and on other points set forth in the Scriptures: but there are young Christians who have not yet progressed far enough to have all of these witnessings; some, perhaps, may be truly begotten of the Lord, and as yet have but few of them. The great Husbandman does not expect fruitage, neither green nor yet the developed and ripe fruit, from the fresh and tender sprout of a branch.

The first witness that the newly begotten may have is, that they are accepted with the Lord; that they are young branches in the true Vine; and that the Spirit of the Vine is in them--the desire to grow and to be like the Vine, and to bring forth fruitage. Nor should it be long after the branch first shoots forth, before the sign of leaves and the buds of promise for fruit will be discernible. The newborn babe in the spiritual family manifests its relationship to the older

and more developed members of the family, not by its eating of the strong meat, which might strangle it, but by desires for the strengthening milk, to grow thereby. *1 Pet. 2:2*

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Those who find themselves possessed of any of the foregoing witnessings of the Spirit should rejoice correspondingly; and every particular they are lacking they should endeavor to cultivate and develop, so that they may ultimately have the witness of the Spirit in their favor on every point of the Scriptural testimony respecting the pathway and experiences of the Lord's faithful people. Such will no longer need to sing--"Tis a point I long to know." On the contrary, they will know, will have full assurance of faith, and will be rooted and grounded and built up and established in the faith. This is the divinely arranged way: we wholly escape from fear--from "Doubting Castle"--for our trust rests securely in the divine promises, which never fail. This is as true in the time of trial and adversity and darkness as when we are more particularly enjoying the light of our heavenly Father's smile. The poet expresses the correct thought, saying:

"When darkness seems to veil his face
I rest in his unchanging grace.
His oath, his covenant, his blood,
Support me in the whelming flood.
When all around my soul gives way,
He then is all my hope and stay."

Sanctified by the Spirit

"But ye are washed, but ye are sanctified, but ye are holy, in the name of the Lord Jesus, and by the Spirit of our God." *1 Cor. 6:11*

Sanctification signifies a *setting apart* or separating. All who are sanctified, set apart, fully consecrated to God, must first be washed or *justified*--either actually cleansed from sin, or reckonedly cleansed--"justified *by faith*." Actual justification will be the route of approach toward God on the part of the world during the Millennium, under the guidance and help of the great Mediator, and as part of the process of the Atonement. Reckoned justification, that is, justification

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by faith--is the arrangement which operates during this Gospel Age, by which we who are sinners by nature, and in whose flesh dwells no perfection, are reckoned clean, holy, justified, acceptable to God through our acceptance of Christ as our Redeemer. We believe the Scriptural testimony that "Christ died for our sins, according to the Scriptures"; and believing this, and desirous of escaping from sin, we are accepted of God as though perfect, sinless, as justified through the merit of the precious blood. Being thus justified by faith, we have peace with God, and can approach him, and will be received by him, and can begin to *do works acceptable* to the Father, through the merit of our Lord Jesus Christ. The evidence which we have of our justification and sanctification comes to us through the Word, and is called the "seal" and "witness" of the Spirit in us.

The *power* which enables us to live up to our consecration vows is the holy Spirit or holy mind of God, which we receive as a result of our faith in Christ, and our consecration to be "dead with him." The Spirit of the Truth, which we obtain through the study of our Father's Word, in our Spirit of obedience thereto, furnishes us the needed strength for overcoming the world and our own perverted appetites. Accordingly, the text under consideration declares that all the cleansing which we have experienced, all of our justification, and all of our setting apart to righteousness, and our separation from sin--all the victories and blessings in these directions have come to us through the merit of our Lord Jesus, and by or through the channel of the Spirit of holiness, the Spirit of God, which we have received.

Other scriptures are in full harmony with these findings. The same Apostle Paul prayed for the Church, "The very God of peace sanctify you wholly." (*1 Thess. 5:23*) He is not here contradicting the statement foregoing, that it is the holy Spirit of God, which sanctifies. It is God who sanctifies, and the medium, method or channel is his holy Spirit and not another person.

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The Apostle Peter declares the Church to be "elect [chosen] through sanctification [setting apart] of the Spirit unto obedience." (*1 Pet. 1:2*) The thought here is that those whom God now recognizes as his chosen ones, and who are exhorted to make their calling and election sure, are chosen, not arbitrarily, but according to fixed principles, viz., that if the holy Spirit of God (influence of the Truth) operating

upon them shall bring them to the condition of full obedience (sanctification) to the Father's will and plan and providence, then they shall constitute the elect.

The Apostle Paul, in another of his epistles (*Eph. 5:26*), attributes this sanctification and cleansing power in the Church to the Word of God, saying, "Christ loved the Church, and gave himself for it, that he might *sanctify* and *cleanse* it with the washing of water by the Word." We are not to suppose that the Apostle is here contradicting his previous statement, to the effect that *God* sanctifies the Church, nor contradicting his other statement, that it is the *Spirit* of God that sanctifies the Church. Clearly and unmistakably, his thought in every instance is, that it is the holy Spirit of God, operating through the Word of his truth, that he has designed shall produce in us cleansing, justification, sanctification.

Thus also our Lord Jesus prayed, "Sanctify them through thy Truth: thy Word is truth." (*John 17:17*) Thus we see that the various scriptures upon the subject taken together, teach that the sanctification of the Church is accomplished by the Spirit of the Truth, imparted to the consecrated ones through the Word of God which he provided for this very purpose.

All who are thus sanctified are thenceforth "*new creatures in Christ Jesus*," and are addressed as "them that are sanctified in Christ." (*1 Cor. 1:2*) Yet this sanctification in Christ is not aside from the Spirit of God, nor aside from the Word of God; for it is by reason of our acceptance of the divine plan and provision, by reason of our coming to the point of

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sanctification of the Spirit, that we are one with Christ our Lord. And this is further shown by the scripture which says, "Both he that sanctifieth and they who are sanctified are all of one [of one spirit, of one mind, begotten of the Spirit of Truth], for which cause he is not ashamed to call them brethren." (*Heb. 2:11*) Thus it is that we are "washed, sanctified, justified, in the name of our Lord Jesus and by the Spirit of our God"--the Spirit of Truth.

Be Ye Filled with the Spirit

"Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always." *Eph. 5:18-20*

The intimation of this scripture is that the Lord's people may have a greater or less degree or fulness of his Spirit. To be his they must have some of his Spirit for "if any man *have not* the Spirit of Christ he is none of his." (*Rom. 8:9*) It rests with ourselves largely with our use of the means which God had provided, how fully we may be filled with his Spirit and disposition, his influence--the Spirit or influence of his Truth, which he has revealed for the very purpose of sanctifying our hearts and lives, and separating us from those who have the spirit of the world.

Nothing in this and similar texts involves the thought of a personal holy Spirit: quite the contrary. If a person were meant, it would be inconsistent to urge the recipient to a greater or less filling. The person who could enter could alone have to do with the filling; if he is great, he will fill the more, if small, he will fill the less. The holy Spirit conceived of as a person, one of a trinity of Gods, equal with the Highest, could not be supposed to get into the small compass of an imperfect man, and then not even fill that little heart. But when the correct thought of the divine power and influence is understood the Apostle's exhortation is thoroughly

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reasonable. We should continue seeking to be filled with the holy mind or disposition of our God, so beautifully exemplified in the person and obedience of our dear Redeemer, his Only Begotten Son.

And this thought of being *filled* with the holy Spirit is in harmony with the Apostle's suggestion in another place, that our mortal bodies are like leaky vessels, cracked, marred, which God permits to be filled with his holy Spirit. The Apostle's suggestion is that in view of what we know of our own imperfections, and our liability to let slip from us the holy influence, inspired of God through the Gospel, we should give the more earnest heed lest we should let these things slip from us, because "we have this treasure [the holy Spirit, the renewed mind in harmony with God] in earthen vessels." (*Heb. 2:1; 2 Cor. 4:7*) It behooves all who would walk in the footsteps of our Master, who would share in the

sufferings of Christ, and in the glory that shall follow, to seek in the Lord's way to be *filled with his Spirit*. To this end we need to keep close to the Lord, and to the fellow-members of his body--close in sympathy, in love, in cooperation; and we need also to keep close to the Word, which is the fountain of the sanctifying influence to the entire Church. "Sanctifying them through thy Truth: thy Word is truth."

It is in vain that we seek to be filled with the holy Spirit if we do not give attention to the divine arrangement provided for this very purpose. If we neglect the Word of God we are neglecting this sanctifying power; if we neglect prayer we are neglecting another privilege, and the helpfulness which it brings. If we neglect to assemble ourselves with those who are the Lord's people, and in whom we see the "seal" of this Spirit, we will fail to get the benefits and helps which "every joint supplieth"--including the helps which God has promised to the Church as a whole, through various members which he sets in the body for the exposition of his Word, and the obtaining therefrom of its sanctifying power or Spirit. *1 Cor. 12:25-28; Eph. 4:16*

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The exhortation, therefore, "Be ye filled with the Spirit," implies much: it implies that we should make use of the various arrangements and provisions which the Lord has made for our spiritual development. Though we cannot have personal contact with the Lord, we may have intercourse through prayer and through the members of his body, and through the Scriptures. Though we cannot have actual contact with the Apostles, we may have contact with their words. If we cannot have actual contact and personal fellowship with the members of the Church, we may have intercourse with them through the mails, and through the medium of the printed page. If we desire to be *filled* with the Lord's Spirit, we must obey these, his instructions.

The Seal of the Spirit

"In whom [Christ] ye also trusted, after that ye heard the word of Truth, the gospel of your salvation; in whom also, after that ye believed, ye were *sealed* with the holy Spirit of the promise, which is the earnest of our inheritance." *Eph. 1:13,14*

Seals in olden times were used for various purposes.

- (1) As a signet or signature, a mark of attestation or acknowledgment.
- (2) To make secret, to render secure against

intrusion--as in *Matt. 27:66; Rev. 10:4; 20:3*.

It is in the first of these senses that the Lord's people are said to be "sealed with the holy Spirit of the promise." The Apostle does not say, as some seem to suppose, that we were sealed *by* the holy Spirit as a person, the so-called third person of a trinity of coequal Gods: he declares that we were sealed "*with* the holy Spirit of *the promise*"; quite a different thought, as all will perceive. The holy Spirit is from the Father: he does the sealing through Christ *with* the holy Spirit, which itself is the *seal*. This is attested by the Apostle (*Acts 2:33*), and is in full accord with the record respecting our Lord Jesus, who was the first of the house of sons to be thus sealed. We read, "Him hath God the Father *sealed*"--*with* the holy Spirit. *John 6:27*

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The expression "Spirit of *the promise*," like other terms used in reference to the holy influence of God, as the "Spirit of holiness," "the Spirit of Truth," is descriptive: it shows that there is a connection between this sealing and the *promise* which God has given us. It is an advanced evidence or attestation of God's covenant with the "sealed" one, that "the exceeding great and precious promises" of the "things which God hath in reservation for them that love him [supremely]" are true; and that he shall inherit those promised blessings after he has endured faithfully the *tests* of his love and devotion which God will apply.

The Apostle refers to this same sealing later on in the same epistle, and there identifies the "promise" with the "day of deliverance." (*Eph. 4:30*) In other words then, the seal of the Spirit of promise unto the day of deliverance is but another form of expressing the thought--we (the Church) "have the *first-fruits* of the Spirit"--the hand-payment as it were, binding the contract or covenant between the Lord and us, and assuring us that if we faint not we shall inherit the promise to the full.

This seal of covenant relationship, of sonship and heirship, is not an outward sign upon our foreheads; nor is it a mark or manifestation of God's favor in earthly affairs, in worldly prosperity; nor is it now, nor was it ever, the "gifts" of healing, or of speaking with tongues, etc., for many who possessed those miraculous "gifts" lacked the seal and witness of the Spirit. *Acts 8:13-23; 1 Cor. 13:1-3*

The seal or pledge of the holy Spirit is in the heart of the sealed, and hence it is that no man knoweth it save he that receiveth it (*Rev. 2:17*), except as others may see the fruits

of it in his daily life. "He who establisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us and given the earnest of the Spirit in our hearts."

2 Cor. 1:21,22

This earnest or seal of sonship is the Spirit of love which is at-one with the Father and all his holy arrangements, crying out, Abba, Father; I delight to do thy will, O my

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God. He who has this seal or mark of sonship is he who not only seeks to do the will of the Father, but doing it finds it "not grievous," but delightsome. **1 John 5:3**

The Spirit of adoption or sealing as sons, the possession of the first-fruits or earnest of the coming inheritance, is, then, one of the most advanced "witnesses" of the Spirit--the very cream of Christian experiences in the present life. Before attaining this stage of experience we must receive our share of the *anointing* by coming into the anointed body of Christ, the Church, by being *begotten* of the Spirit of Truth unto sanctification of our spirits to know and do the Lord's will. This experience comes after we have been *quickened* of the Spirit to the service of righteousness: it is an evidence, so to speak, that we have passed from the embryo condition to one in which God can consider us sons and seal us as such.

As all believers should seek to come under the anointing and begetting influence of the holy Spirit of God, the Spirit of the Truth--so all who have been thus begotten of the Spirit to sonship should seek to attain that position of fulness of harmony with the Father that he can acknowledge and seal. And having attained this position, let all be careful not to mar or blur the seal--not to quench or extinguish this precious treasure--not to turn this spirit of love and joy in the holy Spirit of fellowship and communion into a spirit of heaviness, darkness, grief. Not to spoil this seal, but to keep it ever bright and fresh, should be the constant effort of all who receive it.

STUDY X

THE SPIRIT OF A SOUND MIND

The Spirit of God in His People Casts Out the Spirit of Fear--Mankind in General Unsound Mentally and Physically--The Sense in Which the Holy Spirit is the Spirit of a Sound Mind--The Operations Producing this Result--The Evidences of the Spirit of a Sound Mind.

"God hath not given us the spirit of fear, but of power and of love and of a sound mind." *2 Tim. 1:7*

BY EVERY law of language, the spirit of fear is here put in contrast with another spirit. If the Spirit of love, power, a sound mind, be a person, or three persons, then in all reason the Spirit of fear should be considered another person. The fallacy of such an argument is so apparent as to need nothing more than a mere statement for its disproof.

In proportion as the Lord's people are filled with his holy Spirit or influence, and are expanded more and more by it, and enlarged, they have the less of the spirit of fear. The spirit of fear in a Christian is the spirit of doubt, and marks a lack of faith, a lack of the holy Spirit. The spirit of fear is a fruitful source of evil in spiritual matters, in every feature of the Christian growth, individually and as a Church; and it is also closely identified with physical weakness and disabilities. The child of God who is filled with the holy Spirit is a giant in comparison with his own natural self; because his fears are quelled, his heart is established, his faith is

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rooted and grounded, and his soul is anchored sure and steadfast, within the veil. Thus he is held from being driven onto the rocks of disaster, when the stormy winds of trouble prevail. The holy Spirit is thus a power to those who possess it, which has often caused amazement to their enemies.

It is not our claim that the Gospel of Christ takes hold upon the strong minded and strong bodied, and that therefore those who are his are strong; quite to the contrary of this, we hold, as a matter of fact, as well as a matter of Scriptural testimony, that the Gospel of Christ usually takes hold upon the weaker ones, who feel their weakness, and who realize

more than do the stronger their need of help. Yet such is the transforming influence of the holy Spirit upon those who receive it, that in their weakness they are made strong. The weak things of this world are made mighty through God (through the Spirit, the power of God) to the pulling down of strongholds of error and sin, and to the endurance of a good fight as good soldiers of the Lord Jesus Christ, much to the surprise of those naturally their superiors.

1 Cor. 1:27; 2 Cor. 10:4; 2 Tim. 2:3,4

This was true in times past, when the weak ones of the world espoused the cause of Christ, and were firm to the very end of life, as martyrs, enduring unwaveringly trials and difficulties before which the strongest of the world quailed. And the same thing is still true of the same class, for although the particular features of persecution have greatly changed, nevertheless it is still necessary to "endure hardness as good soldiers," and to "lay down our lives for the brethren"; and the weak things of the world, yea, those that are naught, whom God hath chosen, are still confounding the wisdom and might of this world. ***1 Cor. 1:27,28***

This Spirit of God in us is not only a Spirit of power, but a Spirit of love, says the Apostle. The love here mentioned is not the natural love possessed to some extent by all mankind, and even by the brute creation--in large measure a spirit of selfishness. In those who receive the holy Spirit of love this natural love should become intensified, broadened,

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deepened, and should more and more lose its selfish characteristics, and become a generous love, a self-sacrificing love, based not upon selfishness, but upon principles of righteousness, truth, goodness, and the possession in general of the Spirit, disposition of God. And this Spirit of love should continue, increasing and abounding more and more, until that which is perfect is come and that which is in part will be done away. ***1 Cor. 13:10***

There is no more wonderful manifestation of the holy Spirit in the Lord's people than that which the Apostle in our text denominates "the Spirit of a sound mind." The Lord's people, by nature, are not more sound of mind than are the world's people. Quite the contrary. As we have already seen, the tendency of the Gospel is to attract the more imperfect, who realize their own impotency and their need of grace and strength from on high, rather than to influence those who are of stronger and sounder minds--who, comparing themselves with others, have a self-satisfied, self-righteous

spirit or mind.

But whenever the Truth is received into good and honest hearts and brings forth its legitimate fruitage, and the Lord's people become partakers of his holy Spirit, whether naturally strong or weak, they thereby obtain the "Spirit of a sound mind"--their judgments are clearer, truer, more trustworthy, than before; because they have before their minds, first of all, the explicit directions of the Lord's Word in respect to what they should do, and what they should not do--directions which cover almost every feature and aim of life. Those who have accepted the Lord as their instructor and teacher, and who have his Spirit of obedience to the Father's will, have the "Spirit of a *sound* mind," because they do not trust merely to their own judgment, not merely to their own understanding, but by obedience to the Lord's directions they are preserved in the vicissitudes of life from the snares and difficulties which befall those who have not the guidance and direction of superhuman wisdom.

As a result of the fall of our race into sin and its condemnation,

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death, the whole world is unsound, mentally as well as physically--but in varying degrees, according to circumstances and heredity. As some are physically less sound than others, so some are mentally less sound than others, yet all are unsound, as the Scriptures declare, "There is none righteous [perfect, sound, either in mind or body], no, not one." (*Rom. 3:10*) Figuratively, all are covered with wounds and bruises and putrefying sores--mental and physical. (*Isa. 1:5,6*) The curse of sin has laid its heavy hand on the entire man--mind and body.

It is a well-recognized fact that suffering in one member of the body causes ailment to the entire body, including the mind. The mind could not be perfectly sound, while supported and nourished by an unsound body. The deranged stomach of a dyspeptic has a direct effect upon his mind, as well as upon his entire physical system. The person whose lungs are diseased cannot avoid a degree of mental impairment corresponding; likewise, when other organs, the heart, the liver, the kidneys, are diseased and perform their functions imperfectly, the effect unquestionably is disordered blood, and a disordered nervous system, the center of which is the brain. Likewise the brain that is harassed by pain or imperfectly nourished through malnutrition, or fevered through failure of the action of the secretive organs, is sure to be impaired in all its various functions: it cannot

think and reason as correctly, as logically, as if in perfect condition. Derangements of the mind are so common, that the word derangement is not applied except in quite extreme cases of more than average unsoundness, unbalance. But no one of judgment and experience will question these conclusions.

The question arises, How or wherein does the impartation of the holy Spirit to the Christian serve to repair his judgment, and become to him the Spirit of a sound mind? We answer that the divine mind is perfect, "sound," and consequently to whatever extent Christians are able to set aside their own minds or judgments, on any or all matters,

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and to accept instead the divine mind, will, judgment, for the control of their lives, to that extent they will have the *spirit* or disposition of a sound mind--God's mind. We do not mean by this that the brains of Christians undergo a change or a reversal of the order of nature in their operation, but that under the guidance of the holy Spirit, the Spirit of the Truth, such learn gradually to *rectify the errors* of their own judgments in respect to all the various questions which come before them, to harmonize with the teaching of the holy Spirit through the Word of God. To illustrate: suppose we had a clock, a poor timekeeper, and without means for regulation; suppose also that we had access frequently to a chronometer of absolute correctness, which showed us that our clock lost thirty minutes every twenty-four hours, we would learn how to correct it, by resetting every twenty-four hours. Moreover, we would learn also how to estimate its error at any point in the day. So with our judgments, and the various matters and affairs of life: when we measure them with the perfect standard, we find that we are either too fast or too slow, too weak or too strong, in our mental and physical emotions. And while we are quite unable to alter our methods of thought and action so as to have them perfect and in full accord with those of our Lord Jesus, our standard, nevertheless we are enabled to regulate our thoughts, our judgments, according to the standard which is before our minds, in a way and to a degree which those who have not this perfect standard, or who are not seeking to be regulated by it, will neither appreciate nor be able to copy.

Who has not noticed in his friends and his neighbors (as well as in himself) abundant evidence of such unsoundness of mind that they are unable to manage their affairs creditably,

and who nevertheless cause great annoyance by their attempts to manage the affairs of others? Through self-conceit they are judging others, gossiping busybodies in other men's matters, though evidencing thorough incapacity for the management of their own affairs. Is not this one evidence

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of an unsound mind--a measure of insanity? Do we not find that the same principle, carried to a still greater extreme, is noticeable in the cases of all whose judgments are so unsound that they are obliged to be confined in an asylum? Undoubtedly self-conceit, approbateness and fear are the bases of the mental troubles in the majority of those who are confined in insane asylums--many of the remainder being demoniacal obsession. If we enter an insane asylum we find some of the inmates laboring under the delusion that they are very wealthy, or that they are kings, or queens, or nobles, or princes, and correspondingly full of pride and touchiness, and easily offended. Others have endured fancied wrongs, and imagine that they are not sufficiently appreciated, and their friends are endeavoring to get them out of the way, for fear of their influence, or to hide their ability, or to prevent them from securing a fortune. Others, through fear, imagine that every one is seeking their life, that the whole world is mad, and that they alone are sane; or that God is against them, and that their fate is eternal torment, because they have committed unpardonable sins, etc.

All these are but *extremes* of mental conditions and characteristics which the observing may see about them every day in all the walks of life. The tendency of the world and the spirit of the world, with its ambitions and pride, its superstitions and errors and fears, is to intensify these natural conditions; and as a result we find that insanity in the extreme form is making rapid increase throughout the civilized world.

What these need--what we and all mankind need--are sound minds: but the time for the general healing of a world's mental and physical ailments at the hands of the Great Physician is the Millennial age, when fully introduced; but that age cannot be introduced, and its relief and blessing cannot come, until the due time. Meantime, however, the called-out Gospel Church obtains, through her Lord and his Word, *his* holy Spirit--the Spirit of *his*

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sound mind, which is the same as the Father's mind or Spirit. And in proportion as each member utilizes his privileges in this connection he will be helped over the natural mental and physical troubles which beset us in common with the whole world of mankind. The Word of the Lord through the Apostle directs us thus--"I say...to every man that is among you not to think of himself more highly than he ought to think; but to think soberly [not according to the flesh, but according to his new nature] according as God hath dealt to every man the measure of faith." (*Rom. 12:3*) It is a life work with many, to conquer their too high appreciation of themselves, and to obtain the Spirit of a sound mind as respects their own talents, but they are assisted in this work of rectifying their pride, by the words of the Master, which say, "Blessed are the meek, for they shall inherit the earth." They are assisted also by the words of the Apostle, which declare that "God resisteth the proud, but giveth grace [favor] to the humble." "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." *Matt. 5:5; Jas. 4:6; 1 Pet. 5:5,6*

But, as a matter of fact, not many great, not many wise, according to the course of this world and according to their own estimation of their own wisdom, hath God chosen; but rather the poor of this world, rich in faith--who trust not to their own wisdom, nor to their own righteousness, but accept Christ as their wisdom, their justification, their all.

Likewise, also, those who have the "spirit of fear" are helped to counteract it by the "Spirit of truth," the "Spirit of love," if they receive it--for, "Perfect love casteth out fear." (*1 John 4:18*) As they learn to know God through his Word and the gracious plan of the ages therein set forth, it removes from their minds the great incubus of fear and dread which torments so many. It gives them instead of fear, hope--a hope that maketh not ashamed, because the love of God is shed abroad in their hearts through the holy Spirit--the Spirit of a sound mind.

Thus also those who are too humble (too lacking in self-confidence)

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ever to accomplish anything in life, are encouraged and uplifted and made useful to themselves and to others, by the same Spirit of truth which reproves and corrects those who are over-confident, self-assertive, self-conscious, self-conceited. The former are encouraged by assurances of God's aid; the latter are restrained, moderated,

brought into subjection and taught what is pleasing to God and helpful to themselves: as the Apostle says, "If any man [confidently] think that he knoweth anything [of his own wisdom], he knoweth nothing yet as he ought to know." (*1 Cor. 8:2*) But transformations of character, let us remember, come not from saying, Lord, Lord, nor from having a Bible in one's possession; nor from joining a human organization called a church; but from joining Christ, and receiving from him the Spirit of his Word, the Spirit of truth, the Spirit of holiness, the Spirit of a sound mind--his holy Spirit and the Father's.

The man who has, by the grace of God, and his own acceptance of that grace, come into possession of the Spirit of a sound mind, has much advantage every way over the remainder of mankind; for the Spirit of a sound mind is a Spirit of wisdom. Such an one values more correctly than others the things of this life--wealth, fame, social position, etc. From his new standpoint he sees things connected with all these which others do not notice. His mind, instructed from the Lord's Word, discerns that if he should amass all the wealth of the world, he could take none of it with him when he dies. He sees that fame is a very hollow and very transitory thing, and that in the busy rush of life the dead are soon forgotten. He sees that society is shallow, and its professions of esteem, etc., often insincere, and that its effervescence terminates with death--if not sooner in financial disaster. They see, in the language of the world, that--"The game [of chance for earthly fame and wealth and pleasure] is not worth the candle." And indeed, from the standpoint of the average man and woman of the world, life is but a

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game of cards--unsatisfactory in its results, because even to the most successful it means comparatively nothing in the end.

On the other hand, the children of God, now begotten of the holy Spirit to the "high calling" of this Gospel age, have something offered to them which attracts their minds away from the trifles and delusions which captivate and often frenzy the minds of mankind in general. Theirs are higher joys, higher ambitions--for a higher social standing, for greater riches and for a Kingdom--for heavenly riches and a heavenly and eternal Kingdom. The ambitions inspired by these heavenly promises are *holy* ambitions, full of mercy and good fruits, and operate along the lines of love, while the operations of the earthly ambitions are along the lines

of selfishness.

The man or woman whose aim is lifted from these earthly toys and vanities and ambitions, and placed upon the heavenly, certainly has much better opportunities for exercising a sound judgment in respect to all the affairs of this present life--because he looks upon them from a comparatively disinterested standpoint. He is in the world, and obliged to live, and to this end to provide things needful and decent and honest in the sight of all men; but being relieved of inordinate ambitions toward worldly things, he is proportionately relieved from the pressure of avarice, covetousness, pride, etc., and the better enabled to think and to act justly, and to exercise kindly sympathy toward all. This Spirit of a sound mind, or better judgment of the experienced Christian, is not reckoned as a correction or repair of his earthly or fleshly mind, but as a *new* mind or disposition, begotten in him from above by the exceeding great and precious promises of the Word of the Lord. (*2 Pet. 1:4*) He is thus helped by reason of his new disposition, the Spirit or disposition of a sound mind, the holy Spirit of the Lord. And his mind will be sound in proportion as he receives and is filled with the holy Spirit. And this will be

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rapid or slow in proportion as his love for the Lord and his righteousness is fervent or cool.

It was the Master who inquired, "For what will a man exchange his soul [his being--his existence]?" (*Matt. 16:26*)

A man with a sound mind would not exchange the most valuable thing which he possesses (his being), for anything--wealth, fame or office. And in proportion as any receive the Spirit of a sound mind, this will be their estimate.

On the contrary, we see the world today doing the reverse, and thus proving their mental unsoundness. What are known as the wisest men of the world are spending their labor for that which satisfieth not--in the accumulation of wealth; in strife for honor, social standing and preferment; in vainglorious display and pleasures of sin. Even were there no future life, all who have the Spirit of a sound mind can see that such courses are unwise; for the majority spend the present life in getting ready for enjoyment, and then lie down in death, realizing that they have not obtained what they sought--and that the wealth or fame which they leave behind them will soon be scattered, or if not scattered, that it will remain a monument of their folly, avarice and unsoundness of mind.

The world's life, devoid of reasonable aims and ambitions, is what the Apostle calls "your *vain* [fruitless] conversation [life] received by custom from your fathers." (*1 Pet. 1:18*) The custom of laboring for unworthy objects is hereditary; men do not stop to reason the matter out, but drop into the grooves in which their parents moved. But the Apostle points out that our change of course is because we have learned that we were *redeemed* by the precious blood of Christ. We have discovered through the Word of grace that the course of the world is vain and that all follow the vain course because of depravity--unsoundness of mind through the fall--and having learned of the great purchase we

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gladly consecrate to him who redeemed us and receive of his Spirit--the Spirit of a sound mind.

When the present life is viewed from the standpoint of the holy Spirit, presented in the Holy Word, it is seen to be but a schooling season, a preparation for a future life, for all who see that prize and hear the "call." However, only those whose eyes are opened and who see from the *inside* can realize how unwise is the course of the majority, who, so far from curbing their own selfish propensities, and cultivating the nobler and truer elements of their fallen nature, are in many instances undermining character, and leaving the world at death weaker in character than when they were born into it, with oftentimes a legacy of weakness also entailed upon their offspring.

On the other hand, while the Word of God and the holy Spirit of that Word restrain our ambitions for earthly riches, and assure us that the "love of money is the root of all evil" (*1 Tim. 6:10*), they protect us from the opposite extreme of slothfulness, indolence--instructing that each should provide things honest in the sight of all men, and especially for the necessities of his own household. They exhort us to be "Not slothful in business, but fervent in spirit, serving the Lord." (*Rom. 12:11*) Thus, those who have the Lord's Spirit are guarded against the folly of those who spend life with Bunyan's "muck-rake," gathering to themselves treasures of no real worth; they are also guarded against the unsoundness of indolence, and exhorted to be energetic in all good services, which will be helpful to humanity and which will meet with the divine approval, and be accepted as a service "done unto the Lord," which will have his abundant reward in the life everlasting.

The Spirit of a sound mind sees in the present life opportunities

for the attainment of riches of character, riches of grace, and for the laying up of treasures which neither

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moth nor rust will consume, but which will be enduring--eternal joys. Not that the Spirit of a sound mind leads us to live in the future, to the neglect of the present: rather it lives wisely in the present, by keeping in memory the future.

The Spirit of a sound mind broadens and deepens character along all its good lines; it not only helps its possessor to take correct views of himself, but also to take correct views of his fellows in degradation, and it enlarges his sympathies. He realizes the impairment of his own mind and body through the fall, and his own need of mercy and helpful correction, as well as the similar derangement of the whole world of mankind, and the general need for sympathy and aid for correction. As he learns to rectify the deficiencies and inequalities of his own mind, he sympathizes the more with others who are without this regulating principle, this Spirit of a sound mind, and who are hindered from accepting it by reason of the opposition of the Adversary, "the god of this world," who blinds the minds of them that believe not, lest the glorious light of divine goodness, in the face of Jesus Christ, should shine into their hearts, and should bring to them the Spirit of a sound mind. **2 Cor. 4:4**

In proportion as he develops in this holy Spirit of his adoption, a "new creature in Christ Jesus," he becomes, through its operation, gradually more patient, more sympathetic, more generous, more loving--more Godlike. And these benevolences of character will affect not only the outward acts of his life, but also his words and his thoughts. In proportion as his holy Spirit discountenances a dishonorable or dishonest action, in the same proportion it discountenances a dishonorable or a dishonest word, in respect to friend or neighbor or enemy; and similarly it discountenances the slightest injustice or unkindness of thought to any of these.

The Spirit of a sound mind will therefore gradually but surely make the husband a better husband, the father a better

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father, the son a better son, the wife a better wife, the mother a better mother, the daughter a better daughter. It will do this, because the basis of thought and word and conduct has changed from selfishness to love. The one possessed

of this Spirit of a sound mind, the holy Spirit, the Spirit of love, will, in proportion as he comes into possession of it, be less touchy in respect to his own rights, privileges, preferments, and more considerate for the rights and feelings and preferences of others. The will of the Lord must, of course, stand first, but next to pleasing the Lord he will take pleasure in pleasing others with whom he may come in contact, especially those of his own family: and in harmony with this desire to serve and to please the Lord first, and then the Lord's family, and all men as he may have opportunity, his thoughts will operate, his words be guided and regulated, and his conduct shape itself.

It does not follow that the man or woman who has received the Spirit of a sound mind will therefore be the best husband, the best wife, the best brother, the best sister, the best father, the best mother, in every particular; because, as we have already suggested, the mission of the gospel of Christ, in its effect upon the civilized world, is to take hold of the mean things of this world, and the things that are not [of value], and to uplift these in proportion as they come into consecration to the Lord, and receive the Spirit of a sound mind. On the contrary, some were better born, on a higher plane, are more inclined to self-righteousness, and to decline the assistance which the Lord offers. These may be noble husbands, noble wives, noble children, noble parents, by reason of being of more noble birth, by reason of inheriting through Christian parents minds of better poise and greater wisdom. But unless such accept the Savior, and the offer of the new mind, they are very sure to degenerate, and their kindness, gentleness, etc., to become more of a matter of outward form, covering an inward selfishness, which

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soon or later will crop out in their posterity, bringing them in turn to a lower plane.

The thought we wish to impress is that on whatever plane of mental decrepitude, immorality or unwisdom the truth and grace of God shall reach a man or woman it will lift him up and make him or her the nobler, the purer, the kinder, the gentler, the more considerate of others--in proportion as he or she receives this new mind, the Spirit of a sound mind.

The unsoundness of the human mind in general is illustrated in the matter of the reckless propagation of the human race. It progresses almost without regard to the laws of health, and almost without provision for the proper sustenance

of the offspring, and in utter violation of the laws of nature, recognized in breeding of lower animals, cattle, sheep, horses, dogs. No wonder the Apostle enjoins upon the believers the exercise of a sound mind in the use of man's highest natural power, procreation, saying, "Husbands, deal with your wives according to *knowledge*." (*1 Pet. 3:7*) If this advice were followed, if the Spirit of a sound mind prevailed, how much more consideration would be shown for delicate and overburdened wives, by husbands who truly love them--dealing with them according to knowledge.

But only the servants and handmaids of the Lord have yet received this holy Spirit of God--this Spirit of a sound mind. Thank God the time is near when through the ministries of these servants and handmaids, glorified and empowered with the King of glory, all the world shall be blessed and the Lord shall pour out his holy Spirit, the Spirit of a sound mind "upon all flesh."

STUDY XI

THE HOLY SPIRIT OF AT-ONE-MENT SUPPOSED OBJECTIONS CONSIDERED

Apparently Contradictory Scriptures Examined--Quench not the Spirit--
Grieve not the Holy Spirit--The Spirit of Truth--The Comforter--
Filled with the Holy Spirit--Lying to the Holy Spirit--Tempting the
Spirit of the Lord--Sin Against the Holy Spirit--"The Spirit Said"--
"It Seemed Good to the Holy Spirit"--"Forbidden of the Holy
Ghost"--"The Holy Ghost Witnesseth"--"The Holy Ghost hath
Made You Overseers"--The Holy Spirit a Teacher--"An Unction from
the Holy One"--The Spirit Maketh Intercessions with Groanings--
How the Spirit Reproves the World--"Hereby Know Ye the Spirit of
God" from "The Spirit of Antichrist."

IN CONSEQUENCE of the translating of the Scriptures
having been done by Trinitarians (both the Common Version
and the Revised) many passages have been given a
bias or twist which causes an apparent disagreement between
some of these and what we have seen foregoing to be
the Scriptural as well as the reasonable view of the subject
under discussion--that the holy Spirit of the Father and by
the Son is in the Lord's people the Spirit of at-one-ment.
We will, therefore, now take up a variety of scriptures--all
that we can think of as likely to be confusing to the minds of
many. Let us examine these together, with our hearts fully
loyal to the Word of God, and desirous of being led by the
Spirit of Truth: then we will proceed to other phases of the
subject, which cannot so well be understood until these supposed
objections are removed.

"Quench Not the Spirit"

1 Thess. 5:19

To quench signifies to extinguish, as when we quench a
fire, or extinguish a light. The Greek word here rendered
"quench" occurs eight times in the New Testament, and in
every other instance it refers to quenching fire or light.

Carrying this thought with us, let us remember that by reason of our possession of the holy Spirit or mind of God, enlightening us, we are called "the light of the world" (*Matt. 5:14*): thus we see that the Apostle meant that if we should be seduced into worldliness by the spirit of the world, the effect would be to extinguish or quench the light of the holy mind or Spirit of God in us, and shining from us upon others. In harmony with this is our Lord's expression, "If the light that is in thee become darkness [be extinguished], how great is that darkness." *Matt. 6:23*

"Grieve Not the Holy Spirit of God,

Whereby Ye Are Sealed unto the Day of Redemption"

Eph. 4:30

To seal signifies to mark or designate. The children of this world may be distinguished by certain marks, and the children of God, the new creatures in Christ, by other marks or characteristics. The mark of the one class is the spirit (mind, disposition, will) of the world; in the other class the seal or mark is of the Spirit (mind, disposition, will) of God. From the moment of true consecration to God, the evidence, marks or sealing may be noted in the words, thoughts and conduct. These marks grow more and more distinct as the new mind grows in grace, knowledge and love. In other words, the Spirit (mind) of God becomes *our* mind or spirit, in proportion as we give up our human will or spirit, and submit in all things to the will or Spirit of God. Thus we are exhorted to permit or *let* the same mind

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be in us which was also in Christ Jesus our Lord--a mind or disposition to do only the Father's will. Hence, our *new* mind or Spirit is holy or God-directed. In the text under consideration the Apostle urges that we do nothing which would be a violation of our covenant--that we do nothing to cause grief to our new minds or smiting of conscience from dereliction of duty--nothing that would wound our conscience, as new creatures in Christ. Grieve not the holy Spirit, mind of God, in you, which is your seal of divine sonship.

"The Spirit of the Truth"

"The Spirit of Truth...shall not speak of himself, but whatsoever he shall hear he shall speak, and he will show you things to come." *John 16:13*

This scripture has already had consideration on page 170, but some additional features require consideration here. The disciples, as Jews and natural men, had been looking at matters from an earthly standpoint, expecting a human deliverance, and an earthly kingdom in the hands of fallen men. Our Lord had talked to them concerning the Kingdom of God, but not until now had he explained that he must die, must leave them, and go into a far country, to receive the Kingdom authority, and to return to establish his Kingdom and glorify his faithful ones with himself as joint-heirs in that Kingdom. (*Luke 19:12*) Consoling them, in view of the disappointment awakened by his declaration, he assures them that they shall not be left wholly alone, but that as the Father had sent him to do a work, so, during his absence, the Father would send another Comforter, in his name, or as his representative for the time. They must not get the idea that the coming Comforter is to be another Messiah, or a different teacher; hence he says, "He shall not speak of himself"; he shall not teach independently and out of harmony with my teaching, which you already have received; "but whatsoever he shall hear that shall he speak."

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That is to say, this Comforter will be merely a channel of communication between the Father and myself, on the one hand, and you, my faithful followers, on the other: the Spirit of Truth, as my representative, will elaborate and bring to your attention more particularly various truths which I have already stated to you, but which you are not yet prepared to clearly comprehend--which, indeed, it is not proper for you to understand until first I shall have paid your ransom, and have ascended into the Father's presence, and presented it before him on your behalf. Then in harmony with the Father's plan, I shall be enabled, through this Comforter, to communicate to you the spiritual things, for which you are now unprepared, and to which now, being not yet atoned for, you have no right. And as future things become due to be understood by you, this Spirit of the Father, my Spirit, sent in my name, and as a result of my redemptive work, shall guide you step by step into the

full understanding of everything necessary and proper for you to understand--"He [the Father's holy Spirit, influence or power] shall glorify me, for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine [his plans and mine are in perfect union]; therefore said I that he shall take of mine and show it unto you."

You are not, therefore, to expect a new teaching, subversive of my teaching, but rather a further development and instruction along the lines of my teaching: for all the teachings of the coming Comforter will be in harmony with mine, and designed to show you more fully that I am the Messiah. Neither need you doubt the truth of this Comforter's teachings, for it is the very Spirit of Truth, and proceeds from the Father. This Spirit of Truth will be my messenger to communicate to you my doctrines, and will show you things to come. *John 16:13*

And thus it has been: the Spirit of Truth has been showing to the Church throughout this Gospel age more and more respecting the sufferings of Christ and the necessity for every member of his "body" to share them, and the pathway that we should take in following our Redeemer

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and Lord: showing us also the height of the glory of his reward, and our privilege of becoming "heirs of God, joint-heirs with Jesus Christ our Lord, if so be that we suffer with him, that we may be also glorified together." Jehovah, the Father of all, is the Author of all this truth, and hence all that we have received throughout this age has proceeded from him, from whom cometh every good and every perfect gift. He has sent it through channels long since prepared--through the prophetic and typical teachings of the past opened up to us through the inspired words of our Lord Jesus and his inspired apostles: and by receiving of the holy Spirit in our hearts, and by conduct into harmony with the Father's Word and plan, we are enabled to appreciate the things which God hath in reservation for them that love him, and to walk by faith and not by sight.

**"But the Comforter, Which Is the Holy Ghost,
Whom the Father Will Send in My Name"**

--John 14:26--

We have already examined this misleading word "ghost" (page 169), but we now notice the statement that the holy Spirit is to be sent by the Father, which indicates that it is an influence or power wholly under the Father's control; and not another being equal in power and glory, as the creeds of men falsely assert. All of God's powers are fully under his own control, as our powers are under our control, and hence the declaration that the Father would *send* his Spirit, or, as the prophet has expressed it, "I will put my Spirit within thee." Moreover, the holy Spirit is declared to have been sent in Jesus' *name*--just as a servant is sent in the name of his master and not in his own name. Here we have another contradiction of the unscriptural theory of three Gods of equal power and glory. Here the Father's superiority is clearly stated: the holy Spirit is the Father's Spirit, power, influence, sent at the instance and in the name of our Redeemer, Jesus. Why in the name of Jesus? Because

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the entire work of redemption and restitution of sinners, the entire work of Atonement, has been committed unto the Son, and the holy Spirit of the Father is the channel by which the Son operates in conferring the blessings purchased by his precious blood.

When the holy Spirit of the Father came upon our Lord Jesus at his baptism and consecration, it was a comfort indeed, a great blessing, but it nevertheless meant to him the sacrifice of every earthly aim and hope in the execution of the divine plan. Had our Lord been otherwise minded, self-willed and self-seeking, the guidance of the holy Spirit, instead of being comforting to him, would have been disquieting; his heart would have been full of dissatisfaction, discontent, rebellion. And so it is with the Lord's people: the more of the mind of the Lord the natural man can discern, the more unhappy and uncomfortable he becomes, because it conflicts with his spirit, mind or will, and reproves him. But the "new creature in Christ," whose own will is dead, and who seeks to know the Father's will, and to do it--to him the clear apprehension of the Father's will and plan and the leading of divine providence in connection

with the instruction of the divine Word, are comforting indeed--bringing peace, joy and contentment, even in the midst of tribulations and persecutions. In harmony with this thought is the Apostle's declaration respecting the Word of truth, whose Spirit must be received and appreciated in order to give comfort. He says, "Whatsoever things were written aforetime were written for our admonition, that we through patience and comfort of the Scriptures might have hope." *Rom. 15:4*

"Filled with the Holy Spirit"

"They were all filled with the holy Spirit, and began to speak with tongues, as the Spirit gave them utterance." *Acts 2:4*

This text describes a twofold operation of the holy Spirit:
(1) It was the mind, disposition, Spirit of God, operating *in*

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the disciples, as the Spirit of adoption, bringing their hearts into closeness of sympathy and touch with the Father and with the glorified Redeemer. (2) God's holy Spirit or power or influence acted also *upon* them, conferring special miraculous gifts for a testimony to the world, and for the establishment of the Church. While it would be unreasonable in the extreme to think of a God getting personally into one man, and still more unreasonable to think of God getting personally into a hundred, a thousand, or a million men, there is not the slightest unreasonableness in the thought that the power of the Highest, the power, the influence of Jehovah could be in and upon hundreds, thousands or millions without in anywise interfering with the personal presence of Jehovah upon the throne of the universe.

Lying to the Holy Spirit

"Peter said, Ananias, why hath Satan filled thy heart, to lie to the holy Spirit, and to keep back part of the price of the land?" *Acts 5:3*

Satan filled Ananias' heart in the same manner as God fills the hearts of his people--by his Spirit, his influence. Satan's Spirit is one of covetousness and selfishness, which

does not hesitate at deceit to accomplish its ends. Peter, who had been made the recipient of a special "gift of discerning of spirits," was able to read the heart, to read the mind, and thus could see that Ananias and Sapphira were acting dishonestly, pretending to do what they were not really doing.

It will be noticed, in this connection, that the Apostle uses the words "God" and "holy Spirit" interchangeably, saying, in verse 3, that they had lied unto the holy Spirit, and, in verse 4, that they had lied unto God. The thought is the same. God's holy Spirit, acting through the apostles, was God's representative, most emphatically; and consequently, in lying to the apostles who represented God and his holy Spirit, Ananias and Sapphira were lying to God, lying to the holy Spirit of God, whose agent and representative Peter was.

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Tempting the Holy Spirit

"Then Peter said unto her [Sapphira], How is it that ye have agreed together to tempt the Spirit of the Lord?" *Acts 5:9*

This is to be understood in the same way as the foregoing, but the same Spirit is here referred to as being "the Spirit of the Lord," by which the Apostle probably meant the Lord Jesus. We can readily see the reasonableness of this also. The Spirit of the Father, the holy Spirit, was especially in the Church, the representative of the Church's Lord or Head--operating through the mind of his "body"--in this instance his Spirit-inspired and actuated Apostle.

Sin Against the Holy Spirit

"Whosoever speaketh against the holy Spirit, it shall not be forgiven him, neither in this world, neither in the world to come." *Matt. 12:32*

The thought generally deduced from this statement by those who consider the holy Spirit to be a personal God, separate and distinct from the Father and the Son, is that the holy Spirit is a much more important personage than either the Father or the Son. But as we have already seen, the Scriptures nowhere acknowledge more than one God, the Father, of whom are all things, and he superior to all;

and one Lord, Jesus Christ, by whom are all things, and he next to the Father, exalted to that position by the Father's power. The holy Spirit was *of* the Father and *by* the Son, and hence could not be superior to them, if a person; but we have seen that there is no personality connected with the holy Spirit; rather it is the Spirit of a person or being, the Spirit of the Lord, his influence, his power, and, in this sense of the word, himself, representative of all his wisdom, majesty, power and love. Let us see, then, what the passage does signify.

From the context, we notice that our Lord Jesus had just been using this divine power, or holy Spirit, conferred upon

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him by the Father, to cast out a devil. The Pharisees who saw the miracle, and could not deny it, sought to turn aside its force by claiming that it was performed by Satanic power. In reply to them our Lord distinctly disclaimed the power he used as being his own, and asserts that it was divine power or influence, saying, "I cast out devils by the Spirit of God." He then upbraided the Pharisees for being so *malicious* as to attribute to an evil source that which they could not deny was a good work, and accompanied by no evidence whatever of sin, selfishness, or even ambition. He denominates them a generation of vipers, so set upon the traditions of their church that their minds were blinded to most simple and manifest truths. It was plainly evident that the power or influence which had possessed the afflicted one was devilish, malignant; and that any power which would dispossess it must be out of harmony with that evil disposition, so that these teachers were inexcusable, when they claimed, without any cause, that the miracle was performed by the power of Satan.

Our Lord pointed out further, that although they had not intentionally blasphemed Jehovah, nor had they particularly blasphemed himself, they had blasphemed against the holy *power* or Spirit which was operating in him. For them to have misunderstood and misrepresented the invisible God would have been a much lighter offense; and to have spoken evil of our Lord Jesus and to have misinterpreted his motives, claiming that he was merely trying to usurp a throne and to exalt himself in power, would also have been a comparatively light offense--measuring his motives by their own selfish ambition and pride. But their conduct was worse: after they had witnessed the manifestation of divine power in performing a good deed for the relief

of one of their fellow-creatures from the power of the devil--to blaspheme this holy power, meant a degree of wickedness and animosity of heart of much deeper dye than either of the other offenses would have implied.

Our Lord pointed out to them that in their ignorance

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and blindness they might have misinterpreted him, his words, his efforts; and in similar blindness they might have misinterpreted many of God's dealings, and spoken evil thereof; but when once the power of God had been *witnessed* by them, in direct contrast with the power of the devil, the fact that they spoke evil of it implied most unmistakably that their hearts were in a most unholy condition. Sins of ignorance may be forgiven men--*will* be forgiven men--because the ignorance came through the fall, and a ransom has been paid for all who shared in the fall and its curse. But sins against clear manifestations of divine grace cannot be attributed to weakness of the flesh and heredity, but must be properly charged up as *wilful* viciousness of the heart, which is unforgivable.

Wilful, intentional evil will never have forgiveness--neither in this age, nor in the coming age. God's proposition is not to force men into harmony with himself; but after redeeming them he will furnish to all an opportunity of coming to a knowledge of the truth and witnessing the goodness of God through the operation of his holy Spirit: whoever then continues out of harmony with the divine arrangement proves himself a wilful sinner, an intelligent opponent of the holy power of God--for such the Lord has no further provisions of grace.

Whether or not the Scribes and Pharisees came to a sufficiently clear appreciation of God's holy power to constitute them amenable to the Second Death, for reproaching it as an evil power, we cannot judge. We are not able to judge, because we are unable to read their hearts, and because our Lord did not fully state the matter in this connection. If assured they sinned against clear light, sinned *to the full* against the power of God, we could have no further hope for them, but should merely expect them to perish in the Second Death, as wilful rejectors of God's grace. But if they did not receive a sufficiency of light and knowledge, sufficient contact with the holy power of God, to constitute for them a full trial, they must ultimately come to such a *full trial*, before they could suffer the *full penalty*--Second Death.

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But *every* sin against the holy Spirit, against clear light and knowledge of divine power, is *unforgivable*, because wilful. If it be a wilful sin against a measure of light, then "stripes," punishment, will result, unavoidably; if it be wilful sin against a larger measure of light and a greater favor in connection with the holy power of God, then a greater measure of stripes; but if the transgression involves a full, clear conception of right and wrong, and full, knowing opposition to the holy power of God, it would mean everlasting destruction, the Second Death, the full wages of sin. The *forgiveness* of sins secured by the ransom covers sins of ignorance or weakness resulting from the fall, and not personal, wilful, deliberate sins against light. We are not to forget, however, that many sins which contain a measure of wilfulness blend with it a measure of weakness or of ignorance of right principles or of both. To the proportion of its ignorance and weakness any sin is *forgivable* through the grace of God in Christ--through faith in and acceptance of his atonement: and to the proportion that any sin was wilful, intentional sin it is unforgivable--must be *expiated* by punishment--"stripes," so long as some forgivable quality inheres in the sin; death, destruction, when no forgivable quality can be found in the sin.

Thus seen, all wilful sin is sin against light, sin against the holy Spirit of truth--and such sin hath never *forgiveness*.

"The Spirit Said Unto Philip,

Go Near, and Join Thyself to This Chariot"

--Acts 8:29--

Nothing associated with these words, nor with the context, seems to imply the necessity for another God. On the contrary, every requirement is met, and harmony with the remainder of the Scriptures maintained, when we understand that the Lord, by his Spirit, influence, power, directed and instructed Philip to approach the chariot of the eunuch. In what manner Philip was directed of the holy Spirit we are not informed, and it would be unwise to speculate.

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Our God has at his disposal unlimited means for communicating his wishes to his people. Compare *verse 39*.

**"The Spirit Said Unto Him, Behold,
Three Men Seek Thee"--Acts 10:19**

The same answer is applicable to this as to the preceding objection. It is quite immaterial to us *how* the power, influence, Spirit of God, addressed Peter, giving him this information. It is sufficient that we know that the Lord did direct the Apostle, and in such a manner that the Apostle clearly discerned it, and that correctly, as is shown by the sequel of the narrative.

**"The Holy Ghost Said, Separate Me Barnabas
and Saul for the Work Whereunto
I Have Called Them"--Acts 13:2**

Here, as in other instances, the holy Spirit uses the personal and masculine form of expression, according to our text. No objection certainly can be found to this, since God everywhere uses the personal and masculine form of expression respecting himself. It is not less appropriate here, in speaking of Jehovah's power, and the information which he gave. In what manner the holy Spirit communicated, "said," or indicated the setting apart of Paul and Barnabas we are not informed. We do know, however, that all the Lord's consecrated people are called by his Spirit to be ministers or servants of the truth, and according to their abilities and opportunities they should be faithful and active servants. The Spirit says to all such through the general call, "Why stand ye here idle?...Go ye also into the vineyard." And special ability and favorable opportunity should be recognized as a special call of the Lord to more public work in the service of the truth. But while the talents possessed by Paul and Barnabas should be considered as emphasizing the general call of the holy Spirit to them, to

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render services for which they had special talents, it is quite probable that the holy Spirit at this time made use of one of the "gifts" which were then operative in the Church--the

gift of prophecy--to indicate the Lord's will respecting Paul and Barnabas, for we read: "Now there were in the Church that was at Antioch certain prophets." *Acts 13:1*

We are to remember, however, the Apostle's words to the *Galatians (1:1)* respecting his call to the ministry. He declares that his authority came from the Father and the Son, but entirely ignores the holy Spirit as another and coequal God, saying: "Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father who raised him from the dead." If the holy Spirit were a person, if it were *the* God, whose special providence it is to appoint the ministers of the truth (and this is the general claim), such an omission to mention the holy Spirit would be thoroughly inconsistent, unreasonable; but when we have the proper view of the holy Spirit, viz., that it is the Spirit, influence, power, or authority of the Father and of the Son, or of both conjointly, because their purposes are one, then all is harmonious and reasonable.

"It Seemed Good to the Holy Spirit and to Us"--Acts 15:28

The apostles met as a Conference, to answer the questions of the Church at Antioch, respecting the obligations to the Jewish or Law Covenant of those who were not Jews by birth. The decision reached was, we are assured, not merely the judgment of the apostles themselves; but additionally, their judgment was corroborated in some manner by the Lord, and they had the evidence that their decision was the mind of the Lord, the Spirit of the Lord, the will of the Lord.

The Apostle James, the chief speaker of the council, gives a clue as to how God's will or mind was then ascertained: and we find it the same method commended to the entire

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Church, and used by the faithful today; namely, through searching the Scriptures in the light of divine Providence. He reasons out the mind of the Lord on the subject, by reviewing the special providential leading of Peter--sending him to Cornelius, the first Gentile convert--he followed this by an appeal to an unfulfilled prophecy, which he quotes. The conclusion drawn from these, he and all the Church

accepted as the holy Spirit's teaching. Examine *Acts 15:13-18*.

"Forbidden of the Holy Ghost to Preach

The Word in Asia"--Acts 16:6

The form of expression here would seem to imply the common thought, that the holy Spirit is a person, and spoke and forbade, etc. Yet an examination of this text in the light of its context shows it to be in full accord with all that we have seen on the subject: corroborating the thought that the holy Spirit is the holy influence or power of Jehovah God, and of our Lord Jesus Christ, by which the will of the Father and the Son are brought to the attention of the consecrated--whatever the process. We are not informed specifically how the Apostle and his companions were forbidden to prosecute the preaching work in Asia, but apparently they were hindered or not permitted to go into Asia--unfavorable circumstances preventing. But no matter *how* they were hindered; the lesson is that God himself was guiding his own work, and that the direction and course of the apostles was a matter of divine supervision; they were directed by the Lord's Spirit; he used invisible power to direct them as his servants.

In any event, we may be sure that the Lord's guidance was more than a mere mental impression to the Apostle. An illustration of one of the Spirit's ways of leading in such matters is furnished by the context: A vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us; and after he had seen the vision, immediately they endeavored

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to go into Macedonia, *assuredly gathering that the Lord had called them to preach the Gospel unto them. (Verse 9)*

These various dealings show us that the methods by which God taught and led in those days were not so very different from those he now employs in the guidance of his servants. And all such indirect, non-personal instructions are properly described as from or by the Lord's holy Spirit or influence or power. Had an angel delivered the message, as to Peter in prison (*Acts 5:19; 12:7*), or had our Lord addressed Paul personally, as he did when he was on the way to Damascus

(*Acts 9:4; 1 Cor. 15:8*), it would *not* be credited to the holy Spirit or power of the Lord but to the Lord himself or to the angel.

"The Holy Ghost Witnesseth in Every City,

Saying that Bonds and Afflictions Abide Me"

--Acts 20:23--

Nothing here necessitates the thought of the personality of the holy Spirit. On the contrary, as an illustration of the agencies by which God's holy will or Spirit informed Paul of the bonds awaiting him at Jerusalem, note the account of one of these occasions of witnessing at Caesarea. In the Church at that place was one named Agabus, who had the gift of prophecy common at this time. The record is, "When he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the holy Ghost, so shall the Jews at Jerusalem bind the man that owns this girdle, and shall deliver him into the hands of the Gentiles." (*Acts 21:11*) The friends of the cause attempted at first to dissuade the Apostle from going to Jerusalem, but he determined that he would in no manner interfere with the Lord's program in respect to himself; declaring, on the contrary, that he was not only ready to be bound, but also to die at Jerusalem, for the name of the Lord Jesus. (It should be noticed that the Apostle did not refer to the holy Spirit--that he would be willing to die for the holy Spirit's name.)

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When the friends at Caesarea perceived the Apostle's steadfastness, they said, "The will of the Lord be done." Thus, in every instance, the testimony of the holy Spirit was accepted by the early Church as merely being the will of our Lord Jesus, whose will was also the Father's will.

Acts 21:10-14

The Holy Spirit Made Some Overseers

"Take heed therefore unto yourselves, and to all the flock, over which the holy Ghost hath made you overseers, to feed the Church of God."

Acts 20:28

These words were addressed to the Elders of the Church at Ephesus. The Apostle here calls attention to the fact that their position in the Church as servants of the truth was not merely a self-appointment, nor merely an appointment or recognition by the Church: but that the Lord had operated by his holy Spirit in the matter of their selection. He would have them realize that all the virtue of their office was in view of the fact that it had the divine recognition, and that they were servants of the Church, by the Lord's appointment, through his holy Spirit or influence which had guided, directed and overruled in the matter of their selection. So, in another place, the Apostle says, addressing the Church, not the world, "The manifestation of the Spirit is given to every man [in Christ] to profit withal...*God hath set* some in the Church, first apostles, secondarily prophets, thirdly teachers...And there are diversities of operations, but it is the same God that worketh all [things] in [among] all." ***1 Cor. 12:6,7,28***

In this statement the Apostle shows that the appointment of all the servants of the Church is of God, by or through the manifestation of his holy Spirit--and not a work of the holy Spirit separate and apart from the Father and the Son. God in Christ supervises the affairs of his own people, the Church, by *his Spirit*--his holy power operative omnipotently and omnisciently--throughout his universe. This contradicts the thought that the holy Spirit is another person,

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and shows that the work was accomplished by the Lord through his holy Spirit. Those elders of the Church had consecrated themselves to the Lord's service, and were chosen to be ministers, teachers, elders, of the Church, because of special fitness and talent under the direction of the holy Spirit--in accord with the will, or Spirit, or mind, or purpose of God. And although called to office through human instrumentality, they had accepted the service as of God's direction and appointment, and were to consider the responsibilities of their position accordingly.

The Holy Spirit a Teacher

"God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God...which things also we speak, not in the words which man's wisdom teacheth, but which the holy Ghost teacheth." ***1 Cor. 2:10,13*** and context.

This scripture, as we have already suggested, proves that the holy Spirit or mind of God, when received by his children, fits or prepares or enables their minds to comprehend his plan. Only by coming into full harmony with God, through his Word of truth, and through the spirit or real meaning of that Word, are we enabled to comprehend the deep things of God. Here the Apostle, it will be noticed, contrasts "the Spirit which is of [from] God," which operates in us, with "the spirit of the world," which dwells in and influences the natural man. How clear it is that the spirit of the world is not a person, but a worldly mind or disposition or influence! Likewise the Spirit of God in his people is not a person, but the holy mind or influence or disposition of God in them.

"The Things of the Spirit of God"

"But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him. Neither can he know them, because they are spiritually discerned." *1 Cor. 2:14*

This is a very forceful statement, and fully in harmony

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with all that we have seen. The man who is filled with the worldly spirit is proportionately unprepared to see and appreciate the deep, hidden, glorious things of God--"the things which God hath in reservation for them that love him." These deep things, or as our Lord designates them, "pearls," are not for the swinish, the selfish, full of the spirit of this world; but for those who are cleansed by the washing of water through the Word, who are brought nigh to the Lord through faith in the precious blood, and sanctified, fully consecrated to the Lord. To these God is pleased to reveal his deep things, yea, all the riches of his grace, step by step--as the various items of truth become "meat in due season."

This is a very crucial test, as all may discern. It distinguishes sharply between the fallen man and the new creature, the spiritual. Whoever is blind to the deeper spiritual truths certainly lacks the *witness* or evidence here mentioned as proof of his sonship, his relationship to the heavenly Father, and his fidelity under such a relationship. Those who are indifferent to the matters which the Apostle

here mentions, "The things which God hath in reservation for them that love him," have, in this statement, a suggestion that the reason for their indifference is that they lack the Lord's Spirit. And yet we have known professed teachers in the church who not only admitted their own ignorance of these things, but who boasted of that ignorance. Thereby they proclaim that they have not the mind of God, do not know of his plans, and hence cannot have much of his Spirit, the Spirit of the truth--and proportionately they cannot have much of the truth. The test is here given of our possession of the Spirit, and our ability to discern and appreciate the things of God, which are hidden from the worldly--"God hath revealed them unto us by his Spirit."

An Unction from the Holy One

"Ye have an *unction* from the Holy One and ye know all things."

"The *anointing* which ye have received of him abideth in you, and ye

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need not that any man teach you: but as the same *anointing* teacheth you of all things and is truth and is no lie, and even as it hath taught you, ye shall abide in him." **1 John 2:20,27**

These words *unction* and *anointing* awaken in intelligent Bible students recollections of the holy anointing oil poured upon the heads of each successor to the offices of High Priest and King in Israel. As the people of Israel were typical of "the true Israel of God," so their priests and kings were typical of Christ, the great antitypical High Priest and King. And as their priests and kings were anointed with the "holy anointing oil" as an induction into office, so our Lord Jesus was anointed with the holy Spirit at the time of his consecration. He thus became the Christ--the anointed of Jehovah.

The elect church is to be a "royal priesthood" (king-priests) under their Lord and Head--"members of the body of the Anointed [the Christ]." The holy Spirit of anointing which came to our Lord Jesus at his baptism at Jordan, and with "all power in heaven and in earth," when he was raised from the dead by the holy Spirit or power of the Father (**Matt. 28:18; Eph. 1:19,20**), he with the Father's approval "shed forth" or poured out as the antitypical anointing oil upon the representatives of his Church at

Pentecost. There (keeping in thought the type) the anointing oil passed from the "Head" to his "body," the Church, and thenceforth the faithful, abiding *in* the body, were recognized in the divine Word as "the very elect" of God, anointed of him (in Christ) to rule and bless the world after being first "taught of God" under the guidance of the anointing Spirit.

The signification of *unction* (and of its Greek original *chrisma*) is smoothness, oiliness, lubrication. From custom the word carried with it also the thought of fragrance, perfume. How beautifully and forcefully this word represents the effect of God's *influence* toward goodness, upon those who come under this antitypical anointing--holiness, gentleness, patience, brotherly kindness--love! What a sweet, pure perfume does this anointing of the holy Spirit of love

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bring with it to all who receive it! However ungainly or coarse or rude or ignorant the outer man, "the earthen vessel," how speedily it partakes of the sweetening and purifying influence of the treasure of the "new heart," the new will within--anointed with the holy Spirit and brought into harmony with "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely!" ***Phil. 4:8***

These words "unction" and "anointing" are in full accord with the correct view of the holy Spirit--that it is an *influence* from God, an invisible power of God exercised through his precepts, his promises, or otherwise as may seem good to the all-wise omnipotent One. These words certainly do not convey the thought of a *person*. How could we be anointed with a person?

But some one perhaps will suggest that in the expression, "an unction from the Holy One," not the *unction* but the *Holy One* represents the holy Spirit. We answer, No; the Holy One is the Father. Peter, describing the Pentecostal blessing, declares that it was "shed forth" or *poured out*--as anointing oil, but not as a person would be said to be sent. He says, speaking of Jesus, "Having received of the Father the holy Spirit promised [in Joel] he hath *shed forth* this which ye see and hear"--this miraculous power or influence which manifests itself variously, in quickening thoughts, in tongues of flame and divers languages uttered by unlearned men. Again Joel's prophecy was "I will *pour out* my Spirit." Can any one claim that this would be appropriate language to use respecting any *person*? That he was *given* by

the Father to the Son, and that he was poured or shed forth and seen and heard as "*this*"? Surely not. And surely such language would be disrespectful, if applied to a third person of a trinity of Gods "equal in power and glory."

The item however which strikes everyone as most astounding is that those who have this unction "*know all things*." How many of the Lord's people have felt absolutely certain that they did not "know all things," and therefore

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doubted if they had received the anointing of the holy Spirit! How the matter is simplified when translated, "Ye have an unction from the Holy One and ye all know it!"* Yes, indeed; all the true children of God know very well the difference between the natural mind or heart or will and the new heart, new mind, new disposition, controlled by love and righteousness.

And how many of God's best and humblest children have read with amazement the words, "The anointing which ye have received of him abideth in you and *ye need not that any man teach you!*" Alas! they said, we have received no such anointing, for we have very much need that some man teach us, and know very little that has not come to us either directly or indirectly through human instrumentality. And these humble souls would feel greatly cast down and discouraged by reason of their honesty of thought, did they not see that the very best of the saints of their acquaintance similarly need and appreciate human teachers. On the other hand, some of the less honest, less candid, less saintly, endeavor to deceive themselves and others by claiming that they have learned nothing of men but have been taught all they know by direct inspiration of the holy Spirit. They see not that they are thus claiming infallibility for their thoughts and words, in the most absolute sense. They fail, too, to see that their *errors* of thought, word and deed, claimed to be under plenary inspiration of the holy Spirit, reflect against God's holy Spirit, as the author of their errors and follies.

Taking this passage just as it stands, it contradicts the general testimony of Scripture. Does not the Apostle Paul mention among the Spirit's *gifts* to the Church--apostles, prophets [orators], pastors, teachers, evangelists? And why give these if the Church had no need that any man teach them? What does the Apostle say of the *reason* for setting these special gifts in the Church? Hear him: "For the perfecting

*The words "all things" are omitted by oldest Greek MSS.

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of the saints for the work of the ministry, for the edifying of the body of Christ: till we all come to the unity of the faith and the knowledge of the Son of God." (*Eph. 4:11-13*) Compare *1 Cor. 12:28-31*.

It is not supposable that the Apostle John was contradicting the Apostle Paul and the other apostles--all of whom were teachers and who instructed the Church to seek out the Spirit's choice of pastors, teachers and overseers, and to honor those who thus had the "rule over" the Church and who were to watch for the interests of souls as those who must give an account to the Lord. (*Heb. 13:17*) It was undoubtedly in full accord with the Apostle Paul's advice that the Church had need to select as its servants men "apt at teaching," "able by sound doctrine both to exhort and to convince the gainsayers," and when necessary to "rebuke sharply that they may be sound in faith." They were to recognize under-shepherds, who would not "lord it over God's heritage," but would "*feed* the flock" with meat in due season--avoiding teachers having ears which itched for popularity and flattery. *1 Pet. 5:2-4; 1 Tim. 3:2; 2 Tim. 2:25; Titus 1:9,13*

Furthermore, John himself was a teacher, and in this very epistle was teaching what he and we appreciate as sound doctrine--necessary to be taught. Surely no one reading John's writings could draw the inference that he meant them merely as social letters, devoid of doctrine or teaching. Does he not open the epistle by saying, "That which we have seen and heard declare [*teach*] we unto you, that ye also may have fellowship with us?" (*1:3*) Again he says, "These things write I unto you [to teach you] that ye sin not." (*2:1*) Again, "A new commandment [*teaching*] I write unto you." (*2:8*) Again, "Little children, let no man deceive you [but heed my *teaching*]: he that doeth righteousness is righteous." (*3:7*) Again, "We are of God: he that knoweth God heareth us [obeys our instructions, our teachings]." (*4:6*) Again, "These things have I written unto you...that ye may know [be taught]." (*5:13*) He closes his epistle with

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a very important *teaching*, saying, "Little children, keep yourselves from idols [permit no person or thing to supplant God himself in your affections and reverence]."

Seeing then that the Apostle cannot be understood as meaning that the Church has no need of human teachers--seeing on the contrary that he recognized human teachers as the agency employed by the holy Spirit specially "set in the Church" for this very service, what can he mean by these words, "Ye need not that any man teach you," and "the same anointing teacheth you all things"? The proper answer to this query will be readily seen by examining the context in the light of facts already discussed.

This epistle is supposed by scholars to have been written in the year A.D. 90. By that date Christianity had attained considerable prominence in the world. It had gathered the "remnant" of fleshly Israel and drawn upon itself the hatred and persecution of the vast blinded majority of that people and been scattered everywhere throughout the then civilized world. Many things in Christianity commended it to the Greek philosophers of that time who sought to combine with it and to become philosophic Christians and Christian philosophers--still holding their philosophies which the Apostle Paul points out were "falsely so-called." (*1 Tim. 6:20*) These philosophers were quite willing to acknowledge Jesus as a good man and a wise teacher but not as the Son of God who left a spirit nature, "a form of God," and was "made flesh," to thereby become man's Redeemer, and the author of eternal life to all who obey him. They were, however, teaching a future, eternal life and were glad to find Christians teaching the same: the difference being that the philosophers (Plato and others) taught that eternal life is a human quality, an inherent power in mankind--deathlessness, immortality, whereas the Christians taught that eternal life was not inherent in man but *a gift* of God through Christ, intended only for those who accept him. *Rom. 2:7; 5:15,21; 6:23; 2 Cor. 9:15*

These philosophers practically said to the Christians--

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We are glad to meet so respectable and sensible and free a people. Your great teacher, Jesus, surely did make you *free* from many of the customs and superstitions of the Jews and we congratulate you accordingly. But you are still in a measure of bondage: when you have investigated our philosophies you will have still *more liberty* and will find that much you still hold in common with the Jews--their hopes of a Messianic kingdom, their peculiar ideas of one God and your peculiar ideas that your Teacher, Jesus, was his only Son, etc., these things you will soon outgrow, with the

aid of our philosophy. **2 Pet. 2:19; Jude 4**

John's epistle is written to fortify Christians against these subversive doctrines. He exhorts them in this chapter (**2:24**) to hold fast the teachings heard by them from the beginning and to consider these philosophizing teachings as lies and all such false teachers representatives of the Antichrist which they had so often heard would be manifested in the Church. (**2 Thess. 2:3-7; 1 John 2:18**) He says, "These things have I written unto you concerning them that [seek to] seduce you [from Christ]." **Verse 26**

Then comes the peculiar language of **verse 27**, now under discussion, which we paraphrase thus:

But, dearly beloved, the true children of God cannot be seduced by any such philosophies: with us no philosophy can take the place of Christ in our hearts--no theory could cause us to question the fulness and the correctness of the great message which we received as the Gospel of our Lord Jesus Christ--the Father's Beloved, the Father's Anointed. Besides the *reasonableness* of "the faith once delivered unto the saints," consider the marvelous effect of that message upon you: it was accompanied by miraculous "gifts" of "tongues," "miracles," etc., which these philosophers declare are duplicated by the fakirs of the East; but aside from this you have another testimony in your own new hearts--in the anointing which has transformed and renewed your minds, producing in your daily life *fruits* of the Spirit of

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holiness which the fakirs cannot duplicate and which the philosophers who would seduce you cannot deny.

On these fundamentals of our holy religion--that Christ Jesus was not an impostor but the very Son of God and our Redeemer; and that eternal life can be obtained only through vital union with him--you have no need of instruction, neither from these false teachers nor from me. And so long as you have this holy Spirit of love abiding in you, it will serve as a guard against all such blasphemous, antichristian theories. So long as you remember that "the peace of God which passeth all understanding" came to your hearts through an acceptance of Jesus as the Son of God and the only power of God unto salvation, so long will this spirit hold you firm, steadfast, on this point. And you will find this same test (of loyalty to the holy Spirit of love received through the Father and the Son) helpful in proving all matters: for whatever contradicts or ignores this Spirit of love is an unholy spirit--a false teaching. And remember

that its teaching is that if we would receive any reward we must "abide in him"--to abandon Christ is to abandon all.

Groanings Which Cannot Be Uttered

"The Spirit itself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the heart, knoweth what is the mind of the Spirit." *Rom. 8:26,27*

This expression, intended to convey to God's people an understanding of the heavenly Father's love and care toward them, has been sadly misunderstood by many. They tell us that the holy Spirit groans for them to the Father; and some attempt to give audible utterance to the groans themselves; and by some it is supposed that the amount of groaning which they do, somehow helps the holy Spirit in the matter, compensating for the groanings which it cannot utter--though they cannot see just how. It would indeed be strange, if the holy Spirit were a person, and, as the catechisms assert, "equal in power" with the Father and the

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Son, that he should find it necessary to address the Father and the Son on behalf of the Lord's people, with unutterable groans. Our Lord Jesus said that we might come direct to him and that we might come direct to the Father, assuring us, "The Father himself loveth you." Yet from this scripture under consideration some have gotten the idea that we must needs go to the Father and to the Son through the holy Spirit as a mediator, who would groan for us, and intercede for us, that we might be accepted of the Father and of the Son. This is in harmony with the prevailing confusion of thought respecting the holy Spirit and its office.

The error of this interpretation is further noticeable when we consider that if the groans could not be uttered they would not be groans at all; for what is not uttered is not a groan. But this passage would appear equally strange and inconsistent, if we were to interpret it to mean that the holy Spirit, the influence or power of Almighty Jehovah, is unable to express itself intelligently. We know that in past ages God's mind, will, Spirit, found abundant expression through the words and deeds of the prophets, and we cannot suppose that he has any less power or ability today. What, then, can this scripture signify--"The Spirit itself maketh intercession for us, with groanings which cannot be

uttered"?

The mistake is in supposing that it is God's Spirit which supplicates. On the contrary, the Spirit which maketh intercession for us is *our own spirit*, the spirit of the saint, which supplicates God, and often fails to express itself properly. A glance at the text, with its connections, will make manifest the propriety of this interpretation. The Apostle had just been writing of the sin-burdened humanity groaning in its fetters. He assures us that it shall be granted liberty from the bondage, when the Church, the "sons of God," under the Captain of their Salvation, shall have been glorified. (*Verses 19-21*) He then passes from the *groanings* of the world to the present condition of the Church, in which *we groan*: "Ourselves also, which have the first fruits of the

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Spirit, even we groan within ourselves, waiting for the adoption, to wit, the deliverance of our body." *Verse 23*

The renewed or transformed mind or spirit in the Church, once worldly, is now holy and spiritual: but our bodies are still human, and have the Adamic imperfections. Hence we, as new creatures, are burdened by the flesh, and *groan* for the promised deliverance into Christ's likeness in the first resurrection. The Apostle explains that we may, by faith, reckon the earthly body dead, and think of ourselves as new creatures perfected, and thus realize ourselves *saved now--"saved by hope."* (*Verse 24*) Then, having shown how we may reckon ourselves, he explains to us that from the divine standpoint we are reckoned as "new" and "holy" and "spiritual" beings: he shows that God, viewing us from this standpoint, recognizes not the flesh and its weaknesses and imperfections--but the spirit, the mind, the intentions, the will, the "new creature," devoted to his service. God knows when our holy spirit (new mind) is willing and the flesh weak, and he judges us not according to the flesh, but according to the spirit.

It was our begetting of the Spirit, our adoption of a new will, fully consecrated to the Lord, that brought us into a new relationship to God, and into these new hopes wherein we rejoice: and so "likewise the spirit [our new, holy mind] also helpeth [maketh up for] our [bodily] infirmities. For we know not [even] what we should pray for as we ought [much less are we always able to do as we would like]; but the spirit itself [our holy mind] maketh intercession [for us--omitted by oldest MSS] with groanings which cannot be uttered [in words]. And he that searcheth the hearts [God]

knoweth what is the mind [Greek *phronema*--inclination] of [our] spirit, because he [or it--our spirit] maketh intercession for the saints according to the will of God."

In other words, God is pleased to accept the heart desires of his people, both in prayer and in service, notwithstanding the imperfection of their flesh--their earthen vessels. And he does accept these heart desires.

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How fortunate for us, in our ignorance and weakness, that our heavenly Father accepts the intentions of our hearts instead of our words; for frequently his people have seriously asked amiss! We think of this whenever we hear God's people pray that God would baptize them with the holy Spirit and with fire. The prayer is offered in a good conscience, and with a desire for a blessing only; but not understanding the passage of scripture which he quotes, the petitioner really asks for a blessing to be followed by a curse. The prediction that Christ would baptize with the holy Spirit and with fire was made by John the baptizer. The blessing portion of this came upon the waiting Church, at Pentecost, and subsequently upon all the faithful "remnant" of Israel, but its latter feature was fulfilled upon the rejected Jewish nation--in the baptism of fire, destruction, trouble, which wholly destroyed their polity in the year A.D. 70. But very graciously God does not answer his people's prayers according to their asking, but according to the intentions of the petitioner--he granting them blessing only.

Some have had the experience of being overtaken in a fault, and trapped by the Adversary through some weakness of the fallen human nature: they felt almost disheartened as they approached the throne of the heavenly grace in prayer. They had no words for utterance, but merely groaned in spirit to God, "*being burdened.*" But the heavenly Father did not insist that they must formulate the petition in exactly proper language before he would hear them: instead he graciously answered their heart's desires, the unexpressed groans of their heart, which sought his forgiveness, his blessing and comfort. He answered the unuttered prayers, granted strength and blessing, with a blessed realization of forgiveness.

This is the Apostle's argument in this whole connection, and it will be observed that he sums up the argument by saying, "What shall we say then? [In view of the fact that God has made every arrangement on our behalf, ignoring our weaknesses and imperfections, which are contrary to

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our wills, and not reckoning them as our deeds--and ignoring the lameness of our petitions, and our inability to express our desire, and on the contrary, making arrangements to bless us according to the spirit of our minds, as we are unable even to give utterance to our groans in our imperfect prayers, we will conclude--] If God be [thus] for us, who can be against us?" *Verse 31*

How the Spirit Reproves the World

"When he [the Spirit of truth] is come he will reprove the world of sin and of righteousness and of judgment." *John 16:8*

We have already considered the ground upon which the masculine pronoun is applied to the Spirit of truth--because it represents God who is masculine. We now examine this text, used by some as a proof that the holy Spirit operates *in* sinners for their reformation. We contend that such a view is wholly incorrect--that the Scriptures, rightly understood, teach that the holy Spirit is granted only to the consecrated believers; that it is not given to the unbelievers and consequently could not operate in them, after the manner generally claimed. Quite to the contrary, the children of this world have the spirit of the world; and only the children of God have the Spirit of God, the holy Spirit, mind, disposition or will. "The spirit of the world," or "the carnal mind, is enmity against God." Neither can the carnally minded know the things of the Spirit of God, because they are spiritually discerned--can be discerned only by those who have the holy Spirit. Hence it is, that wherever we find it, the holy Spirit of harmony with God and obedience to his will and providence, evidences regeneration, begetting to newness of life. In harmony with this we read the Apostle's words, "If any man have not the Spirit of Christ he is none of his." Those who have not the Spirit of Christ, and who are not of his, are the world in general--they are not Christ's, because they have *not received* of the Father's Spirit.

The Spirit of God, by means of its fruits and its witnessing

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through the Word, is the evidence of our having been regenerated. It is evident to all that the holy Spirit of God

which is in the Church is not the same Spirit which is in the worldly--that the Spirit of God is in no sense in the worldly, carnally minded, who consequently in the Scriptures are designated "children of wrath," "children of this world" and "children of their father, the devil." Nevertheless, we should not forget that the "Spirit of truth," the "Spirit of love" has, to a considerable extent, modified the spirit of the world; so that while it is still a spirit of darkness, a spirit of selfishness, a carnal spirit, yet the world to some extent is copying, in a formal, outward manner, some of the graces of the holy Spirit. It would be strange, indeed, if the beauties of the Spirit of holiness, as represented in gentleness, kindness and patience, made no impression upon the unregenerate.

Some people of the world cultivate these graces of the Spirit because they are styled part of the amenities of life, signs of good breeding, etc., and many whose hearts are wholly out of harmony with the principles of the Spirit of holiness, copy these graces as a gloss or surface gilding, to cover the baser metal of a depraved nature--unregenerate, unsanctified, selfish, out of harmony with the Lord and the Spirit of his holiness. We are, therefore, to closely distinguish between those who gild the surface of their conduct and those whose hearts have been transformed by the Spirit of the Lord. The latter only are the sons of God, who have his favor, and who will shortly be blessed and glorified.

The question then arises, If the Spirit of the Lord is communicated only to those who are his, through faith in Christ and consecration, what did our Lord mean by the above statement, that the Spirit of truth would reprove the world of sin, of righteousness, and of coming judgment?

The meaning of our Lord's words will be readily discernible when we remember his declaration, that his followers, upon whom his Spirit would come, and in whom it

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would dwell richly, in proportion to their faith and obedience, were to be the *light* of the world. It is this light of truth which shines forth from the truly consecrated Church, upon the world and the worldly minded of the nominal church, that tends to reprove their darkness. Our Lord said of himself, after he had been anointed with the Spirit of God, "I am the light of the world," and again, "As long as I am in the world I am the light of the world." (*John 8:12; 9:5*) And addressing his Church of this Gospel age,

sanctified by the same holy Spirit, he said, "Ye are the light of the world....Let your light shine before men."

Matt. 5:14-16

The Apostle Paul, addressing the same body of Christ, says, "Ye were at one time darkness, but now are ye light in the Lord: walk as children of the light." (**Eph. 5:8; 1 Thess. 5:5**) Again he says, "For God [the Spirit of God, the Spirit of truth] hath shined *into our hearts*, to give the light of the knowledge of the glory of God." (**2 Cor. 4:6**) Thus we see that it is the light of God's truth, the holy Spirit, mind or disposition, shining in our hearts, which shines *out upon the world*; and hence the exhortation, "Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, amongst whom ye shine as lights in the world." **Phil. 2:14,15**

Thus we see that the holy Spirit shines upon the world--not directly but reflexly. It is not the Spirit of God communicated to them and operating in them, but the holy Spirit of God operating in his people, who are sealed by it, which shines forth upon the darkness of the world.

The Apostle gives us a clue as to how the world is to be reprov'd by the Spirit of holiness in the consecrated Church, saying, "Walk as children of the light...and have no fellowship with the unfruitful works of darkness, but rather *reprove* them....All things that are reprov'd are made manifest [shown to be wrong] by the *light*." (**Eph. 5:8,11,13**) The light of God's truth, which is the expressing of

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his mind or Spirit, as it shines through a sanctified life, is the holy Spirit, reprov'ing the darkness of the world, showing those who see it what *sin* is, in contrast with *righteousness*. And from this enlightenment will come to them the conviction of a coming judgment, when righteousness will receive some reward, and sin some punishment. A godly life is always a reproof to the ungodly, even where no word of truth may be possible or proper.

It is because the holy Spirit in God's people reprov'es the unholy and selfish spirit in those about them that the Apostle urges the sanctified to remember that they are living epistles, known and read of all men. (**2 Cor. 3:2**) The justified and sanctified Church, following in the footsteps of Christ, has always been a light in the world, even though its light has not always had as much influence as it desired. Thus it was also with our Lord, who declared that all who

were of the spirit of darkness hated him the more because their spirit of darkness was reproved by his Spirit of light. For this reason, not only the Lord, the great Light-bearer, was persecuted unto death, but similarly all the light-bearers who follow in his footsteps must be sharers also of his persecution and suffering. **John 16:3; Rom. 8:17,18**

While the chief mission of the Church has been her own development, "building up yourselves on your most holy faith," etc. (**Jude 20**), yet she has always had a secondary mission, that of witnessing to the truth, letting the light shine, reproving the world. And this reproving has necessarily been more toward nominal professors than toward the openly worldly, just as in our Lord's day his light was shed upon the professedly godly and holy, reproving their darkness. And our Lord warns us of the necessity of letting our light shine *continually*, saying, "If the light that is in thee be [become] darkness, how great is that darkness!" both to the individual soul in whom the light has gone out, and to the world, from whom the light is thus obscured. Satan achieves no greater triumph than when he seduces a soul which was once enlightened and sanctified by the truth. The influence of such an one for evil is more than doubled.
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"Let him that thinketh he standeth take heed lest he fall," and remember that to put his "light under a bushel" is a sure step toward darkness.

"Hereby Know Ye the Spirit of God"

From the Spirit of Antichrist

--1 John 4:2,3; 2 John 7--

"Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God, and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of Antichrist."

Nothing should be plainer to any intelligent mind than that the Apostle is not referring to a person, but to an influence, doctrine or teaching. The context (**verses 1 and 3**) shows beyond a doubt that the Apostle's meaning is that the Lord's people must discriminate between doctrines presented to them as truth--they must "try the spirits," whether they be holy or evil, of God or of the Evil One--the

Spirit of truth or the spirit of error. These both are introduced by prophets or teachers. Our Lord and the apostles and others following in their footsteps sowed the truth or "wheat" seed, begetting consecrated believers to newness of life and holiness of spirit. The enemy and his servants sowed error or "tare" seed, which has brought into the nominal church (or wheat field) multitudes of "tares"--having not the holy "Spirit of Christ," but a modified, sugar-coated "spirit of the world." Hence every one presenting himself as a teacher and claiming to be a servant of the truth and to have holiness of spirit is to be tried, tested, as to whether he is preaching truth or error--inculcating the Spirit of truth or the spirit of error. The Word of God is to be the standard by which each is to be received as a true teacher or rejected as a false teacher: "for many false prophets are gone forth."

The Apostle points out one general *test* respecting true and false faith, true and false teachers--the Spirit of truth

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and the spirit of error--the holy Spirit of Christ guiding into all truth, and the unholy spirit of Antichrist, leading into all error, destructive to the faith once delivered to the saints and leading to a denial of the Lord's having *bought* us with his own precious blood. (*2 Pet. 2:1*) This *test* was the affirmation or denial of Messiah's having come in the flesh. And this was and still is a sure test--the *ransom test* stated in one of its forms: every doctrine that *denies* it is an active opponent of the truth, is anti-(against) Christ: every doctrine that *ignores* it is seriously wrong, not of God, however much of good may be blended with it; it is dangerous: every doctrine that *confesses* it is fundamentally correct--"of God," tending in the right direction.

Very early the Adversary began attacks on the true faith set forth by the Lord and the apostles from two standpoints, both of which denied that he came *in the flesh*.

(1) The heathen philosophies (against which the Apostle Paul also warned, *1 Tim. 6:20,21*) claimed that Jesus was indeed a great prophet, a great teacher, and ranked him with their own philosophers; but they insisted that he was not the Son of God more than the others--not the Messiah of the Jews, whose hopes and prophecies they accredited to narrowness and national pride and ambition to consider themselves the divinely favored nation. Thus they denied our Lord's pre-human existence--denied that he *came* in the flesh--denied that he was anything else than a member of

the fallen race, though admitting that he was a bright specimen of it.

(2) According to his usual custom the Adversary early began to set one extreme of error against another extreme, that in the warfare between the two errors the truth between them might be left undefended and be forgotten. Hence he started the other extreme error on this subject, whose claim was and still is that Messiah was not a man at all--that he was the very God, the Father, who merely pretended to be flesh for a time, while really maintaining all his divine powers--using the body of flesh as a covering or

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disguise to hide his glory and to permit him to appear to weep and hunger and thirst and die. This view also denies that Messiah came in the flesh--that "he was *made flesh*."

John 1:14

As we look about us today we may well be astonished to find that the majority of Christian people hold one or the other of these false doctrines opposed to the Spirit of truth--of the spirit of antichrist; and the remainder are generally quite confused--bewildered--do not see the truth on this subject clearly, and accordingly are not firmly founded on the ransom. For all who fail to see clearly that "the Word [*Logos*] was *made flesh*," became "the man Christ Jesus," are as unable to see the ransom [*corresponding price*] as are those who see Jesus as an imperfect man, begotten of the flesh by an earthly father. Thus we see that the simple test set forth by the holy Spirit through the Apostle is still a test of doctrines--whether they be of God and the holy Spirit, or of Satan and the spirit of antichrist.

While considering these texts we will note an objection raised against the translation of our common version Bibles to show that it is not valid--that the translation is a good one; that the fault lies in the critic who evidently has not a sufficient knowledge of Greek grammar rules on syntax to attempt a criticism. His claim is:

(1) That the Greek words in these two texts rendered "*has come*" signify *coming*.

(2) That with this change the Apostle's words would signify that any teaching which denies that the *second advent* of our Lord will be *in the flesh* is an antichrist spirit.

We reply to this claim--

(1) It is true that the word *erchomai*, the root word from which is derived *el eluthota* (**1 John 4:2**) and *erchomenon* (**2 John 7**) signifies *coming* or *arrival*; but whether the *coming* referred

to is a past or a future event must be determined by the construction of the sentence, just as we may use our English word "coming" in referring to matters past and future

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and say--"Faith in the first *coming* of our Lord is general among Christians, but not so general is the faith in his second *coming*." The context proves beyond peradventure that an occurrence of the past is referred to, for the record is "many deceivers *are gone forth*" or "went forth"; and the two statements quite evidently refer to the same thing.

(2) This claim is put forth by some who have an object in claiming that the text refers to a future event--they claim that our Lord is not "changed" to the divine nature, that he is still *flesh* and that he will continue to be a man, a human, fleshly being, and bear the scars of his human sufferings to all eternity. They deny, or at least ignore, the many Scriptural declarations to the effect that "Him hath God highly exalted"; "Now the Lord is that Spirit," and "Though we have known Christ after the flesh [yet] henceforth know we him [so] no more." (*Phil. 2:9; 2 Cor. 3:17; 5:16*) Their wish to find some Scriptural statements to support their unreasonable and unscriptural position deceives them as respects these passages. Indeed we may say that the vast majority of Christian people hold this erroneous view, among them nearly all who have ever had anything to do with translating the Scriptures.

But we will buttress our position by quoting the criticisms of these texts by Prof. J. R. Rinehart, Ph.D., Professor of Languages in Waynesburg College (Cumberland Presbyterian). After quoting the text of *1 John 4:2* and *2 John 7*, Prof. Rinehart says:

"(1) The foregoing quotations are from the *Emphatic Diaglott* of Wilson, purporting to be from the original Greek text of the New Testament. The word *eleluthota* is the accusative, singular masculine, of the second perfect participle of the verb *erchomai*, having the same relation to this verb that any other perfect participle has to its verb. It stands with the verb *homolegei* in indirect discourse, and represents a finite, perfect tense, according to ordinary Greek syntax. *Goodwin's Greek Grammar*, ##1588, 1288

"The following translation of the first quotation is, therefore,

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essentially correct. 'Every spirit that confesseth that

Jesus Christ has come in the flesh, is of God.'

"(2) The word *erchomenon* in the second quotation is the accusative, singular, masculine, of the present participle of the verb *erchomai*, and is subject to the same rules of syntax as the word above. Its relation to *eiselthon* through *homologountes*, as well as the context, justifies its translation as of past time. *Ibid*, #1289

"The translation of the second quotation, therefore, is properly given as follows: 'For many deceivers went forth into the world--those who do not confess that Jesus Christ did come in the flesh.'"

No Greek scholar, we believe, will ever be found to contradict this definition, even though he hold to the second coming of our Lord in flesh, and might thus have a preference for a construction favorable to his conceptions.

Finally, we notice that as a confession that Christ came in the flesh at his first advent is essential to a proper belief in the ransom, and a denial of that fact means a denial of the ransom (because otherwise he could not give a *corresponding price* for man), so all who believe that Christ is a *man* since his resurrection and that he will come a second time as a *man*, are thereby denying the ransom--for if our Lord is still a *man* he either did not give his manhood as our ransom, or, giving it for three days, *took it back again*--took back the redemption *price* and thus vitiated the purchase. But on the contrary the purchase was final; our Lord's humanity never was taken back: Him hath God highly exalted and given a name and nature far above angels, principalities and powers and every name that is named (the Father's alone excepted). He is no longer a man nor in any sense like us: we if faithful shall be "changed" and made like him and "see him as he *is*." **1 John 3:2**

He is Altogether Lovely

Majestic sweetness sits enthroned
Upon the Savior's brow;
His head with radiant glories crowned,
His lips with grace o'erflow.

None other could with him compare
Among the sons of men;
He's fairer too than all the fair
Who fill the heavenly train.

He saw men plunged in deep distress,
And flew to their relief;
For us he bore the shameful cross,
And carried all our grief.

God's promises, exceeding great,
He makes to us secure;
Yea, on this rock our faith may rest,
Immovable, secure.

O! the rich depths of love divine,
Of grace a boundless store!
Dear Savior, since I'm owned as thine,
I cannot wish for more.

STUDY XII

THE SUBJECT OF THE ATONEMENT--MAN

What is Man?--The "Orthodox" Answer--The Scientific Answer--
The Bible Answer--Man's Body--The Spirit of Man--The Human
Soul--Confusion Through Mistranslation--The Propagation of
Souls--What is "Sheol," "Hades," to which all Souls Go, in the
Interim Between Death and Resurrection?--The Scriptural Statements
Severally Considered.

"What is man, that thou art mindful of him? And the son of man, that thou visitest him? For thou madest him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field, the fowl of the air and the fish of the sea." *Psa. 8:4-8*

WHAT great being is man that the Creator of the universe has been so interested in his welfare as to make so bountiful a provision for his reconciliation--even through the sacrifice of his Son? We should know thoroughly, this highest of God's earthly creatures, so far as possible: and yet, so limited are our powers of judgment, and so circumscribed our knowledge, that on this subject we are dependent almost entirely upon what our loving Creator has made known to us in his Word. Although the saying has become proverbial that "The greatest study of mankind is man," yet, strange to say, there are few subjects upon which mankind is more confused than this one--What is man? There are two general views on the subject, neither of which, we hold, is the correct, the Scriptural one. Though both have certain elements of truth connected with them, both are grievously wrong and misleading; so that even those who are not wholly deluded by them are nevertheless so influenced

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and confused by these errors that many truths are robbed of their force and weight, and many fallacies are given an appearance of truth. Our subject, therefore, is important to all who would know the truth, and have the full benefit of the same in its influence upon their hearts and lives. The subject

is of special importance in connection with the topic under discussion, the Atonement. He who has not a clear conception of what man is, will find it difficult if not impossible, to clearly comprehend the Scriptural teachings relative to the atonement for man's sin--its operation and results.

We will here consider the general and so-called orthodox view of the question, What is man? then the strictly scientific view, and finally the Bible view, which, we hold, is different from both, much more reasonable than either, and the only ground of proper harmony between the two.

Orthodoxy's View of Man

The question, What is man? if answered from a so-called "orthodox theological" standpoint (which we dispute) would be about as follows: Man is a composite being of three parts, body, spirit and soul; the body is born after the usual manner of animal birth, except that at the time of birth God interposes, and in some inscrutable manner implants in the body a spirit and a soul, which are parts of himself, and being parts of God are indestructible, and can never die. These two parts, spirit and soul, "orthodoxy" is unable to separate and distinguish, and hence uses the terms interchangeably at convenience. Both terms (spirit and soul) are understood to mean the *real man*, while the flesh is considered to be merely the outward clothing of the real man, in which he dwells for the years of his earthly life, as in a house. At death, they say, the real man is let out of this prison-house of flesh, and finds himself in a condition much more congenial.

In other words, "orthodoxy" claims that the real man is not an earthly being, but a spirit being wholly unadapted

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to the earth, except through its experiences in the fleshly body. When set free from the body by death it is theorized that a great blessing has been experienced, although the man, while he lived, made every effort to continue to live in the fleshly house, using medicines and travels and every hygienic appliance and invention to prolong the life in the flesh, which, theoretically, it is claimed is illy adapted to his uses and enjoyments. The "liberation" called "death" is esteemed to be another step in the evolutionary process: and in many minds such a future evolution from earthly to

heavenly conditions, from animal to spiritual conditions, is regarded as a reasonable proposition and a logical outcome of the scientific conclusion that man was not created a man, but evolved, through long ages, from the protoplasm of prehistoric times to the microbe, from the microbe, by various long stages and journeys to the monkey, and from the monkey finally to manhood. It is further claimed that manhood, in its earliest stage, was very inferior to the manhood of the present time, that evolution has been bringing mankind forward, and that the next step for every human being is a transformation or evolution into spirit conditions, as angels and gods or as devils.

All this is very flattering to nineteenth century pride, for though, on one hand, it acknowledges an ancestry of the very lowest intelligence, it claims for itself today the very highest attainments, as well as a future exaltation. Nor is this view confined to the people of civilized lands: in a general way all heathen people, even savages, have practically the same thought respecting man, except that they do not usually trace back his origin so far. This view finds support in all the heathen philosophies, and to a considerable extent it is supported by the scientific theorizers of the present day, who, although they define the subject quite differently, nevertheless love to indulge in hopes of a future life along the lines of evolution, and experience a gratification of their vanity along lines which do not at all accord with their own scientific deductions respecting the spark of life in man.

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Man as Seen by Science

The scientific answer to the question, What is man? stated in simple language, would be: Man is an animal of the highest type yet developed and known. He has a body which differs from the bodies of other animals, in that it is the highest and noblest development. His brain structure corresponds to that of the lower animals, but is of a better developed and more refined order, with added and larger capacities, which constitute man by nature the lord, the king of the lower creation. Man's breath or spirit of life is like that of other animals. Man's organism and spark of life are from his progenitors, in the same manner that the beasts receive their life and bodies from their progenitors.

Science recognizes every man as a soul or sentient being;

but as to the future, the eternity of man's being, science has no suggestion whatever to offer, finding nothing whereon to base a conclusion, or even a reasonable hypothesis. Science, however, while it does not speculate, hopes for a future along the lines of evolution, which it believes it can trace in the past. Science is proud of the said evolutionary steps already accomplished by its god, natural law, and is hopeful that the same operations of natural law will (without a personal God) eventually bring mankind to still more godlike and masterful conditions than at present.

Man from the Bible Standpoint

The Bible view, while agreeing with both of the foregoing in some respects, controverts both most absolutely along some of their most important lines. The Bible does not speculate, but properly, as the voice or revelation of God, it speaks with authority and emphasis, declaring the beginning, the present and the future of man. The Bible view is the only consistent one, and hence the only *truly* scientific and orthodox view of this subject. But the Bible presentation

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does not pander to human pride; it does not make of man his own evolutor, nor does it commit this to a god of nature, which is no God. The Bible view respecting man gives God the glory for his original creation (Adam), in the divine likeness; and lays upon man the blame for failure to maintain that likeness, and for a fall into sin, and all the consequences of sin--mental and physical and moral impoverishment unto death. The Bible view honors God again, in revealing to us his mercy and magnanimity toward man in his fallen estate, in the provision for man's redemption and for his restitution to his original condition, at the hands of his Redeemer, during the Millennium.

A fruitful source of confusion in the minds of Christian people, when studying the nature of man, and particularly when attempting to obtain the Scriptural views upon the subject, is their failure to distinguish between mankind in general and the Church, the little flock, which God is selecting from amongst men during the present age, and fitting and preparing for new and superhuman conditions--spiritual conditions. Failing to "rightly divide the word of truth," they apply to all men the statements and promises of the Scriptures, especially of the New Testament, which are addressed only to the Church class, and which have no

bearing whatever upon the restitution hopes held out for all mankind. These "exceeding great and precious promises" are proportionately as untrue of the world as they are true of the Church. Thus, for instance, the Apostle's words, "The body is dead because of sin, but the spirit is life because of righteousness" (*Rom. 8:10*), which apply only to the Church: thus the special and peculiar conditions of the call of the Church during this Gospel age, is interpreted to mean the same with respect to all humanity. Here the words "dead" and "life" are used in a relative sense, of those who after being justified through faith, by the grace of God, are at once reckoned as freed from death-condemnation, to the intent that they may present their bodies living sacrifices, reckoning their bodies and treating them as dead, so

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far as earthly rights and interests are concerned: and reckoning themselves as no longer fleshly or human beings, but as "new creatures," begotten to a new nature through the promises of God. As such, justified and sanctified believers (the Church) recognize themselves, from the divine standpoint, as having obtained a new spirit of life through the operation of faith in Christ and obedience to him. But such uses of the words "dead" and "life" in respect to the world would be wholly improper, for the world has no other nature than the one human nature; it has not, in any sense of the word, been begotten *again*.

Another text frequently misapplied to the world, which belongs to the Lord's consecrated people, says, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." (*2 Cor. 4:7*) Here the Church alone is referred to--those who have received the treasure of the new mind, the new nature. They have this treasure, or new nature, in the natural body, which is reckoned as dead, and here denominated an "earthen vessel."

The illustration is quite a correct one for the class to whom it is applied, the Church; but it is wholly incorrect to apply it to mankind in general, and to suppose that every human being has a heavenly treasure or new nature, and that thus every human body is an earthen vessel or receptacle for such new nature. The world has but one nature--the human nature: it has no new nature, either as a treasure or in any other sense; nor is there any promise that it will ever have. Quite to the contrary, the highest possible aspiration ever to be opened to humanity, according to the divine Word of promise, is "*restitution*"--to be restored to the full

perfection of the human nature, lost in Eden, redeemed at Calvary. *Acts 3:19-23*

Similarly we might discuss scores of statements of the New Testament, which are not applicable to mankind in general, but merely to the consecrated Church, begotten again by the holy Spirit to a new spirit nature. It will be profitable for all to notice carefully the salutations by which the apostles introduce their various epistles. They

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are not addressed, as is supposed by many, to mankind in general, but to the Church, "the saints," the "household of faith."

Be it remembered, therefore, that in discussing, What is man? in this chapter, we are not discussing what is the Church, the "new creature" in Christ Jesus, nor what is the spirit nature to which the Church is already begotten of the Spirit and if faithful shall be made partakers to the fullest extent in the first resurrection. On the contrary, we are discussing the first Adam and his children. We want to know who and what we are by nature, as a race--What is *man*? Thus we can best understand *from* what man fell, *into* what man fell, *from* what man was redeemed, and *to* what man shall be restored, and other cognate subjects.

Man--Body, Spirit, Soul

Accepting the standard definition of the word "animal"--"a sentient living organism," we need have no hesitation in classing man as one of and the chief and king over earth's animals, and thus far the Scriptures are in full accord with the deductions of science. Note the text which introduces this chapter: in it the Prophet David particularly points out that man, in his nature, is lower than the angels, and a king and head over all earthly creatures, the representative of God to all the lower orders of sentient beings.

The Scriptures nowhere declare, either directly or by implication, that a piece, part or spark of the divine being is communicated to every human creature. This is a baseless assumption on the part of those who desire to construct a theory, and are short of material for it. And this baseless hypothesis, that there is a portion of God communicated to every human creature at birth, has been made the basis of many false doctrines, grossly derogatory to the divine character--disrespectful to divine wisdom, justice, love and

power.

It is this assumption, that a spark of the divine being is

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communicated at birth to every human creature, which necessitated the theory of a hell of eternal torment. The suggestion is that if man had been created as other animals were created, he might have died as other animals die, without fear of an eternity of torture; but that God having imparted to man a *spark of his own life*, man is therefore eternal, because God is eternal: and that hence it is impossible for God to destroy his creature even though such destruction might become desirable. And if man cannot be destroyed it is held that he must exist to all eternity somewhere: and since the vast majority are admittedly evil, and only a "little flock" saintly and pleasing to God, it is held that the unsaintly must have a future of torment proportioned to the future of bliss accorded to the saintly few.

Otherwise, it is admitted that it would be more to man's interest, more to God's glory, and more to the peace and prosperity of the universe, if the wicked could all be *destroyed*.

The claim is that God, having the power to create, has not the power to destroy man, his own creation, because a spark of divine life was in some unexplained manner connected with him. We hope to show that this entire proposition is fallacious: that it is not only without Scriptural support, but that it is a fabrication of the Dark Ages, most positively contradicted by the Scriptures.

The Scriptures recognize man as composed of two elements, body and spirit. These two produce soul, sentient being, intelligence, the man himself, the being, or soul. The term "body" applies merely to the physical organism. It neither relates to the life which animates it, nor to the sentient being which is the result of animation. A body is not a man, although there could be no man without a body. The spirit of life is not the man; although there could be no manhood without the spirit of life. The word "spirit" is, in the Old Testament Scriptures, from the Hebrew word *ruach*. Its signification primarily is *breath*; and hence we have the expression "*breath of life*," or "*spirit of life*," because the spark of life once started is supported by breathing.

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The words "spirit of life," however, signify more than merely breath; they relate to the spark of life itself, without

which breath would be an impossibility. This spark of life we receive from our fathers, it being nourished and developed through our mothers.* It is quite untrue that the spark of human life is communicated in a miraculous way, any more than is the spark of brute life. The lower animals, the horse, the dog, cattle, etc., are begotten of the males and born of the females of their respective genera, in precisely the same manner as the human species is produced, nor does anything in Scripture suggest the contrary. It is purely human invention, designed to uphold a false theory, that claims divine interposition in the birth of human offspring. To suppose that God is the direct creator of every human infant born into the world is to suppose what the Scriptures contradict, for thus he would be the author of sin and of confusion and of imperfection, whereas the Scriptures declare, "His work is perfect." (*Deut. 32:4*) No, no! the mentally and physically and morally blemished and deformed are not God's workmanship. They are far removed, far fallen from the condition of their perfect progenitors, Adam and Eve, for whose creation alone God takes the responsibility. Those who claim that God directly creates every human being make out that God is responsible for all the idiocy and insanity and imbecility in the world: but both science and Scripture declare that the children inherit from their progenitors their vices and their virtues, their weakness and their talents. The Apostle most explicitly declares, "By one man's disobedience sin entered into the world and death by [as a result of] sin: and thus death passed upon all men; because all men had [by heredity] become sinners." The Prophet refers to the same thing when he declares, "The fathers ate a sour grape [sin] and the children's teeth are set on edge"--they are all depraved. *Rom. 5:12; Jer. 31:29,30; Ezek. 18:2*

 *See page 98.

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But some one will inquire, Might it not be possible that God had implanted a spark of his immortal divinity in our first parents, and that thus that spark descends *nolens volens* to posterity? Let us examine the Scriptural statement respecting this subject, and in so doing let us remember that there is no other revelation than the account of the Scriptures open to any one else, hence we may know all there is to be known on the subject by anybody. What do we find in the Genesis account? We find indeed that man's creation is

particularly mentioned, while that of the brute creation is not so particularly mentioned. We find, however, that the statements made are in very simple language, and that they contain no suggestion whatever of the impartation of some superhuman spark of being. Man's superiority over the beast, according to the account given in Genesis, consists not in his having a different kind of breath or spirit, but in his having a higher form, a superior body, a finer organism--endowed with a brain organism which enables him to reason upon planes far above and beyond the intelligence of the lower animals, the brute creation. We find that it is in these respects that man was created a fleshly likeness of his Creator, who is a spirit being. **John 4:24**

The Spirit of Man

As already seen* the word "spirit" in our Common Version Bibles translates the Hebrew word *ruach* and the Greek word *pneuma*; and hence to rightly appreciate the word *spirit* in God's Word we must keep always in memory the meaning attached to the originals, which it translates. As we have seen, "spirit" primarily means *wind*, and secondarily was made to apply to any *invisible power*. In connection with God we saw that it signifies that he is *powerful* but *invisible*; and used in reference to God's influence and operation, it implies that they are by an invisible power. It is applied to *mind* because it is a power that is invisible, intangible; *words*

*See page 172.

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are also invisible, yet powerful; *life*, although all-important and all pervading, is an invisible power or quality, like electricity: hence the word "spirit" is applied to all of these various things. As a result, we have the Scriptures speaking of the spirit of our minds, the invisible power of the mind; the spirit of a man, a man's mental powers and will; the spirit of life, the power of living, which actuates our bodies and all creation; the Spirit of God, the power or influence which God exerts, either upon animate or inanimate things; the spirit of wisdom, a wise mind; the spirit of love, a mind or disposition actuated by love; a spirit of evil and of malice, a mind or disposition actuated by maliciousness; the spirit of truth, the influence or power exerted by the truth; the spirit of the world, the influence or power which

the world exerts. Likewise, heavenly beings are described as spirit beings, that is, invisible beings, possessed of power, intelligence, etc. This is applicable, not only to God, the Father, of whom our Lord Jesus said, "God is a Spirit," but it is applicable also to our Lord Jesus since his resurrection, for of him it is declared, "Now the Lord is that Spirit." It is applied also to angels and to the Church, which is assured that in the first resurrection each overcomer shall have a spirit body. It is applied in the Scriptures also to Satan and his associates, spirit beings, invisible, yet powerful.

Spirit in Re the New Nature in the New Testament

In considering the use of the word *spirit* in connection with man, we remark:

(1) The words "spirit" and "spiritual" in the New Testament are often used to refer to (a) the *will*, especially to the *new mind* of the "saints," begotten by the Word and Spirit of God. The "new creatures in Christ" are called to a change of nature, from human to spiritual, and are promised that if faithful they shall in the resurrection have (b) *spirit bodies* like unto Christ's resurrection body, and like unto the heavenly Father's glorious person. In view of this, their future prospect, the hope of the Church is designated as

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(c) *spiritual* and *heavenly*, in contrast with the hopes and promises to which the world of mankind will become heirs during the Millennium. Spirit is also used (d) in referring to angels, who by nature are *spirit* beings--not *flesh* beings. But the thought of *invisibility* always attaches to the words "spirit" and "spiritual" whenever and wherever used.

A few illustrations of such uses of these words follow:

(a) "Paul purposed in the *spirit* [*pneuma*--mind, will]... to go to Jerusalem." **Acts 19:21**

(a) "Paul's *spirit* [*pneuma*--mind, feelings] was stirred in him when he saw the city wholly given to idolatry." **Acts 17:16**

(a) "Paul was pressed in *spirit* [*pneuma*--in mind, he was mentally energized] and testified to the Jews that Jesus is the Christ." **Acts 18:5**

(a) "[Apollos] was instructed in the way of the Lord; and being fervent in *spirit* [*pneuma*--of ardent mind] he spake and taught diligently." **Acts 18:25**

(a) "God is my witness whom I serve with my *spirit*

[*pneuma*--my new mind, my new heart, my renewed will] in the gospel of his Son." **Rom. 1:9**

(a) "Glorify God in your body and in your *spirit* [*pneuma*--mind] which are God's." **1 Cor. 6:20**

(a) "I verily as absent in body but present in *spirit* [*pneuma*--mentally] have judged already as though I were present." **1 Cor. 5:3**

(a) "A meek and quiet *spirit* [*pneuma*--mind, disposition]." **1 Pet. 3:4**

(b) "It is sown an animal body, it is raised a *spiritual* [*pneumatikos*] body." **1 Cor. 15:44**

(b) "There is an animal body and there is a *spiritual* [*pneumatikos*] body." **1 Cor. 15:44**

(b) "That was not first which is *spiritual* [*pneumatikos*]." **1 Cor. 15:46**

(b) "Afterward that which is *spiritual* [*pneumatikos*]." **1 Cor. 15:46**

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(c) "To be *spiritually* minded [*pneuma*--to have a mind controlled by God's holy Spirit or will] is life and peace." **Rom. 8:6**

(c) "Ye which are *spiritual* [*pneumatikos*--spirit begotten and possessed of the new mind] restore such an one in the *spirit* [*pneuma*--disposition] of meekness." **Gal. 6:1**

(c) "The God and Father of our Lord Jesus Christ hath blessed us with all *spiritual* blessings [*pneumatikos*--blessings of a spirit kind] in heavenly privileges in Christ." **Eph. 1:3**

(c) "Be filled with the *spirit* [*pneuma*--the holy Spirit of God] speaking to yourselves in psalms and hymns and *spiritual* songs [*pneumatikos*--songs in accord with your new spirit]." **Eph. 5:18,19**

(c) "That ye might be filled with the knowledge of his will in all wisdom and *spiritual* understanding [*pneumatikos*--understanding of all matters connected with your new spiritual relationship to God and his plan]." **Col. 1:9**

(c) "Ye are built up a *spiritual* household [*pneumatikos*--a family or household of a spirit order or kind]." **1 Pet. 2:5**

(d) "A damsel possessed of a *spirit* [*pneuma*--an invisible power] of divination"--through fellowship with the fallen spirit-beings. **Acts 16:16**

(d) "Paul...turned and said to the *spirit* [*pneuma*--the evil spirit-being possessing the woman] I command thee... to come out of her." **Acts 16:18**

(d) "The evil *spirits* [*pneuma*] went out of them." **Acts 19:12,13**

(d) "And the evil *spirit* [*pneuma*] answered and said." **Acts 19:15**

(d) "The Sadducees say that there is...neither angel nor *spirit* [*pneuma*--spirit being]." **Acts 23:8**

(d) "If a *spirit* [*pneuma*] or an angel hath spoken to him let us not fight against God." **Acts 23:9**

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Spirit in the Old Testament

(2) The word "spirit" is used of mankind in general, especially in the Old Testament; but always either with reference to (e) *the spirit of life*, the animating spark which God first enkindled in Adam and which thence (impaired) descended to all his posterity--which is an *invisible power* or quality; or (f) the *spirit of the mind*, the will--an invisible power which controls the life.

Ruach, Pneuma--an Animating Power

When speaking of man's creation it is the *spirit of life* that is understood--the breath of life. The Scriptures clearly show that this spirit of life is common to all God's creatures, and is not possessed exclusively by man, as the following Scripture quotations will clearly demonstrate.

(e) "All flesh wherein is *the breath of life* [*ruach*--the *spirit* or *breath* of life of all flesh]." **Gen. 6:17; 7:15**

(e) "All in whose nostrils was the breath of *the spirit of life* [margin, *ruach*--the *spirit* or *power* of life]." **Gen. 7:22**

(e) "The *spirit* of Jacob their father revived [*ruach*--the vital or *life powers* of Jacob revived]." **Gen. 45:27**

(e) "And when he [Samson] had drunk, his *spirit* [*ruach*] came again and he revived [his strength, vigor, energy returned to him]." **Judges 15:19**

(e) "In whose hand is...*the breath* [*ruach*] of all mankind. [The *spirit of life* of all mankind is in the divine power]." **Job 12:10**

(e) "O God, the God of the *spirits* [*ruach*--life-power, spirit of life] of ALL FLESH, shall one man sin and wilt thou be wroth with all the congregation?" **Num. 16:22**

The theory that the distinction between man and beast consisted in a different spirit of life, a different kind of life, and that at death the one went up and the other down

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seems to have been very old amongst the world's philosophers; for we find Solomon, the wise man, querying:

(e) "Who knoweth [who can prove] that the *spirit* [*ruach*--spirit of life] of man goeth upward and that the *spirit* [*ruach*--spirit of life] of the beast goeth downward to the earth?" (*Eccl. 3:19-21*) Solomon's own understanding he gives just previously, saying:

(e) "That which befalleth the sons of men [death] befalleth beasts; even one [the same] thing befalleth them: as the one dieth so dieth the other; yea they have all one *breath* [*ruach*--spirit of life, breath of life]; so that a man hath no pre-eminence above a beast"--in this respect, in the matter of having a different kind of life--his pre-eminence must be sought and found elsewhere, as we shall see.

(e) "Into thine hand I commit my *spirit* [*ruach*--spirit of life or vital energy]." *Psa. 31:5*

This was the prophetic declaration of our Lord Jesus' dying words. He had received the spirit of life from the Father as a gift: he had, in obedience to the Father's plan, become a man to be man's Redeemer: and when yielding up his *spirit of life* or vital energy, he declared his reliance upon God's promise to give the *spirit of life* again, by a resurrection.

Mankind received the *spirit of life* from God, the fountain of life, through father Adam. Adam forfeited his right to the power or spirit of life by disobedience, and gradually relinquished his hold upon it--dying slowly for nine hundred and thirty years. Then the body returned to the dust as it was before creation, and the spirit of life, the privilege of living, the power or permission of living, returned to God who gave that privilege or power: just as any contingent privilege or favor returns to the giver if its conditions are not complied with. (*Eccl. 12:7*) Nothing in this text implies that the spirit of life "wings its flight back to God," as some would represent; for the spirit of life is not an intelligence, nor a person, but merely a *power* or *privilege* which has been

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forfeited and hence reverts to the original giver of that power or privilege. The thought is that man having sinned has no further *life*-rights: the return of his forfeited life-rights to God, and the return of his flesh to dust, reduces his condition to exactly what it was before he was created.

But as our Lord Jesus had hope in the divine promise for a return of his "spirit of life" or life powers and rights under divine arrangement, so by reason of our Lord's redemptive sacrifice certain hopes and promises are opened to all mankind through "Jesus the mediator of the New Covenant."

(Heb. 12:24) Hence believers "sorrow not as others who have no hope." Our Redeemer *purchased* the spirit of life-rights which father Adam had forfeited for himself and all his family. Now, therefore, believers can for themselves (and, by a knowledge of God's plan, for others also) commit their spirits (their powers of life) to God's hand also, as did our Lord and as did Stephen--full of faith that God's promise of a *resurrection* would be fulfilled. A resurrection will mean to the world a reorganization of a human body, and its vivifying or quickening with life-energy, the spirit of life (Hebrew, *ruach*; Greek, *pneuma*). To the Gospel Church, sharers in the "first [chief] resurrection," it will mean the impartation of the spirit of life or life-energy (Hebrew, *ruach*; Greek, *pneuma*) to a spirit body. **1 Cor. 15:42-45**

In that graphic picture of earthly resurrection furnished us in Ezekiel's prophecy (**37:5-10,13,14**) the relationship of the body and the spirit of life, "*the breath*," is clearly presented. It matters not that the prophet uses this merely as a *symbol*, it nevertheless shows (proves) that a human organism has no life until it receives the *ruach*--the breath of life--which, as elsewhere shown, is common to all animals, none of whom can live without it. Let us notice Ezekiel's statements very critically, as follows:

(e) "I will cause *breath* [*ruach*--spirit of life, life-energy] to enter into you, and ye shall live."

(e) "And I will...bring up flesh upon you, and cover

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you with skin, and put *breath* [*ruach*--spirit of life, life-energy] in you, and ye shall live."

(e) "And when I beheld, lo, the sinews and the flesh came upon them, and the skin covered them above: but there was no *breath* [*ruach*--spirit of life, life-energy] in them."

(e) "And he said unto me, Prophecy unto the *wind* [*ruach*--spirit of life, life-energy--margin, breath] and say unto *the wind* [*ruach*--spirit of life, breath of life], Thus saith the Lord God, Come from the four *winds* [*ruach*] *O breath* [*ruach*--breath or spirit of life], and breathe upon these slain, that they may live."

(e) "So I prophesied as he commanded me, and *the breath* [*ruach*--spirit of life, breath of life, living energy] came into

them, and they lived."

(e) "And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my *spirit* [*ruach*--spirit of life, breath of life] in you, and ye shall live."

This *spirit* of life or *power* of life given to Adam by his Creator he was privileged to *keep* forever if obedient. He forfeited this right by disobedience, and the *right to life* reverted to the great Giver; not as a person, nor as a thing, but as a right or privilege, the spirit of life returns or reverts to God, who gave that right or privilege conditionally, and whose conditions were violated. **Eccl. 12:7**

(e) "No man hath power over the *spirit* [*ruach*--spirit of life, spark of life] to retain the *spirit* [*ruach*--spirit of life], breath of life." **Eccl. 8:8**

By God's grace those forfeited life-rights or privileges which each man surrenders to God in death have all been purchased with the precious blood, and the purchaser is announced as the new Life-giver, regenerator or father for the race, who will give life, and that more abundantly, to all who will ultimately receive him.

We will give but one instance from the New Testament:

(e) "The body without the *spirit* [*pneuma*--life-spark, breath of lives] is dead." **Jas. 2:26**

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Ruach, Pneuma--the Mind, the Will

Since the mind or will is an *invisible power* or influence, it is represented by the same words in the Hebrew and Greek languages, as the following examples will show:

(f) "Hannah answered and said, No, my lord, I am a woman of sorrowful *spirit* [*ruach*--mind, disposition]."

1 Sam. 1:15

(f) "A fool uttereth all his *mind* [*ruach*--plans, thoughts, mind, purpose]." **Prov. 29:11**

(f) "My *spirit* [*ruach*--mind, courage] was overwhelmed." **Psa. 77:3**

(f) "My *spirit* [*ruach*--mind] made diligent search." **Psa. 77:6**

(f) "He that is of a faithful *spirit* [*ruach*--disposition, mind]." **Prov. 11:13**

(f) "All the ways of a man are clean in his own eyes; but the Lord weigheth the *spirits* [*ruach*--the mind, thoughts, motives]." **Prov. 16:2**

(f) "Pride goeth before destruction, a haughty *spirit* [*ruach*--disposition, will, mind] before a fall." **Prov. 16:18**

(f) "Better to be of an humble *spirit* [*ruach*--mind, disposition]."

Prov. 16:19

(f) "Vanity and vexation of *spirit* [*ruach*--mind]."

Eccl. 6:9

(f) "Patient in *spirit* [*ruach*--mind, disposition]...proud in *spirit* [*ruach*--mind, disposition]...hasty in thy *spirit* [*ruach*--mind, disposition]." **Eccl. 7:8,9**

A few illustrations from the New Testament:

(f) "The child [John] grew and waxed strong in *spirit* [*pneuma*--mind, character]." **Luke 1:80**

(f) "Not slothful in business, fervent in *spirit* [*pneuma*--mind, disposition, character] serving the Lord."

Rom. 12:11

(f) "Now you have received not the *spirit* [*pneuma*--disposition, mind] of the world." **1 Cor. 2:12**

(f) "I had no rest in my *spirit* [*pneuma*--mind]."

2 Cor. 2:13

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(f) "Be renewed in the *spirit* [*pneuma*--character, disposition] of your mind." **Eph. 4:23**

(f) "The ornament of a meek and quiet *spirit* [*pneuma*--mind, disposition]." **1 Pet. 3:4**

These Scriptural uses of these original words show that our English word *spirit* is a good equivalent, for we not only speak of the spirit of life, but also of a gentle spirit, a good spirit, an angry spirit or mood, a bitter spirit and a fiery spirit: and we also use these expressions in respect to the lower animals as well as man. The fact we are proving is abundantly demonstrated--namely, that the *spirit* is not the real man, nor another man, but that this word, when used in reference to man's creation, signifies simply the life-spark or life-power, which is common to all animals.

Neshamah--the Breath of Lives

Although the word *ruach* is sometimes translated "breath," the Hebrews had another word for breath, viz., *neshamah*. It occurs twenty-six times, and in nineteen of these it is translated "breath"--"inspiration" once, "spirit" twice, "souls" once, "blast" three times. As samples of the meaning of this word, and as proving that the word simply signifies life power, and in no sense of the word conveys any

thought of everlasting life, or immortality, note the following uses of the word:

"The Lord God formed man of the dust of the ground, and *breathed* [*naphach*--inflated, blew] into his nostrils the *breath* [*neshamah*] of *lives* [*caiyah*]." **Gen. 2:7**

"All flesh died that moved upon the earth, both of fowl, and of cattle, and of beasts, and of everything that creepeth upon the earth, and every man: all in whose nostrils was the *breath* [*neshamah*] of *life* [*caiyah*] of all that was in the dry land died." **Gen. 7:21,22**

These first two occurrences of the word *neshamah* in the Bible are abundantly sufficient to prove our contention that the word has no reference to immortality, nor to an immortal
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principle, but simply refers to vitality, life power. This life power, we are told, was given to Adam, and the same life power, by the second text quoted, is declared to have been in all the dry land animals, fowl, cattle, beast and creeping things, as well as in man, and when deprived of this breath of life, the declaration is that all these souls or beings died as a result--man as well as the lower creatures. They died alike, except that there is a divine purpose respecting man, which in due time provided a ransom, and will in further due time provide the deliverance promised from the power of death by a resurrection of the being, of the soul.

A Human Soul

Many in reading the account of creation in Genesis have noted the fact stated that when God had formed man of the dust of the ground, and had communicated to him the breath (spirit) of life, the record is, "Man became a *living soul*." This statement to the average reader taken in connection with his general misconception of the meaning of the word "soul," as misrepresented to him by those who should have instructed him properly, and should have understood the subject themselves, is sufficient to bewilder him and leads him to think that somehow there is some basis for the prevalent error which he does not comprehend, but which he supposes his chosen theological teachers have investigated and proven beyond peradventure.

Not comprehending the meaning of the word *soul*, many feel at liberty to use it in a reckless manner, and hence they reverse the Scriptural statement and instead of speaking of

man as *being* a soul, they speak of man as *having* a soul, which is a very different thought. It is necessary, therefore, that each truth-seeker should, so far as possible, divest his mind of prejudice on the subject, and especially with respect to things and features which he admits he *does not understand*; because it is the natural tendency to give attributes

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and powers to that which is mysterious and not comprehended. Thus the general idea of a soul is that it is wonderfully intelligent, possessed of wonderful powers, that it is indestructible, intangible, and incomprehensible.

A Methodist bishop is credited with having given the following definition of a soul, which certainly accords well with so-called "orthodox" theories, even if it is absurd when closely analyzed--"It is without interior or exterior, without body, shape, or parts, and you could put a million of them in a nutshell." These various things are predicated of a soul, to help fill out a theory which is wholly erroneous. The theory is that the soul is the real being, a spark of divinity, possessed of divine quality and intelligent life, etc., separate and apart from the body; and that it inhabits the human body for a time, and uses it for a house, and when the body is worn out or disabled abandons it. Inasmuch as no one ever saw a soul enter a body, and inasmuch as a soul cannot be found while it is in the body, by the most critical examination, and with all the improved appliances of the microscope, photograph and "X" rays, therefore it is supposed that it is "without a body, without shape, and without parts"; and since it is supposed to be so small that it cannot be distinguished by a microscope, it might as well be said that you could put fifty millions of them in a nutshell. Really, the bishop gave an excellent definition of *nothing*; and all will agree that a hundred millions of nothings could be put into the smallest kind of a nutshell and have room to spare.

But what foundation is there for such wild speculation? We answer, It is wholly unwarranted. It is the result of man's taking his own theory of a future life, and rejecting the divine theory and plan. Human theory says, There must be something which never dies, else there can be no future life. The divine theory says, The same God who created in the beginning is able to resurrect the dead. This is the conflict between the Word of God and all the human theories of earth amongst the civilized as well as amongst

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the barbarians: all human theories teach that man does not die, and hence has no need of a Life-giver and a resurrection. The Bible theory is that man does die, and that without the Life-giver, and without a resurrection, death would indeed end all, and there would be no future life.

It is to support its theory that the world, and all its religious books (including, we are sorry to say, the majority of works on eschatology written by professed Christians), teach the doctrine of the immortality of the soul--that there is a soul in man, possessed of a separate life from his body, and that it is immortal, indestructible, and therefore destined to an eternity of pain or pleasure. We come then to the inquiry:

What Is a Soul?

Examining this question from the Bible standpoint we will find that man *has* a body and *has* a spirit, but *is* a soul. Science concurs with the Scriptures in this. Indeed, one of the sciences, Phrenology, undertakes to treat the skulls of men and the lower animals as indexes and to read therefrom the natural traits and characteristics of the owners: and do not all men find themselves possessed of some ability in judging character physiologically? All can discern between the intellectual and the idiotic, between the kindly benevolent and the viciously brutal. Those who have not learned that *organism* (bodily form) is indissolubly connected with nature, character and disposition have made poor use of life's lessons and are unprepared to pass judgment on our topic or any other.

The word "soul," as found in the Scriptures, signifies *sentient being*; that is, a being possessed of powers of sense, sense-perception. With minds freed from prejudice, let us go with this definition to the Genesis account of man's creation, and note that (1) the organism or *body* was formed; (2) the *spirit* of life, called "breath of life," was communicated; (3) *living*

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soul, or sentient being, resulted. This is very simple, and easily understood. It shows that the body is not the soul, nor is the spirit or breath of life the soul; but that when these two were united by the Lord, the resultant quality or condition was living man, living being--a living soul, possessed of perceptive

powers. There is nothing mysterious about this--no intimation that a spark of divinity was infused into humanity, any more than into the lower animals. Indeed, while the creation of the lower animals is passed over and not particularly described, we may know that with them, as well, the process must have been somewhat similar. We know that there could be no dog without a dog organism or body, nor without spirit or breath of life in that body. The body of the dog that had never been animated would not be a dog; it requires first the infusion of the spark of life, the breath of life, then doghood begins. The same would apply to all animals.

In full accord with this, we now call attention to a fact which will surprise many; viz., that according to the Scriptural account every dog is a soul, every horse is a soul, every cow is a soul, every bird and every fish are souls. That is to say, these are all *sentient* creatures, possessed of powers of sense-perception. True, some of them are on a higher and some on a lower plane than others; but the word *soul* properly and Scripturally applies to creatures on the lower planes as well as to man, the highest and noblest--to fish, reptiles, birds, beasts, man. They are all souls. Mark, we do not say that they *have* souls, in the ordinary and mistaken sense of that term, yet they all do *have* souls, in the sense of having *life, being, existence*--they *are* living souls. Let us prove this:

In the *first, second and ninth chapters of Genesis* the words "living soul" are applied in the Hebrew language to the lower animals nine times, but the translators (as though careful to protect the false but common vagary respecting a soul, derived from Platonic philosophy) sedulously guarded their work, so that, so far as possible, the English

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reader is kept in ignorance of this fact--that the word *soul* is common to the lower creatures, and as applicable to them as to man in inspired Scripture usage. How else could it happen that in all of these cases, and in many other instances throughout the Scriptures, they have carefully covered the thought, by using another English word to translate the Hebrew word, which, in the case of man, is rendered "soul"? So carefully have they guarded this point that only in one place in the Bible is this word translated "soul," in connection with the lower creatures, viz., in *Num. 31:28*, and there, very evidently, they were compelled to show the matter, by reason of the peculiar construction of

the sentence--no other translation being reasonably possible.

The passage reads:

"Levy a tribute unto the Lord of the men of war which went out to battle: one soul of five hundred, both of the persons and of the beeves and of the asses and of the sheep."

Here it will be noticed that the word "soul" is used respecting the lower creatures as well as in reference to man; and so it would appear elsewhere in the Scriptures, had the translators been free from the warp and twist of their false theories on this subject.

Let us now notice the nine texts in Genesis in which the Hebrew original of the word *soul* (*neh-phesh*) occurs in connection with the lower animals:

"God said, Let the waters bring forth abundantly the moving [creeping] creature *that hath life* [Heb., *neh-phesh--soul*]." (**Gen. 1:20**) Note that the marginal reading is *soul*; and that this was on the fifth creative day or period, long before man's creation.

"God created great whales, and every living *creature* [Heb., *neh-phesh--living soul*] that moveth, which the waters brought forth abundantly." (**Gen. 1:21**) This also was in the fifth "day," before man's creation. These were *fish-souls*.

"God said, Let the earth bring forth the living *creature* [Heb., *neh-phesh--living soul*] after his kind--cattle and creeping thing and beast." (**Gen. 1:24**) These were dry-land

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souls, higher than the fishes--but man, human soul or being, had not yet been created.

"And God said...To every beast of the earth and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is *life* [living *soul--neh-phesh*] I have given every green herb for meat." (**Gen. 1:30**) Here the lower animals are specified, and it is distinctly declared that they are all living souls--in exactly the same terms that refer to man.

"Out of the ground the Lord God formed every beast of the field, and every fowl of the air;...and whatever Adam called every living *creature* [Heb., living *soul--neh-phesh*], that was the name thereof." (**Gen. 2:19**) Comment here is unnecessary: there can be no question that *soul* is not exclusively a *human* part or quality, but rightly understood is applicable to all *sentient creatures* from the lowest to the highest--all creatures possessed of sensibilities.

"Every moving thing that liveth shall be meat for you... but flesh *with the life thereof* [Heb., flesh, *soul--neh-phesh*]

which is the blood thereof, shall ye not eat." (*Gen. 9:3,4*) Here the animals which man may eat are not only declared to possess soul or *being*, but their *blood* is said to represent their *existence, being* or *soul*, and hence man is forbidden to use blood as food--forbidden to cultivate blood-thirstiness.

"Behold I establish my covenant with you [Noah] and with your seed after you; and with every living *creature* [Heb., living *soul--neh-phesh*] that is with you, of the fowl, of the cattle, and of every beast of the earth." (*Gen. 9:9,10*) A very plain statement that all living creatures are souls as well as man--though inferior to him in nature, organism, etc.

"This is the token of the covenant which I make between me and you and every living *creature* [Heb., living *soul--neh-phesh*]." (*Gen. 9:12*) What could be more explicit than this?

"I will remember my covenant which is between me and you and every living *creature* [Heb., every living *soul--neh-phesh*] of all flesh." *Gen. 9:15*

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The same expression exactly is repeated in *verse 16*. And there is no room for cavil as to the meaning when the veil of mistranslation is lifted and we catch the thought God wished us to receive from his Word.

We might similarly proceed through other books of the Bible, but we have quoted sufficient to establish our contention before any reasonable mind--that soul in Scriptural usage as properly applies to the lower animals as to man; and hence that all claims or theories built upon the idea that man's hopes of a future life and his present superiority over lower animals result from his being a *soul* and they not, is a false theory and needs radical reconstruction if we would see matters from the true standpoint of divine revelation.

But let no one misunderstand us to teach that because all living, moving creatures, from a mite to an elephant and from a tadpole to a whale are *living souls*, therefore all these must have a future life, either by a transfer to spirit conditions or by a resurrection future. Such a thought would be arrant nonsense--insanity--without a shadow of reason. Billions of living *souls* on these lowest planes of animal nature are born every minute, while other billions die every minute.

Our argument is that man is a *soul* or *being* of the highest order--the king and lord over the lower orders of souls or sentient beings, yet one of them--an earthly, human animal

soul; and yet so grandly constituted originally (Adam) that he was properly described as in the *likeness* of God--the image of him that created him.

Man as a soul is differentiated from the lower animals or souls by reason of his higher *organism*: not merely is his superiority indicated by his upright form; it is witnessed to by his superior mental endowments, which are Godlike and are reflected in his countenance. It is in his mental and moral endowments rather than in physical form that man was created in divine likeness. While many of the lower orders of animal soul or being possess *reasoning powers* and demonstrate them in thousands of ways, yet each has a level

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beyond which no progress can be made; but man's reasoning powers are almost unlimited, because he was created an "*image of God*," "the likeness of him that created him." And notwithstanding man's fall into sin and his thousands of years of gross darkness and degradation we can still see Godlikeness--especially in those who have accepted Christ's ministry of reconciliation to God, and have again become "sons of God," and who are seeking to be conformed to the image of God's dear Son.

To illustrate: horses, dogs and birds may be taught the meaning of many words so as to be able to understand many things pertaining to life's affairs. They often demonstrate their reasoning powers, and some are able to count--as high as twenty: but who would attempt to teach a horse or a dog or a bird algebra or geometry or astronomy? The highest of the lower animals can be taught a certain degree of moral honesty and obligation to their masters--not to kill sheep, not to bite, kick, etc., but who would attempt to teach his dumb brutes the Decalogue? They may be taught a certain kind of love for their master and his friends, but who would think of teaching them to love or worship God, or more than mere endurance of enemies who had despitely used them.

The point to be noticed is that all these differences are not by reason of the lower animals having a different kind of *breath* or spirit of life, for as we have seen, "they have all *one breath*" (*Eccl. 3:19*); nor because man is a soul and the brute beast is not, for as we have seen they are all souls. But as we have found, and as all men are witnesses, each has a *different* bodily organism which gives to each his different characteristics, and which alone constitutes one higher and the other lower in the scale of intelligence. Notice, too, that

not size and weight give excellence and superiority, else the elephant and whale would be the lords of earth; the excellence is in the "*organic quality*" represented chiefly in brain-structure and functions.

Man, therefore, is the highest type of earthly creature-- "of the earth, earthy"--and his excellence consists in the superiority

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of his mental endowment--not a development, but a gift from his Creator.

"The Soul That Sinneth, It Shall Die"

It is quite in harmony with the foregoing, but quite out of harmony with the usual thought on the subject, that we find the Scriptures declaring repeatedly the death of the soul, which human philosophy and hymn-book theology most emphatically declare to be indestructible. We read, for instance, that our Lord, when he became our ransom-price, "poured out his *soul* [being] unto death." "He made his *soul* an offering for sin." (*Isa. 53:10,12*) This was necessary, because it was Adam's *soul* that was sentenced to death, and the promise to mankind is a redemption of *soul* or being from the power of death. "God will redeem my *soul* from the grave [*sheol*--the condition of death]." (*Psa. 49:15*) And, as we have seen, it is because all souls are thus redeemed in the one redemption that all our friends--all mankind--are said to "sleep in Jesus." *1 Thess. 4:14*

We remark here that the Apostle could not, in this expression, refer merely to the saints, as when he speaks of those who are "in Christ"; for those referred to as "new creatures" are those only who are begotten of God through the Spirit, to joint-heirship with Christ, as his Church, the members of his body. But "those who sleep in Jesus" include the entire race, for our Lord Jesus was a propitiation for our sins, and not for ours only, but also for the sins of the whole world, and he is by virtue of that sacrifice our Life-giver, and not only ours, but also the Life-giver for the whole world--the testimony and the opportunity for acceptance being, with the majority, still future. *1 John 2:2; 1 Tim. 2:4-6*

That the Apostle has this thought in mind is manifest from this context: he is here exhorting believers to sorrow not as others who have no hope; and gives as the reason of

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the hope this fact, that Jesus died for man's sin, and rose again to be man's justifier, and hence that all "sleep in Jesus," or are legally freed from the death sentence, and amenable to Jesus, to be brought from the dead by the divine power. Had the Apostle said or been understood to mean that merely the saints would be thus blessed through Jesus, we can readily see that believers then and since would have very little consolation in his words, because the vast majority of the friends of believers, then and since, cannot be termed saints: and if the awakening from the sleep of death is a blessing intended only for the saints, the thought, instead of being a consolation, would be the reverse, an anguish, a distress. But the Apostle refers to the whole world as being thus *asleep* in Jesus, although none knows it from this standpoint except the heavenly Father and his consecrated people, whom he has instructed respecting his future gracious plans, through the Word of truth, that they may rejoice in the lengths and breadths and heights and depths of divine goodness, and "sorrow not, even as others that have no [such substantial] hope."

As the natural sleep, if sound, implies total unconsciousness, so with death, the figurative sleep--it is a period of absolute unconsciousness--more than that, it is a period of absolute non-existence, except as preserved in the Father's purpose and power. Hence the awakening from death, to those restored, will mean a revival of consciousness from the exact moment and standpoint where consciousness was lost in death. There will be no appreciation of time, as respects the interim. The moment of awakening will be the next moment after the moment of death, so far as conscious appreciation is concerned.

This same condition has been noted in connection with persons who have sustained injuries which have caused pressure upon the brain, and thus temporarily suspended consciousness, without extinguishing life. In cases of this kind, when the pressure upon the brain has been removed by trepanning, the subject suddenly coming to consciousness

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has in numerous instances been known to complete a sentence which had been interrupted by the concussion which interrupted thought: for divine power will thoroughly duplicate every convolution of every brain and vivify them. Thus in the awakening-time the world of mankind in general will revive with the same words and

thoughts with which they expired. But let it not be forgotten that we here refer to the world in general, not to the elect and special class selected out of the world, namely, the Church, the body of Christ, which will have part in the first resurrection, and in many respects know a different experience.

But while, as the Adamic death has been turned, by reason of the divine plan and the ransom, from being a *destruction* to a *suspension* of existence, called sleep, nevertheless we find that the Scriptures very distinctly assert that after the revival or awakening from the death-sleep, it will depend upon each individual whether he shall go on unto perfection and life, under the guidance, government and tutelage of the glorious Christ, or whether he will wilfully, deliberately and stubbornly choose the way of sin. If he choose the latter he will get the punishment originally designated for father Adam, viz., death, but no longer Adamic death, the penalty of Adam's sin: this is styled Second Death. This Second Death is nowhere spoken of as a *sleep*, nor is there the slightest intimation anywhere given that there will be any awakening from it. On the contrary, it is designated "everlasting destruction from the presence of the Lord." **2 Thess. 1:9**

Of this redeemed and awakened class, which in general shall have its trial during the Millennial age, the Scriptures declare, "The soul that sinneth it shall die." (**Ezek. 18:20**) That this scripture is not generally applicable at the present time is evident from three considerations:

(1) It would be meaningless, at the present time, when all die--saints and sinners.

(2) It is expressed in the form of a second sentence, and

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based upon the individual action, and this could not be applicable in the present time, because now we all die because of "one man's disobedience," and the sentence of death which came upon *him*, and indirectly affects all his race.

Rom. 5:12

(3) The context shows that this passage refers particularly to those who have gotten free from Adamic sin which prevails in general today. Its special applicability, therefore, must belong to the next age, the Millennial age. Note the connections, not forgetting that the law covenant of the Jewish age was analogous to the covenant of the Millennial age, except that the latter will have a better Mediator, able and willing to succor and to help all who shall seek to walk

righteously, not imputing unintentional short-comings.

The context declares: This shall no more be a proverb in Israel, The fathers have eaten sour grapes, and the children's teeth are set on edge. But, on the contrary, each soul shall be responsible to God for itself, and "the *soul that sinneth* it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." (*Ezek. 18:2,4,20*)

It is evident that this time has not yet come. The children still have their "teeth set on edge," by reason of the sour grapes of sin which their fathers have eaten; we are still under the law of heredity; all still die for Adam's sin, and not for individual sin. In proof of this note the indisputable fact that nearly one-half of the human family die in infancy, without having reached years of discretion or responsibility on their own account. Who cannot see that the agonizing and dying infant of a few days or a few months old is not dying for *its own sins*, but that it is dying because it is a member of the Adamic race, which is still under the curse pronounced against our father Adam, "Dying thou shalt die"? It has inherited a share of the curse, and will also inherit a share of God's blessing through Christ in the coming

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awakening, secured through the merit of the great Atonement finished at Calvary.

If we turn to *Jeremiah 31:29-34*, we find another reference to exactly the same conditions mentioned by Ezekiel, only that in Jeremiah we are furnished with more explicit details, which show that this condition belongs not to the present age, but to a future age. Jeremiah declares:

"*In those days* they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one [who dies] shall die for his own iniquity: every man that eateth the sour grape his teeth shall be set on edge."

The words "In those days" clearly refer to the future times of restitution, under the reign of Christ, and not to the present time of the reign of sin and death. Notice that the Prophet proceeds to describe other features of the Millennial age, telling about the New Covenant which is to be confirmed to Israel and Judah, the everlasting covenant, under which they shall obtain their long-looked-for portion of the Abrahamic blessings and promises. Compare

Rom. 11:26-31

This same thought, that death will again be the penalty for sin, to all redeemed from the Adamic death, if after they come to a knowledge of the grace of God, they receive that grace in vain, is shown by our Lord's own words, "Fear not them which kill the body but are not able to kill the soul [fear not them which take away the present life, which is already under sentence of death, anyway; but remember that you have been redeemed, and that a future life is a possibility to you, and that no man can rob you of that which God has provided for you through the redemption in Christ Jesus], but fear him that can destroy both soul and body in Gehenna." (*Matt. 10:28*) Here the power of God to destroy the soul is positively asserted, and that by an unquestionable authority. We are aware that a crooked theology has sought to wrest the Scriptures, and therefore asserts that this signifies that God is able to *destroy the happiness* of the soul in Gehenna, but that he is unable to destroy the soul

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itself. We reply, that this is a wresting of the Scriptures, and their perversion in a manner which cannot fail to bring evil consequences upon those who "handle the word of God deceitfully." We elsewhere show* that the word "Gehenna" here used signifies "the Second Death"--utter destruction--to all souls which will not hear God's great Prophet, when, in due time, he shall speak plainly unto all the people, as he now is speaking under parables and dark sayings, expounded only to the Church. *Acts 3:23; Matt. 13:11*

We claim, therefore, that the Scriptures unquestionably declare that *man* is a soul or being; that his right to existence under divine arrangement was forfeited by sin, and that he is now under the curse or penalty of the divine sentence, *death*; that man's privileges and rights were all purchased by the man Christ Jesus, who gave himself a ransom for all; that as a consequence death is not to be accounted as death, utter destruction, but merely as a temporary "sleep," from which the world of mankind will be awakened by their Redeemer in the resurrection morning of the Millennial age.

Confusion Through Mistranslations

It should not surprise us when we find that, holding grossly erroneous views respecting what is the soul, what is the spirit, what is the real man, the translators of our Common

Version English Bible have been sorely perplexed: and in their endeavor to force the translation into harmony with their preconceived ideas on this subject, they have confused the ordinary English reader tenfold. They have so covered and twisted the meaning of words as to make it extremely difficult for the English reader to see through the now double difficulty, (1) the false teaching on the subject, and (2) the mistranslations which support that false teaching.

*"What Say the Scriptures About Hell?" Address the publishers.

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However, in divine providence, we are now living in a day provided with helps of every kind, so that man or woman of even ordinary education, with the helps before him, can get a better view of the entire subject than the translators themselves had. There are now three works which give the English reader a tolerably clear insight into the Common Version English Bible, and show exactly how it has translated the Hebrew and Greek originals. (1) *The Englishman's Hebrew and Greek Concordance of the Holy Scriptures* [unsectarian]. (2) Professor Young's *Analytical Concordance to the Bible* [Presbyterian]. (3) Dr. Strong's *Exhaustive Concordance* [Methodist]. All three of these give each word of the Scriptures, and show the original from which it is derived. And although we have mentioned the denominations represented in these different Concordances, it is but fair to say that, so far as we have yet observed, denominational prejudices have not been permitted to interfere with the accuracy of any of them. Although gotten up on somewhat different lines, their testimony is harmonious and accurate, the differences between them being those of convenience and utility.

Examining these standard works what do we find? This: that the Hebrew word *neh-phesh*, which is generally rendered "soul" (436 times) throughout the Old Testament, and which has the signification of "sentient being," is translated in thirty-six different ways, as follows: "any," 4 times; "appetite," 2; "beast," 1; "body," 4; "breath," 1; "creature," 9 [see *Gen. 1:21,24; 2:19; 9:10,12,15,16; Lev. 11:46*, twice]; "dead," 5; "deadly," 1; "desire," 3; "discontented," 1; "fish," 1 (*Isa. 19:10*); "ghost," 2; "greedy," 1; "hath," 1; "he," 1; (*Psa. 105:18*); "heart," 15; "heartly," 1; "herself," 1; "her," 1; "himself," 4; "life," 100; "lust," 2; "man," 2; "me," 3 (*Num. 23:10; Judges 16:30; 1 Kings 20:32*);

"mind," 15; "mortally," 1; "myself," 1 (*Psa. 131:2*);
"one," 1 (*Lev. 4:27*); "own," 1 (*Prov. 14:10*); "person," 24
(*Gen. 14:21; 36:6; Num. 31:19; 35:11,15,30; Deut. 10:22; 27:25;*
Josh. 20:3,9); "pleasure," 3; "self," 21; "slay," 1;
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"thing," 2 (*Lev. 11:10; Ezek. 47:9*); "will," 3; "your," 3.

The Greek word, *psuche* [sentient being], of the New Testament corresponding to *neh-phesh*, is translated "soul," fifty-six times; is also translated "mind," three times (*Acts 14:2; Phil. 1:27; Heb. 12:3*); "heart," once (*Eph. 6:6*); "life," forty-one times.

Amongst these variations in translation none has served to obscure the truth more than the last. It has tended to give the impression that the *life* is one thing, and *soul* or being another thing; and has fostered the idea that a man might lose his life, without losing his soul, his being. The following are the instances in which the word *psuche* is translated *life*, but would better have prevented confusion if translated *being* or *soul*:

"Which sought the young child's *life* [*psuche*--soul, being]." **Matt. 2:20**

"Take no thought for your *life* [*psuche*--soul, being], what ye shall eat." **Matt. 6:25**

"Is not the *life* [*psuche*--soul, being] more than meat?"
Matt. 6:25

"He that findeth his *life* [*psuche*--soul, being] shall lose it, and he that loseth his *life* [*psuche*--soul, being] for my sake shall find it." **Matt. 10:39**

"Whosoever will save his *life* [*psuche*--soul, being] shall lose it, and whosoever will lose his *life* [*psuche*--soul, being], for my sake shall find it." **Matt. 16:25**

"The Son of man came...to give his *life* [*psuche*--soul, being] a ransom for many." **Matt. 20:28**

"Is it lawful to save *life* [*psuche*--soul, being], or to kill?"
Mark 3:4

"Whosoever will save his *life* [*psuche*--soul, being] shall lose it, but whosoever shall lose his *life* [*psuche*--soul, being] for my sake and the Gospel's, the same shall save it. For what shall it profit a man if he gain the whole world and lose his own *soul* [*psuche*--life, being], or what shall a man give in exchange for his *soul* [*psuche*--life, being]?" [How few English readers are aware that "life" and "soul," each used

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twice in this scripture, are from the same Greek word

psuche.] **Mark 8:35-37**

"The Son of Man came to give his *life* [*psuche*--soul, being] a ransom for many." **Mark 10:45**

"Is it lawful to save *life* [*psuche*--soul, being] or to destroy it?" **Luke 6:9**

"Whosoever will save his *life* [*psuche*--soul, being] shall lose it, but whosoever will lose his *life* [*psuche*--soul, being] for my sake the same shall save it. For what is a man advantaged if he gain the whole world and lose himself, or be cast away?" **Luke 9:24**

"The Son of Man is not come to destroy men's *lives* [*psuche*--souls, beings], but to save them." **Luke 9:56**

"Take no thought for your *life* [*psuche*--soul, being] what ye shall eat, neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment." **Luke 12:22,23**

"If any man come to me, and hate not [love not less] his father and mother and wife and children and brethren and sisters, yea, and his own *life* [*psuche*--soul, being] also, he cannot be my disciple." **Luke 14:26**

"Whosoever shall seek to save his *life* [*psuche*--soul, being] shall lose it, and whosoever shall lose his *life* [*psuche*--soul, being] shall preserve it." **Luke 17:33**

The thought in this last text, and in several preceding it, is that the Lord's people are to remember that their present existence or being is under sentence of death anyway; but that divine grace has provided redemption--not a continuance of being, but a resuscitation, a resurrection, a living again. The call of this Gospel age is to lay down our lives in the Lord's service, as living sacrifices, following the example of our Redeemer--the promise being that all believers in Christ who so do, faithfully, shall be granted a share with him in the divine nature, through the operation of the first resurrection. Thus they will get back again their soul, being, existence--with "*life* [*zoe*]" more abundant."

John 10:10

"The good Shepherd giveth his *life* [*psuche*--soul, being]

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for the sheep [our Lord "poured out his *soul* unto death; he made his *soul* an offering for sin." **Isa. 53:10,12**]."

John 10:11

"I lay down my *life* [*psuche*--soul, being] for the sheep."

John 10:15

"I lay down my *life* [*psuche*--soul, being] that I might receive it again [according to the divine promise and power,

through the resurrection]." **John 10:17**

"He that loveth his *life* [*psuche*--soul, being] shall lose it; and he that hateth his *life* [*psuche*--soul, being] in this world shall preserve it unto life eternal." **John 12:25**

The thought here is, that faithfulness to God under present evil conditions necessarily means dissatisfaction with present conditions, and a willingness to sacrifice them all in the service of God and righteousness and our fellow creatures-- and thus, according to the divine provision, to be accounted worthy of *existence* [soul, being] under the more favorable conditions of the dispensation to come. He who loves the present conditions of things, and who values the enjoyments and pleasures of the present time higher than he values righteousness and obedience to God, will thus be proving himself unworthy of the future existence God has proffered us, unworthy to have his soul, his being, restored in the first resurrection.

"Wilt thou lay down thy *life* [*psuche*--soul, being] for my sake?" **John 13:38**

"Greater love hath no man than this, that a man lay down his *life* [*psuche*--soul, being] for his friends."

John 15:13

"Men that have hazarded their *lives* [*psuche*--souls, beings]." **Acts 15:26**

"Trouble not yourselves, for his *life* [*psuche*--soul, being] is in him [he has not expired, or breathed out existence]."

Acts 20:10

"Neither count I my *life* [*psuche*--soul, being, existence] dear unto myself, so that I might finish my course with joy."

Acts 20:24

The Apostle had learned to rightly view the present *existence*

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as of small value in comparison to the future one promised in the resurrection. He did not count it "dear," precious, in the sense of valuing it more than the Lord and the Lord's favor, and the opportunities for serving the Lord's cause. He was willing to spend and be spent in the Master's service, in hope of attaining to the first resurrection, as he explicitly tells us in **Phil. 3:8-11**.

"Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our *lives* [*psuche*--souls, beings]." **Acts 27:10**

"There shall be no loss of any man's *life* [*psuche*--soul, being]." **Acts 27:22**

"I am left alone, and they seek my *life* [*psuche*--soul,

being]." **Rom. 11:3**

"Who have for my *life* [*psuche*--soul, being] laid down their own necks." **Rom. 16:4**

"Because for the work of Christ he was nigh unto death, not regarding his *life* [*psuche*--soul, being], supplying your lack of service toward me." **Phil. 2:30**

"Because he laid down his *life* [*psuche*--soul, being--"he poured out his soul unto death; he made his soul an offering for sin"] for us; and we ought to lay down our *lives* [*psuche*--souls, beings] for the brethren." **1 John 3:16**

"The third part of the creatures which were in the sea, and had *life* [*psuche*--soul, being] died." **Rev. 8:9**

"They loved not their *lives* [*psuche*--souls, beings] unto death." **Rev. 12:11**

Once we get our minds clear upon this subject of the soul and obtain a clear understanding of just how the words *neh-phesh* and *psuche* are used throughout the Scriptures, by the inspired writers, it removes all the mystery that has heretofore been shrouded under the obscure words, *soul* and *ghost*, which, not only to the ignorant, but also to many of the educated, have meant something indefinite, indescribable and incomprehensible.

But let none get the thought that the body *is* the soul: this

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is an error, as our Lord's words clearly show--"God is able to destroy *both* soul and body." But on the other hand there can be no soul, no sentient being without a body--heavenly or earthly, spiritual or animal.

Going to the Genesis record of man's creation we see that the body was formed first, but it was not a man, soul or *being*, until animated. It had eyes, but saw nothing; ears, but heard nothing; a mouth, but spoke nothing; a tongue, but no taste; nostrils, but no sense of smell; a heart, but it pulsated not; blood, but it was cold, lifeless; lungs, but they moved not. It was not a man, but a corpse, an inanimate body.

The second step in the process of man's creation was to give vitality to the properly "formed" and in every way prepared body; and this is described by the words "blew into his nostrils the breath of life." When a healthy person has been drowned and animation is wholly suspended, resuscitation has, it is said, been effected by working the arms and thus the lungs as a bellows, and so gradually establishing the breath in the nostrils. In Adam's case it of course required no labored effort on the part of the Creator to cause

the perfect organism which he had made to breathe the life-giving oxygen of the atmosphere.

As the vitalizing breath entered, the lungs expanded, the blood corpuscles were oxygenized and passed to the heart, which in turn propelled them to every part of the body, awakening all the prepared but hitherto dormant nerves to sensation and energy. In an instant the energy reached the brain, and thought perception, reasoning, looking, touching, smelling, feeling and tasting commenced. That which was a lifeless human *organism* had become a *man*, a sentient being: the "*living soul*" condition mentioned in the text had been reached. In other words, the term "living soul" means neither more nor less than the term "sentient being"; i.e., a being capable of sensation, perception, thought.

Moreover, even though Adam was perfect in his organism, it was necessary for him to *sustain* life, *soul* or sentient

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being, by partaking of the fruits of the trees of life. And when he sinned, God drove him from the garden, "*lest* he put forth his hand, and take also of the tree [plural *trees* or *grove*] of life, and eat, and *live forever* [i.e., by eating continuously]."

(*Gen. 3:22*) How the fogs and mysteries scatter before the light of truth which shines from God's Word!

Although, because of his fall into sin and death, man's condition is far from what it was in its original perfection when pronounced "very good" by the highest Judge, so that some, by the cultivation of the lower organs of thought and a failure to use the higher intellectual faculties, have dwarfed the organs of the brain representing these higher faculties, yet the *organs* are still there, and are capable of development, which is not the case with the most nearly perfect specimens of the brute creation. So then it is in that the Creator has endowed man with a higher and finer *organism*, that he has made him to differ from the brute. They have similar flesh and bones, breathe the same air, drink the same water, and eat similar food, and all are souls or creatures possessing intelligence; but man, in his *better body*, possesses capacity for higher intelligence and is treated by the Creator as on an entirely different plane. It is in proportion as sin degrades man from his original likeness of his Creator that he is said to be "brutish"--more nearly resembling the brutes, destitute of the higher and finer sensibilities.

Those whose eyes of understanding begin to open to this subject, so that they see that the word "soul" signifies intelligence, being, and the word "breath" or "spirit of life" signifies the divine power to live, can readily see, from the

foregoing, that every creature which possesses life-consciousness has, first of all, a body or organism; secondly, the spirit of life animating it, and thirdly, existence, being, soul, as a result. An illustration which helps some to grasp the proposition is the similarity between heat and soul. If a lump of coal is placed under favorable conditions, giving access to the oxygen of the air, and then ignited, a new thing will be produced--*heat*. The coal is not heat, though it

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possesses some of the qualities which, under favorable conditions, would produce heat; neither is the oxygen heat, yet it also, under favorable conditions, may be an element in producing heat. So, to carry the analogy, the body is not the soul, though the body possesses the qualifications necessary to soul; neither is the breath or spirit of life the soul--it is the power which came from God, and which is necessary to the production of the sentient creature. The body, when properly united with the breath or spirit of life, produces a new thing--a being, a soul, a sentient creature.

And the process of dissolution, death, is in harmony with these facts. If the breath or spirit of life be withdrawn, death results. Now the question is, what dies? Does the breath or spirit of life die? Surely not; it never had sentient being, it is a principle or power, like electricity; it has no thought, no feeling; it could not die. Does the body die? We answer, No. The body may lose the life with which the Father animates it, but the body of itself, apart from the breath or spirit of life, had no consciousness, no feeling, no sense, and could not, therefore, be said to die; it was *inanimate* before the breath or spirit of life came into it; it was *animate* while the breath or spirit of life was in it; it becomes *inanimate* again, or dead, when the spirit of life is withdrawn.

What, then, dies? We answer that it is the soul that dies--the sentient being ceases. Let us remember that the sentient being was produced by the union of the breath or spirit of life with an organism, and that the separation or dissolution of these two causes the cessation of the being, the soul--death. That this is true of the lower animals, none would for a moment question; but is it not equally true of man, the highest animal, created in the intellectual image and moral likeness of God? It is no less true, and should be equally evident to every reasoning mind. We are aware that some few scriptures might be twisted and misunderstood to contradict this proposition, but in due course they will have consideration and will be found in most absolute accord

with these presentations.

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Take another illustration of the relationship between the human or animal body, spirit and soul: an unlighted candle would correspond to an inanimate human body or corpse; the lighting of the candle would correspond to the spark of life originally imparted by the Creator; the flame or light corresponds to sentient being, or intelligence, or soul quality; the oxygenized atmosphere which unites with the carbon of the candle in supporting the flame corresponds to the *breath* of life or spirit of life which unites with the physical organism in producing soul or intelligent existence. If an accident should occur which would destroy the candle, the flame, of course, would cease; so if a human or animal body be destroyed, as by disease or accident, the *soul*, the *being*, intelligence, personality, *ceases*. Or if the supply of air were cut off from the candle flame, as by an extinguisher or snuffer, or by submerging the candle in water, the light would be extinguished even though the candle remained unimpaired. So the *soul*, life, existence, of man or animal would cease if the breath of life were cut off by drowning or asphyxiation, while the body might be comparatively sound.

As the lighted candle might be used under favorable conditions to light other candles, but the flame once extinguished the candle could neither relight itself nor other candles, so the human or animal body while alive, as a living soul or being can, under divine arrangement, start or *propagate* other souls or beings--offspring: but so soon as the spark of life is gone, soul or being has ceased, and all power to think, feel and propagate has ceased. In harmony with this we read in the Scriptures of Jacob's children: "All the *souls* that came out of the loins of Jacob were seventy *souls*." (*Exod. 1:5*) Jacob received his spark of life as well as his physical organism, and hence the united product of these, his soul or *intelligent being*, from Isaac, and hence from Adam, to whom alone God ever directly imparted life. And Jacob passed on the life and organism and soul to his posterity, and so with all humanity.

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A candle might be relighted by any one having the ability; but by divine arrangement the human body bereft of the spark of life, "wasteth away," returns to the dust from

which it was taken, and the spark of life cannot be re-enkindled except by divine power, a miracle. The promise of *resurrection* is therefore a promise of a relighting, a re-enkindling of animal existence or soul; and since there can be no being or soul without a body and restored life-power or spirit, it follows that a promised resurrection or restoration of soul or being *implies* new bodies, new organisms. Thus the Scriptures assure us that human bodies, which return to dust will not be *restored*, but that in the resurrection God will give such new bodies as it may please him to give.

1 Cor. 15:37-40

The Apostle here declares that in the resurrection there will be a special class accounted worthy of a new nature, spiritual instead of human or fleshly: and, as we should expect, he shows that this great change of nature will be effected by giving these a *different kind of body*. The candle may here again serve to illustrate: suppose the fleshly or human nature to be illustrated by a tallow candle, the new body might be illustrated by a wax candle of a brighter flame, or indeed by an electric arc-light apparatus.

With any power and wisdom less than that of our Creator guaranteeing the resurrection, we might justly fear some break or slip by which the *identity* would be lost, especially with those granted the great change of *nature* by a share in the first (chief) resurrection to *spirit being*. But we can securely trust this and all things to him with whom we have to do in this matter. He who knows our very thoughts can reproduce them in the new brains so that not one valuable lesson or precious experience shall be lost. He is too wise to err and too good to be unkind; and all that he has promised he will fulfil in a manner exceedingly abundantly better than we can ask or think.

Many suppose that the bodies buried are to be restored atom for atom, but, on the contrary, the Apostle declares,

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"Thou sowest [in death] not that body which shall be." It is the *soul*, the sentient being, that God proposes to *restore* by resurrection power; and in the resurrection he will give to each person (to each soul or sentient being) such a body as his infinite wisdom has been pleased to provide; to the Church, the "bride" selected in this age, *spirit* bodies; to the restitution class, human bodies, but not the ones lost in death. ***1 Cor. 15:37,38***

As in Adam's creation, the bringing together of an *organism* and the *breath of life* produced a *sentient being* or *soul*, so the

dissolution of these, from any cause, puts an end to sentient being--stopping thoughts and feelings of every kind. The soul (i.e., sentient being) ceases; the body returns to dust as it was; while the spirit or breath of life returns to God, who imparted it to Adam, and to his race through him. (*Eccl. 12:7*) It returns to God in the sense that it is no longer amenable to human control, as in procreation, and can never be recovered except by divine power. Recognizing this fact, the Lord's instructed ones commit their hope of future life by resurrection to God and to Christ, his now exalted representative. (*Luke 23:46; Acts 7:59*) So, then, had God made no provision for man's future life by a ransom and a promised resurrection, death would have been the end of all hope for humanity. *1 Cor. 15:14-18*

But God has thus made provision for our living again; and ever since he made known his gracious plan, those who speak and write intelligently upon the subject (for instance, the inspired Scripture writers), as if by common consent, speak of the unconscious interim between death and the resurrection morning, in which sensibility (sentient being) is suspended, as a "*sleep*." Indeed, the illustration is an excellent one; for the moment of awakening will seem to them like the moment after the moment of their dissolution. For instance, we read that speaking of Lazarus' death our Lord said, "Our friend Lazarus *sleepeth*, I go that I may *awake him out of sleep*." Afterward, because the disciples were slow to comprehend, he said, "Lazarus is dead." (*John 11:11-14*)

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Were the theory of consciousness in death correct, is it not remarkable that Lazarus gave no account of his experience during those four days? None will claim that he was in a "hell" of torment, for our Lord called him his "friend"; and if he had been in heavenly bliss our Lord would not have called him from it, for that would have been an unfriendly act. But as our Lord expressed it, Lazarus *slept*, and he awakened him to life, to consciousness, to his *sentient being*, or *soul* returned or revived; and all this was evidently a favor greatly appreciated by Lazarus and his friends.

The thought pervades the Scriptures that we are now in the night of dying and sleeping as compared with the morning of awakening and resurrection. "Weeping may endure for a *night*, but joy cometh in the *morning*" (*Psa. 30:5*)--the resurrection morning, when the sleepers shall come forth from the tomb, as expressed by the Prophet: "Awake and sing, ye that dwell in the dust [of the earth]."

Isa. 26:19

The apostles also frequently used this appropriate, hopeful and peaceful figure of speech. For instance: Luke says of Stephen, the first martyr, "*he fell asleep*"; and in recording Paul's speech at Antioch he used the same expression, "David *fell on sleep*." (**Acts 7:60; 13:36**) Peter uses the same expression, saying, "The fathers *fell asleep*." (**2 Pet. 3:4**) And Paul used it many times as the following quotations show:

"If her husband be dead [Greek, *fall asleep*]." **1 Cor. 7:39**

"The greater part remain unto this present, but some are *fallen asleep*." **1 Cor. 15:6**

"If there be no resurrection,...then they also which are *fallen asleep* in Christ are perished." **1 Cor. 15:13-18**

"Christ is risen from the dead and become the firstfruits of them that *slept*." **1 Cor. 15:20**

"Behold, I show you a mystery, we shall not all *sleep*." **1 Cor. 15:51**

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"I would not have you to be ignorant, brethren, concerning them that *are asleep*." **1 Thess. 4:13**

"Them that *sleep* in Jesus, will God bring [from the dead] with [by] him." **1 Thess. 4:14**

When the Kingdom, the resurrection time, comes, "we who are alive and remain unto the *presence* of the Lord shall not *precede* them that *are asleep*." **1 Thess. 4:15**

The same thought is presented by the Prophet Daniel: describing the resurrection he says--"Many that *sleep* in the dust shall awake"--and the description shows that these sleepers include both the good and bad. (**Dan. 12:2**) They "fell asleep" in peace, to await the Lord's day--the day of Christ, the Millennial Day--fully persuaded that he (Christ) is able to keep that which they committed unto him against that day. (**2 Tim. 1:12**) This same thought runs through the Old Testament as well--from the time that God first preached to Abraham the Gospel of a resurrection: the expression, "He slept with his fathers," is very common in the Old Testament. But Job puts the matter in very forcible language, saying, "Oh that thou wouldst hide me in the grave, that thou wouldst keep me secret until thy wrath be [over] past!" The present dying time is the time of God's wrath--the curse of death being upon all, because of the original transgression. However, we are promised that in due time the curse will be lifted and a blessing will come through the Redeemer to all the families of the earth; and so Job continues, "All the days of my appointed

time will I wait, until my change come; [then] thou shalt call (*John 5:25*) and I will answer thee; thou shalt have a desire to the work of thine hands." (*Job 14:14,15*) And we of the New Testament times read our Lord's response, "All that are in the graves shall hear the voice of the Son of God [calling them to awake and come to a full knowledge of God and to a full opportunity of everlasting life]."

John 5:25,28,29

This death-"sleep" is so absolutely a period of unconsciousness

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that the awakened ones will have no knowledge of the lapse of time. Indeed, "sleep" is merely an accommodated term, for really the dead are dead, utterly destroyed, except as God's wisdom preserves their identity, and has decreed through Christ their awakening--their reorganization and resuscitation. And this, indeed, will be a *re-creation*--a still greater manifestation of divine power than was the original creation of Adam and Eve. It will be the re-creation of fifty billions instead of two persons. It will be the reproduction of infinite varieties instead of one. Only our God possesses such omnipotent wisdom and power; he is both able and willing to perform. It is to be one of the benefits resulting from the permission of evil that its eradication will manifest all the features of divine character as they could not otherwise be manifested and known. Before both angels and men divine *justice* will shine, so will divine *love*, so will divine *power*, and finally the divine *wisdom* in preparing and permitting such an exhibition of God's character will be seen and owned by all his creatures also.

The Scriptural testimony regarding the necessity for a resurrection of the dead is most clear and explicit--and how could there be a resurrection of the *dead* if none are *dead*, but, as some maintain, "all who seem to die are more alive than they ever were"; thus contradicting the five senses of every intelligent being as well as the positive declaration of Scripture that "To all the living there is hope: for a living dog is better than a dead lion. For the living [even the least intelligent] know that they shall die, but the dead *know not anything*, neither have they any more a reward; for the memory of them is [very generally] forgotten. Also their love, and their hatred and their envy, is now perished; neither have they any more a portion [interest] forever [Hebrew, *olam*--for a long indefinite period] in anything that is done under the sun...Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge,

nor wisdom, in the grave* whither thou [the *soul*, the

**Sheol*--the state or condition of death as respects the *soul*, in contrast

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sentient being] goest." *Eccl. 9:4-10; Isa. 26:14*

"Thou destroyest the hope of man [in himself]. Thou prevailest forever against him, and he passeth: thou changest his countenance and sendest him away. His sons come to honor and he knoweth it not; and they are brought low, but he perceiveth it not of them." *Job 14:19-21;*

Isa. 63:16

Note the significance of the Apostle's words in his celebrated treatise on the resurrection in *1 Cor. 15:12-54*. He says:

"If Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?"

If the dead are not dead, but more alive than ever, then none are dead, and surely there could be no resurrection of the dead. The Apostle held no such theory, but the very contrary, that the dead are *perished* like brute beasts unless God will resurrect them; and that our hopes for them are vain hopes except they be resurrection hopes. Mark well every word of this forceful argument by one of earth's greatest logicians. He says:

"If there be no resurrection of the dead, then is Christ not risen [but is still dead]: And if Christ be not risen [but still dead], then is our preaching vain, and your faith is also vain [because a dead Christ could know nothing and could help nobody]. Yea, and we are found false witnesses of God [we are wicked deceivers instead of divinely appointed ambassadors]; because we have testified of God that he raised up Christ: whom he raised not up--if so be [if it be true] that the dead rise not. For if the dead rise not then is Christ not raised."

with grave, a tomb for a dead *body* which in the Hebrew is *qeber*. See *Psa. 30:3; 49:15; 89:48*; where *sheol* is rendered grave. See *2 Chron. 34:28; Job 10:19; Psa. 88:5*; where *qeber* is grave. Our Lord's *soul* went to *sheol* the condition of death (*Psa. 16:10; Acts 2:27*), but "he made his grave [*qeber*, tomb] with the wicked and rich." *Isa. 53:9*

It should be observed that the Apostle is not pressing his argument as respecting a resurrection of the *body*, but as respects a resurrection of being, or *soul*; "that his *soul* was not left in *sheol, hades*." (*Acts 2:31,32*) Had Paul the popular theory of our day respecting resurrection, he would have said something like this: Some of you speak of a resurrection of the *body* as though it were a matter of importance; but really the body is a "clog," a hindrance, a "prison house" for the soul, which is far better off when "set free." The resurrection of the body, whenever it comes, will be a calamity and imply the "re-fettering" of the soul and a limitation of its powers.

The Apostle said nothing of the kind because it would have been the reverse of the truth. He taught a resurrection of the soul or sentient being from unconsciousness, from death; but denied the resurrection of the body which died, saying, "Thou sowest *not* that body which shall be...[in the resurrection of the soul or being] God giveth it a [new] body, as it hath pleased him, and to every [kind of] seed his own [appropriate kind of] body." (*1 Cor. 15:37,38*) The masses of mankind of human seed or kind will receive human bodies; but not the same bodies which mouldered to dust and whose fragments or atoms have passed into vegetable and animal organisms infinitesimal. The Church will receive spirit bodies like to that of their risen Lord and wholly unlike their earthly bodies--so much so that the Apostle declares, "It doth not yet appear what *we* shall be, but we know that when he shall appear *we* shall be like him; for we shall see him as he is"--not as he was. *1 John 3:2*

But let us follow the Apostle's argument further. He declares:

"If Christ be not raised, your faith is vain: ye are yet in your sins. Then they also that are fallen asleep in Christ are *perished*." *Verses 17,18*

Those who claim that the soul cannot die and therefore does not die and who therefore deny the resurrection of the

soul or sentient being, and who in consequence are forced by their argument to claim that Scriptural references to resurrection refer merely to the body, are in a quandary what to do with these words of the inspired Apostle. If they claim that our Lord was alive, "more alive than ever," during the three days the Scriptures declare he was dead, and think of his resurrection body as the one that lay in Joseph's tomb

wounded and scarred, how could they claim that faith in a Christ who did not die (but who merely shed off his body for three days) is a "vain" faith? How can they acknowledge that such a faith does not release from condemnation? How could they claim that the "more-alive-than-ever" Christ "freed" from his body of flesh could not save sinners and hence that all that have fallen asleep in Christ have "perished?"

Their entire *theory* is in conflict with the Scriptural presentation of the *facts*. They deny that any soul could *perish* [Greek *apollomee*--be destroyed] while the Apostle says it could; and so says our Lord--"God is able to destroy both soul and body." They deny also that any "are fallen *asleep* in Christ" denying that death is a sleep, awaiting a resurrection morn awakening, while the apostles, our Lord and all the holy prophets unitedly declare it to be a "sleep" from which God's power alone can awaken to consciousness, soul, sentient being, on any plane of existence. For be it noted that those who experience the "change" of the first resurrection to the divine nature will be *souls* as truly as they were in their earthly nature. God is declared to be a *soul*, the same word *psuche* being used--"If any man draw back, my *soul* [*psuche*--sentient being] shall have no pleasure in him."

Heb. 10:38

The Platonic philosophy (that man does not and cannot die, but merely appears to do so) prevailed throughout Greece at the time of the first advent, and constituted the great obstacle to the progress of the gospel among the Gentiles. For instance, we read that when Paul preached at Athens he was listened to as a great teacher by the philosophers

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until he touched on the resurrection of the dead--that was enough; they had no further interest; they considered themselves far in advance of the Jewish idea that the dead can have no future existence except by a resurrection. "And when they heard of the resurrection of the *dead* [and thus discerned that Paul disagreed with their theory that the dead are more alive than ever] some mocked" and others said, That's enough at present. **Acts 17:32**

The heathen idea, that death is not death, but a step into broader conditions of life, had not to any extent permeated Jewish thought up to the time of the first advent. The Pharisees were the principal sect of the Jews, and our Lord declares them the successors and representatives of the Mosaic law, saying, "The scribes [writers] and Pharisees sit in

Moses' seat." (*Matt. 23:2*) The Sadducees, much less numerous than the Pharisees, were next as a sect in point of influence: they were really unbelievers, infidels. They denied entirely a future life, holding that man dies exactly as does the brute, and that there will be no resurrection of the dead. They were disbelievers in all the Messianic promises, deniers also of the superhuman intelligences, such as angels, etc. True, Josephus does call attention to a sect called the Essenes, which he declares held the Platonic theory prevalent amongst the Gentiles, to the effect that man never really dies, but merely takes a progressive step in life development, at the crisis termed death. But we are to remember that Josephus wrote his history of the Jews while at the Roman court, and that he wrote it with a view of influencing the minds of the emperor and his court in favor of the Jews. The Romans had come to regard the Jews, as the Scriptures declare them to have been, "a stiff-necked and rebellious people," and naturally had concluded that the cause of this rebellious disposition lay somehow or other in their religion. This was a true supposition; it is undoubtedly a fact that the truths of divine revelation tend to produce a spirit of liberty wherever they are applied--breaking down the wide distinctions as between priests and people, kings and

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subjects, teaching that all are amenable to one great Judge and King. But Josephus wished to counteract this correct estimate of the Jewish people, and the Jewish religion; and hence he stretched the truth in his endeavor to make out a case, and to show the Roman court that the Jews' religion was practically the same as the various heathen religions, (1) in respect to consciousness of the dead, and (2) a belief in eternal torment.* To make out his case, he cites the sect of the Essenes, as though they were the chief religious sect amongst the Jews. On the contrary, they were so insignificant that they are not so much as mentioned in the New Testament, and evidently never came in conflict with either the Lord or the apostles, whereas the Pharisees and the Sadducees are continually and frequently referred to.

"All Live unto Him"--*Luke 20:37,38*

It was after our Lord had answered the doctors of the law and the scribes and Pharisees, and had discomfited them, that the Sadducees put in an appearance, thinking that

they could show the superiority of their infidel position, by refuting our Lord's doctrines. To these Sadducees, who claimed that the dead were forever dead, our Lord said, "And now that the dead are [to be] raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him." **Luke 20:37,38**

Our Lord suggests that this of itself is a proof "that the dead are [to be] raised," because God would surely not refer thus to beings totally and forever blotted out of existence. He then shows that God's plan for a resurrection is fixed,

*Eternal torment never was the Jewish belief except of the very few; but the Roman Emperors favored this theory, for it increased the imperial influence over the common people. Later the Emperors adopted the title, "Pontifex Maximus," chief religious ruler--later still adopted by Papacy for the popes.

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and that those whom men call "dead" "all live unto Him"--from God's standpoint they only "sleep." God's Word, therefore, speaks of these as "asleep" and not as destroyed. Though the original sentence was to destruction it is now offset by the ransom. So Moses says: "Thou turnest man to destruction, and sayest [in resurrection], Return, ye children of men." (**Psa. 90:3; 103:4**) In saying, "I am the God of Abraham," God speaks not only of things past as still present, but also of things to come as if already come to pass. **Rom. 4:17**

The Body, Spirit and Soul of the Church

--1 Thess. 5:23--

The terms body, soul and spirit are figuratively used of the Church collectively. For instance, the Apostle says: "I pray God [that] your whole spirit, soul and body be preserved blameless, unto the coming of our Lord Jesus Christ." This prayer must be understood to apply to the Church as a whole--the elect Church whose names are written in heaven. The true *spirit* has been preserved in the little flock. Its body is discernible today, also, notwithstanding the multitude of tares that would hide as well as choke it. And its *soul*, its activity, its intelligence, its sentient being, is in evidence everywhere, lifting up the standard for the

people--the cross, the ransom.

In no other way could we apply the Apostle's words; for, however much people may differ respecting the preservation of the individual spirits and souls of the people addressed, all will agree that their *bodies have not been preserved*, but have returned to dust, like those of others. Besides, the words body, soul and spirit are in the singular, not in the plural.

What Is Signified by "Sheol" or "Hades"

to Which All Souls Go?

It is held that since souls are said to *go to sheol, hades*,

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therefore the soul of man must be something tangible and conscious after dissolution--after the separation of the spirit of life from the organism or body. It is therefore proper that we examine the Word of the Lord on this line, and see--What is *sheol, hades*?

The Hebrew word *sheol* occurs sixty-five times in the Old Testament Scriptures. It is three times translated *pit*, thirty-one times translated *grave*, and thirty-one times translated *hell*. These are all faulty translations, if measured by the present general use of the words, hell, grave and pit.

The meaning of the Hebrew word *sheol* (*hades* is its Greek equivalent) can scarcely be expressed by any one English word: it signifies *hidden* or *extinguished*, or *obscure*--the condition or state of death: it is not a place but a condition, and perhaps the word *oblivion* would more nearly than any other in our language correspond with the word *sheol* of the Hebrew and *hades* of the Greek. Nothing in the word *sheol* signifies joy or misery, or any feeling; the connections must guide us in this. Let us therefore examine uses of the words *sheol* and *hades* and ascertain from the connection all we can respecting "hell." We will find it clearly stated in the Scriptures that *sheol, hades, oblivion*, receives all mankind, good and bad alike; that it has no light, no knowledge, no wisdom, no device; that no tongue there praises the Lord, neither blasphemes his name; that it is a condition of absolute silence, and in every way an undesirable condition, except that it has attached to it a hope of resurrection.

It will be noticed also that it is "souls," both good and

bad, that go to this condition--*sheol, oblivion*--to await the summons of the Life-giver in the morning of the Millennial age. It cannot be denied that the translators of our Common Version English Bible have been at times inconsistent, but we urge that this be not charged wholly to dishonesty, even though in many instances it may appear to be little short of this: rather let us believe that it was the result of a confusion of mind on this subject, superinduced by long centuries of false teaching, handed down from the "dark

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ages." Another thing that can be said in extenuation of the work of the translators is, that in the "old English" the word *hell* had no such meaning as it has in modern English language. It, in no sense of the word, signified or implied a place of flames or torture or trouble or pain, but more the thought of grave--hidden condition, *oblivion*. The translators in using the word *hell* probably partially justified themselves, on the ground of its ancient significance, its primary meaning, as given in unabridged English dictionaries.

In examining the following occurrences of the word *sheol*, the reader is urged to note what would be the sense of the passage, if the word *sheol* were translated in each case "hell fire," or "place of torment," and then also to note how, in every instance, the translation would be thoroughly smooth and consistent with the context if it were translated *oblivion*. These prove conclusively that "souls" go to *sheol, oblivion*, and that they are not in torment there, nor have they any knowledge or wisdom or work or joy or pain or feeling of any kind, but simply wait in *oblivion* for "the voice of the archangel and the trump of God."

"I will go down *into the grave* [into *sheol, into oblivion*] unto my son, mourning." **Gen. 37:35**

Thus did Jacob mourn for his son Joseph, whom he supposed had died a violent death.

"If mischief shall befall him [Benjamin] by the way in which ye go, then shall ye bring down my gray hairs with sorrow to *the grave* [to *sheol, to oblivion*]." **Gen. 42:38**

These were the words of Jacob, when parting with Benjamin, and fearful lest he should be killed, as he supposed Joseph had been.

The same words identically are repeated under similar circumstances, in **chapter 44:29**, when the brethren of Joseph are relating to him the parting injunction of their father respecting Benjamin. And in the **31st verse** the

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brethren again state the matter as for themselves, saying,
"Thy servants shall bring down the gray hairs of thy servant
our father to *the grave* [to *sheol*, to *oblivion*]."

Here are four instances in which the word *sheol* has been translated "grave," and we invite all to consider how inappropriate it would have been to have used the word *hell*, attaching to it the usual, ordinary thought of fire, torment and anguish. The translators were evidently quite positive that the word *hell*, as ordinarily understood, would give very false ideas of the expectation of Jacob for himself, and of his sons respecting him: hence they here translated the word "grave." Nevertheless, they did not believe, nor do the majority of people believe, that Jacob went into the grave, or had any thought of going into the grave. Nor was the patriarch thinking of the burial of his body in a tomb, for then doubtless he would have used the same Hebrew word for grave which he used in speaking of Rachel's grave, viz., *qeburah* (**Gen. 35:20**), or else he would have used the same word which his son Joseph used (*qeber*), when speaking of Jacob's grave, which Jacob himself had already caused to be prepared before he died. (**Gen. 50:5**) On the contrary, we see that Jacob was speaking about *himself*, as a soul or being--that the disappointment of the loss of Benjamin would bring *him* down to *oblivion*, to the state of death, in his now old age and feeble health.

"If the Lord make a new thing, and the earth open her mouth, and swallow them up...and they go down quick *into the pit* [into *sheol*, into *oblivion*]." **Num. 16:30**

"They...went down alive *into the pit* [*sheol*, *oblivion*], and the earth closed upon them and they perished from among the congregation." **Num. 16:33**

These two texts referring to Korah, Dathan and Abiram, showing how they were destroyed, could not have been consistently translated "into *hell*," for fear of proving that the claimed place of torture is under the surface of this earth. But how simple the statement when rightly understood: the

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earth opened her mouth and swallowed them up and they went down from the midst of life's activities into oblivion, unconsciousness.

"A fire is kindled in mine anger, and shall burn unto *the lowest hell* [*sheol*, *oblivion*], and shall consume the earth with

her increase, and set on fire the foundations of the mountains."

Deut. 32:22

Here certainly is a mention of fire, but not of literal fire. The entire context shows that it is the fire of God's jealousy, and the statement follows, "They shall be burnt with hunger, and devoured with burning heat and bitter destruction ...the sword without and terror within shall destroy." We are not left to conjecture respecting how this prophecy was fulfilled; for the Apostle Paul, speaking under the inspiration of the holy Spirit, refers to this passage, and applies it to fleshly Israel, and to the trouble which came upon them as a nation, when they rejected the Lord Jesus, and in turn were themselves rejected of the Lord. The Apostle declares that wrath came upon them to the uttermost (**1 Thess. 2:16**): divine anger burned against them and did continue to burn against them until, as a people, they had suffered for their national sins. After divine wrath has burned out their national transgression, even searching them out to the very lowest oblivion (*sheol*) he will then speak peaceably toward them, saying to the Church, "Comfort ye, comfort ye my people; speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hands double for all her sins." (**Isa. 40:1,2**) Then also shall come the deliverance of Jacob predicted by the Apostle Paul, on the strength of the divine statement, "For this is my covenant unto them, when I shall take away their sins." (**Rom. 11:26,27**) The same thought that this burning of divine wrath against Israel, to the very lowest oblivion, will be followed by divine blessing, is shown in the context. See **Deut. 32:26-43**.

"The Lord killeth and maketh alive: he bringeth down to

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the grave [to *sheol*, to *oblivion*], and bringeth up [by a resurrection out of *oblivion*, out of *sheol*]." **1 Sam. 2:6**

"The sorrows of *hell* [*sheol*, *oblivion*] compassed me about."

2 Sam. 22:6

The prophet David here expressed the fact that his life was in jeopardy, but that God delivered him from the hand of Saul. The context, however, shows quite clearly that the Psalmist speaks prophetically of the Christ, and the time of the full deliverance of the body of Christ, which is the Church, from the present evil world, into the glories of the world to come, showing (**verses 8-18**) that the deliverance of the body of Christ would be just before a great time of

trouble, and manifestation of divine power and indignation against wickedness.

"Let not his hoar head go down to *the grave* [*sheol, oblivion*] in peace...but his hoar head bring thou down to *the grave* [*sheol, oblivion*] with blood." **1 Kings 2:6,9**

David was the speaker, pointing out to Solomon his son that Joab was a dangerous man, a man of blood, justly deserving of some retribution before he died. The translators evidently thought that, although Joab was a bad man, it would not do here to translate the word *sheol* by the word *hell*, because the context speaks of gray hairs, while their theory asserts that the hairs and all the remainder of the physical body are buried, and that the naked soul or spirit goes to hell. Hence they preferred here to render *sheol* by the English word *grave*. But with the proper thought in mind, there is no difficulty about having Joab's gray hairs and also Jacob's gray hairs go down into *sheol*, oblivion, the state of death, together. The words "gray hairs" and "hoar head" are simply figures of speech signifying aged.

"As a cloud is consumed and vanisheth away, so he that goeth down to *the grave* [*sheol, oblivion*] shall come up no more." **Job 7:9**

Job here points out the utter destruction of man's soul, or

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being, in death. Nevertheless in *verse 21* he concludes the argument with the declaration, "I shall sleep and thou shalt seek me in the morning, but I shall not be." Here the interim of death is referred to as a sleep, as the Millennial age is referred to as the morning, and the present age as the night of weeping and trouble, dying and crying. The Lord will seek Job in the morning, in resurrection power, and though he shall not be, though death shall have worked utter destruction, nevertheless the case is not beyond divine power, and hence, when the Lord's time shall come "he shall have a desire unto the work of his hands," when the day of the Lord's vengeance shall have passed, and the times of refreshing shall have come--then he shall call, and Job and all others will answer him. See **Chap. 14:14,15**.

"It is as high as heaven; what canst thou do? Deeper than *hell* [*sheol, oblivion*]; what canst thou know?" **Job 11:8**

These words are by Zophar, one of Job's mistaken comforters, whom the Lord reproved. By this statement he is attempting to show Job that the divine principles of government are inscrutable to humanity: as an illustration of man's utter lack of knowledge of God he refers to *sheol*,

and compares the two; as there is no knowledge in *sheol*, equally, he claims, there can be no knowledge of the divine wisdom and plan.

"O that thou wouldst hide me in *the grave* [*sheol, oblivion*], that thou wouldst keep me in secret until thy wrath be past, that thou wouldst appoint me a set time and remember me." **Job 14:13**

Here is the most simple and most explicit statement of Job's hope. He was not anxious for a perpetuation of the present conditions of sin and sorrow and trouble and pain; he was quite willing to be hidden in oblivion until the time when the curse, "wrath," shall be lifted from the earth, and the times of refreshing instead shall come. But he does not wish to be blotted out forever. Oh no! having confidence in the divine provision for a future life, through a resurrection,

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he prays that God in due time, after the curse of sin has been rolled away, will remember him, and call him out of oblivion into being again, by the restitution powers then to be exercised through the Christ. See **Acts 3:19-21**.

"If I wait, *the grave* [*sheol, oblivion*] is my house: I shall make my bed in the darkness. I have cried to corruption, Thou art my father; to the worm, Thou art my mother and my sister." **Job 17:13,14**

How expressive this language! Oblivion is the house or is the bed, and it is full of darkness--Job's soul, his being, sleeps, is inanimate, waiting for the morning of the resurrection, while his body turns to corruption.

"Where is now my hope? As for my hope, who shall see it? They shall go down to *the bars of the pit* [to *sheol, oblivion*, separately]. Truly in the dust alone there is rest for all."

Job 17:15,16

The servant of God expresses his own hope or confidence, but questions how many can have such a confidence. He has already expressed the hope that his death will be merely a sleep, from which he shall awake in the morning. But although each separately goes down to *sheol*, to oblivion, whether they have this hope or not, all find rest in the dust.

"They spend their days in wealth and in a moment go down into *the grave* [*sheol, oblivion*]." **Job 21:13**

Job is here describing the prosperous course of some who are not the Lord's people--contrasting the same with the tribulations experienced by some who are the Lord's people, and come under the rod of divine correction, to fit and prepare them for better things hereafter.

"Drought and heat consume the snow waters: so doth *the grave* [*sheol, oblivion*] those which have sinned."

Job 24:19

All mankind has sinned, and hence all mankind is subject to death, and goes down to oblivion. The only hope is in him who redeemed us from death, and who, "in the

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morning," will bring us out of oblivion, according to his own gracious promise. Job, however, in this instance is specially referring to evildoers, who hasten their death by an evil course.

"*Hell* [*sheol, oblivion*] is naked before him, and destruction hath no covering." **Job 26:6**

Here Job points out the all-wisdom of the Creator, who not only knows the end from the beginning, but every secret thing of oblivion is open to his inscrutable gaze.

"For in death there is no remembrance of thee; in *the grave* [*sheol, oblivion*] who shall give thee thanks?" **Psa. 6:5**

What a clear, positive statement we have here, proving the unconsciousness of man in death! It should be noticed also that the statement is not with reference to the wicked, but with reference to God's servants who desire to thank and to praise him for his mercies. Note also that the reference is not to the dead *flesh* which is buried in *qeber*, but to the *soul* which goes to *sheol*, oblivion.

"The wicked shall be [re-] turned into *hell* [*sheol, oblivion*] and all nations that forget God." **Psa. 9:17**

The Hebrew word *shub* in this text is properly translated "returned." This gives the thought of one recovered from *sheol*, oblivion, and that some thus recovered will be returned to oblivion on account of wickedness and forgetfulness of God. The deliverance of mankind in general from *sheol* will occur during the Millennial age, as a result of the ransom price finished at Calvary. However, those once awakened and brought to a knowledge of the truth, who then are wilfully perverse, will be returned again to oblivion--"the Second Death," from which there is to be no ransom and no restitution. That this passage is not applicable to the masses of mankind (the heathen) who have never known God, is very evident--from its own statement it refers to those who *forget* God after they have been brought to clear knowledge of him, and to corresponding responsibility.

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"Thou wilt not leave my soul in *hell* [*sheol, oblivion*]; neither wilt thou suffer thine Holy One to see corruption."

Psa. 16:10

The Apostle Peter, speaking on the day of Pentecost, under the plenary influence of the holy Spirit, expounds to us the true significance of this statement, pointing out that it could not possibly be true of David himself; because David's soul was left in *sheol*, and his flesh did see corruption.

He declares of David, "He is both *dead* and buried, and his sepulcher is with us unto this day." "David is not ascended into the heavens." ***Acts 2:27-34***

The Apostle's words are emphatic and thoroughly convincing on two points, (1) that the soul of David went to *sheol*, oblivion, and still remained there and up to the time of Peter's discourse had not gone to heaven; (2) that the soul of Christ Jesus went to *sheol*, oblivion, also, but did not remain because resurrected the third day--and subsequently ascended to heaven.

These plain statements from an inspired source should clarify this subject to all genuine truth seekers. They set before us the following facts: (1) The soul (being) of our Lord Jesus went to oblivion, to *sheol*, at death. (2) He was dead parts of three days. (3) He arose, was quickened, brought out of oblivion, to the divine nature, on the third day, by the power of the holy Spirit of God, and became "the first fruits of them that *slept*." Our Lord's being or soul was non-existent during the period of death: "He poured out his soul unto death; he made his soul an offering for sin." But his soul [being] was revived in resurrection, being granted a new spiritual body.*

"The bonds of *hell* [*sheol, oblivion*] encircled me: the snares of death seized on me." ***Psa. 18:5*** (*Leeser, 18:6*)

A figurative expression of deep anguish and fear of death.

"O Lord, thou hast brought up my soul from *the grave*

*Vol. II, p. 109.

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[*sheol, oblivion*]; thou hast kept me alive." ***Psa. 30:3***

This is a thanksgiving for recovery from severe illness, which threatened death.

"Let the wicked be ashamed, let them be silent in *the grave* [*sheol, oblivion*]; let the lying lips be put to silence."

Psa. 31:17,18

Here, as elsewhere, the Psalmist longs for the cleansing of the earth from those who love and practice wickedness. This has no reference whatever to a future life, nor does it imply a hope of resurrection. When the Kingdom is the Lord's and he is the governor amongst the nations, and the laws of righteousness and truth are established, and when mercy and love shall bring to every creature fullest opportunity of knowledge and recovery from sin, it may be that some who are now wicked will seek righteousness, seek justice, and be hidden under the mercy of Christ's righteousness, and eventually attain to eternal life through him. Neither the prophet David nor any one else could offer objections to such a reformation, nor to the giving of eternal life to those thoroughly reformed and brought back to harmony with God.

"Like sheep they are laid in *the grave* [*sheol, oblivion*]; death shall feed upon them, and the upright shall have dominion over them in the morning; and their strength shall consume, *the grave* [*sheol, oblivion*] being an habitation to every one of them. But God will redeem my soul from the power of *the grave* [*sheol, oblivion*]." ***Psa. 49:14,15***

That *sheol* does not signify grave in the ordinary sense, but as we translate it, oblivion, is clearly manifested from this text; for sheep are not buried in graves, though all sheep go into oblivion, are forgotten, are as though they had not been. The Prophet is here pointing out his own confidence in the resurrection, that God would redeem his soul from *sheol*, oblivion. This is in full harmony with the Apostle Peter's statement that "David is not ascended into the heavens." David's soul went to *sheol*, to oblivion, and

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David's only hope is in the redemption of his soul from *sheol*, from oblivion, to life, by the Redeemer in the resurrection. Moreover, even those who go into oblivion like the sheep are to come out of oblivion again, for this passage distinctly declares that "in the morning" of the resurrection, the Millennial morning, the righteous shall "have dominion" over these, shall rule them, shall control them, shall judge them in righteousness. So also saith the Apostle, "The saints shall judge the world." ***1 Cor. 6:2***

"Let death seize them, and let them go down quick into *hell* [*sheol, oblivion*]: for wickedness is in their dwellings." ***Psa. 55:15***

This scripture, as ordinarily misunderstood, has been a

great stumbling block to many of God's people. They have said, how could it be that a good man like David should pray for his enemies to go down into *hell*--into everlasting torture. A good man would not so pray, nor was this the tenor of David's prayer. As we have seen, and are seeing, the word *sheol* contains no thought whatever of fire or blaze or torment or anything of the kind, but simply signifies oblivion, the extinguishment of life. It follows, then that David's prayer or desire for his enemies, the opponents of righteousness, was a perfectly proper desire, in fullest harmony with the laws of the most civilized peoples in this day of greatest enlightenment. Today the laws of civilized nations declare that all murderers shall be executed, and they generally stipulate the supposedly easiest and least painful methods of execution. The law is thus saying, as did David, Let these culprits go to *sheol*, oblivion--let them die. Nevertheless, God in his mercy, has redeemed, by the precious blood of Christ, the vilest sinner as well as the least vile, for "Jesus Christ, by the grace of God, tasted death for every man." "He gave himself a ransom for all, to be testified in due time." If some of our fellow-creatures are more perverse than ourselves, it may, for aught we know to the contrary, be because of the specially blinding influences of the Adversary upon them (*2 Cor. 4:4*); or because of a more evil heredity.

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In any case, God's provision is that each individual of the race shall have a full, fair, impartial opportunity of deciding his *choice* for righteousness and life, or for unrighteousness and the Second Death--to be returned to *sheol*. All this is fully guaranteed to us in the New Covenant secured and sealed to us through the merit of the precious blood of Christ.

"Great is thy mercy toward me: thou hast delivered my soul from the lowest *hell* [*sheol, oblivion*]." *Psa. 86:13*

The words "lowest hell" here would signify depth of oblivion. We may not improperly consider that the Prophet is here personating the Lord Jesus, as he does in many of his Psalms. If so, the words "depth of oblivion" would have a peculiar applicability. In the case of the world of mankind death is but a sleep, and its oblivion but a temporary one, from which there shall come an awakening in the resurrection, as a result of the redemption. But in the case of our Lord Jesus it was different: inasmuch as he took the place of the sinner (Adam), death to him must have meant the extreme penalty of sin, viz., a perpetual oblivion, except as, by

the Father's grace and power, he should be raised from the dead, and become the Deliverer of those whom he redeemed.

"My soul is full of troubles, and my life draweth nigh unto *the grave* [*sheol, oblivion*]." **Psa. 88:3**

Here, again, sorrow nigh unto death is briefly and poetically described.

"What man is he that liveth and shall not see death? Shall he deliver his soul from the hand [power] of *the grave* [*sheol, oblivion*]?" **Psa. 89:48**

How consistent this inquiry and its implied answer, with all the facts of the case as we have thus far seen them, and how inharmonious are these words with the common thought upon the subject discussed! The common thought is that no man, no *soul*, experiences death; that the moment of dying is the moment of an increase of life; hence that the soul is quite superior to the powers of *sheol*, oblivion--that

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the soul cannot die: so far from it being a question whether it could deliver itself from the power of *sheol*, it passes unquestioned that *sheol* has no power whatever to touch the soul. How consistent the Scriptures and the truth! How inconsistent the commonly accepted Platonic philosophy!

"The sorrows of death compassed me, and the pains of *hell* [*sheol, oblivion*] gat hold upon me; I found trouble and sorrow." **Psa. 116:3**

Here, again, fear of death is graphically portrayed.

"Whither shall I go from thy spirit [power--to escape or be hidden from divine power], or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in *hell* [*sheol, oblivion*] behold, thou art there." **Psa. 139:7,8**

According to the prevalent idea, this would mean that God is a permanent resident of the awful torture chamber which *sheol* is represented to be. On the contrary, the Prophet is taking a large view of the divine power, and telling us the result of his researches, that there is no place in all the universe that is not accessible to divine power. Even the oblivion of death is subject to our Lord who declares, "I have the keys of death and of *hades* [oblivion]." It is our confidence in God--in his omnipotence--that constitutes the basis of our faith in a resurrection of the dead.

"Our bones are scattered at *the grave's* [*sheol, oblivion*] mouth, as when one cutteth and cleaveth upon the earth." **Psa. 141:7**

The significance of this passage is very obscure, but in any event, it has nothing in it favorable to the common idea of a hell of torment. Young's translation renders this verse-- "As one tilling and ripping up the land, have our bones been scattered at the command of Saul."

"Let us swallow them up alive, as *the grave* [*sheol, oblivion*]."

Prov. 1:12

This purports to be the language of murderers, who would destroy their victims quickly, and have them lost from sight and from memory--in oblivion.

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"Her feet go down to death; her steps take hold on *hell* [*sheol, oblivion*]." **Prov. 5:5**

Here the temptations of an evil woman, and their baneful results, are poetically set forth: her ways lead to destruction, to death, to oblivion.

"Her house is the way to *hell* [*sheol, oblivion*], going down to the chambers of death." **Prov. 7:27**

A similar expression to the one preceding, but giving evidence that the hell referred to is not ablaze; not a place of torment, but the dark chambers of death, nonentity, oblivion.

"Her guests are in the depths of *hell* [*sheol, oblivion*]."

Prov. 9:18

Here, in hyperbolic language, the harlot's guests are represented as dead, as having lost self-respect, and all the dignity of manhood--undoubtedly they are in the way of death, for the way of licentiousness hastens disease and death. They are in the way of oblivion, not only in the physical sense, but also in the sense of losing their respect and influence amongst men.

"*Hell* [*sheol, oblivion*] and destruction are before the Lord: how much more, then, the hearts of the children of men?"

Prov. 15:11

It should be noted that there is no intimation here of torture, but quite the reverse, *sheol*, oblivion, is associated with destruction.

"The way of life is above to the wise, that he may depart from *hell* [*sheol, oblivion*] beneath." **Prov. 15:24**

Our translators have very nearly made this text favor their theory that the righteous go *up* to heaven, and the unrighteous go *down* to hell. Notice the Revised Version's rendering-- "To the wise the way of life goeth upward that he may depart from sheol [margin, the grave] beneath." The correct thought might properly be rendered thus--The

path of life for the wise is an upward one toward righteousness, that they may be delivered by resurrection power from oblivion.

"Thou shalt beat him with the rod, and shalt deliver his soul from *hell* [*sheol, oblivion*]." **Prov. 23:14**

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It is, perhaps, unnecessary to explain that this passage does not teach that after death the corpse should be beaten, in order that the soul might be gotten out of a hell of torment. The meaning is clearly indicated by the context. The injunction is that the child shall not be spared the rod, if it needs it, for in so doing years of usefulness may be added to its life--its soul (being) shall be kept back from a premature oblivion, and possibly be saved from the Second Death--from being returned to oblivion.

"*Hell* [*sheol, oblivion*] and destruction are never full; so the eyes of man are never satisfied." **Prov. 27:20**

So far from this signifying a burning hell, of so immense proportions that it never can be filled, it merely signifies that there is no limit to the capacity of death--oblivion and destruction cannot be overcrowded.

"There are three things that are never satisfied; yea, four things say not, It is enough: *the grave* [*sheol, oblivion*]; the barren womb; the earth that is not filled with water, and the fire that saith not, It is enough." **Prov. 30:15,16**

In this text, as in the one preceding it, death, oblivion, is said to have no end of capacity, and cannot be over-filled.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in *the grave* [*sheol, oblivion*] whither thou goest." **Eccl. 9:10**

Here is a most positive statement respecting hell, *sheol*, oblivion. It is applicable not merely to the wicked, but also to the righteous--to all who enter death. There is neither good work nor bad work, neither praising God nor cursing God, neither thinking good nor thinking ill, neither holy knowledge nor unholy knowledge, neither heavenly wisdom nor other wisdom, in *sheol*, in the oblivion of death. How could the matter be more clearly or more emphatically stated?

"Jealousy is cruel as *the grave* [*sheol, oblivion*]." **Sol. Song, 8:6**

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Here the death state, oblivion, is represented as the very personification of relentlessness. It swallows up the entire human family, making no exceptions, either of character or condition.

"Therefore *hell* [*sheol, oblivion*] hath enlarged herself and opened her mouth without measure." *Isa. 5:14*

The Prophet here uses the word *sheol*, oblivion, to describe the loss of prestige, the ignominy, the dishonor upon Israel. They had become as though dead, they had passed into oblivion in large numbers. The passage has no reference to a literal grave, nor to a lake of fire.

"*Hell* [*sheol, oblivion*] from beneath is moved for thee to meet thee at thy coming." *Isa. 14:9*

This is highly symbolic language. It is applied to Babylon. Its fulfilment, we believe, is still future, and is now close at hand. Great Babylon is to be swallowed up; as a stone cast into the sea, it shall be utterly lost sight of and forgotten--it will go to oblivion, *sheol*. (*Rev. 18:21*) This is shown by the context, which declares, "How hath the oppressor ceased, the golden city ceased!" See *verses 4-8*.

"Thy pomp is brought down to *the grave* [*sheol, oblivion*]." *Isa. 14:11*

This is a continuation of the same symbolical picture of the *destruction* of mystic Babylon, whose greatness will soon be a thing of the past--buried in oblivion, not in a burning hell.

"Ye have said, We have made a covenant with death, and with *hell* [*sheol, oblivion*] are we at agreement." *Isa. 28:15*

Here the Lord predicts direful trouble, stumbling, and falling amongst those who, through false doctrines, have come to disregard the Scriptural teaching that death is the wages of sin. This time of retribution upon those who have handled the Word of God deceitfully, and who, instead of being sanctified by the truth, are preferring the error, is near at hand. Our great adversary, Satan, is taking advantage of the prevalent misbelief on this subject to ensnare the

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world with various false doctrines presented upon this false premise. Already he has misled the Papists and the entire heathen world into prayers and masses for the dead, who are believed to be not dead, but very much alive in the torments of purgatory. And now, through Spiritualism, Theosophy and Christian Science, the same Adversary is making

special attacks upon Protestants, who because of their belief that the dead are not dead, are very susceptible to these deceiving influences.

Christians of various denominations have "made a league with death," and declare that it is a friend, whereas the Scriptures declare that it is man's greatest enemy, and the wages of his sin. With the grave nominal Christians are in agreement; they consider it to be nothing but a storehouse for the earthly body, which they declare themselves well rid of. Failing to see that death (oblivion) is the wages of sin, they are ready to believe Satan's falsehood, that eternal torment is the wages of sin. Failing to believe that death is the wages of sin, they are ready to deny that the death of Christ was the remedy, the corresponding price, for man's release, and thus all the gracious features of the divine plan of the ransom and restitution are *more or less obscured* from their view, and made difficult of apprehension.

"Your covenant with death shall be disannulled, and your agreement with *hell* [*sheol, oblivion*] shall not stand."

Isa. 28:18

Thus the Lord declares that he will ultimately convince the world of the truth of the Scripture statements respecting death and the oblivion condition; but it shall be through a great time of trouble and confusion to those who are under this deception, and who refuse to hearken to the voice of the Word of the Lord on this subject.

"I said, in the cutting off of my days, I shall go to the gates of *the grave* [*sheol, oblivion*]. I am deprived of the residue of my years." ***Isa. 38:10***

These are the words of Hezekiah, the good king of Judah,

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on whose behalf a miracle was wrought, prolonging his days. In these words he is telling what were his thoughts at the time of his sickness. He certainly did not mean that he expected to have gone down to a hell of eternal torment, and the translators were wise enough to see that if in this instance they had translated *sheol* with the word *hell*, it would have aroused questionings and investigations on the part of the readers, which would the sooner have brought the truth on this subject to general attention. The king simply declares that he felt himself near to death, to oblivion, and that he was about to be deprived of the residue of his days, that he might reasonably have expected to enjoy.

"*The grave* [*sheol, oblivion*] cannot praise thee: death cannot celebrate thee." ***Isa. 38:18***

These are the words of Hezekiah, a part of the same description of his sickness, his fear of death, his record of the Lord's goodness and mercy in prolonging his life, and his thanksgiving to the Lord. He declares, "Thou hast in love of my soul [being] delivered it from the pit of corruption." The translators did not render this, "Hell cannot praise thee," else those of inquiring mind would have been asking what kind of a hell would be referred to. Hezekiah associates the thought of death, with oblivion, *sheol*, and uses them synonymously, and then he declares, "The living, the living, he shall praise thee, as I do this day." In other words, a living man can praise the Lord, but if a man be dead, if his *soul* be gone to *sheol*, to oblivion, he cannot praise the Lord, nor in any sense recount his mercies--until, in the morning of the resurrection, as Job declares, the Lord will call, and all will answer him.

"Thou wentest to the king with ointment...and didst debase thyself even unto *hell* [*sheol*, *oblivion*]." **Isa. 57:9**

This is a figurative expression. It does not refer to a hell of torment, nor to a literal grave. It represents Israel as a woman, negligent of her husband, the Lord, seeking alliance

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with the kings of the earth, to oblivion--to the extent of becoming figuratively dead, oblivious to the Lord and to the principles of his truth and the righteousness which is of faith.

"In the day when he went down to *the grave*, [*sheol*, *oblivion*] I caused a mourning...I made the nations to shake at the sound of his fall, when I cast him down to *hell* [*sheol*, *oblivion*] ...they also went down into *hell* [*sheol*, *oblivion*] unto them that were slain with the sword." **Ezek. 31:15-17**

Here the Lord, through the Prophet, is in figurative language describing the fall of Babylon. As heretofore seen, the fall of Babylon, and the extravagant descriptions of it, were in part applicable to literal Babylon, and in greater part are yet to be applied in the complete fall and collapse of mystic Babylon. The old-time nation of Babylon was overthrown by the Medes and Persians, and went down into oblivion, into the death state as a nation: modern mystic Babylon is similarly to fall into oblivion, to rise no more.

"The strong among the mighty shall speak to him, and them that help him, out of the midst of *hell*, [*sheol*, *oblivion*]." **Ezek. 32:21**

Here the passing of the nation of Egypt into oblivion, and the other strong nations which went down into oblivion

prior to the fall of Egypt, are represented as speaking to Egypt in respect to its fall. Thus we say that history *tells us* certain things--that history repeats her lessons.

"They shall not lie with the mighty that are fallen of the uncircumcised which are gone down to *hell* [*sheol, oblivion*] with their weapons of war." ***Ezek. 32:27***

The Prophet is here foretelling the destruction of Meshech and Tubal, how they also will go down to oblivion with their weapons of war. The weapons of war can, indeed, go down into oblivion, and we thank the Lord that no provision has been made for their restoration, in the glorious age that is to come, when Emmanuel shall have established

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his Kingdom, for the positive promise is, "He shall make wars to cease unto the ends of the earth." ***Psa. 46:9***

"I will ransom them from the power of *the grave* [*sheol, oblivion*]; I will redeem them from death: O death, I will be thy plagues, O *grave* [*sheol, oblivion*] I will be thy destruction: repentance shall be hid from my eyes." ***Hos. 13:14***

Whoever has not already been convinced that *sheol* does not signify a place of torture can at least take comfort from this text, in which the Lord declares unqualifiedly that *sheol shall be destroyed*. If, therefore, anyone still believes and contends that it is a place of torture, let him also at least admit that it will not endure to all eternity, because the Lord himself has decreed its destruction.

But how beautifully clear and harmonious is this entire statement from the true standpoint! The ransom price has already been paid by our dear Redeemer, and the work of delivering mankind from *sheol*, from the oblivion of death, merely waits until the Church, the Body of Christ, has been selected from amongst mankind, and glorified with her Lord and Head, Christ Jesus. As soon as the resurrection of the Church is complete (the chief or first resurrection) *then*, declares the Apostle, "shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

1 Cor. 15:54,55

The swallowing up of death in victory will be the work of the Millennial age, and a gradual one, just as the swallowing up of mankind by death has been a gradual one. Eventually the death sentence which now rests upon mankind, and *sheol*, the oblivion which it enforces upon mankind, shall completely pass away, because all have been redeemed from its power. Under the new conditions, under

the New Covenant, with its abundant provision, no one shall enter death (oblivion) again, except such as will be intentional sinners on their own behalf. This will be the Second Death, from which there will be no hope of recovery.

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"Though they dig into *hell* [*sheol, oblivion*] thence shall my hand [power] take them." **Amos 9:2**

In this strongly figurative language the Lord declares the completeness of his power and control over mankind, referring in particular to Israel. As a nation, no more than as individuals, could they escape from the divine judgments, and though they should go down into death, individually and nationally, still all of God's promises, and threats as well, shall be fulfilled. Nevertheless, after declaring their utter overthrow and scattering amongst all nations of earth, as we see it fulfilled today, the Lord's promise is (**verses 11-15**), "In that day [in the dawning of the Millennial day] I will raise up the tabernacle of David that is fallen...and I will bring again the captivity of my people, Israel...and they shall no more be pulled out of the land which I have given them, saith the Lord thy God." None would think of digging his way into a place of eternal torment; but Israel as a nation did dig its way toward national oblivion. Yet God shall prevent this.

"Out of the belly of *hell* [*sheol, oblivion*] cried I, and thou heardest my voice." **Jonah 2:2**

The belly of hell, in which Jonah was, and from which he cried to the Lord, and from which he was delivered, was the belly of the great fish which had swallowed him. It was the belly of oblivion, destruction, death, to him, had he not been delivered from it.

"Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as *hell* [*sheol, oblivion*], and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people." **Hab. 2:5**

Here, apparently, an ambitious nation is referred to, an aggressive nation. It might be very fitly applied to the nations of the present time, which are scouring the world to bring smaller and less civilized nations under their control

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and patronage. Or it might refer to the Man of Sin, and his world-wide influence, through which he draws his revenues

from all nations under the sun. In any case, the thought is that covetousness is like death (oblivion), in that it never has enough; its capacity cannot be satisfied.

"Hades" in the New Testament

In the New Testament the Greek word *hades* is the exact equivalent of the Hebrew word *sheol*. We have the most absolute proof of this from the fact that the apostles, in quotations from the Old Testament, render *sheol* by the word *hades*. The following are all the instances in the New Testament in which the word *hades* occurs:

"Thou, Capernaum, which art exalted unto heaven, shalt be brought down to *hell* [*hades, oblivion*]." **Matt. 11:23**

It certainly was not true that the city of Capernaum went into eternal torment, neither was it true that it went into a grave, in the ordinary sense of that word, but it was most absolutely true that Capernaum did go into oblivion, into destruction.

"I say unto thee, Thou art Peter, and upon this rock I will build my Church, and the gates of *hell* [*hades, oblivion*] shall not prevail against it." **Matt. 16:18**

Peter had just made confession of the Lord Jesus as being the Anointed, the Son of the living God, the Messiah. This truth is the mighty rock upon which the entire Church of Christ, as living stones, must be built, for there is no other name given whereby we must be saved. Our Lord declares Peter to be one of these *living stones*, and Peter declares (**1 Pet. 2:5**), that all consecrated believers are similarly *living stones*, built upon this great foundation rock, Christ, the Anointed. These living stones are being built up for a habitation of God, through the spirit, to be a glorious temple for his indwelling, and through which he will bless all the families

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of the earth. Notwithstanding this fact, that God has accepted believers in Christ and is counting them as members of this future temple, he is permitting death to prevail against his people now: they go down into death (oblivion), apparently as do others: they therefore have need of the Lord's encouraging assurance that death shall not prevail against them, that the doors of oblivion shall not forever remain closed; that as he symbolically burst the bars of death, and came forth in resurrection through the Father's power, so also his Church shall be delivered from the power of

death--from oblivion, and shall have share in his resurrection, "the first resurrection." Surely this is in harmony with all Scriptural testimony, and surely no other interpretation of our Lord's words would make the least sense.

"Thou, Capernaum, which art exalted to heaven, shalt be thrust down to *hell* [*hades, oblivion*]." **Luke 10:15**

Capernaum was highly exalted, highly privileged, in that it had our Lord as a resident for some time, enjoyed the privileges of his teaching, and witnessed many of his mighty works; and this hyperbolically is termed *exaltation to heaven*. But in consequence of a failure to rightly use these high privileges and opportunities, our Lord declares that the city would suffer corresponding depression, overthrow, death, as a city--be cast down to oblivion. And this has been fulfilled.

"In *hell* [*hades, oblivion*] he lifted up his eyes being in torments." **Luke 16:23**

This is the only passage of the Scriptures in which there is the slightest intimation of the possibility of thought, feeling, torture or happiness in *hades* or *sheol*. At first it seems to be opposed to the declaration that there is no work, nor knowledge, nor device in *sheol*, and it can only be understood from the one standpoint, viz., that it is a parable.

Elsewhere we discuss it in its details,* and show that the rich man who went into oblivion, and yet was tortured

*See "*What Say the Scriptures About Hell?*" Address the publishers.

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while in oblivion, is the Jewish nation. Israel certainly has gone into oblivion; as a nation it is dead, yet as a people scattered amongst all the nations, Israel lives and has suffered torments since the rejection of Messiah, and will so continue to do until having filled her measure of tribulation she shall be restored to divine favor, according to the conditions of the divine covenant. **Rom. 11:26-29**

"Thou wilt not leave my soul in *hell* [*hades, oblivion*]." **Acts 2:27**

This is the quotation from the Psalms with which we started our present examination--to ascertain whether it is the soul, or merely the body, that goes to *hades*, to *sheol*, to oblivion. This text most emphatically teaches that our Lord's soul went to *hades*, oblivion, and that it was delivered therefrom by a resurrection. The context proves that David's soul also went to *sheol*, but that it has not yet been delivered from *sheol*--nor can it be delivered, according to the

divine arrangement, until after all the Church, which is the body of Christ, has first been delivered, and until the first resurrection is complete. See *vss. 29,34; Heb. 11:32,39,40*.

"David, seeing this before, spake of the resurrection of Christ, that his soul was not left in *hell [hades, oblivion]*." ***Acts 2:31***

This positive statement is a further confirmation of what we have just seen.

"O death, where is thy sting? O *grave [hades, oblivion]* where is thy victory?" ***1 Cor. 15:55***

The Apostle gives this as a quotation from the Old Testament, in corroboration of his argument that the only hope for the dead is a resurrection--not in a resurrection of the body, for he distinctly states that the body buried will not be the one resurrected--(see *verses 37,38*): the resurrection hope is for the *soul*, the *being*, regardless of what kind of body God may be pleased to give it. It is not, "If your *body* rise not ...your faith is vain," but "If the *dead* rise not...your faith is vain...then they also which are fallen asleep in Christ are perished." (***Verses 16-18***) It is that which falls asleep,

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not that which turns to corruption, that is to be awakened, resurrected.

"I am he that liveth and was dead; and behold I am alive forevermore, amen; and have the keys of *hell [hades, oblivion]* and of death." ***Rev. 1:18***

This passage is given as an encouragement to God's people, hence surely *hell, hades*, here cannot mean a place of torment: otherwise, what would be the force of this expression? These words imply that the Lord's people go to *hades* (oblivion), whoever else may go there, and that the hope of the Lord's people, when going down to *hades*, to oblivion, is that in due time our great Redeemer shall unlock this figurative prison-house of death, and bring forth the captives from the tomb, from *sheol, hades, oblivion*. This is the significance of the statement that he has the keys, that is, the power, the authority--he can open and he can shut; all power is given into his hand.

In preaching at his first advent, he quoted the prophecy of Isaiah respecting himself, which declares that he will open the prison-house, and set at liberty the captives, and declared this to be the Gospel. (***Isa. 61:1; Luke 4:18***) It is the Gospel of the resurrection, the message, the good tidings of deliverance of all the captives from the oblivion of death, from the power of the Adversary, "him that hath the power

of death, that is, the devil." How full of meaning are these scriptures, when viewed from the proper standpoint; how confusing and absurd when viewed from any other standpoint, except when the ignorance is so dense as to cover and hide the inconsistencies!

"And his name that sat on him was death, and *hell* [*hades, oblivion*] followed with him: and power was given unto them over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth." **Rev. 6:8**

It would require a very strong imagination to harmonize this statement with the commonly accepted view that *hades*

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is a place of torment of such immense size as to be capable of receiving and torturing the fifty thousand millions of the earth's population. Nor could any one see the slightest consistency in using a symbol representing such a place of torment riding on horseback. But the reasonableness of the symbols, death and the state of death, destruction, *oblivion, unconsciousness*, stalking through the earth and sweeping off large proportions of the human family, is entirely consistent. We content ourselves here with merely showing this reasonableness, without offering any explanation of the symbols.

"Death and *hell* [*hades, oblivion*] delivered up the dead which were in them: and they were judged, every man according to their works." **Rev. 20:13**

As a result of the first trial in Eden, the death sentence passed upon all men. Probably fifty thousand millions have already gone into *sheol, hades, oblivion*; and hundreds of millions whom we still call alive are not, in the true sense of the word, alive, but are nine-tenths dead, under the operation of the death sentence. As a result of the ransom price paid at Calvary, an opportunity for a new trial is to be granted to each member of the human family; and only a favored minority get such opportunity and trial during this age appointed for the selection of the Church. This means the rolling back of the original sentence of death, and the bringing of all mankind into a condition of judgment or trial for eternal life, on the basis of his own works of obedience or disobedience. This scripture shows us that at the proper time not only will the dead (those under sentence of death, who have not yet gone into the tomb) be granted a full trial or judgment, to determine their worthiness or unworthiness of life everlasting, but also all of those who have

gone into *sheol, hades, oblivion*, shall also come forth from unconsciousness, from the sleep of death, to be judged. This scene of judgment is located in the Millennial age, which is the "day of judgment" for the world, as the Gospel age is the day of judgment for the Church.

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"And death and *hell [hades, oblivion]* were cast into the lake of fire--this is the Second Death." **Rev. 20:14**

Great confusion must necessarily come to all who would attempt to interpret *hades* as meaning a place of eternal torment, when considering this passage of Scripture, but how reasonable and harmonious it is from the correct standpoint! The lake of fire (*gehenna*) represents utter destruction, the Second Death, which shall utterly destroy all evil things. The "death and *hades*" here pictured as destroyed in the Second Death are the same as we have just described in connection with the preceding **13th verse**. The present state of condemnation, the result of Adam's transgression, is styled "death and *hades*"--the dying condition of those now called the living and the oblivious sleep of the fully dead.

As the **13th verse** declares that all men shall be brought out of these conditions in due time for trial, so this verse declares that Adamic death, and the sleep in oblivion, consequent to it, shall be no more, after the Millennial age; and it explains why, viz., because they shall be merged into or swallowed up by the Second Death condition. In the future no one will die for Adam's sin: it will be out of consideration as a factor in the trial of the future. The only death thereafter will be the Second Death, which will affect only the sinner who commits the sin, not the parents, not the children. In that day he that dies shall die for his own sin. "The soul that sinneth it shall die." Although such will have weakness of the Adamic nature from which they will never recover, because of refusal to use the means and opportunities placed within their reach during the Millennium by the Mediator of the New Covenant, yet under that New Covenant those inherited weaknesses will not be reckoned against them, being fully offset by their Redeemer's sacrifice. Hence from and after the time when this full opportunity of the Millennial age is offered to each individual, although Adamic weaknesses and imperfections will still be upon them, their death will not be counted as being a part of Adamic death, but as being a part of the Second

Death--because their failure to make progress will be the result of *their own* wilfulness, and not the result of Adam's transgression, nor of their own heredity to its weaknesses.

We have now examined every text of Scripture containing the words *sheol* and *hades*, and have ascertained that it is the souls of men that at death pass into this condition, and that it is a state or condition, and not a place, although sometimes figuratively spoken of as a place, a prison-house, from which all prisoners shall come forth in the resurrection morning. We have found that it is figuratively described as dark, silent, and the statement freely made that there is no knowledge, nor device, nor wisdom, nor work, nor cursing, nor praise to God on the part of any who enter this state or condition of oblivion. Their only hope is in the Lord--that having redeemed their souls (beings) from destruction by the sacrifice of his own soul, he shall in due time deliver them, call them forth from oblivion, in such bodies as may please him, and to more favorable conditions than the present, when his wrath, the curse, is passed away and the Millennial era of blessing has been ushered in.

It is not surprising that the translators of our Common Version English Bible, and most commentators, being influenced by erroneous views respecting the nature of man, and the time and place of his reward and punishment, and misapprehending his condition in the interim of death, have rendered and glossed certain passages of the Scriptures, in harmony with their misconceptions, which are to some extent stumbling blocks to those seeking the truth. It is proper, therefore, that we consider some of these stumbling blocks, and remove them from our path; but as we must not interrupt our subject proper, these will be left for examination, with other popular misconceptions of Scripture, in our next volume of the SCRIPTURE STUDIES series.

A LITTLE LIGHT

'Twas but a little light she bore,
While standing at the open door;
A little light, a feeble spark,
And yet it shone out through the dark
With cheerful ray, and gleamed afar
As brightly as the polar star.

A little light, a gentle hint,
That falls upon the page of print,
May clear the vision, and reveal
The precious treasures doubts conceal.
And guide men to an open door,
Where they new regions may explore.

A little light dispels the gloom
That gathers in the shadowed room,
Where want and sickness find their prey,
And night seems longer than the day,
And hearts with many troubles cope
And feebler glows the spark of hope.

O, sore the need that some must know
While journeying through this vale of woe!
Dismayed, disheartened, gone astray,
Caught in the thickets by the way,
For lack of just a little light
To guide their wandering steps aright.

It may be little we can do
To help another, it is true;
But better is a little spark
Of kindness, when the way is dark,
Than one should walk in paths forbidden,
For lack of light we might have given.

STUDY XIII

HOPES FOR LIFE EVERLASTING AND IMMORTALITY SECURED BY THE ATONEMENT

The Earnest Expectations or Hopes of the Groaning Creation--Are not Proofs--The Promises and the Outworking of Atonement, as Proofs--A Distinction and a Difference--Is the Human Soul Immortal, or has it a Hope of Becoming Immortal?--Are Angels Immortal?--Is Satan Immortal?--The Life and Immortality Brought to Light Through the Gospel--The Greek Words Rendered Immortal and Immortality in the Scriptures--Wherein the Hope of the Church and the Hope for the Saved World Differ.

"If a man die shall he live again? All the days of my appointed time will I wait till my change come." *Job 14:14*

"Our Savior Jesus Christ...hath abolished death and brought life [everlasting] and immortality to light through the Gospel." *2 Tim. 1:10*

THERE is a longing hope within men that death does not end all existence. There is an undefined hope that, somehow and somewhere, the life now begun will have a continuation. In some this hope turns to fear. Realizing their unworthiness of a future of pleasure, many fear a future of woe; and the more they dread it for themselves and others the more they believe in it.

This undefined hope of a future life and its counterpart, fear, doubtless had their origin in the Lord's condemnation of the serpent after Adam's fall into sin and death, that eventually the seed of the woman should bruise the serpent's head. This was no doubt understood to mean that at

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least a portion of the Adamic family would finally triumph over Satan, and over sin and death, into which he had inveigled them. No doubt God encouraged such a hope, even though but vaguely, speaking to and through Noah, and through Enoch who prophesied, "Behold the Lord cometh

with ten thousand of his saints." But the *gospel* (the good tidings) of a salvation from death, to be offered to all mankind in God's due time, seems to have been first clearly stated to Abraham. The Apostle declares: "The *gospel* was preached before to Abraham--saying, 'In thy seed shall all the families of the earth be blessed.'" This at least was the basis of the Jewish hope of a resurrection; for since many of the families of the earth were dead and dying, the promised blessing of all *implied* a future life. And when, centuries after, Israel was scattered among the nations at the time of the Babylonian captivity, they undoubtedly carried fragments of God's promises and their hopes everywhere they went.

Sure it is, that whether it came as a result of an admixture of Jewish thought, or because hope is an element of man's nature, or both, the whole world believes in a future life, and almost all believe that it will be everlasting. This the Apostle designates, "The earnest expectation of the creature"--the groaning creation. But such *hopes* are not *proofs* of the doctrine; and the Old Testament promises, made to the Jews, are too vague to constitute a groundwork for a clear faith, much less for a "dogmatic theology," on this subject.

It is not until we find, in the New Testament, the clear, positive statements of our Lord, and afterwards the equally clear statements of the apostles on this momentous subject of *Everlasting Life* that we begin to exchange vague hopes for positive convictions. In their words we not only have positive statements to the effect that the possibilities of a future life have been provided for all, but the philosophy of the fact and how it is to be attained and maintained are set forth there as nowhere else.

Many have not noticed these points, and hence are

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"weak in faith." Let us see what this philosophy is, and be more assured than ever that future life, everlasting life, is by our great wise Creator's provision made a possibility for every member of the human family.

Beginning at the foundation of this New Testament assurance of Life Everlasting, we find to our astonishment that it first of all admonishes us that in and of ourselves we have nothing which would give us any hope of everlasting life--that the life of our race was forfeited by the disobedience of our father Adam; that although he was created perfect and was adapted to live forever, his sin not only brought to him the wages of sin--death--but that his children

were born in a dying condition, inheritors of the dying influences. God's law, like himself, is perfect, and so was his creature (Adam) before he sinned; for of God it is written, "His work is perfect." And God through his law approves only that which is perfect, and condemns to destruction everything imperfect. Hence the race of Adam, "born in sin and shapen in iniquity," has no hope of everlasting life except upon the conditions held out in the New Testament and called *The Gospel*--the good tidings, that a way back from the fall, to perfection, to divine favor and everlasting life, has been opened up through Christ and for all of Adam's family who will avail themselves of it.

The key-note of this hope of reconciliation to God, and thus to a fresh hope of life everlasting, is found in the statements (1) that "Christ died for our sins" and (2) that he "rose again for our justification"; for "the man Christ Jesus gave himself *a ransom* [a corresponding price] for all." Adam and his race, which when he sinned was yet in him and shared his sentence naturally, have been "*redeemed* [bought] by the precious blood [death] of Christ." **1 Pet. 1:19**

But although the Lord's provision is abundant *for all*, it is not applicable *to any* except on certain conditions; namely, (1) that they accept Christ as their Redeemer; and (2) that they strive to avoid sin and to thenceforth live in harmony with God and righteousness. Hence we are told that "Eternal

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Life is the gift of God *through* Jesus Christ our Lord." (**Rom. 6:23**) The following Scriptural statements are very clear on this subject:

"He that hath the Son hath life [a right or privilege or grant of life as God's gift]; but he that hath not the Son shall not see [perfect] life." **John 3:36; 1 John 5:12**

None can obtain everlasting life except from Christ the Redeemer and appointed *Life-giver*; and the truth which brings to us the privilege of manifesting faith and obedience, and thus "*laying hold* on eternal life," is called the "water of life" and the "bread of life." **John 4:14; 6:40,54**

This everlasting life will be granted only to those who, when they learn of it and the terms upon which it will be granted as a gift, seek for it, by living according to the spirit of holiness. They shall *reap* it as a gift-reward. **Rom. 6:23; Gal. 6:8**

To gain this everlasting life we must become the Lord's "sheep" and follow the voice, the instructions, of the Shepherd. **John 10:26-28; 17:2,3**

The gift of everlasting life will not be forced upon any. On the contrary, it must be desired and sought and laid hold upon by all who would gain it. *1 Tim. 6:12,19*

It is thus a *hope*, rather than the real life, that God gives us now: the hope that we may ultimately attain it, because God has provided a way by which he can be just and yet be the justifier of all truly believing in and accepting Christ.

By God's grace our Lord Jesus not only bought us by the sacrifice of his life for ours, but he became our great High Priest, and as such he is now the "author [source] of eternal salvation to all that *obey him*." (*Heb. 5:9*) "And this is the promise which he hath promised *us*, even eternal life."

1 John 2:25

"And this is the record, that God hath given to us eternal life [now by faith and hope, and by and by actually, 'when he who is our life shall appear'], and this life is in his Son. He that hath the Son hath life: and he that hath not the Son of God hath not life." *1 John 5:11,12*

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This everlasting life, made possible to Adam and all his race by our Creator through our Redeemer, but intended for, and promised to, only the faithful and obedient, and which at present is given to these only as a *hope*, will be *actually* given to the faithful in the "resurrection."

It will be noticed that the explicit promises of God's Word differ widely from the worldly philosophies on this subject. They claim that man must have a future everlasting life *because he hopes for it*, or in most cases fears it. But hopes and fears are not reasonable grounds for belief on any subject. Neither is there basis for the claim that there is *something* in man which must live on and on forever--no such part of the human organism is known, or can be proved or located.

But the Scriptural view of the subject is open to no such objections: it is thoroughly reasonable to consider our existence, soul, being, as therein presented--as a "gift of God," and not an inalienable possession of our own. Furthermore, it avoids a great and serious difficulty to which the idea of the heathen philosophies is open; for when the heathen philosopher states that man cannot perish, that he *must* live forever, that eternal life is not a *gift* of God, as the Bible declares, but a natural quality possessed by every man, he claims too much. Such a philosophy not only gives everlasting existence to those who would use it well and to whom it would be a blessing, but to others also who would

not use it well and to whom it would be a curse. The Scriptural teaching, on the contrary, as we have already shown, declares that this great and inestimably precious *gift* (Life-Everlasting) will be bestowed upon those only who believe and obey the Redeemer and Life-giver. Others, to whom it would be an injury, not only do not possess it now, but can never get it. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (**Rom. 6:23**) The wicked (all who, after coming to a clear knowledge of the truth, still wilfully disobey it) shall be cut off from among God's people in the Second Death. They "shall be as

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though they had not been." "They shall utterly perish." "Everlasting destruction" shall be their doom--a destruction which will last forever, from which there will be no recovery, no resurrection. They will suffer the loss of everlasting life, and all of its privileges, joys and blessings--the *loss* of all that the faithful will *gain*. **Acts 3:23; Psa. 37:9,20; Job 10:19; 2 Thess. 1:9**

God's gift of life eternal is precious to all his people, and a firm grasp of it by the hand of faith is quite essential to a well-balanced and consistent life. Only those who have thus "laid hold on eternal life," by an acceptance of Christ and consecration to his service, are able to properly and profitably combat the tempests of life now raging.

A Distinction and a Difference

But now, having examined the hope of immortality from the ordinary understanding of that word (everlasting life), and having found that everlasting life is God's provision for all those of Adam's race who will accept it in "due time" under the terms of the New Covenant, we are prepared to go a step further and to note that everlasting life and immortality are *not* synonymous terms, as people in general suppose. The word "immortal" means more than power to live everlastingly; and, according to the Scriptures, millions may ultimately enjoy *everlasting life*, but only a very limited "little flock" will be made *immortal*.

Immortality is an element or quality of the divine nature, but not of human or angelic or any other nature than the divine. And it is because Christ and his "little flock," his "bride," are to be "*partakers of the divine nature*" that they will be exceptions to all other creatures either in heaven or on

earth. *2 Pet. 1:4*

Is the Human Soul Immortal, or Has It a Hope of Becoming Immortal?

We have seen that a human soul (sentient being) results

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from a union of breath of life (*ruach--pneuma*) with a human organism or body; exactly the same as in the cases of lower animal souls (sentient beings) except as man is endowed with a higher organism, a superior body possessed of superior powers and qualities. Our present inquiry then is, Are all animals immortal? And if this be answered negatively, we must inquire, What does man possess above the lower animals which gives hope for his immortality?

Solomon's declaration as well as our own observations attest that man like the lower animals is subject to death-- "As the one dieth so dieth the other. Yea, they have all one [kind of] *breath* [spirit of life--*ruach*]." (*Eccl. 3:19*) On every hand the crape, the casket, the hearse, the cemetery, all testify that man does die and hence that he is not *immortal*, for the word "immortal" signifies death-proof, that which *cannot die*. Whatever man's *hope* of immortality, it is not a present possession and can at very most be a *hope* in some divine provision, future.

Before probing this question further it will be profitable for us to consider the meaning of the words "mortal" and "immortal," for a gross misunderstanding of the significance of these words is very prevalent and often leads to confusion of thought.

The word *Immortal* signifies *not mortal*--death-proof, incorruptible, indestructible, imperishable. Any being whose existence is dependent in any manner upon another, or upon conditions such as food, light, air, etc., is not immortal. This quality originally inhered in Jehovah God alone, as it is written--"The Father hath life *in himself*" (*John 5:26*); i.e., his existence is not a derived one, nor a sustained one. He is the King eternal, immortal, invisible. (*1 Tim. 1:17*) These scriptures being decisive authority on the subject, we may know beyond peradventure that men, angels, archangels, or even the Son of God, before and during the time he "was made flesh and dwelt among us"--were not

immortal--all were mortal.

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But the word "mortal" does not signify *dying*, but merely *die-able*--possessing life dependent upon God for its continuance. For instance, angels not being immortal are mortal and could die, could be destroyed by God if they became rebels against his wise, just and loving government. In him (in his providence) they live and move and have their being. Indeed, of Satan, who was such an angel of light, and who did become a rebel, it is distinctly declared that in due time he will be destroyed. (**Heb. 2:14**) This not only proves that Satan is *mortal*, but it proves that angelic nature is a *mortal* nature--one which could be destroyed by its Creator. As for man, he is a "little lower than the angels" (**Psa. 8:5**), and consequently *mortal* also, as is abundantly attested by the fact that our race has been dying for six thousand years and that even the saints in Christ are exhorted to *seek* immortality. **Rom. 2:7**

The common definition of mortal is *dying*, and of immortal *everlasting*--both wrong. To demonstrate the falsity of these general definitions let us propound a simple question--

Was Adam Created Mortal or Immortal?

If the answer be--"Adam was created *immortal*," we respond, How then was he threatened with, and afterward sentenced to, death: and how could he die if he were death-proof? And why did God in punishing him drive him out of the Garden of Eden away from the life-sustaining grove or trees of life, lest he *by eating* live forever? **Gen. 3:22**

If the answer be that man was created *mortal* (according to the erroneous common definition, *dying*) we inquire, How could God sentence man to death after his disobedience if he were already a *dying* creature and never had been otherwise? And if Adam was created *dying* how could God declare that his death came by his sin?

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Confusion is unavoidable unless the true definitions of mortal and immortal be clearly recognized as follows:

Immortal--the state or condition in which death is impossible--a death-proof condition.

Mortal--a state or condition in which death is possible--a condition of liability to death, but not necessarily a dying condition unless a death sentence has been incurred.

From this standpoint we can see at a glance that Adam was created *mortal*--in a condition in which death was a possibility or everlasting life a possibility; according as he pleased or displeased his wise, just, and loving Creator. Had he remained obedient he would have continued living until now--and forever--and yet all the while he would have been *mortal*, liable to death if disobedient. Nor would such a condition be one of uncertainty; for God with whom he had to do is unchangeable: hence Adam would have had *full assurance* of everlasting life so long as he continued loyal and obedient to his Creator. And more than this could not reasonably be asked.

Adam's life condition previous to his disobedience was similar to that now enjoyed by the holy angels: he had life in full measure--lasting life--which he might have retained forever by remaining obedient to God. But because he was not *death-proof*, because he did not have "life in himself" but was dependent for continuance upon conditions subject to his Creator's pleasure, therefore God's threat that if he disobeyed he should die, meant something. It meant the loss of the spark of life, "the breath of life," without which the body would moulder into dust and the living *soul* or sentient *being* would cease. Had Adam been *immortal*, undieable, death-proof, God's sentence would have been an empty threat. But because Adam was *mortal*, die-able, liable to death except as sustained by his Creator's provisions, therefore, as declared, he died "in the day" of his disobedience. See **2 Pet. 3:8**.

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To those who think that the Bible abounds with such expressions as *immortal soul*, *undying soul*, *never-dying soul*, etc., we can offer no better advice than that they take a Bible concordance and look for these words and others of similar import. They will find none; and thus the sincere truth-seekers will most quickly convince themselves that Christian people in general have for centuries, in thought at least, been *adding to* the Word of God, much to their own confusion.

According to the Scriptures the angels are enjoying life-everlasting but are *mortal*: that is to say, the everlastingness of their angelic existence is not because they are immortal or death-proof and so could not be destroyed by their Creator;

but because he desires that they shall live so long as they will use their lives in accord with his just and loving arrangement. This is easy of demonstration; for was not Satan one of the holy angels before he by pride and ambition sinned? And did he not thus become one of the wicked (willingly, intentionally opposing God) of whom it is written, "All the wicked will God *destroy*"--"who shall be punished with everlasting destruction"? (*Psa. 145:20; 2 Thess. 1:9*) Note the explicit declaration respecting Satan's destruction, applicable in principle to all who follow his evil way and reject divine arrangements knowingly, intentionally.

Heb. 2:14

While the Scriptures do speak of the mortality of man, and indeed in nearly all particulars confine themselves to man's relationship to God, yet they no less positively teach in another way the mortality of angels, by declaring that Christ "only hath immortality" (*1 Tim. 6:16*)--the Father as always being excepted. (*1 Cor. 15:27*) And as we have already seen, our Lord Jesus received *immortality* (which is an element or quality of "divine nature," only) at his resurrection, and as a reward for his faithful obedience to the Father's will to the extent of self-sacrifice--"unto death, even the death of the cross--wherefore him hath God *highly*

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exalted." Although always superior to all others as "the only Begotten," this *exaltation* raised him, as the Apostle declares, *far above* angels and principalities and powers and every name that is named in heaven and in earth. ***Eph. 1:21***

Thus it appears clear, from God's own revelation on the subject, that only himself and his Only Begotten Son possessed this quality of immortality at the time the apostles wrote their epistles. Indeed, had the Only Begotten been *immortal* sooner than at the time of his exaltation he could not have been the Savior of the world--because he *could not have died*; and under divine arrangement to be our Redeemer he must die: the record is, "Christ died for our sins" and was exalted to immortality afterward.

Hopes of a future everlasting life are held out vaguely in the Old Testament; but immortality is not so much as mentioned. Indeed, the inspired Apostle declares of our Lord Jesus, that he "abolished death [broke its hold on man] and brought *life* and *immortality* to light through the gospel." (*2 Tim. 1:10*) This shows two things: (1) That *life* in perfection, lasting life, is separate and distinct from *immortality*, indestructibility. (2) It shows that neither of these great

blessings had been disclosed or made accessible previous to the gospel--the "great salvation which *began* to be preached by our Lord." **Heb. 2:3**

And what did our Lord's gospel bring to "light" respecting these two great blessings--life and immortality?

(a) It shows that by divine grace our Lord purchased the whole world of Adam's posterity and thus secured for each and every member of the race an opportunity to *return* from *death to life*--in other words it declares coming "times of *restitution* of all things which God hath spoken by the mouth of all the holy prophets since the world began." Restitution in its highest and ultimate sense will be the bringing of the restored ones not only out of the tomb, but out of the various degrees of death (represented in sickness and imperfection)

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up to *life*--lasting life as Adam enjoyed it before his disobedience. The gospel of Christ assures us that a full opportunity to attain this *life* blessing shall be granted to all under the reasonable terms of the New Covenant--"in due time." **1 Tim. 2:6**

(b) The "light" of Christ's gospel shows a special provision in the divine plan for a special calling, testing and preparing of a small number of his creatures to more than a moral and rational likeness to himself--an invitation so to conform themselves to the Father's will and so to prove their loyal obedience to him, that he might make of them, "*new* creatures," "the express image of his person," and "partakers of the divine nature"--a prominent constituent element of which is *immortality*. This our Lord Jesus broached, brought to light, in his gospel of God's grace.

With amazement we inquire--To whom of God's holy ones--angels, cherubim or seraphim--is so high a call extended? The reply of the gospel of Christ is that it is not extended to the angels at all, but to the Son of Man and his "bride" to be chosen from among those whom he redeemed with his own precious blood.

Consider him, who, for the joy set before him, endured the cross, despising the shame, and is now in consequence set down at the right hand (place of favor) of the throne of God. He was rich, but for our sakes he became poor. Inasmuch as the man and race to be redeemed were human, it was needful that he become human so as to give the ransom or corresponding price. He therefore humbled himself and took the bondman's form; and after he found himself in fashion as a man, he humbled himself even unto death--

even unto the most ignominious form of death--the death of the cross. "Wherefore, God hath highly exalted him [to the promised divine nature, at his resurrection], and given him a name that is above every name [Jehovah's name excepted--**1 Cor. 15:27**]." **Heb. 12:3,2; 2 Cor. 8:9; Phil. 2:8,9**
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"Worthy is the Lamb that was slain *to receive* power, and riches, and wisdom, and strength, and honor, and glory, and blessing." **Rev. 5:9-12**

The pulchre of divine favor might well have stopped with the exaltation of this great and worthy One: but no; God, the Father, has arranged that Christ Jesus, as the Captain, shall lead a company of Sons of God to "glory, honor and immortality" (**Heb. 2:10; Rom. 2:7**), each of whom, however, must be a spiritual "copy" or likeness of the "First Begotten." As a grand lesson of the divine sovereignty, and as a sublime contradiction to all evolution theories, God elected to call to this place of honor (as "the bride, the Lamb's wife and joint-heir"--**Rev. 21:2,9; Rom. 8:17**), not angels and cherubs, but some from among the sinners redeemed by the precious blood of the Lamb. God *elected the number* to be thus exalted (**Rev. 7:4**), and *predestinated* what must be *their characteristics* if they would make their calling and election sure to a place in that company to be so highly honored; and all the rest is left to Christ, who worketh now as the Father worked hitherto. **John 5:17**

The Gospel age, from Pentecost to the setting up of the Kingdom at the second advent, is the time for the selection of this elect Bride of Christ class, variously termed "the Church," "the body of Christ," the "royal priesthood," the "seed of Abraham" (**Gal. 3:29**), etc.; and the continued permission of evil is for the purpose of developing these "members of the body of Christ" and to furnish them the opportunity of sacrificing their little and redeemed *all*, in the service of him who bought them with his precious blood; and thus of developing in their hearts his spiritual likeness, that when, at the end of the age, they are presented by their Lord and Redeemer before the Father, God may see in them "the image of his Son." **Col. 1:22; Rom. 8:29**

As the reward of "glory, honor and immortality," and all the features of the divine nature, were not conferred upon the "First Begotten" until he had finished his course by

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completing his sacrifice and obedience in death, so with the Church, his "bride"--counted as one and treated collectively. Our Lord, the First Born and Captain, "entered into his glory" at his resurrection: he there became partaker of the divine nature fully, by being "born from the dead," "born of the Spirit": he there was highly exalted to the throne and highest favor ("right hand" of God); and so he has promised that his Church, his "bride," shall in resurrection be changed, by divine power, from human nature to the glory, honor and immortality of the divine nature. **Heb. 13:20; 2 Pet. 1:4**

And so it is written respecting "*the* resurrection" of the Church: "It is sown in corruption; it is raised in incorruption [immortality]: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural [animal] body; it is raised a spiritual body."

1 Cor. 15:42-44,49

The conditions imposed upon all who would make their calling and election sure to this favored position are *exacting*, though nevertheless "a reasonable service"; and in offset the faithful are promised the "glory, honor and *immortality*" of "the divine nature"--that thus they shall share the Redeemer's high exaltation "far above angels," if they share his ignominy by walking in his footsteps, following his example in this present time while evil is permitted to triumph.

Note well the fact that every promise or suggestion of hope of immortality in the Lord's Word is to this special elect Church. This is the inherent life referred to by our Lord, saying--"As the Father hath *life in himself* [a life not requiring sustenance--*immortality*] so hath he given unto the Son that he should have *life in himself* [immortality]" and that he should give it unto whomsoever he would--his bride, his Church--"members of his body." **John 5:26;**

Eph. 3:6

Two Greek words are translated *immortality*:

(1) *Athanasia*, which Strong defines as "*deathlessness*." This

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word is found in the following scriptures only:

"This mortal must put on *immortality* [*athanasia*--*deathlessness*]"--referring to the first resurrection shared in only by the Church. **1 Cor. 15:53**

"When this mortal shall have put on *immortality* [*athanasia*--

deathlessness]"--referring to the same first resurrection of the Church. **1 Cor. 15:54**

"Who only hath *immortality* [*athanasia*--deathlessness]"--referring to our Lord Jesus and excepting the Father from comparison, as always. **1 Tim. 6:16**

(2) *Aphtharsia* and *aphthartos* (from the same root) are rendered *immortality* twice and *immortal* once, but would more properly be rendered *incorruption* and *incorruptible*, and are generally so rendered by lexicographers. All the occurrences of these words in the Bible follow:

"To those who seek for glory, honor and *immortality* [*aphtharsia*--incorruption]." **Rom. 2:7**

"It is sown in corruption, it is raised in *incorruption* [*aphtharsia*]." **1 Cor. 15:42**

"Flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit *incorruption* [*aphtharsia*]." **1 Cor. 15:50**

"This corruptible must put on *incorruption* [*aphtharsia*]." **1 Cor. 15:53**

"When this corruptible shall have put on *incorruption* [*aphtharsia*]." **1 Cor. 15:54**

"Grace be with all them that love our Lord Jesus Christ in *sincerity* [*aphtharsia*--incorruptly]." **Eph. 6:24**

"Jesus Christ who hath brought life and *immortality* [*aphtharsia*--incorruption] to light through the gospel." **2 Tim. 1:10**

"In doctrine showing uncorruptness, gravity, *sincerity* [*aphtharsia*--incorruption]." **Titus 2:7**

"The glory of the *incorruptible* [*aphthartos*--incorruptible] God." **Rom. 1:23**

"They do it to obtain a corruptible crown; but we an *incorruptible* [*aphthartos*]." **1 Cor. 9:25**

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"The dead [Church] shall be raised *incorruptible* [*aphthartos*]." **1 Cor. 15:52**

"The King eternal, *immortal* [*aphthartos*--incorruptible], the only wise God." **1 Tim. 1:17**

"An inheritance *incorruptible* [*aphthartos*], undefiled, and that fadeth not away, reserved in heaven for you."

1 Pet. 1:4

"Being born again, not of corruptible seed but of *incorruptible* [*aphthartos*]." **1 Pet. 1:23**

"That which is not *corruptible* [*aphthartos*] even the ornament of a meek and quiet spirit." **1 Pet. 3:4**

The thought in this word is--that which cannot corrupt,

cannot decay, cannot lose value: *aphtharsia* is thus in many respects the equivalent of *athanasia* or *deathlessness* when applied to sentient beings; for that which having life is death-proof, may truly be styled incorruptible.

Mankind's Hope for Everlasting Life

The boldest and ablest scientists and evolutionists have attempted to show that man's life was not a gift from the Creator. Theoretically they have brought man and all the lower animals up, by evolution process, from a microscopic germ; yea, from protoplasm, which Prof. Huxley called "the physical basis of life"; and they fain would in some way ignore the Creator and Life-giver entirely: but, as a matter of fact, they have been unable to suggest any way that even protoplasm could get life from inert matter. To this extent, therefore, they are obliged to recognize a first great cause of life. But the reverent Bible student should not have the slightest difficulty in accepting the statement of the Scriptures that God himself alone is the First Great Cause, the fountain of life, from whom has proceeded all life on every plane; as says the Apostle, All things are *of* the Father, and all things are *by* the Son, and we by him. (*1 Cor. 8:6*) The Christian not only finds the evidences of a Creator

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in the book of Nature, but he finds in the Bible the express and particular revelation of that Creator, and of that creation. He accepts as a fact the statement that God created our first parents, and bestowed life upon them, and provided for their propagation of a race of sentient beings, souls, of their own kind, just as he provided for a similar process in the brute creation.

Looking back to Eden we see Adam and Eve in their perfection, possessed of moral and intellectual powers, in the likeness of their Creator, and therefore far superior to their subjects, the brute creation--souls of a higher order, the result of a higher and finer organism; and we inquire, What was the purpose of God respecting man in his creation? We see that so far as the brute creation is concerned, the Lord's evident design was that they should live a few years and then die, giving place to others of the species; and that thus they should minister as servants to the pleasure and convenience of man, their master, who in his perfection was a gracious master. But how about man? Was man born to die

like the beasts? We have just seen that he had no undying quality bestowed upon him, but we find abundant testimony of God's provision for the *everlasting life* of all who attain to approved conditions: that provision consisted not in the bestowment of immortal powers and qualities, but in the good will and purpose of his Creator, under which alone he "lives, moves and has his being."

Occasionally a shallow thinker will argue that man is immortal, indestructible, because science has determined that "*matter is indestructible.*" But, as already pointed out, *matter* is not *man*, nor is the soul, or being, matter. The body is matter, but to be the body of a man matter must have a special peculiar organization, and then spirit of life must be added before it becomes man or soul. No one will argue that an *organism* is indestructible, and hence any one of reasoning ability can see that the *being* or *soul* based upon and dependent on organism can be destroyed. Besides, this absurd reasoning or rather failure to reason would be forced by

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analogy to claim that all insects and creeping things have immortality, are indestructible. There is an immense difference between destroying inert matter and destroying being.

God declared to our father Adam, according to the record, that his life was secure, and would be continuous so long as he continued an obedient son of God; that only disobedience would expose *him* (the being, the soul) to death.

The same Scriptures tell us of the disobedience of our first parents, and of the divine pronouncement of the sentence of death, as the penalty for sin. And we should notice carefully the language of our Lord, in respect to this sentence.

God did not address his language to the senseless body, before it had been vitalized; neither did God address himself to the breath or spirit of life, which is an unintelligent vitalizing power merely. He addressed Adam, the *soul*, the intelligent or sentient *being*, after he had been fully created.

And we all agree that this was the reasonable and only proper course--that the soul or being alone should be addressed.

Now mark the Lord's words: "In the day that *thou* eatest thereof, *thou* shalt surely die."

When Adam transgressed the divine law and came under the sentence thereof, that his soul should die, the Lord might have executed his penalty in an instantaneous death; but instead he merely withdrew his special provision for his continuance of life, and thus let Adam die gradually. The conditions of life are explained to us as having been a special

grove of life-giving trees, by the eating of which man's life would have continued, making good daily its wastes, and suffering no decay. As soon as man became a transgressor, he was restrained from access to these trees of life, or orchard of life, and thus, like the lower animals of his dominion, became subject to death. In man's case, however, death is said to be a "*curse*," because it came as a result of the violation of the divine regulations, and incidentally, through the curse upon earth's king, a curse rests upon his dominion and upon all his subjects, the lower animals; for

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the king having lost his perfection, the entire dominion fell into disorder.

Moreover, the children of Adam could not obtain from him, as their progenitor, rights or privileges or physical perfections, which he had forfeited and was losing; hence, as the Scriptures show, the entire race of Adam fell with him under the curse--into death, and hence, as creatures in the image of God, possessed of powers of intelligence appreciative of everlasting life, we look up to God to see whether or not infinite wisdom, infinite love, infinite justice and infinite power can unitedly produce a plan of salvation for man, under which God can be just, and yet be the justifier of him that believeth in Jesus. ***Rom. 3:26***

Nor is the hope a vain one. God's provision, through Christ, as revealed in the Scriptures, is for a resurrection of the dead, a restitution of man to his former estate. True, there are limitations and conditions, and not all shall return to the divine favor, but an opportunity to return shall be granted to all, with the strong probability, we believe, that a majority of Adam's posterity shall, when they know the truth, gratefully accept of God's grace through Christ, and conform their lives to the law of the New Covenant, through faith in the Redeemer.

It is not, however, for us or anyone to answer the query which our Lord refused to answer, viz., "Are there few that be saved?" (***Luke 13:23***) The most we are privileged to do is to point out that "a ransom for *all*" has been given by our Lord and the promise that in "due time" all shall come to a knowledge of this great truth and to opportunity to attain everlasting life from him, the great Light who shall yet "lighten every man that cometh into the world." (***1 Tim. 2:4-6; John 1:9***) We should and do repeat during this age to all who have "ears to hear" the Master's words: "Strive to enter in at the straight gate: for many shall seek to enter in

and shall not be able, when once the Master of the house has risen up and shut the door." (*Luke 13:24,25*) In other words the call, the only call of this Gospel age, is to the narrow

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way of self-sacrifice: and no distraction of interest should slack our running for the great prize of immortality now offered. When the number of the "elect" is filled full and the great tribulation of the end of this age gives notice that the Church is completed and glorified, there will be many to take a different view of the worldly trifles which now hinder their fulfilment of their consecration pledges.

God's plan of salvation for the general race of Adam is to extend to each member of it, during the Millennium, the *offer of eternal life* upon the terms of the New Covenant sealed for all with the precious blood of the Lamb. But there is no suggestion anywhere that immortality, the Divine Nature, will ever be offered or granted to any except the "elect" Church of the Gospel age--the "little flock," "the Bride, the Lamb's wife." For the others of Adam's race the offer will be "restitution" (*Acts 3:19-21*) to life and health and perfection of *human* nature--the same that Adam possessed as the earthly image of God before his fall from grace into sin and death. And when at the close of the Millennial age all the obedient of mankind shall have attained all that was *lost in Adam and redeemed by Christ*--then all, armed with complete knowledge and experience, and hence fully able to stand the test, will be tested severely (as was Adam), but individually (*Rev. 20:7-10*), and only those found in fullest heart-sympathy, as well as in outward harmony, with God and his righteous arrangements, will be permitted to go beyond the Millennium into the everlasting future or "world [age] without end." All others will be destroyed in the Second Death--"destroyed from among the people." *Acts 3:23*

But although there shall be no more death, neither sighing nor crying, it will not be because the victors of the Millennial age will be crowned with immortality, but because, having learned to judge between right and wrong and their effects, they shall have formed characters in full accord with God and righteousness; and because they will have stood tests which will demonstrate that they would not wish to sin if the way were opened and no penalties attached.

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They will not have life in themselves, but will still be dependent upon God's provision of food, etc., for the sustenance of life. Compare **Rev. 21:4,6,8; 7:16; Matt. 5:6.**

As the curse brought the death of mankind, so the removal of the curse means the removal of all legal objections to man's return to all the original blessings bestowed upon him in Eden. But man, now degraded and imperfect mentally, morally and physically, is not fit, as Adam was, to enjoy the perfections of an Eden or Paradise condition; hence the divine purpose is that in the "restitution times," during the Millennial age, mankind, whose sins have been atoned for by the death of the Lord Jesus, may be brought back by him, the Life-Giver and Deliverer, from the bondage of sin and death, to all the fulness of the perfection of the original likeness of God. Not only so, but the divine plan we find is that man's experience with sin shall constitute a lesson which will have an everlasting influence upon some, giving them to know, by personal experience, something of the "exceeding sinfulness of sin," and of its sure reward or penalty, death: so that when, during the Millennial age, these shall be brought to a knowledge of righteousness, truth, goodness, love, and all the graces and qualities of divine character, the willing and obedient shall know and appreciate the privilege of eternal life in a way that Father Adam never would have known it, and never could have appreciated it.

To this end the dying has been a *gradual* process with the race in general, and to the same end the resurrection is to be a gradual process: inch by inch, as it were, mankind will be raised up, up, up out of the mire of sin, out of the terrible pit of degradation and death, to the grand height of perfection and life from which he fell in the person of father Adam. The only exception to this general program for the world, as presented to us in the Scriptures, being the few brought into harmony with God in advance, the seed of Abraham, natural and spiritual. **Gal. 3:29; Heb. 11:39,40**

Seen in this, the Scriptural light, the subject of immortality shines resplendently. It leaves the way clear for the general

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"gift of God, eternal life," to be extended to all whom the Redeemer shall find willing to accept it upon the only terms upon which it could be a blessing; and it leaves the unworthy subject to the just penalty always enunciated by

the great judge of all, viz.:

"The wages of sin is *death*." **Rom. 6:23**

"The *soul* that sinneth it shall *die*." **Ezek. 18:4,20**

"He that believeth not the Son shall not see life; but the wrath of God [the curse, *death*] abideth on him." **John 3:36**

Thus we find, on this subject as on others, that the philosophy of the Word of God is deeper as well as clearer, and more rational by far, than the heathen systems and theories. Praise God for his Word of Truth and for hearts disposed to accept it as the revelation of the wisdom and power of God!

But does doubt cry out, How could God in resurrection reproduce the millions of earth completely so that each will know himself and profit by the memory of present life experiences? We answer that in the phonograph cylinder even man is able to preserve his own words and reproduce them; much more is our Creator able to reproduce for the entire race such brain organisms as will perfectly reproduce every sentiment, thought and experience. David seems to refer to the power of God in a manner that might be applicable either prophetically to the resurrection or reflectively to the first birth. He says:

"I will praise thee; for I am fearfully and wonderfully made. My substance [organism] was not hid from thee when I was made in secret, curiously wrought in the lower parts of the earth. Thine eyes did see my substance being yet imperfect; and in thy book all my members were written which in continuance [gradually] were fashioned when as yet there was none of them." **Psa. 139:14-16**

STUDY XIV

THE NECESSITY FOR THE ATONEMENT--

THE CURSE

The "Curse" a Present and Not a Future Evil--Where and Why the Blight Came Upon All--When this "Wrath" of God Against Sin Will Cease--"Escape" Now and in the Future--Atonement Necessary, Because of the Plan Adopted by God--Man an Example for Angels and for Future Creations.

"And there shall be no more curse." Rev. 22:3

OUR text is in full accord with the general tenor of the Scriptures, that the time is coming when the work of Atonement shall be fully accomplished, and when, as a result, the curse will be completely lifted from man, and from the earth, his dominion. But this implies that the curse is not yet lifted, that it still rests upon the earth and upon mankind. Moreover, it implies that there was a certain time when this curse came upon all, when it was first inflicted upon mankind and the earth. Whoever will take the trouble to investigate the matter will find so wonderful a harmony in the Scriptures upon these three points as will probably astound him, and convince him that the Scriptures are not of human origination, but that although written by various persons, and at various periods, during two thousand years, they are a unit in their testimony; and upon no subject is their testimony more positive, consistent and conclusive than on this subject of the curse, its effects upon man, the redemption from it, and its ultimate removal.

The curse upon mankind, as it is generally understood and preached, is a future curse of eternal torment--not a

present curse. But according to the Scriptures it is a present curse, viz., death, which will be lifted in the future. Nor are we to think of this death-curse in the usual limited manner--

as affecting a dying moment or a few dying hours, or days, or a few moments, at the time we expire or breathe out or lose the breath of life. On the contrary, to realize what this death-curse is, we would require to have before the mind's eye the first perfect man, with all his powers of mind and body--the image of his Creator in his mental qualities, and physically, as well as mentally and morally, "very good"; so pronounced by the very highest authority on the subject. *Gen. 1:31*

The very brief scrap of history furnished us in Genesis, together with the fact that the flood completely obliterated all evidence of the genius and handiwork of the father of our race, and his earliest progeny, give us no basis of calculations respecting his mental and physical abilities. For information we are thrown upon the fact that all God's work is "perfect," his own declaration (*Deut. 32:4*); and his further declaration that man "sought out many inventions," and defiled himself (*Eccl. 7:29*); and the fact that even under the curse, and under the unfavorable conditions in which man lived after being thrust out of the Garden of Eden--despite all these unfavorable conditions, so grandly perfect was this human organism that the father of humanity was sustained for the long period of nine hundred and thirty years. *Gen. 5:5*

It is when we compare this physical vitality, unaided by large experience in the development of medicines and sanitary arrangements, with present conditions, and discern that with all of our advancement in science, under the light and experience of centuries, nevertheless today one-half the population die under ten years, and as a whole the average of life is about thirty-three years, that we may judge how much physical vitality we have lost since the fall--how much the "curse" has affected us physically. And since we know that mental and physical powers are largely co-ordinated

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in man, so that the sounder the physical organism, all things being equal, the stronger and the truer should be the mental power and faculties, we may from this gain quite a respectful view of the mental caliber of father Adam, whom the great Creator pronounced very good, and considered worthy to recognize as his son, his mental and moral likeness. *Luke 3:38*

And mental and physical perfection, under the conditions presented in the divine account of the creation, clearly and positively imply moral *perfection*; for we are to remember

that, according to the Scriptures, moral obliquity and consequent degradation had not set in. Nor is it supposable that man, without moral elements to his mental development, would be described in the Scriptures as a "very good" man, or as an image of his Creator. To have created Adam perfect physically and perfect mentally, except in moral qualities, would have been to make him a very bad man, on the principle that the greater the abilities the greater the villain, unless the abilities be under moral control.

The death sentence, or "curse," pronounced against Adam, viz., "Dying thou shalt die" (*Gen. 2:17*, margin), was not merely against his muscles and physical frame--it included the entire man, the mental as well as the physical; and this also included the moral qualities, because they are a part of the mental. It is in full confirmation of this that we see today that man is a fallen being in every sense of the word; physically he is degenerated, and his average of life has fallen, under most favorable conditions, to thirty-three years; mentally and morally we also see that he is very deficient, yet possessing organs capable of much higher development than his short life will permit. Speaking of man's moral abilities the Apostle declares, "There is none righteous, no, not one;...all have sinned and come short of the glory of God"; all are sharers of the original sin and its consequences. *Rom. 3:10,23*

Further, the Apostle points out that father Adam, when

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tried at the bar of God, was a wilful transgressor, and not a deceived one. (*1 Tim. 2:14*) He thus shows us that in moral quality he was capable of obedience to the divine requirements, for it would have been unjust on God's part to have tried and to have condemned for failure a being who, through defective creation, was incapable of standing the trial successfully, rendering obedience to his commands. The fact that Adam had a trial in which the issues were life and death everlasting, and the fact that his failure under that trial was wilful, and justly drew upon him the sentence of the great Judge to the full penalty of the law, must prove to every unbiased, logical mind that Adam was in every sense of the word perfect, and properly susceptible of trial.

And the fact that God, even after the ransom price has been paid, refuses to try mankind again before the same supreme and unimpeachable Court, and declares the reason

to be that in a fallen condition we are incapable of a trial at his bar of absolute justice, and that by our best deeds none could be justified before him--all this proves conclusively, not only that the race has grievously fallen, but also proves that God would not have tried Adam at all had he not been much better than we are, and thoroughly fit for trial--a perfect man. It is in full accord with this thought that God proposes the judgment of the Church during this Gospel age, for the prize of eternal spirit being; and the judgment of the world during the Millennial age, for the prize of everlasting human perfection. "For the Father judgeth no man, but hath committed all judgment unto the Son."

John 5:22

Viewing man as a whole (mentally, morally and physically one) as the Scriptures do, we can see that the curse, the sentence of death, is in operation against every part and element of his being; and looking about us throughout the world, we find corroboration of this on every hand. As, in the decay of physical powers, the weakest point with some is

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the stomach, with others the muscles, with others the bones, so in viewing man as a whole, we find that in some the greatest loss, decay, depravity, has been mental, with others moral, with others physical, yet all are blemished in all respects; all were hopelessly "lost" under this curse. There can be no hope to any that he ever could recover himself out of these bonds of corruption in which we are born, as it is written, "I was shapen in iniquity, and in sin did my mother conceive me." (*Psa. 51:5*) This death-curse rests upon us from the moment of birth, and hence demonstrates the fact that it is not the result of our individual sins, but of inherited sins--a curse or blight which has reached us from father Adam by heredity.

It has been said that we are "born dying"; and how true this is all can testify; *dis-ease*, decay, aches and pains, weakness and sickness, are but the elementary processes of death working in us. Thus, if it were not for the blindness superinduced by Satan's deceptive misrepresentations of the divine plan, men would on every hand readily see clear manifestations of the fact of the curse, and the Apostle declares, "The wrath of God *is revealed* against all unrighteousness," for the least unrighteousness is sin. (*Rom. 1:18*) The Apostle does not say that in a future life and in flames of torment the wrath of God will be revealed, but he correctly states it as of the present life and of the present time, and to

be seen by all whose eyes are open to see the true facts of the case. The wrath of God is revealed by every physician's sign, which indicates disease and death working in the race. The wrath of God is revealed by every undertaker's sign, which calls our attention to the fact that mankind is dying, that the wrath, the curse of God, is resting upon the race. The wrath of God is revealed by every funeral procession, every hearse, every graveyard, every tombstone, and by every piece of crape and every badge of mourning. The wrath of God is not only revealed against the grossest of sinners, but against all unrighteousness, even the slightest. Hence

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there is no escape, for there is none righteous, no, not one; and hence the infants as well as the gray-haired are subject to this "wrath," this "curse."

The Prophet Job, in his distress under the curse, the wrath, cried out, "O that thou wouldest hide me in *sheol* [oblivion] until thy *wrath* be past [over; then] thou shalt call and I will answer thee, for thou wilt have respect unto the works of thy hands." (*Job 14:13,15*) This time of wrath which has now lasted for six thousand years is to be brought to a close by the great Day of Vengeance, in which Justice prescribes that there shall be additional trouble upon mankind, because of the rejection of greater opportunities and privileges, and a failure to obey the laws of righteousness, to the extent that these laws have been discerned by Christendom. Hence this Day of Vengeance and of special wrath, additional to that which has prevailed previously, it is declared, will be "A time of trouble such as was not since there was a nation." The saints of God are assured that they shall be accounted worthy to escape all those things coming upon the world, and to stand before the Son of Man. They shall escape this special wrath, but they do not escape the general wrath which is revealed from heaven against all unrighteousness. They share this with the world, in many respects, and yet there is this finely drawn distinction, which the Scriptures clearly point out, viz.:

Those who accept Christ during this Gospel age, and who make full consecration of themselves to him, are reckoned as having passed from death unto life; as having escaped the wrath, the curse, "escaped the corruption that is in the world." (*2 Pet. 1:4; 2:18,20*) True, they are still in the world, still subject to death, and may still share with the world the sickness, pain, sorrow and trouble incidental to the curse, and from the worldly standpoint there is no difference; but from the divine standpoint, which is to be

the believer's standpoint, there is a wide difference. Such are not reckoned any longer as dying because of divine "curse" or "wrath," but in view of their justification and

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subsequent presentation as living sacrifices their death is reckoned as a part of Christ's sacrifice. As the Apostle expresses it, such are reckoned in death as dead with Christ, sharers in his sacrifice, and not as dying with Adam, like the remainder of the race. "If we be dead with Christ we believe that we shall also live with him." **Rom. 6:8**

Likewise, our share in physical troubles and pains is the result of physical weaknesses, heredity, etc. The Lord assures us that whatever of this kind shall be permitted in the case of such, should not be regarded as manifestations of his wrath; but that all evils permitted to come against these shall by divine wisdom and love and power be overruled for their good, as disciplines to develop in them more abundantly his Spirit, and thus ultimately, as his children, to fit and prepare them for glory, honor and immortality--by working out in them the peaceable fruits of righteousness, and thus preparing them for a far more exceeding and eternal weight of glory. (**Phil. 2:13; Rom. 2:7; Heb. 12:11; 2 Cor. 4:17; 2 Pet. 1:4-11**) Nevertheless, in all these respects these walk by faith, not by sight. So far as outward sight is concerned, they have nothing more than the world; indeed, God's people may sometimes appear to have more difficulties, more trials, more troubles, more pains, than the natural man, with whom God is not yet dealing, because not yet brought into a condition of reconciliation and at-one-ment with him. Even this increased requirement of faith is of itself a blessing, a discipline, a development of character, a good fruit of the Spirit.

But we are viewing our subject--the necessity for atonement--from the standpoint of the world in general, all mankind. The curse, sentence, or verdict of the divine law against all imperfection is destruction. God created all things very good, and that is the only condition in which anything will ever be wholly satisfactory to him. The fact that for the time being he permits imperfect things--imperfect beings, and imperfect conditions--is no proof of a change of plan on the divine part: this period of imperfection

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is permitted, because divine wisdom has foreseen the possibility of a glorious outcome, and to this end God is "working all things after the counsel of his own will." (*Eph. 1:11*) He could, for instance, have destroyed Satan, the moment he became a transgressor--likewise the angels that fell, and man; and thus the generation of an imperfect race would have been avoided. But the divine plan, on the contrary, has been to permit the imperfect and sinful for a time to take their own course in matters which shall not interfere with the grand outcome of the divine arrangement, that thus an illustration might be presented of the downward, degrading tendencies of sin, in Satan, the fallen angels and in mankind.

The fall of mankind under the just penalty of death, destruction, was indirectly the result of Eve's lack of knowledge and her consequent deception, and involves, through heredity, many who have not wilfully and intelligently violated the divine law. This fact left the opportunity open for the exercise of divine love and clemency, and incidentally gave an illustration of the operation and co-ordination of the divine attributes, which could not have been so thoroughly manifested and exemplified in any other manner of which we can conceive. It was, therefore, a part of the original design of the Creator to reveal himself, the attributes of his character, to his creatures--not only to mankind, but also to the angelic hosts. Unquestionably, when the great plan of salvation shall be fully consummated, the heavenly angels as well as the reconciled of the world shall know of the divine character--wisdom, justice, love and power--in a much larger degree than was ever before appreciated, or than could have been appreciated, without the great lessons now being taught through the permission of sin, and the redemption promised under the divine plan, through Christ. This is intimated by the Apostle Peter, who assures us that "the angels desired to look into" these things--are deeply interested in them. *1 Pet. 1:12*

As we have seen, the sentence upon mankind is an absolutely

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just one, and there would have been no room whatever for appeal from that sentence on the score of justice (it being admitted that Adam had a sufficiency of knowledge of his Creator to command his implicit obedience, and it being admitted also that it was but a just arrangement on

God's part, that the life which would not be used in harmony with his righteous and benevolent arrangements should be forfeited, taken away). Nevertheless, we can readily see that God could have devised a different penalty in man's case, and that too without the violation of any principle of justice. We have proof of this in his dealing with the fallen angels. They were not put under a sentence of death; the penalty imposed upon them, on the contrary, was that they were *restrained*, and are still restrained, waiting for a final trial. **Jude 6**

Similarly, God could have permitted man to live out these six thousand years, since his sin in Eden, without the impairment of his physical system, without putting him under sentence and power of death. Thus man, as well as the angels which kept not their first estate, might have been reserved alive unto the judgment of the great day, to have their cases finally disposed of. But God is not limited in his operations, and the same variety which we observe in nature, in that one flower differs from another flower in glory and beauty, and one creature differs from another creature, so, under what the Apostle designates "the much diversified wisdom of God" (*Eph. 3:10, Diaglott*), God chooses one method of dealing with the angels who sinned, and another method of dealing with men who had become sinners. Divine wrath is manifested against both: a wrath of love and justice, which hates all sin, all evil, and will destroy it; but which will do all that can be done for such of the evildoers as become loyal servants of righteousness, after having a large experience with sin and with righteousness, and their respective results.

In dealing with man God chose to exemplify the ultimate end of sin and sinners--destruction. This is testified in the

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various statements made to man, "The soul that sinneth it shall die"; "The wages of sin is death." That is to say, in these declarations made to man God is merely stating a general law, which ere long will be the absolute rule of all his dominion--all creation, viz., that whatever is not perfect shall be destroyed, and that only which is perfect, absolutely perfect, absolutely in harmony with the divine will and purpose, shall continue to exist forever, a blessing to itself, an honor to the Creator, and a benefit to all his creatures.

But while man has been the illustration of the operation of this principle, so that every member of the human family

has been cut off in death--"Death passed upon all"--nevertheless, it is not the divine purpose in thus making use of mankind as an illustration of the severity of divine justice, in the extirpation of evil, to permit humanity to suffer on account of being thus used as an illustration. On the contrary, it is the divine arrangement that mankind shall experience no less of divine mercy and favor and love than any other of God's creatures. Hence it is that in due time God provided redemption for all, fully adequate to the necessities of the case, that as by one man's (Adam's) disobedience the many became sinners, so by the obedience of one (Jesus) the many might become righteous. **Rom. 5:19**

This does not say, nor does it mean, that the many must become righteous during this Gospel age or not at all: on the contrary, the Scriptural declaration is that it will be but a "little flock" that will become righteous during the present evil time--those only who are specially drawn of the Father and called to the high calling of joint-heirship with his Son. The residue of mankind will not even be called or drawn, until the Christ (head and body) has been lifted up both in sufferings and in glory, according to our Lord's own statement, "I, if I be lifted up, will draw all unto me." (**John 6:44; 12:32**) This universal drawing belongs to the coming Millennial age, not to the present nor to the past ages. It will not be the drawing of a few nor of a class, nor of a nation,

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as in the past, but the drawing of all mankind, redeemed with the precious blood.

Nevertheless, this drawing will not mean compulsion; for just as it is possible for the Father's drawing to be resisted in the present age, so that many are called but few will be chosen, so also it will be possible for the drawing of Christ to be resisted by the world of mankind in the next age. However, the Scriptures assure us that the way will be made so plain, and the conditions so reasonable, that only those who love sin, and deliberately choose it, after they have come to a knowledge of righteousness and of truth, will be amongst the resisters of that great Prophet, and be destroyed by him in the Second Death. **Acts 3:23**

Viewing the divine dealings with mankind from the standpoint of the close of the Millennial age, we see that so far from the divine course working any unkindness toward mankind, the execution of the extreme penalty of the divine law against us, accompanied as it has been with the operation of divine mercy, through Christ, in ransom and

restitution, has really been a great blessing. But this cannot be seen except from the one standpoint. From this standpoint we see not only the sorrow and trouble and pain, the dying and the crying of the present time, the just penalty of transgression, its natural result, indeed, but we see also the redemption of man from sin and its curse, purchased by the Redeemer at Calvary, and to be accomplished by the same Redeemer subsequently--the Church being selected during this Gospel age, according to the divine program, to be his Bride and joint-heir in the Kingdom.

Severe as death, the penalty for Adam's sin, has been (including all the pain and sorrow and trouble of this dying state for the past six thousand years), we believe that man's portion has been more favorable than that of the angels who kept not their first estate, and who were not sentenced to death, and who, therefore, did not lose their vital energies in death, nor experience sickness or pain, but who have merely been restrained of their liberties, and of the fellowship

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of the holy. Had man been treated similarly to these fallen angels, and left in possession of his liberties in respect to the earth, etc., we can imagine what a terrible condition of things would have prevailed by the present time--how evil would have multiplied itself without restraints, how keenness and cunning in wrongdoing would have increased the sorrows of earth. Even as it is, we can see that even the short lives of men suffice to develop a wonderful genius for selfishness, a wonderful wisdom for self-aggrandizement, and the oppression of fellow-creatures.

When we consider that many of the millionaires of our day were poor boys, and that their accumulations of a hundred or two hundred millions of dollars were made in less than fifty years, what could we expect of such genius, if it had centuries for the scope of its operation? Carried to its legitimate result, it undoubtedly would have resulted in the enslavement and utter degradation, to bestiality, of a large proportion of the human family in the interest of the few masterminds in cunning and avarice.

Viewing the matter from this standpoint, our hearts uplift in thankfulness to God that the form of the "curse" or sentence that came upon us was that which the Lord has permitted--dying thou shalt die. And if, in the meantime, our experiences, as a race, have been an object lesson, not only to ourselves, but to the holy angels and to the fallen angels, we may rejoice the more: and for aught we know it

may be God's intention to use this one great lesson of the exceeding sinfulness of sin, and its unavoidable results, in other worlds of sentient beings not yet created. And who knows but that in the far distant future, instructors in righteousness for as yet uncreated billions will be drawn from among the worthy of earth's redeemed and restored race, who have had an actual experience with sin and who will be able to speak from experience, in guarding others against the least deflection from absolute obedience to the divine will.

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An illustration of this principle, of overruling a disadvantage into a blessing to those who are used as an illustration, we see in Israel. As a nation, Israel was called out from the other nations, and used as a typical people. Their Law Covenant, while apparently an advantage, strictly speaking constituted for them a second trial, failure in which brought them under a second condemnation--apparently leaving them, as a people, more thoroughly condemned than the remainder of the world, whom God had already proposed (in his covenant with Abraham), should be *justified by faith* since none could be justified by works of Law. Israel's Covenant called for perfect works, and being unable through inherited weakness of the flesh to render perfect works, Israel fell under the "curse" or death-sentence of their own Covenant. Thus that Covenant which was ordained to life (which purported to give *life* everlasting) was found to be unto *death*. (**Rom. 7:9-14**) But although God thus used Israel as a typical people and as an illustration of the fact that no imperfect man can keep the *perfect* law of God, he did not permit this use of them, which involved their condemnation, to work their everlasting ruin; and consequently, when redeeming the remainder of mankind, his plan was so arranged that the same sacrifice by which all the race of Adam was redeemed by Christ, affected also the one specially favored nation, which under the Law Covenant was also the one specially condemned nation. (**Rom. 2:11-13; 3:19-23**) It was to this end that our Lord was born under the Law Covenant, in order that he might redeem those who were condemned under that law, with the same sacrifice by which he redeemed all the world of mankind, condemned originally in Adam. **Gal. 4:4,5**

We see then that the necessity for reconciliation between God and man, the necessity for their at-one-ment, lies in the fact that God himself is the source of life, and that if everlasting

life be enjoyed by any of his creatures, it must be as his *gift*. "The gift of God is eternal life, through Jesus Christ

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our Lord." (**Rom. 6:23**) According to the principles of the divine government and law, God cannot look upon sin with any degree of allowance (**Hab. 1:13**); he cannot condone sin, nor admit its necessity in any degree. Perfect himself, his decree is that none imperfect shall be recognized as his sons, for whom everlasting existence is provided. And hence, since man, through the fall, had not only come under a sentence of death, but additionally, had defiled, degraded, depraved himself, and largely obliterated the divine likeness from his mind and conscience, therefore the only hope for everlasting life lies in some power or way or agency through which two things can be accomplished: (1) The release of mankind from the *death sentence* inflicted by Justice; (2) the lifting up of mankind out of the degradation of sin and depravity to the conditions of absolute holiness and perfection from which he fell. If these two things can be effected, then there is hope. If they cannot both be effected, man has not the slightest hope of everlasting life. In vain do we look for help in the fallen human family, for although some are less fallen than others, less depraved, all have sinned, all have come short of the glory of God. If there were one righteous one, he might, indeed, give a ransom for his brother (for Adam and all condemned in Adam's transgression), and thus, under divine arrangement, become the savior (deliverer) of his race from the sentence; but none such could be found. "There is none righteous; no, not one." **Psa. 49:7; Rom. 3:10,23**

God, in his wisdom, had foreseen all this, and had provided for it all, before he began the creation of mankind, and in due time he manifested his plan for man's recovery from his blight of condemnation and depravity. When there was no eye to pity, and no arm to save, then God's arm brought salvation. The arm (power) of the Lord revealed, stretched down from heaven for man's help out of the horrible pit of death, and out of the miry clay of sin and depravity, was our Lord Jesus. (**Psa. 40:2; Isa. 53:1**) Through him God's declared purpose is--

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(1) The ransom of mankind from the power of the grave, from the sentence of death, from the "curse," from the "wrath" that now rests upon the world. This ransom has been accomplished in the death of our Lord Jesus Christ: Divine Justice is fully met, and the whole world of mankind is reckonedly transferred to the Lord Jesus Christ, as his purchase, bought with the precious blood.

(2) He is now choosing out from the redeemed race the "little flock" of joint-heirs, who because of self-sacrificing devotion to him shall be *reckoned* as sharers in his sufferings and sacrifice, and be granted a share also in his heavenly glories and future work of blessing the world--the fruit of his sacrifice.

(3) The work of restitution is to be accomplished by this great Redeemer and his joint-heir, his Bride, the Church, during "the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." (*Acts 3:19-21*) And when the wilfully wicked, rejectors of the divine grace and mercy, under the terms of the New Covenant, shall have been destroyed by this great Mediator, Christ, and the remainder of the redeemed race shall be turned over to the Heavenly Father, perfect and complete, fully restored to his own likeness, and with increased knowledge of him and of righteousness and of sin--gained through the experiences of the present reign of sin, as well as under the reign of righteousness during the times of restitution--then the great work of Atonement will be complete. All who see this matter clearly can readily discern the necessity for the Atonement: that there can be no blessing of mankind except by bringing them into absolute harmony with their Creator; and that such a reconciliation necessitates first of all a redemption of the sinner--a payment of his penalty. For God must be just in justifying the sinners, else he never will justify them. *Rom. 3:26*

In view of the foregoing we see clearly that the number atoned for by our Lord's sacrifice for sins--the general lifting of the "curse" legally--gives no criterion by which we

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may judge the number who will by obedience of faith get actually free from sin and its curse and return to at-one-ment with the Father, by availing themselves of the opportunities opened to all by our dear Redeemer. There is no proposition on God's part, nor any reasonable ground for supposition on man's part that divine favor and life everlasting

through Christ will ever be attained by any except those who shall come into the fullest heart-harmony with God, and with all his laws of righteousness. We rejoice, however, that the knowledge of God's grace and other opportunities far better than are now enjoyed by the world shall in God's "due time" be extended to every creature.

1 Tim. 2:6

STUDY XV

"A RANSOM FOR ALL "

THE ONLY BASIS FOR AT-ONE-MENT

At-one-ment Impossible Without a Ransom--Secured but not Compelled--
 To be the Ransomer Became a Favor--The Significance of Ransom and
 Redeem--What Ransom was Paid for Man?--Justification by Faith thus
 Secured--"Ye are Bought with a Price"--By Whom?--Of Whom?--For
 what Purpose?--How Love Cooperated with Justice--The "Ransom
 for All" was not Taken Back--Fatherhood Rights of the First Adam
 Purchased by the Second Adam--Ransom not Pardon--Man's Death
 not a Ransom--False Reasoning of Universalist Theories--Justice not
 Obligated by the Ransom--The Only Name--The Mediator's Method
 Typed in Moses--Ransom, Substitution--Was a Different Plan
 Possible?

"There is one God, and one Mediator between God and men, the Man
 Christ Jesus, who gave himself a ransom for all, to be testified in due
 time." *1 Tim. 2:5,6*

AT-ONE-MENT between God and man was wholly dependent
 upon the presentation of an acceptable sacrifice
 for man's sins. Unless the divine sentence or "curse" could
 be lifted from mankind, it would stand as a perpetual embargo,
 to hinder man's recovery or restitution back to divine
 favor, fellowship and everlasting life. Under the divine
 law, the only word of God to man would be, You are a sinner;
 through your own wilful transgression in Eden you
 have brought your trouble upon yourself: I have pronounced
 the sentence of death against you justly, and I cannot
 remove that sentence without violating my own justice,

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the very foundation of my throne, my Kingdom. (*Psa. 89:14*)
 Hence your sentence must stand forever. It must be
 met by you unless an acceptable substitute takes your place
 under it.

We have seen clearly that the penalty or sentence against
 mankind was not eternal torture, but, as plainly and distinctly

stated by the Creator to Adam, it was death. To suppose that it was any other penalty than death would be to suppose that God had dealt dishonestly with Adam and Eve in Eden--that he misinformed and deceived them. We have seen that a death sentence is a just sentence against sin--that life being a conditional grant, the Creator had full right to revoke it: but it requires no particular ability of mind to discern that an eternity of torture for Father Adam would not have been a *just* penalty for his partaking of the forbidden fruit--even attaching to that act of disobedience all the culpability of wilfulness and intelligence that can be imagined; much more, it would not have been just to have permitted such a sentence of eternal torture to be entailed upon the countless millions of Adam's posterity. But the death sentence, with all its terrible concomitants of sickness and pain and trouble, which came upon Father Adam, and which descended naturally through him to his offspring (inasmuch as an impure fountain cannot send forth a pure stream), all can see to be both reasonable and just--a sentence before which all mouths must be stopped; all must admit its justice--the goodness and the severity of God.

Knowing definitely the penalty pronounced against sin, we may easily see what Justice must require as a payment of that penalty, ere the "curse" could be lifted and the culprit be released from the great prison-house of death. (*Isa. 61:1*) As it was not because the entire race sinned that the sentence came, but because one man sinned, so that sentence of death fell directly upon Adam only, and only indirectly through him upon his race, by heredity--and in full accord with these facts Justice may demand only a corresponding price--Justice must, therefore, demand the life of another as

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instead of the life of Adam, before releasing Adam and his race. And if this penalty were paid, the whole penalty would be paid--*one* sacrifice for all, even as *one* sin involved all. We have already seen that the perfect Adam, the transgressor, who was sentenced, was not an angel, nor an archangel, nor a god, but a man--in nature a little lower than that of angels. Strictest Justice, therefore, could demand as his substitute neither more nor less than one of Adam's own kind, under similar conditions to his, namely, perfect, and free from divine condemnation. We have seen that none such could be found amongst men, all of whom were of the race of Adam, and therefore sharers, through heredity, of his penalty and degradation. Hence it was, that the necessity

arose that one from the heavenly courts, and of a spiritual nature, should take upon him the human nature, and then give as substitute, himself, a *ransom* for Adam and for all who lost life through him.

Amongst the angels who had retained their first estate and loyalty to God, no doubt there might have been many found who would gladly have undertaken the accomplishment of the Father's will, and to become man's ransom price: but to do so would mean the greatest trial, the severest test to which loyalty to God could be exposed, and hence the one who would thus manifest his devotion and his loyalty and his faith would be worthy of having the very highest position amongst all the angelic sons of God, far above the angels and principalities and powers, and every name that is named. Moreover, it was a part of the divine purpose to make use of this opportunity to illustrate the fact that whoever seeks to exercise his own selfish ambitions (as Satan did), shall be degraded, abased, while, on the contrary, whoever shall most thoroughly humble himself, in obedience to the Heavenly Father's will and plan, shall be correspondingly exalted. God so arranged his plan as to make this feature a necessity; to the intent that in this manifestation of divine sympathy and love for the world, an opportunity might also be afforded for the manifestation of the

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love, humility and obedience of the Only Begotten of the Father--his well-beloved Son, whom he delighted to honor.

As we have seen, our Lord Jesus (who, in his prehuman condition, we recognize as the archangel, the highest or chief messenger, the Logos, the Only Begotten of the Father, full of grace and truth) had up to this time been the agent of Jehovah in all the work of creation, and, as the first begotten, had been with the Father from before the creation of all others, and had known him intimately, had beheld his glory, and been the channel of his power. And inasmuch as he was already the first, the chief in the heavenly Kingdom, next to the Father, the Apostle informs us that this work of redemption, this privilege of executing the divine will in respect to man, was given to him as a mark of special confidence, and as a favor because of the honors which according to divine law must attach to so great obedience, humility and self-sacrifice. (*Matt. 23:12; James 4:10; 1 Pet. 5:6*) With confidence in the Son and desiring his attainment of the high exaltation which would accrue as a result of that faithfulness, the Father gave the first opportunity

to him, who had, in all the past, enjoyed pre-eminence in the divine plan, that thus he might continue to be the pre-eminent one--"that in all things he might have the pre-eminence: for it pleased the Father that in him all fulness should dwell. And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven [fallen men and fallen angels, recovering and reconciling so many of each as, under fullest opportunity, will return to divine favor]." *Col. 1:18-20*

The selection of a spirit being to become man's Redeemer does not imply that the sacrifice of a spirit being's existence was necessary as the redemption price of an earthly being's existence: quite the contrary. Divine Justice could no more accept the sacrifice of a spirit being for man than accept the sacrifice of bulls and goats as the ransom price. As the blood of bulls and goats could never take away

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sin, because they were of an inferior nature, so the death of angels or archangels could never have taken away Adam's sin, nor become a suitable atonement sacrifice for him, because these were not of his nature. It was *man's* life that had been forfeited through sin, and only a *man's* life could be accepted as the redemption price, the ransom-price. It was for this cause that it was necessary that our Lord should leave the glory of his prehuman condition, and humble himself, and become a man, because only by becoming a man could he give the ransom-price.

While the Scriptures point out that our Lord humbled himself in leaving the higher spiritual nature and in taking the lower human nature, they nowhere point this out as being our sin-offering. On the contrary, he humbled himself thus, in order that he might become the sin-offering and pay our ransom price. The Apostle distinctly points this out, saying, "Verily, he took not hold upon the nature of angels [as though referring to the angels which sinned] but he took hold on the seed of Abraham." Inasmuch as the children whom God had foreseen and purposed to redeem, and to deliver out of the bondage of sin and corruption, were partakers of flesh and blood, "he also himself took part of the same [flesh and blood, human nature]; that through death he might destroy him that hath the power of death, that is, the devil," and deliver them. (*Heb. 2:14,16*) He states the matter most explicitly, saying, "As by a *man* came death, by a *man* also came the resurrection of the dead."

(*1 Cor. 15:21*) The Apostle John bears similar testimony, saying, "The Word was made flesh." (*John 1:14*) To this agree also the words of our Lord Jesus, after he had come into the world and after he had reached manhood's estate; he said, "God sent not his Son into the world to condemn the world, but that the world through him might be saved." (*John 3:17*) He does not intimate that the world had yet been saved, or that anything had yet been done for the world's salvation, except the *sending* of the one who would redeem the world by the sacrifice of himself. The first step

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in the performance of his mission was, as our Lord declared-- "The Son of Man came not to be ministered unto, but to minister [to serve others], and *to give his life a ransom for many.*" (*Mark 10:45*) Here we have proof positive that in the laying aside of the glory which he had with the Father before the world was, and exchanging the higher nature for the human nature, our Lord had not given his life as a ransom, but had merely made the preparation for that work which was immediately before him. This is further confirmed by the fact that it was as soon as he had reached manhood's estate, under the law, as soon as he was thirty years of age, he at once presented himself a living sacrifice, consecrating his life, laying it down, as represented in his symbolical immersion by John at Jordan.

There was fulfilled, as the Apostle points out, the prophecy of old, "Lo I come (in the volume of the book it is written of me) to do thy will, O God." He had come to do the will of God, to offer the sacrifice for sins, and hence he had not previously offered it. In that act of his consecration he presented himself a living sacrifice to God's service, even unto death. Mark that at this particular point the Apostle says he set aside the typical Law Covenant sacrifices that he might establish the second, the antitypical, the real sacrifice for sins, his own death (and his members) for the sealing of the New Covenant between God and men, by himself, the Mediator of the New Covenant. And our text tells us the same thing, that it was the "*man* Christ Jesus who gave *himself* a ransom for all"--not the prehuman *Logos*.

The First Step in the Program

The Apostle (*Heb. 2:5-9*) reviews the entire plan of God, and noting the divine promises of human restitution, quotes from the Prophet David (*Psa. 8:4-8*), that the divine plan ultimately is to have mankind perfect, as the lord of earth, controlling earth and its creatures, in harmony with the laws of the divine Creator, saying, "We see not yet all

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things put under him [man--as indicated in the prophecy]." We see not yet man in the image of God and lord of earth; but we do see the divine purposes to this end already begun. We see the first step in this program, viz., "We see Jesus, made a little lower than the angels for the suffering of death, crowned with glory and honor [the perfection of human nature] that he by the grace of God *should taste death for every man* [and thus make possible human restitution]." We see the work of man's salvation thus begun by Jehovah, in providing a suitable ransom price for our redemption, one equal in glory and honor and absolute human perfection with the first man, Adam; one who, to this end and for this purpose, had left the glories of a higher nature, and been made lower than the angels, although previously possessed of a higher nature than they. We see this one provided for the very purpose of "tasting death for every man." We see that he took the human nature "*for the suffering of death*"--the very penalty that was against our race. Seeing this, we can rejoice that the good purposes of our Heavenly Father for our ransom and restitution, and full reconciliation to himself, have been amply arranged for, and upon a plane of absolute justice, by which God can be just and yet be the justifier of them that believe in Jesus. Thus the sacrifice which our Lord Jesus gave for man's sin was not a spiritual one, which would not have been a proper, acceptable sacrifice because it would not have been "*a corresponding price*"--in every particular the exact ransom price for Adam.

The Significance of "Ransom" and "Redeem"

This brings us to the consideration of the word *ransom*, which in the New Testament has a very limited and very definite signification. It occurs only twice. Once in our Lord's own description of the work he was doing, and once

in the Apostle's description of that completed work--our text. The Greek word used by our Lord is *lutron-anti*, which

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signifies, "a price in offset, or a price to correspond." Thus our Lord said, "The Son of Man came...to give his life a ransom [*lutron-anti*--a price to correspond] for many." (**Mark 10:45**) The Apostle Paul uses the same words, but compounds them differently, *anti-lutron*, signifying, "a corresponding price," saying, "The man, Christ Jesus, gave himself a ransom [*anti-lutron*--corresponding price] for all, to be testified in due time." **1 Tim. 2:6**

There is no room for quibbling or disputing the meaning of these texts. Only by handling the Word of God deceitfully can any be blinded to the force and real meaning of this, the Lord's testimony to the work which has been accomplished by our great Mediator. And the more this thought of a ransom--a "*corresponding price*"--is considered, the more force does it seem to contain, and the more light does it shed upon the entire work of the Atonement. The thought, and the only thought, contained in it is that as Adam, through disobedience, forfeited his *being*, his *soul*, all his rights to life and to earth, so Christ Jesus our Lord, by his death, as a *corresponding price*, paid a full and exact offset for Father Adam's soul or being, and in consequence for all his posterity--every human soul--sharers in his fall and in his loss. **Rom. 5:12**

This same thought is abundantly expressed in many other scriptures, which speak of our Lord's work as that of redeeming, purchasing, etc. We have directed special attention to the word "ransom," *anti-lutron*, because it presents the thought in the purest and most unmistakable form. The words, "redeem," "redeemed," "redeemer" and "redemption," while they contain the thought of a price being paid, contain the additional thought of setting free, or liberating those for whom the price was paid. Hence these words, both in the English and in the original, are sometimes used in connection with the sacrifice, or giving of the price of redemption, and at other times used with reference to the setting at liberty of the redeemed ones, their deliverance. And the many foes of the doctrine of the *ransom*, of whom the

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chief is Satan, sometimes with great cunning attempt to divert the attention away from the price given for man's release from the curse of death, by pointing out those texts of Scripture in which the words "redeem" and "redemption" are applied merely as relating to the full deliverance of mankind from death. By calling attention to the deliverance, and "handling the Word of God deceitfully," they attempt to obscure the fact that the future deliverance, and all the blessings that now or in the future will come to mankind by divine grace, are of the Son, and through or by means of the *ransom-sacrifice* of himself, which he gave on our behalf, and which was "finished" at Calvary.

John 19:30

The translators of our Common Version English Bible unwittingly aided these opponents of the ransom, by using the word "redeem" to translate Greek words which have considerably different meanings. That the English reader may have this matter clearly before his mind, we will here cite all the various Greek words rendered "redeem," "redeemed" and "redemption," and following each will give the definition furnished by the learned lexicographer, Prof. Young, in his *Analytical Concordance*, as follows:

The word "redeem" is sometimes used as the translation of the Greek word *agorazo*. This word is defined by Prof. Young to signify "to acquire at the forum." Still more literally, it would signify, to purchase in the open market; for the root of the word, *agora*, signifies *market-place* and is so used repeatedly throughout the Scriptures: **Matt. 20:3**; **Mark 12:38**; **Luke 7:32**; **Acts 16:19**. The following are all the instances in which the word *agorazo* is translated "redeemed" in the New Testament:

"Thou wast slain, and hast *redeemed* us to God by thy blood." **Rev. 5:9**

"And no man could learn that song, but the hundred and forty and four thousand which were *redeemed* from the earth." **Rev. 14:3**

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"These were *redeemed* from amongst men, being the first fruit unto God and unto the Lamb." **Rev. 14:4**

The thought in each of these cases is that of public purchase; and all the other uses of this word *agorazo*, throughout the New Testament, emphatically support a most commercial signification. The word occurs in the New Testament in all thirty-one times. In the above three instances

it is rendered *redeemed*, in thirteen instances *bought*, in fifteen instances *buy*. We call especial attention to the signification of this word, because the tendency to deny that there was a purchase of our race effected by a *price* given for man's release from the "curse" is prevalent and a growing one--very subversive of the true "faith, once delivered to the saints."

Another word rendered "redeem," "redeemed" and "redemption," is related to the above, and formed out of it by the addition of a prefix, *ex*, which signifies *out of--exagorazo*. Prof. Young gives to this word the definition, "to acquire out of the forum." Still more literally, *to publicly purchase and take possession of*. The only uses of this word in the New Testament are as follows:

"Christ hath *redeemed* us from the curse of the Law, being made a curse for us." (*Gal. 3:13*) The Apostle is here pointing out that Christians who had been Jews and had therefore been under the Jewish or Law Covenant, had not only been purchased from under its sentence, but were also released from its dominion. The word *agorazo* signifies the purchase, and the prefix *ex* signifies the release by that purchase, so that they were no longer under the dominion of the Law.

"God sent forth his son, made of a woman, under the Law, *to redeem* them that were under the Law [Covenant], that we might receive the adoption of sons." (*Gal. 4:4,5*) This is a similar statement to the foregoing, and signifies the purchase of the Jewish people from under the dominion of the Law, and the liberation of believers from it, that they might become sons of God. Compare *John 1:12*.

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"See that ye walk circumspectly, not as fools, but as wise, *redeeming* the time, because the days are evil." (*Eph. 5:15,16; Col. 4:5*) This is a similar use of the word *exagorazo*: the Lord's people realize that they are in the midst of evil, the tendency of which is to absorb their energy, influence and time in things sinful or foolish, or at least unprofitable, as compared with the more weighty interests which lie closest to their hearts, as children of God. We are, therefore, *to purchase* and *to secure out* of the evil time, and apart from these unfavorable influences, as large a proportion of time as may be possible for devotion to higher interests--our own spiritual sustenance and strengthening, and for the assistance of others in spiritual things. Such purchase will cost us something of self-denial, of gratification of our own natural appetites and tendencies, and something also of the good

opinion and fellowship of others, who will "think it strange" that we run not with them to the same excesses as formerly. *1 Pet. 4:4*

Another Greek word is also rendered "redeemed"--namely *lutroo*. Prof. Young defines *lutroo* to signify "to loose by a price"--that is, to *set free by the payment of a price*. The basis or root of this word is *lutron*, which, as noted above with *anti*, used either as a prefix or a suffix, signifies a *corresponding price*.

This word, *lutroo*, occurs three times in the New Testament, as follows:

"We trusted that it had been he which should have *redeemed* Israel." (*Luke 24:21*) The apostles were disappointed at our Lord's death, and declared this disappointment by saying that they had expected that the Lord would have set Israel at liberty from the Roman yoke, by the payment of a price. They had not yet been endued with the holy Spirit, and did not understand the length and breadth, the height and depth of the divine plan, by which not only Israel but the whole world was *redeemed*, not only from the Roman yoke, but from Satan's yoke, and from the great prison-house

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of death, by the ransom price which our Lord gave, and which was finished in death.

"Our Savior, Jesus Christ, who gave himself, that he might *redeem* us from all iniquity." (*Titus 2:14*) The price which our Lord gave on behalf of mankind is not only intended to secure to them an awakening from the tomb, in God's due time, during the Millennium, and an opportunity then to come into harmony with God on the terms of the New Covenant; but more than this, it means to those who hear the good tidings now, a message of present relief from the thralldom of iniquity--that we should no longer be servants of sin, but should become the servants of him who died for us, who bought us with his own precious blood.

"Ye know that ye were *redeemed*, not with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." (*1 Pet. 1:18,19*) The thought in this text is the same as in the preceding one. It relates not so much to our ultimate deliverance from death, in the resurrection, as to our present *loosing* from an evil course, vain conversation, foolish talking, and iniquity in general. This liberty was *purchased* for us by the blood of Christ, as well as the grander

liberty of the resurrection, which is yet future. Without the payment of the ransom price, without the satisfaction of Justice, God could not accept us as sons, could not therefore deal with us as with sons, could not seal us as his sons with the spirit of adoption into his family, and hence these various agencies of his grace, which now are open to believers, and which are to us *the power of God* unto salvation, breaking in our hearts the power of sin, and establishing instead the mind or spirit of the Lord, as the ruling power, could not have come to us.

Another Greek word, rendered "redemption" is *lutrosis*. Prof. Young gives as its definition, "a loosing"--literally, *setting free*, deliverance. This word does not contain the thought of a price being paid, and hence it should not have

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been rendered by our English word, redemption, but rather by the word "deliverance." It occurs twice:

"She, coming in that instant, gave thanks likewise unto the Lord, and spake of him [the babe Jesus] to all them that looked for *redemption* [*deliverance*] in Jerusalem." (**Luke 2:38**)

Anna spoke to those who were looking for deliverance in Jerusalem--expecting freedom from the Roman yoke, but not necessarily understanding that the greater deliverance was to come by a payment of a ransom price.

"Christ being come an high priest...neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place; having obtained eternal *redemption* [*deliverance*] for us." (**Heb. 9:11,12**) The Apostle is not referring to *how* our Lord obtained the eternal redemption of deliverance, and hence makes no reference here to the price paid: he refers merely to the present and future deliverance of God's people, and not to the method by which that deliverance was secured, prior to our Lord's entrance into the holy place--the sacrifice of himself as man's ransom price.

Another Greek word, translated "redeemed" in the New Testament, is *poieolutrosin*. Prof. Young defines its meaning to be, "*to make a loosing*," i.e., *to set at liberty*, to deliver. It occurs but once.

"Blessed be the Lord God of Israel; for he hath visited and *redeemed* his people [literally, wrought redemption for his people]." (**Luke 1:68**) The preceding verse shows that this expression was a prophecy: things not completed are here mentioned as though they had been accomplished: the first step toward Israel's deliverance had been taken, and it

was spoken of joyously as though the entire matter were already accomplished. This word does not contain the thought as to *how* the deliverance will be secured: other scriptures show us that it is secured by the payment of a corresponding price, a ransom, and is to come through the setting up of the Kingdom of God. This word should not have

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been translated "redeemed" but rather *delivered*, as a guard against confusion of thought by the English reader.

Another Greek word, improperly rendered "redemption" is *apolutrosis*. It contains no thought respecting a purchase price, but simply signifies *deliverance*, setting free. Prof. Young defines its meaning to be "*a loosing away*." The word occurs ten times, and is only once properly translated "deliverance." Note the following:

(1) "Then look up and lift up your heads, for your *redemption* [*deliverance*] draweth nigh." (**Luke 21:28**) There is no reference here to the ransom or the conditions precedent to the Church's deliverance, but merely to the deliverance itself.

(2) "Being justified freely by his grace, through the *redemption* [*deliverance*] that is in Christ Jesus." (**Rom. 3:24**)

The Apostle does not in these words refer to the ransom, but merely to the deliverance which the Lord's people have, now reckonedly and by and by prospectively, in the resurrection.

He is treating the matter from God's standpoint:

believers are freely, unconditionally, justified; aside from any works of merit on their part. This is accomplished through the *deliverance* which God has provided in Christ Jesus our Lord. In the following verse the Apostle proceeds to show how this deliverance was effected, saying, "Whom God hath set forth to be a propitiation [literally, a mercy seat or channel of mercy] *through faith in his blood* [the sacrifice, the ransom price given for the sins of the whole world]."

(3) "Even we ourselves [the faithful Church] groan within ourselves, waiting for the adoption, to wit, the *redemption* [*deliverance*] of our body [the Church, the body of Christ, which is to be glorified with the head in due time]."

(**Rom. 8:23**) Nothing in this statement has the slightest reference to the redemption accomplished at Calvary, the purchase-price: it refers purely and solely to the *deliverance* of the Church, which is to be a part of the result of the redemption finished at Calvary--the ransom.

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(4) "Christ Jesus who of God is made unto us wisdom and righteousness and sanctification and *redemption* [*deliverance*]." (*1 Cor. 1:30*) Nothing here has any reference to the redemption-price paid at Calvary. The Apostle is speaking, not of what our Lord did for us, but of what he is yet to do for us. He is our wisdom in that we are to lay aside our own wills, and accept his will, and thus have the spirit of a sound mind, and "walk in wisdom." He is our righteousness, in that, as our representative, he gave himself a *ransom for all*, and now in his righteousness represents all those who come unto the Father by him. He is our sanctification, in that, through his merit, we are accepted of the Father as (reckonedly perfect) living sacrifices, while really it is the power of Christ in us that enables us to present ourselves living sacrifices, and to walk in his footsteps, and to fulfil our covenant. He is our deliverance (mistranslated "redemption"), in that the fact that he lives, who, by the grace of God, bought us with his precious blood, is the guarantee that we shall live also; that he will, in due time, deliver from the bondage of corruption, death, his Church, which he purchased with his own blood. The deliverance, and not the purchase, is here referred to. But it is because he purchased that he has the right to be to any, wisdom, justification, sanctification, deliverance.

(5) "He hath made us accepted in the beloved, in whom we have *redemption* [*deliverance*] through his blood, the forgiveness of sins, according to the riches of his grace." (*Eph. 1:7*) The Apostle does not here refer to the redemption purchase at Calvary. On the contrary, he is speaking of our acceptance with the Father, and declares that this acceptance with Jehovah is based upon something which he did for us in the Beloved One, our Lord Jesus, and through whose blood (the sacrifice, the ransom) we have *deliverance*. The construction of the sentence shows that the Apostle means that our *deliverance* is from the sentence of sin, death, for he explains this *deliverance* as being "the forgiveness of sins." The sense of the passage, then, is this: The Heavenly Father,

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who had already in his mind predestinated the adoption of a "little flock" to be sons on the plane of the divine nature, and joint-heirs with his first begotten and well-beloved Son, our Lord, took the steps of grace necessary to the accomplishment of this his purpose toward us. He made

us accepted in the Beloved; for in the Beloved, through his blood, through his sacrifice, we have deliverance from the divine curse and wrath--the forgiveness of our sins, from which we are made free or justified.

(6) "The earnest of our inheritance unto the *redemption* [*deliverance*] of the purchased possession." (*Eph. 1:14*) The possession which Christ *purchased* by the sacrifice for sins as man's substitute includes mankind in general or so many as will accept the favor on the gospel conditions, as well as the Church, the Bride. The time for the deliverance is in the Millennial Kingdom and the Church is to be delivered first--"early in the morning." But the earth was part of man's original estate and was purchased by the same sacrifice once for all: hence it too is to be delivered from its share of the curse and shall become as the garden of the Lord--Paradise. The *purchase* is accomplished but the *deliverance* waits for God's "due time."

(7) "In whom we have *redemption* [*deliverance*] through his blood, even the forgiveness of sins." (*Col. 1:14*) This statement is similar to the foregoing. We, the Church, already have *deliverance*, that is, the forgiveness of our sins, and hence harmony with the Father. The word "redemption" here has no reference to the sacrifice for sins, but merely to its effect upon us, *setting us free* from our sins. The Apostle, however, does not ignore the sacrifice, but declares that our deliverance from the bondage and control of sin is through the efficacy of our Lord's blood--his death, his sacrifice for sins, the ransom paid.

(8) "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of *redemption* [*deliverance*]." (*Eph. 4:30*) There is no reference here to the redemption sacrifice finished

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at Calvary. Yet not until that sacrifice was finished, and its merits presented in the holy of holies, and accepted by the Father, did the holy Spirit come upon any to seal them as sons of God. But now these who have been sealed are to maintain this seal of sonship, this begetting of the divine nature, not to lose it. The sealing of the Spirit is the first-fruit of the Spirit, and is all that is communicated during this present life: for the full measure of the blessing of the divine nature we must wait until the time appointed of the Father, "the day of *deliverance*," the Millennial Day, in which day the Scriptures declare, concerning the Church, the Bride of Christ, "God shall help her early in the morning." (*Psa. 46:5*) Whoever loses the holy Spirit and its seal

will have neither part nor lot in the first resurrection, in the morning of "the day of [complete] deliverance" from the power of sin and death.

(9) "For this cause he is the mediator of the New Covenant, that by means of death for the *redemption* [*deliverance*] of the transgressions that were made under the first [previous] covenant, they which are called might receive the promise of eternal inheritance." (**Heb. 9:15**) Once more a faulty rendering partially obscures the meaning; but when the thought is seen to be *deliverance*, all is clear. To Israel our Lord's death meant more than to the Gentiles. It meant not only redemption from Adamic transgression, and its penalty, death, but it meant additionally to the Jew *deliverance* from the "curse" or penalty of the Law Covenant, which rested upon that nation, because of failure to comply with its terms. The Israelites were under the "curse" which came upon Adam, just the same as the remainder of mankind; but additionally they were under the "curse" of their Law Covenant, instituted through Moses, its mediator, at Sinai. It is to this double "curse" upon that people that reference is made in the hymn which says:

"Cursed by the Law, and bruised by the fall,

Christ hath redeemed us, once for all."

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(10) "Others were tortured, not accepting *deliverance*." (**Heb. 11:35**) This is the one instance in which the translators have properly rendered this word: they probably tried to render it "redemption," and found that it would make rather strange reading to say, "not accepting redemption," and then translated it properly--"deliverance."

In the Old Testament, the words "redeem," "redeemed," "redeemer" and "redemption" are generally good translations of the original Hebrew words, for instance: *Gaal* signifies, to free--by avenging or repaying. *Young*

"I know that my *Redeemer* liveth." **Job 19:25**

"They remembered...the high God, their *Redeemer*."

Psa. 78:35

"Who *redeemeth* thy life from destruction." **Psa. 103:4**

"One of his brethren may *redeem* him: either his uncle or his uncle's son may *redeem* him...or if he be able he may *redeem* himself." **Lev. 25:48,49**

"Ye have sold yourselves for naught and ye shall be *redeemed* without money." (*Isa. 52:3*) Compare *1 Pet. 1:18*.

"The *Redeemer* shall come to Zion." *Isa. 59:20*

Our object in citing the instances in which *redemption* appears in our English New Testament, without the original Greek word containing a thought of a *ransom-price*, is to guard the reader against the deceptive methods of certain sophistical writers and teachers. Denying the *ransom*, denying that the world was *purchased* by our Lord's death, these are prone to cite passages where the word *redeem* is improperly used for *deliver*, and then give the inference that *deliver* is the only meaning of *redeem*, in every instance. In view of the carelessness of our translators the only safe and proper method to pursue in a case such as this where much depends on the exact meaning of a word, is to get at the original word and its meaning.

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We have demonstrated that in many instances the holy Spirit has expressed through the New Testament writers the thought of *purchase* of our race and of *corresponding price* paid, in the very strongest terms, interpretable only on the lines of *commercial transaction*, or the *substitution* of the purchase price for the thing bought. We have shown also that in other cases where the word used merely means *deliverance* nothing conflicts with the thought that such deliverance will be secured as a result of a *ransom* [*anti-lutron*, corresponding price], but that generally the context explicitly refers to the deliverance as being thus secured.

But while the Scriptures are thus explicit in their assurance that our Redeemer *bought* the world with his own life, "his own precious blood," it is merely in order to give God's people "full assurance of faith," letting them know that the remission of the death penalty is not a violation of God's justice but its satisfaction by his love. It also assures us of the *unchangeableness* of divine law, which could not be broken, but instead provided redemption at so great a cost. This assurance that God's love and justice operate in fullest harmony, gives us confidence that the same principles will continue to rule the universe forever--satisfies us that the "wrath," the "curse," will be lifted from all who come into harmony with God through Jesus the Mediator, and that all who do not avail themselves of this grace will be swallowed up of the Second Death--for "the wrath of God abideth on them." *Acts 3:23; John 3:36; Rev. 22:3*

But so far as the redeemed are concerned it matters not

how God's love and justice arranged the matter of our forgiveness, because to them it is a free gift, to be had only by accepting it as such. We cannot purchase it, nor can we compensate God for this "gift." The question then arises, If it is a "gift" to us, why should we trouble to investigate, or why should the Lord be particular to reveal the fact that this gift was secured to us at a *cost*, at a *price*, by the death of Christ? and why should the Scriptures so particularly point out to us that his death was the *exact* price, the *corresponding*

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price, that was due for our sins? We answer, that God thus explains to us the details of his operations on our behalf, to the intent that we may the better understand him and his laws, and their co-ordination and operation. He so explains, in order that we may understand that he is not abrogating or setting aside his own sentence against sin--that he is not declaring sin allowable, permissible, excusable. He wishes us to realize that his justice is absolute, and that there can be no conflict by which his love could dominate or overpower and overthrow the sentence of justice; that the only way that his just sentence against sin and sinners could be set aside was by meeting the requirements of justice with a *corresponding price*--"a ransom." Man had sinned, man had been sentenced to death, man had gone into death. There could be, therefore, no hope for man except as love and mercy might provide a substitute for Father Adam. And a substitute, as we have seen, must be of the same nature as Adam, human nature; the substitute must be equally free from sin, free from the curse, free from wrath; similarly holy, similarly harmless, similarly separate from sin and sinners, similarly approved of God, as was Adam before his transgression.

We have seen that our Lord Jesus was made flesh--(not sinful flesh) but holy, harmless, separate from sinners.* We have seen that the man Christ Jesus was thus *a perfect man*, the counterpart of the first man, Adam, and thus we see that he was all ready to be our Redeemer, our ransom, to give his life and all human rights for the purchase, the redemption, of Adam and the race of Adam, which lost life and all human rights in him. We have seen that our Lord, "the man Christ Jesus," did consecrate, did sacrifice, did give up on man's behalf *all that he had*. This he clearly set forth in his teaching on this subject. He represented himself as the man who found a treasure hidden in a field, and who went and *sold all that he had*, and bought that field. (*Matt. 13:44*)

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The field represents the world of mankind, as well as the earth itself. (*Eph. 1:14*) In this world of mankind our Lord saw a treasure--prophetically he saw the result of the redemptive work, the deliverance of many from the bondage of corruption into the full liberty of sons of God (the Church in this age, and the worthy of the world in the age to come). It was in view of this treasure that the field was bought. Speaking of the result of the ransom, and of the work of redemption, as it shall finally be accomplished by the close of the Millennial age, the Prophet speaking of our Lord says, "He shall see of the travail of his soul, and shall be satisfied." (*Isa. 53:11*) Our Lord was fully satisfied to give his life, and all he then had, to purchase the world.

What Ransom Was Paid for Man?

What our Lord did for us, what price he gave on our behalf, what he surrendered, or laid down in death, since it was a *corresponding price*, "a ransom for all," should correspond exactly to whatever was man's penalty. Our Lord did not go to everlasting torment, hence we have this indisputable testimony that everlasting torment is not the wages of sin prescribed by the great Judge, but merely a delusion, foisted upon mankind by the great Adversary, and those whom he has deluded. So surely as that which our Lord suffered in man's room and stead, as man's substitute, was the full penalty which men would otherwise have been obliged to suffer, so surely this is proof positive that no such punishment as eternal torment was ever threatened or inflicted or intended. Those who know the testimony of God's Word recognize its statements to be that "Christ *died* for our sins"; that he "*died* the just for the unjust, to bring us to God"; that "he is the propitiation* [*hilasmos*--satisfaction]

*Two Greek words are rendered "propitiation." *Hilasmos* is correctly rendered

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for our sins [the Church's sins], and not for ours only, but also for the sins of the whole world"; that "the Lord hath laid on him the iniquity of us all, and by his stripes [the things which he suffered in our stead--self-denial even unto

death] we are healed." What harmony and consistency is seen in this Scriptural view of matters; and how utterly inconsistent are the unscriptural delusions of Satan, handed us by tradition and popularly received! **1 Cor. 15:3; 1 Pet. 3:18; 1 John 2:2; Isa. 53:5,6**

"The wages of sin is *death*," "The soul that sinneth it shall *die*," say the Scriptures. (**Rom. 6:23; Ezek. 18:4**) And then they show us how completely this wage has been met for us, in the declaration, "Christ *died* for our sins, according to the Scriptures," and rose again for our justification. (**1 Cor. 15:3; Rom. 4:25**) His *death* was the *ransom price*, but his providing the ransom price did not give justification. First, our Lord must present that ransom price before the Father in our behalf; and this he did when "He ascended up on high," there to appear in the presence of God for us. He then and there imputed to the Church the merit of his ransom sacrifice. Then comes *justification* as a result, (1) of the ransom-sacrifice, and (2) its application for all men who will believe and obey him. Thus the resurrection and ascension of our dear Redeemer were necessary adjuncts to make his death-sacrifice available.

"Without the shedding of blood there is no remission of sins." (**Heb. 9:22**) Throughout the Law dispensation God emphasized this feature of his arrangement by requiring

"propitiation" in two texts (**1 John 2:2; 4:10**), but *hilasterion* is incorrectly rendered "propitiation" in **Rom. 3:25**: it signifies *propitiatory*, i.e., place of satisfaction or propitiation. The "Mercy Seat" or covering of the Ark of the Covenant was the *place* of making satisfaction--the propitiatory or *hilasterion*; but the Priest in sprinkling the blood of atonement, the blood of the sin-offering, on the *hilasterion* accomplished *hilasmos*, i.e., he made satisfaction or propitiation for the sins of the people.

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the blood of bulls and of goats; not that these could ever take away sins, but that in due time they might be recognized as types or illustrations of better sacrifices, through which sins are blotted out and canceled. The expression, "shedding of blood," signifies simple death, life poured out, yet points to a sacrificial death, and not what is sometimes termed a natural death--though strictly speaking no death is natural. According to nature man was to live: death is the violation of the law of man's being, resulting from transgression, and its accompanying "curse" or sentence.

So far as Justice was concerned, the Jews might have put our Lord to death in any other form, and the requirements of Justice have been equally well met. The necessary thing was surrender of his innocent soul (being) as an off-set or in exchange for a guilty soul (being) whose existence was forfeited through transgression. Neither was it necessary, so far as the ransom feature was concerned, that our Lord's person should be wounded, and his blood literally shed or spilled on the ground. The penalty for sin was *death*, the cessation of being, and when that was accomplished the penalty was met. The requirement of the crucifixion and the pierced side were for other considerations.

The blood falling upon the earth, at the foot of the altar of sacrifice, represented that not only mankind had been purchased, but that the earth itself was included, and the blood was sprinkled upon it. The shame and ignominy of the public crucifixion, as a malefactor, was necessary, because our Heavenly Father had decided that the testing of the obedience of our Lord Jesus should be to the utmost; not only was he tested to see whether he would be willing to *become a man*, but additionally, whether he would be willing to *die as man's ransom-price* or substitute, and additionally, whether or not he would be willing to suffer the very extreme of ignominy, and thus prove to the last degree his worthiness of the greatest exaltation at his Father's hands.

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The Apostle presents the matter in this light; for after telling us of how he left the heavenly glory for our sakes, and became a man, he adds, "And being found in fashion as a man he humbled himself, and became obedient unto death--*even the death* of the cross. Wherefore, God hath highly exalted him, and given him a name [title, honor, dignity] which is above every name"--the Father's name or title excepted. (*Phil. 2:8,9*) Compare *1 Cor. 15:27*.

Every reference of Scripture to *justification by faith*--that we are justified by the blood of Christ, etc., is a testimony corroborative of the foregoing--that "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them," but imputing them unto "him who died for us and rose again." (*2 Cor. 5:19,21; 1 Thess. 4:14; 5:10*) The guilt of the sinner was borne by the Redeemer, who gave the full corresponding price for our sins, that all seeking righteousness might be accepted as righteous, through the merits of his sacrifice. (*Rom. 5:17-19*) The fact that we needed to be *justified* or made right, proves that we were

wrong, unrighteous, unjust in God's sight. The fact that men could not justify themselves by works was demonstrated by Israel under their Law Covenant, and proves that this wrong or sin was in the very natures of men; and this rendered it necessary that we should be redeemed and justified through the merit and sacrifice of another--a spotless Redeemer.

Justified signifies to be *made right*; but we are not made right or perfect *actually*: we are merely *reckoned* right or perfect because of our faith in and acceptance of the righteousness of Christ and his sacrifice on our behalf.

Everywhere throughout the Scriptures this power of *justification* on the part of our Redeemer is attributed to his sacrifice on our behalf. That our own works could not justify us, or make us acceptable before God, see **Gal. 2:16; Rom. 3:27,28.**

That the Law could not justify those under it, see **Gal. 5:4; Rom. 3:20.** That faith in Christ's finished work alone justifies, see **Gal. 2:17; 3:13,14; Rom. 4:24,25,** etc.

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Various scriptures more or less distinctly speak of our being washed or cleansed or purified from sin. All such scriptures are in support of the doctrine of the ransom because it is distinctly stated in the same connection that the cleansing power is "the blood of Christ"--the merit of our Lord's sacrifice. See **1 John 1:7; Rev. 1:5; 1 Cor. 6:11; 2 Pet. 2:22; Titus 3:5; Heb. 9:14; 1 Pet. 1:19.**

Justification is symbolically represented as a robe of righteousness, of pure linen, clean and white, by which the Lord covers the blemishes and imperfections of all whom he accepts through faith in his precious blood. All endeavors toward righteousness on our own part, aside from the merit of Christ, are likewise symbolically represented as "filthy rags" of our own righteousness. (**Isa. 64:6**) True, certain scriptures refer to our efforts towards righteousness, by obedience to the divine commands, as a cleansing work, progressing throughout our entire Christian course, as the Apostle expresses it, "Having our bodies washed with pure water," and cleansing of the Church by the "washing of water by the Word": and these are very proper presentations of the cleansing of our hearts, the "putting away the filth of the flesh": and these scriptures are very properly understood to refer to a daily and a life work. But all these cleansings of thoughts, words and acts--all these endeavors to bring our mortal bodies into closer conformity to the will of God in Christ, are based upon our previous acceptance of Christ and our justification through faith in his blood. The

Scriptural thought is that from the time we consecrate ourselves to God, all our imperfections are covered from the Lord's sight through the merit of the ransom-sacrifice, provided by Jehovah's grace, and laid hold of and appropriated by faith. Since only that which is *perfect* could be acceptable of God, and since we, with all our efforts and washings, would still be imperfect, it is manifest that our acceptance with the Father is under the covering of the robe of Christ's righteousness, his perfection reckoned or applied or imputed to us. Thus we are first "accepted in the

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beloved" (*Eph. 1:6*); and then daily manifest our devotion to righteousness and our desire to please the Lord by efforts toward holiness.

How frequently the Scriptures refer to our Lord as our sin-offering, "the Lamb of God that taketh away the sin of the world!" (*John 1:29*) All the sacrifices of the Law, all the blood shed upon Jewish altars, pointed forward to this great sacrifice for sin slain on our behalf; for, as the Apostle assures us, the blood of bulls and of goats could never take away sin--only the antitypical sacrifice could do this, "the precious blood." On this subject of the sacrifice for sins, as presented in the New Testament, see *Heb. 9:12; 10:10; Eph. 5:2; 1 Cor. 5:7; 1 Pet. 2:22-24; 2 Cor. 5:21--Diaglott.*

That this sacrifice was for us, the Church, and for all mankind, is likewise very clearly set forth in the Scriptures: "He, by the grace of God tasted death for every man," the just for the unjust, to bring us to God--to open up for us and for all mankind a way of return or reconciliation to harmony with the Heavenly Father, and thus indirectly to open up for us the way back to eternal life, the Father's favor or blessing or gift for all those who are truly his children. On this point see the following: *1 Thess. 5:10; Rom. 5:8; 1 Cor. 15:3; 2 Cor. 5:14,15; John 10:15; 11:50-52; 1 Pet. 2:24; 3:18.*

That it was the death of the man Christ Jesus, his "blood," that secured our release from sin and death, is most unequivocally stated in many scriptures, and can only be repudiated by denying the inspiration of the Scriptures, or by "wresting the Scriptures," or by "handling the Word of God deceitfully." See *1 Pet. 1:2; Acts 4:12; 20:28; Rev. 5:9; 1:5; Rom. 5:9; Heb. 13:12.*

"Ye Are Bought with a Price."

By Whom? of Whom? Why? and for What Purpose?

"Ye are *bought* with a price; be not servants of men."
1 Cor. 7:23

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"Thou hast redeemed [*bought*] us to God by thy blood."
Rev. 5:9

"There shall be false teachers among you, who shall privily bring in damnable heresies, even denying the Lord that *bought* them." *2 Pet. 2:1*

The testimonies of Scripture, to the effect that man was "bought," are very unequivocal; and, as we have already shown, the Greek word from which they are translated is *agorazo*, which signifies a *public purchase*. The questions naturally arise, (1) By whom was man purchased? (2) Of whom was man purchased? (3) Why was man purchased? We consider these questions in their order.

(1) The scriptures already cited clearly and unequivocally assert not only that mankind was purchased, but that the Lord Jesus Christ himself was the purchaser; and furthermore, these and other scriptures assure us most distinctly that the purchase price was the precious blood of Christ--the sacrifice of his own life, the death of the man Christ Jesus, who gave himself a ransom [*anti-lutron*--a corresponding price] for all. Considering this question already indisputably proven, we proceed to the next.

(2) Of whom was man purchased? Opponents of the truth sneeringly inquire whether or not the Lord purchased us from the devil; and assert that there was no one else to whom the price could be paid: for according to the false reasoning of those who deny the *ransom*, God would not be a party to such a transaction. Their claim is that God was ever anxious for man's fellowship, and all along has done all in his power to effect man's reconciliation and recovery from sin and death. They reason therefore that God would not demand a ransom price, before permitting man's release. We reply, that such views are wholly contrary to the Scriptural teaching, which, while representing that God is love, and that he has sympathy for the sinner, declares also that God is just, and that man having been justly sentenced,

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cannot be justly released from that sentence in any other manner than by the payment of a ransom price for him.

While the Scriptures declare that Satan is identified with the infliction of the penalty, death, saying, "As the children are partakers of flesh and blood [human nature], he likewise took part of the same, that through death he might destroy him that hath the power of death, that is, the devil," and elsewhere speak of Satan as being the "prince of this world," nevertheless they nowhere indicate that he has a title to rule authoritatively in the world. (*Heb. 2:14; John 14:30*) On the contrary, the Scriptures declare Satan to be the usurper, who, taking advantage of man's fallen condition, has blinded his mind toward God, and by deceiving man has enslaved him, through ignorance, superstition and his own weaknesses. Satan's identity with sin constitutes his power of death. Had it not been for sin, Satan could have had no dominion over mankind. It was because of wilful sin that man was cast off from divine favor; but it was subsequently, when he did not wish to retain God in his thoughts, that God gave him over to a reprobate mind, etc. (*Rom. 1:28*) The highest authority, therefore, that Satan could claim in connection with the race would be the power of a usurper and the weakness of his slaves.

Moreover, since the divine sentence went forth, "Thou shalt surely die," Satan and any other agency of evil is *permitted* to cooperate in the carrying out of this divine decree. Thus does God sometimes cause the wrath of man, and sometimes the wrath of evil spirit beings, to work out his wonderful plans, and unintentionally to praise him. (*Psa. 76:10*) But God has never recognized Satan as the owner of the race. The race was God's creation, and owed its all to him, but because of a failure to recognize him, and to render obedience, it came under the sentence, the curse, of divine law, as unworthy of life, and there it rests.

It was divine Justice which smote our first parents with the curse of death, and it is under the sentence of divine Justice that the race still remains dead. Nor can there be a hope

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of life for any, except through the redemption which is in Christ Jesus. Since divine Justice was the Judge whose sentence forfeited man's life, therefore to divine Justice the

ransom price must of necessity be paid, in order to secure the release of the culprit Adam, and his race sentenced in him.

Satan's power, though willingly exercised by him, could not be exercised were it not permitted by the great supreme Judge Jehovah, and Jehovah would not have permitted the great calamity of *death* to be inflicted upon mankind through Satan's agency or otherwise, except as a just penalty for sin--the penalty of Jehovah's violated law. Satan's power, like that of a hangman, is a delegated "power of death." The hangman is merely the servant of the law, to execute its penalties; and Satan, as the servant of the law laid down by the supreme Judge of all creation, is permitted and used for a time, as the executioner of the sentence pronounced: "The wages of sin is death," "dying thou shalt die."

If a prisoner's ransom or fine were to be paid, it would not be offered to the jailer or executioner, but to the Court whose sentence demanded it. So likewise the ransom for sin could not be paid to Satan (though to some extent he serves as an executioner of the penalty) but must be paid to the power which condemned sin, which decreed the penalty, and ordered the execution of the guilty.

Thus would reason answer us, that the *ransom-price* for man's sin should be paid to "God, the Judge of all." Now let us inquire, What say the Scriptures respecting the sacrifice of Christ, the offering which he made? Do they say that it was made to Satan or to Jehovah God? We answer that in all the types of the Jewish dispensation, which foreshadowed this better sacrifice, which does take away the sin of the world, the offerings were presented to God, at the hands of the priest, who typified our Lord Jesus. See *Lev. 4:3,4,24,29,31,34,35; 5:11,12; 9:2,6,7; Exod. 30:10; 2 Chron. 29:7-11,20-24.*

This answers our question emphatically, and we need no **E450**

further testimony on the subject. But if further and direct testimony is desired, it is found in the words of the Apostle, viz., "If the blood of bulls and of goats...sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who, through the eternal spirit, *offered himself without spot to God...*and for this cause he is the mediator of the New Covenant." *Heb. 9:13-15,26; 7:27; 10:4-10,12,20; Eph. 5:2; Titus 2:14; Gal. 1:4; 2:20; 1 John 3:16; John 1:29; 1 Pet. 1:19; 1 Cor. 10:20; Rom. 12:1*

Thus we establish before our minds the scripturalness of

this proposition, that God did require and did accept the death of Christ as man's ransom sacrifice.

(3) Why was man purchased?

Because in us, as fallen and imperfect creatures, the divine qualities of justice, wisdom, love and power are very imperfect: some find it more difficult than do others to grasp the reasonableness of the divine method of requiring a ransom, and accepting it. Those who cannot reason the matter out satisfactorily may very properly, and should, acknowledge and accept the testimony of the divine Word, irrespective of their ability to fully comprehend the why and the wherefore of it. This is the safe and the proper course. Nevertheless, let us offer some suggestions which may help some to grasp the subject. As imperfect fallen creatures, in us these various qualities, wisdom, love, justice and power are continually in more or less antagonism with each other; but not so with our Heavenly Father: in him each of these qualities is perfect, and in perfect accord with the others. There is no clash. Wisdom first surveyed the field, and laid out the best plan for man's salvation, with the full consent of divine justice, love and power. Under wisdom's direction, man was placed at once under a law, the penalty of which was the forfeiture of his existence, and all the train of woes accompanying death. Wisdom foreknew man's fall, through inexperience, but felt justified in view of the beneficial lessons, etc., in laying out the course of divine providence and dealings as revealed in the Scriptures.

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As soon as man violated the divine law, Justice stepped forward, pronouncing him a rebel, who had come under the sentence of death, and drove him from Eden, from the source of subsistence previously arranged for him, and delivered him over to Satan, to be buffeted by evil circumstances, and to the intent that the full penalty of the violated law might be inflicted--"Dying thou shalt die." While this element of the divine character (Justice) was dealing with man, the Love element was not indifferent, but it was powerless, for two reasons: First, it could not *oppose* Justice, could not hinder the execution of the sentence, could not deliver man from the power of Justice, because it is the very foundation of the divine government; secondly, Love could not at that time interfere to relieve man, by paying the ransom-sacrifice for sin, because that would have been in opposition to the plan already marked out by infinite Wisdom. Thus divine Love and divine Power were

held for the time, unable to relieve mankind, and compelled to assent to the Justice of his execution and to the Wisdom which permitted it to proceed through six thousand years of groanings, tribulation--death. In harmony with this, Love did not move to man's release, except to encourage and instruct him through promises and typical sacrifices, foreshadowing the method by which Love eventually, in Wisdom's due time, would accomplish man's rescue. Thus Love waited patiently for the auspicious moment when, under Wisdom's direction, it might act, and later might call to its aid divine Power.

That moment for Love to act finally came, in what the Scriptures term "the fulness of time" (**Gal. 4:4**), "in due time" (**Rom. 5:6**), when God sent forth his son as "the man Christ Jesus," that "he by the grace [favor, bounty, mercy] of God should taste death for every man." (**1 Tim. 2:5; Heb. 2:9**) Not until then was the divine Love manifested to mankind, although it had existed all along; as we read, "*Herein was MANIFESTED the Love of God,*" "in that while we were yet sinners, Christ died for us." **1 John 4:9; Rom. 5:8**

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By exercising itself in harmony with the law of God, and by meeting the requirements of that law, divine Love did not conflict with divine Justice. Love's method was not an attempt to overrule and oppose the sentence, nor to interfere with its full execution, but to provide a substitute, a ransom, for man. By meeting for man the death-penalty inflicted by Justice, Love brought release to mankind from the Adamic curse (death) which divine Justice had inflicted. This was divine Love's triumph, no less than the triumph of divine Justice. Love triumphed in offering the ransom-sacrifice, Jesus, to Justice--the element of God's character which enforces his righteous decrees and their penalties.

Nor is Love's triumph yet complete. It has accomplished the ransom, but its design is to accomplish more, viz., to effect a *restitution* for all of mankind, willing after experience to return to loyalty to God and his righteous law. But as Love waited more than four thousand years, under the direction of divine Wisdom, before bringing the ransom-sacrifice, so must it wait for nearly two thousand years more, after the ransom-price has been paid, before the great work of restitution shall even begin. (**Acts 3:19-21**) But Wisdom permits Love in the meantime to operate upon a special class, the "little flock," the elect of this Gospel age--to

take out from amongst the redeemed "a people for his name"--Christ's Bride and joint-heir, the Church.

The necessity for the purchase of the race by Christ lay then in the fact that Father Adam had *sold* himself and his race into sin (and its wages or penalty, death), for the price of disobedience. (*Rom. 7:14; 5:12*) He needed to be *bought* back from the slavery of sin; and the payment of the ransom-price was necessary before any could be released from the sentence or start anew to prove themselves worthy of life everlasting.

But now let us take a still larger view of this purchase, and note that our Lord Jesus became not only theoretically but actually the owner, controller and father of the race, by

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reason of paying its ransom-price: in this *purchase* he took the place of Father Adam, who had *sold* the race. As the race was *sold* by Adam through sin, in self-gratification, in disobedience to God, so the race was *bought* by the man Christ Jesus, by the sacrifice of himself in obedience to the Father's will--a corresponding price or ransom for Adam. The Scriptures present this thought, saying, "Christ both died and rose and revived--*that he might be Lord* both of the dead and the living." (*Rom. 14:9*) It was by virtue of our Lord's death that he became the master, ruler, father of the race, and obtained power to deal with the race as with his own children, freed from the curse of the divine sentence by his own sacrifice.

It is in this sense of the word that our Lord has become the second Adam--because he took the first Adam's position, as head of the race, by purchasing, redeeming it, with his own life. But as it was the *man* Christ Jesus who gave himself as the ransom-price, it could not be the man Christ Jesus who would be the father of the race. The *man* Christ Jesus laid down all that he had for the redemption of the *man* Adam and his race, a full corresponding price, a man for a man. The race of Adam not having been born at the time of his transgression, was not directly, but indirectly, sentenced, and consequently needed not to be directly, but indirectly purchased. An unborn seed in the loins of the man Christ Jesus became the offset or corresponding price for the seed of Adam unborn at the time of his transgression.

The Price Not Taken Back

As we have already seen, the Scriptures clearly teach that our Lord was put to death in *flesh*, but was made alive in *spirit*; he was put to death *a man*, but was raised from the dead *a spirit being* of the highest order of the divine nature: having finished the work for which he had become a man, and having performed the service acceptably to the Father,

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he was raised from the dead to exceeding honor and dignity, far above angels, principalities and powers, and every name that is named.

Nor could our Lord have been raised from the dead *a man*, and yet have left with Justice our *ransom-price*: in order to the release of Adam (and his condemned race) from the sentence and prison-house of death, it was necessary, not only that the *man* Christ Jesus should die, but just as necessary that the *man* Christ Jesus should never live again, should remain dead, should remain our ransom-price to all eternity.

For our Lord Jesus to have been raised a man would have implied two evils: (1) It would have implied the taking back of our ransom, which would have left us as much under sentence of death as before. (2) It would have implied to him an everlasting loss of the higher nature which he had left in order to become a man, and to be our Redeemer; and thus it would have implied that faithfulness to God on his part had resulted in his everlasting degradation to a lower nature. But no such absurdities and inconsistencies are involved in the divine arrangement. Our Lord humbled himself, and became a man, and as a man he gave up his life, the *ransom-price* for the fallen man; and as a reward for this faithfulness, the Heavenly Father not only restored him to conscious being, but gave him a nature not only higher than the human, but higher also than his own previous nature, making him partaker of the divine nature, with its superlative qualities and honors. In his present exalted condition death would be *impossible*--he is now immortal.

Since the man Jesus was the ransom-price, given for the purchase of Adam and his race, it could not be that the man Jesus is the Second Adam, the *new* father of the race instead of Adam; for the *man* Jesus is dead, forever dead, and could not be a father or life-giver to the world.

He who now owns, by purchase, the title of father to the human family, is the risen and glorified Jesus, partaker of
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the divine nature--this is the Second Adam. As we have already seen,* our Lord Jesus in the flesh was not the Second Adam; he was not a father of a race, but merely came to purchase Adam and his race, and thus to become the father; and it took *all that he had* to effect the purchase, and nothing was left. This is the Scriptural thought, as presented by the Apostle: "The first man is of the earth, earthy, the second man [the Second Adam] is the Lord from heaven [at his second presence, during the Millennium]... As we have borne the image of the earthly [Adam] we [the Church, joint-heirs with Christ, and sharers of the exceeding great and precious promises in the divine nature--**Rom. 8:17; 2 Pet. 1:4**] shall also bear the image of the heavenly [--the Second Adam]." "And so it is written, the first man Adam was made a living soul; the last [second] Adam was made a *quickenning spirit*; howbeit, that was not first which was spiritual, but that which was animal, and afterward that which is spiritual." **1 Cor. 15:45-48**

Carrying further our question respecting why the race was bought, we have the Apostle's testimony that by that purchase our Lord Jesus became (that is, acquired the right to become) the mediator of the New Covenant. (**Heb. 8:6; 9:14-16**) The New Covenant is an arrangement which God provides, by and through which he can have mercy upon the fallen race. The New Covenant could not go into effect without a mediator. The mediator must guarantee to God certain things on behalf of mankind. First of all he must redeem man, by paying the full ransom-price, and this sacrifice, which our Lord Jesus made, is therefore termed "the blood of the covenant," by which the covenant becomes effective, operative. Having purchased the world of mankind from under the condemnation which rested upon them, through sin, that he might seal the New Covenant and make it operative, the Mediator is fully prepared and fully authorized to do for the purchased race all that he can do

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by way of bringing them back to full human perfection, and into absolute harmony with God--that then he may present them blameless and irreprovable before the Father,

in love, no longer needing the intervention of a special covenant of reconciliation, nor a mediatorship. But that work, so far from being yet accomplished, is only begun; hence the world has not yet been accepted by the Father, and it will involve all the restitution work of the Millennial age to fit and prepare the willing and obedient for the full harmony of complete reconciliation with the Father.

Meantime, during this Gospel age, a little handful of the redeemed race is called, and those who hear the divine call and approach the Father through faith in the Mediator and his work are *reckonedly* accepted as perfect, in order to permit them to present themselves, with their Redeemer, as living sacrifices in the service of the Father and his plan, and thus to develop in them the likeness of God's dear Son--to the intent that if willingly and gladly they suffer with him they may also be glorified with him by and by, and made associates and joint-heirs with him in the Millennial work of blessing the world under the terms of the New Covenant. These, be it remembered, are exceptions to the remainder of mankind: these, the "elect" of the Gospel age, are reckoned as the "*brethren*" of Christ, the "Bride" of Christ, the "Church which is his *Body*," but never called "children" of Christ. These are accepted of the Heavenly Father as sons, and begotten by the Word of truth and the spirit of that Word to the heavenly nature. These, as we have seen, may properly recognize Jehovah as their Father, because directly begotten of him, and thus these are "brethren" of Christ Jesus. ***1 Pet. 1:3***

For the world in general, however, the divine plan is somewhat different: instead of justifying them by faith, and then having them begotten to the divine nature, etc., they wait over until the Millennial age, and then, instead of being begotten of Jehovah to a new nature, they get back their old nature, the human nature, freed of its blemishes and corruption through sin. The hope of the world is *restitution*

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to "that which was lost" in Eden. (***Matt. 18:11; Acts 3:19-21***) God's provision for the world is just what we have seen in the ransom: the man Christ Jesus laid down his human perfection, and all the rights and privileges which that implied, to redeem for mankind "that which was lost"--the human perfection lost in Eden, the human dominion and all the rights and privileges of man, including his privilege of fellowship with God and everlasting life. These things which were purchased for mankind are the things which in

due time are to be offered to all mankind under the New Covenant.

The fact that this Gospel age has been used of the Lord in selecting the "body of Christ," means to the world that instead of our Lord Jesus, the great Head of the Church, reserving to himself alone the office of *father* or life-giver to the world, he has associated with himself a "little flock," who have his own likeness, and who have participated in the sufferings of this present time, and who are to be sharers in the glory to come, and with him to constitute the great Prophet, the great Priest, the great King, the great Life-giver or Father to the world of mankind--to give life to whomsoever will receive it, under the terms of the New Covenant. It is in harmony with this thought that the Scriptures declare one of our Lord's titles to be "the Everlasting Father." He has not yet fulfilled this office in any sense or degree. But he who bought the world at the cost of his own life has in his own power, by divine arrangement, the full right, title and authority to communicate to so many as will receive it, on his terms, all that was *lost* and all that was *bought* again of life and human rights and perfections, with an increase of knowledge.

Moreover, as being the legitimate father of the race and as giving them a life which had cost him his own, we find that the Scriptures imply that the race of mankind is fully in the hands of the Lord Jesus, to deal with them absolutely; and to judge of their worthiness or unworthiness of eternal life. This, which he will do for the world as its Father, during the next age, our Lord Jesus already does for

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his Church, his spouse, his Bride, during this age; and herein the apostolic proposition is illustrated, that as the Heavenly Father is the head of Christ, so Christ is the head of the Church; as the husband he is the head of the wife and of the family. Accordingly we read, "The Father judgeth no man, but hath committed all judgment unto the Son." (**John 5:22**) The betrothed Bride of Christ has no standing with the Father except in and through her beloved Bridegroom. Her requests are made in his name, through his merit, and must continue so to be made, until that which is perfect is come, when she shall be received into glory--the full liberty of the sons of God, through the first resurrection.

Similarly, the world of mankind, the children of Christ, must all report to him, as their Head, their Father, nor will they have any intercourse with the heavenly Father, nor be

recognized by him at all, until after the Millennial age shall have restored and brought back to perfection those who will avail themselves of those privileges. But at the close of the Millennial age, when our Lord Jesus shall deliver up the Kingdom to God, even the Father, then also shall they be introduced to and come under the direct control of the great, grand Father of all, Jehovah Almighty. *1 Cor. 15:24*

From this standpoint may be seen why our Lord Jesus is called the Father of the redeemed and restored race, but was not recognized as the Father of Adam or his children previously, although he was the direct creator of Adam--as it is written, "Without him was not anything made that was made." The difference lies in the fact that in the original creation the *Logos* was the agent of Jehovah, and performed a work wholly without expense to himself; while as the Second Adam he will be giving to men life-rights at his own cost, bought with his own precious blood.

Ransom Not Pardon

The failure to discern the distinction between ransom and pardon has led to considerable confusion of thought on

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the subject. Christian people of general intelligence will quote texts relative to our being ransomed from the tomb, redeemed from death, bought with a price, even the precious blood of Christ, etc., and in the same breath they speak of the Father's gracious pardon of all offenses. Seemingly few think, though many must know, that pardon and ransom express exactly opposite thoughts.

The following primary definitions are from the *Standard Dictionary*:

Redeem--To gain possession of by paying the price.

Ransom--The amount or consideration paid for the release of a person held in captivity, as a prisoner or slave.

Now contrast with these the signification of:

Pardon--To remit the penalty of; to let pass.

Webster--"To refrain from exacting the penalty. In Law--To release from a punishment that has been imposed by sentence."

Notice here also the definition of another word which though closely related to *pardon* is not exactly the same, viz.--

Forgive--To release from punishment--to cease to cherish

resentment towards.

"The law knows no forgiveness."

The most ordinary mind must discern that the thought expressed by "redeem" and "ransom" is opposed by and irreconcilable with the thought expressed by the word *pardon*.

But since all of these words are used in the Scriptures in reference to God's dealings with fallen man, many Bible students think of them as used carelessly and synonymously in Holy Writ: and they then conclude that they may take their choice and either attach the definition of "pardon" to the words "ransom" and "redeem" or *vice versa* the definitions of "ransom" and "redeem" to the words "pardon" and "forgive." This procedure is far from "rightly dividing the word

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of truth"; it is confounding two separate and distinct matters, and the result is confusion. With many the difficulty seems to be that they do not want and therefore do not seek for the truth on the subject--fearing that their *no-ransom* theories would thereby be condemned.

Nothing can be clearer than that God did not *pardon* Adam's transgression and remit its penalty: the facts all about us, in the groaning and dying creation, no less than the testimony of God's Word concerning "wrath of God revealed"--the "curse" of death as the wages of original sin, all testify loudly that God did not pardon the world--did not remit its sin-penalty under which it has suffered for over six thousand years. He who confounds the *justification* of sinners through the merit of the *sin-sacrifice* of Christ, the sinner's substitute or ransom, with *pardon* without payment, has not had his senses exercised properly. Had God *pardoned* Adam he would have restored him to the privileges of Eden and its life-sustaining orchard, and he would be living yet, and his numerous family would not have died for "one man's disobedience."

If at any time God were to come to man's rescue and *pardon* him, it would imply his full release from all the blight, disease, pain and death: it would mean full restitution to all that was lost. Evidently then God has not pardoned the original sin, but still holds the resentment of his holy law and sentence against the sinner. There is even no outward evidence to the world that they have been redeemed, ransomed. Only believers yet know of this and they receive it, not by sight, but by faith in the Lord's Word; its many declarations to this effect we have already cited. The sight-evidences proving the *ransom* will be discernible during the Millennium, when the work of restitution is under way--

when the Redeemer begins the exercise of his purchased rights as the Restorer.

The words *forgive* and *pardon* are used not in respect to the world and its *original sin*, but in respect to those who

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through faith in the Redeemer and his work are reckoned as having passed from death unto life--from sentence to justification.

The great Mediator who *bought them*, and who bought the charges which were against them, freely forgives them and starts them afresh on trial for life--under the spirit of the divine Law and not under its letter. And more than this forgiveness of the past, he continues to forgive them and to pardon all their offenses (which will not be wilful so long as they have his new spirit or mind--*1 John 3:9; 5:18*)--counting all such unwilful blemishes of thoughts, words and deeds as a part of the original sin and its depravity, still working in their flesh through heredity. Similarly the Heavenly Father is said to have *mercy* upon us, to *forgive* our trespasses, and to extend his *grace* (favor) to us; but the explanation is that all his grace is extended to us through our Lord Jesus' sacrifice: we are "justified freely by his grace *through the redemption* that is in Christ Jesus: whom God set forth to be a propitiation [satisfaction] through faith in his blood--to declare his righteousness for the remission [*forgiveness*] of sins." (*Rom. 3:24,25*) Again, it is declared, "We have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

Eph. 1:7; Col. 1:14

"We were reconciled to God by the death of his Son," i.e., God *ceased to resent our sins*, because our ransom price had been paid, as provided by himself, who so loved us that he gave his Son to redeem us. Thus, too, "God was in Christ reconciling the world to himself, *not imputing* their trespasses *unto them*" (but unto his beloved Son, who freely gave himself as our substitute). The sins were imputed to mankind until Jesus died; then God *forgave*, i.e., ceased to impute *to us* what had been paid by our Redeemer or Substitute. God did not PARDON, i.e., "*refrain from exacting the penalty*," but "laid upon him [our Redeemer] the iniquity of us all." (*Isa. 53:6*) "He bore [the penalty of] our sins in his own body on the tree." (*1 Pet. 2:24*) And thus we see how God forgave us freely "*for Christ's sake*"--because he paid the penalty which

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was the full satisfaction of justice. *1 John 1:7; 2:12; Eph. 4:32; Acts 4:12; 10:43; 13:38; Luke 24:47*

Let it not be misunderstood that God *compelled* the just one to die for the unjust. Justice could not inflict the punishment of the guilty upon the innocent unless the innocent one *freely gave himself* as a substitute for the guilty. This our Lord Jesus did. The Scriptures declare that he laid down his life of himself; not for fear of divine wrath; not because compelled; but "for the joy that was set before him [the joy of obedience to the Father, the joy of redeeming and restoring mankind, and of bringing many sons to glory] he endured the cross." *Heb. 12:2*

The Greek words (*apolo*, *aphiemi* and *aphesis*) translated "forgiveness," "forgiven" and "forgive," in the New Testament, have the same significance as the corresponding English words: "To release from punishment, to cease to cherish resentment towards." But let us mark well that the meaning is not as some seem to infer--to send away *without an equivalent*, as the English word *pardon* would imply. It is not that God will let the sinner go unconditionally, but, as Scripturally declared, God will let go the prisoners out of the pit (out of death), because he has found a *ransom*. (*Job 33:24*) The man Christ Jesus *gave himself* a ransom (a corresponding price) for all. (*1 Tim. 2:6*) Therefore all that are in their graves (prisoners in the pit) shall hear his voice and come forth, in due time--when the Redeemer shall "take to himself his great power and reign."

Though the word *pardon* does not occur in the New Testament, a Greek word of nearly the same meaning does occur--*karazomai*. It signifies, *to forgive freely*. We will give some illustrations of the use of this word, from which it will be seen that it does not oppose but confirms the statement that our Father does not pardon, or *unconditionally* set sinners free from sin's penalty. The word *karazomai* occurs in all only twelve times, as follows: "*Forgiving* one another...even as Christ *forgave* you" (*Col. 3:13*); "When they had nothing to pay he frankly *forgave* them both"; "He to whom he *forgave* most." *Luke 7:42,43*

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Here are four instances in which free forgiveness or *pardon* is meant. But notice, it is not Jehovah, but Christ Jesus and the disciples who do the *free forgiving*. Our Lord Jesus was in the very act of paying the ransom price of Simon, Mary

and others, and realizing that Justice would be satisfied by his act, he, as the *purchaser*, could freely forgive them. The very object of his purchasing sinners was, that he might *freely* release them from sin's condemnation. Had our Lord Jesus been unwilling to *pardon* those whom he had purchased with his own blood, had he still held against them the wages of Adam's sin, his sacrifice would have been *valueless* to them; it would have left all as they were--"cursed"--condemned. On the other hand, had the Father *pardoned* us, Christ's death would have been useless, valueless, as it would have accomplished nothing.

All will admit that God is just; and if so, he did not inflict too severe a penalty on man when he deprived him of life. Now if that penalty was just six thousand years ago, it is still a just penalty, and will be just for all coming time. If the penalty was too severe and God *pardons* the sinner (releases him from further continuance of the penalty) it proves either that God was at first unjust, or is so now. If it was right six thousand years ago to deprive mankind of life because of sin, it would always be wrong to restore the life unless the pronounced penalty were justly canceled by the payment of an equivalent price. And this could only be accomplished by the willing sacrifice of another being *of the same kind*, whose right to life was unforfeited, giving himself as a substitute or ransom.

"Forever firm God's Justice stands

As mountains their foundations keep."

This very principle of justice which underlies all of our Father's doings, is the ground of our strong confidence in all his promises. The Scriptures declare that he is the same yesterday, today and forever, that with him is no variableness, neither shadow of turning. (*James 1:17*) If he were so

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changeable as to condemn the race to death in Adam's day, and six thousand years after were to revoke his own decision, what assurance could we have that in six thousand years, more or less, he might not change again, and remand us to the prison-house of death by revoking the pardon of some or of all? As a race of sinners we have no foundation whatever for hope of a future everlasting life except in the fact that by God's grace Christ died for us and thus satisfied

the claims of Justice against us.

So then, so far as Jehovah is concerned, we are *forgiven* through his own provision--through Christ. And so far as our relationship to the Lord Jesus, who *bought* us, is concerned, he freely *pardons* all who would come unto the Father by him. And so far as we are concerned, the results attained by God's plan are most favorable--to us it amounts to the same as though the Father had *pardoned* us unconditionally and without a ransom, except that a knowledge of the *fact* enables us to reason with God, and to see how, though our sins were as scarlet, we are made whiter than snow, and how God is just while justifying and releasing us. Thus God has furnished us a *sure* foundation for faith and trust.

Does Not Death Cancel Man's Debt?

When once it is recognized that "the wages of sin is death"--not eternal torment--there is with many a tendency toward false reasoning on this subject, which evidently is abetted by the great Adversary. This false reasoning proceeds to say, If the wages of sin is death, every man who dies pays the penalty of his sin: consequently, the argument is, there would be no necessity for a Redeemer and a ransom price--each one ransoming himself, redeeming himself by paying his own penalty. The argument is that Justice has no further claim upon man after death--having expended its force--having satisfied its own claims in his destruction; hence it is claimed that a resurrection of the dead would be

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next in order, and the proper thing. This view would make the divine requirement of a ransom-sacrifice for man's sin an injustice, a double payment of the penalty.

Whether this reasoning be true or false, it evidently is in violent conflict with the Scriptures, which declare, to the contrary, our need of a Savior, and that it was essential that he should give a ransom-price for us, before we could be released from the penalty of Adam's sin, and have any right to a future life. We have already referred to these scriptures, and they are too numerous to be now repeated, hence we will confine ourselves to exposing the fallacy of the above claim; endeavoring to show that correct reasoning on the facts is in absolute accord with the Scriptural testimony, that the death of our Lord Jesus, as our ransom-price, was essential, that God might be just and yet be the

justifier of him that believeth in Jesus, accepting him as his Redeemer.

Had the penalty against sin been merely *dying*--had the Lord said to Adam, Because of your sin you must experience the trying ordeal of *dying*! then, indeed, the penalty would be met by Adam and others *dying*. But such is not the penalty: the penalty is *death*, not *dying*; and death is the absence of life, destruction. Hence for man to pay his penalty would mean that he must stay *dead*, devoid of life forever. "The soul [being] that sinneth it shall die." As already pointed out, this destruction of the *soul* (being) according to the sentence would have been everlasting, except for the redemption accomplished by our Lord. It is in view of that redemption that death is turned into what is figuratively termed a "sleep"--in view of that redemption there will be an awakening from this sleep of death in due time, accomplished by the Redeemer, with the full consent of divine Justice, whose demands he met. Thus, as we have seen, had it not been for the redemption, Adamic death would have been what the Second Death is to be, viz., "*everlasting destruction* from the presence of the Lord and from the glory of his power." When once the proper view of the subject is obtained,

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there can be no further doubt in the mind of any reasonable person that paying the penalty of sin takes all that a man has, and leaves nothing either to suffer or enjoy. On the other hand, the more we investigate from this standpoint, the more clearly we may see the seriousness of the difficulty in which our race was involved under the divine sentence; and the more will we appreciate the necessity for the ransom. And seeing this feature of the subject clearly will show us clearly also that when our Lord Jesus did become our Redeemer, when he did give himself as our ransom-price, it meant to him what the original penalty would have meant to us, viz., that "the man Christ Jesus" suffered for us death, in the most absolute sense of the word, "*everlasting destruction*." Hence we know Christ no more after the flesh. The flesh, the human nature, was given as our ransom-price, and the fact that it was not taken back is our guarantee that all the blessed provisions of that ransom are available to the entire human family under the terms of the New Covenant--that all the perfections and rights which belonged to our dear Redeemer as a man were given in *exchange* for Adam's similar rights, which had been forfeited through disobedience; and that these, therefore, are to be

given to all who will accept them upon the divine terms, during the "times of *restitution* of all things, which God hath spoken by the mouth of all his holy prophets since the world began." *Acts 3:19-21*

"Who Will Have All Men to Be Saved"

"Who will have all men to be saved and to come unto the knowledge of the truth." *1 Tim. 2:4*

Another danger of false reasoning on the subject of the ransom besets the pathway of some. Many who at one time readily believed the testimony of men, without Scriptural evidence, to the effect that the wages of sin is eternal torment, and that all were sure to get that eternal torment except "the pure in heart," the "little flock," the "elect"

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Church, having once gotten free from that terrible delusion, are inclined to go to the opposite extreme, and to accept in some shape or form the doctrine of universal everlasting salvation.

The vast majority of those who take hold of this "Universalist" error deny the ransom *in toto*; but a few take hold of it because of *faith in the ransom*--whose operation, however, they fail to distinctly understand. This class is very apt to seize upon the scripture above cited, and to satisfy themselves with the following process of reasoning: If God wills to have all men to be saved, that settles it; for the time is coming that his will shall be done on earth as in heaven. Therefore, say they, we perceive that the ransom given *for all* by the man Christ Jesus is to secure the will of God by securing the salvation of all. They proceed to entrench themselves in their error by saying, When we look at it, since God accepted the ransom-sacrifice of Jesus, he is bound *in justice* to save all the sinners, and to give back to them again the eternal life lost in Eden. We state their position as strongly as possible, to the intent that it may be answered to their satisfaction, and beyond all cavil.

The difficulty with this reasoning is that it is not sufficiently comprehensive. It takes hold of a few points of Scripture, and neglects many which should be granted a hearing, and whose testimony should have weight in reaching a conclusion. Besides, it only partially quotes, and misinterprets, the Scriptures supposed particularly to support

it.

Our Heavenly Father declares, "I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." (*Ezek. 18:32*) This great favor of an offer of life through a Ransomer to the condemned world is not a new thing on our Heavenly Father's part. He changes not; he has always had this good will towards his creatures. He could have made them mere machines, intellectually and morally, without liberty to will or to do contrary to his good pleasure; but he chose not to make human

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machines, but to make beings in his own image, in his own likeness--with liberty of choice, freedom of will, to choose good or evil. He seeketh not such to worship him as could not do otherwise, nor such to worship him as would do so under constraint, but, as he declares, "He seeketh such to worship him as worship him in spirit and in truth"--voluntarily, from love and appreciation of his principles of righteousness, and of himself, which these represent.

John 4:23

Nevertheless, it was while God had this same good will toward men that he permitted Adam to take his own choice of obedience or disobedience, and when he chose the disobedience, this same God, who has no pleasure in the death of him that dieth, pronounced the penalty, and for six thousand years has enforced its execution. And now that he has provided a redemption in Christ Jesus, and an opportunity for every member of the human family to return to harmony with himself, and to obtain through Christ eternal life, he at the same time most unquestionably sets up *conditions* necessary to the obtaining of this eternal life. The terms of the New Covenant are a renewed heart and a right spirit toward God, and a full obedience to him. And the fulfilment of the requirements of this New Covenant is only possible through the help of the Mediator of that Covenant, and hence the declaration is that, He that hath the Son may have the life, and he who does not obtain an interest in the Son shall not see life, but the wrath of God abideth on him. ***John 3:36***

This is in perfect accord with the statement that God hath no pleasure in the death of him that dieth, and also in accord with the statement in the New Testament, that "God wills all men to be saved, and to come to a knowledge of the truth." Nevertheless, the Scriptures point out that those who reject the offers of divine mercy in Christ are

thereby doing despite unto divine favor, and will surely die the Second Death, the wages or penalty of their choosing sin instead of righteousness.

Notice further: this text under consideration indicates

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merely that it is the will of God that all mankind should be saved from the ignorance and blindness and degradation which has come upon the race as a result of Adam's sin. There is no reference here to an *everlasting* salvation, but merely to a recovery from the loss sustained through Adam: and it should not be forgotten that Father Adam did not lose *eternal* life, for although he had a perfect life, and was free from all elements of death, he was, nevertheless, placed in Eden *on probation*, to see whether, by obedience to God, he would develop a character in harmony with God, and so be accounted worthy of everlasting life. Consequently, when Adam and his race are redeemed from the curse of death, this redemption or salvation from the sentence of death does not entitle them to everlasting life, but merely entitles them to the favorable conditions of Father Adam, and to a fresh trial as to worthiness for everlasting life.

This fresh trial secured for Adam and all his race will indeed be more favorable in some respects than was Adam's original trial, because of the large increase of knowledge. Man has had an opportunity to learn the exceeding sinfulness of sin, and will have an opportunity to learn the blessedness of righteousness, and of God's grace in Christ. This knowledge will be of service to all who will use it, during the fresh trial for eternal life in the Millennial age--when for a thousand years the whole world of mankind shall be in judgment or trial for eternal life, before the great white throne. **Rev. 20:4**

It is this salvation *from* the "curse," this recovery back *to* favorable opportunities of knowledge, that God wills; and on account of this he has appointed the Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.

This statement, that it is God's will that "all men should be saved" from the Adamic sentence, finds a parallel in the statement by the same Apostle, in **Rom. 11:26**, "And so all Israel shall be saved." The thought in this last passage is not that all Israel shall be *saved eternally*, but merely that all Israel shall be *saved from their blindness*--in the sense of being

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recovered from the blindness which came upon them as a people as a result of their national rejection of the Messiah. So the thought of the text is also limited and applies only to the Adamic catastrophe: God wills that all men should be saved, not only from the just sentence which he pronounced and which cut short Adam's trial (this he has already accomplished in the death of his Son) but he also wills that all men shall be recovered from the ignorance and blindness with which Satan since the fall has darkened their minds: "The god of this world has blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (*2 Cor. 4:4*) God wills that all should be so saved from all the train of evils following Adam's sin and curse, that they may come to a knowledge of the truth. Why does he will this? To the intent that having a clear knowledge of the truth they may make the very best possible use of the new trial for life secured for them by their Redeemer's ransom-sacrifice. It is for the carrying out of this, God's will, that the Redeemer will inaugurate his Millennial Kingdom, which will first bind Satan (restrain all outside evil influences) and then release man from his blindness--as it is written, "the eyes of the blind shall be opened." (*Isa. 35:5*) For the same reason, viz., that the new trial shall be most favorable for man, it is the divine arrangement that its work shall be done gradually and require a thousand years.

Justice Not Obligated by the Ransom

The claim that God is now bound, by his own justice, to restore every man, is another mistake. On the contrary, we find that God has assumed no obligation: he has merely *sold* the race to the Lord Jesus Christ, who, as we have seen foregoing, "*bought* us with his own precious blood." The Heavenly Father has assumed no responsibilities for the race; he is not dealing with the race; he does not even propose that

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he will do the judging of them, to see whether or not they shall attain to worthiness of eternal life: on the contrary, we are assured that he has committed the whole matter to the Son, who *bought* the race, and hence is Lord of the race, its master, controller, owner, Judge, Prophet, Priest, King, and who, in harmony with the Father's plan, is arranging to identify with himself the elect Church of this Gospel age,

for the great work of the world's enlightenment and the restitution of the obedient.

The fact that the Heavenly Father disposed of the entire race to our Lord Jesus does not imply any lack of interest on his part, but is so arranged in order to meet the requirements of his law. The divine laws are inflexible, and make no allowance for any degree of imperfection or sin; because those laws are arranged for perfect beings: for our Heavenly Father never created anything imperfect. Whatever there is of imperfection and sin has been of depravity subsequent to his creative operation. If he should admit of sin in mankind, and deal with imperfect man directly, it would mean (1) that all would quickly be sentenced as imperfect and unworthy, or (2) that God would pass over and fail to condemn our faults and condone our imperfections, which would be in violation of the laws of his empire. Hence it is for man's benefit as well as for the preservation of his own laws inviolate that the Father has turned the entire race over to the hands of Jesus, its Redeemer. Jesus can deal with the race so as to be *merciful* (not just) toward the imperfect ones seeking perfection, until he shall have brought them step by step, up, up, up to *perfection* at the close of the Millennium-- when those who shall have obeyed the great Prophet will be ready to be transferred out of his Mediatorial hands into the Father's hands; having attained through Christ the perfection approved of the divine standard; while all others will be cut off in the Second Death. (*Acts 3:23*) It is in view of the fact that even with past sins blotted out our *present imperfections* would bring a fresh sentence of death if on trial before the Father's court of absolute

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justice, that the Apostle, cautioning us against trifling with the opportunities afforded us in Christ, declares, "It is a fearful thing to fall into the hands of the living God." (*Heb. 10:31*) The divine arrangement for sinners knows no mercy except in and through Christ and his work of atonement and restitution, as our Mediator: outside this provision God's law is stern justice, with no allowances, ready to consume as a fire everything blemished.

Who cannot see that if God could deal with the sinners, and, condoning their sins, accept their best endeavors, though imperfect, there would have been no necessity for a Redeemer nor for a New Covenant in his blood? Moreover, every one of the holy angels might consistently, if they chose, say--God condoned one sin in the human family; he

would be no less merciful toward us; hence if we desire to do so, we will be at liberty to commit one sin, and may rely upon divine mercy's forgiveness of it, and that God would not cast us off from his fellowship. And thus, to all eternity, there might be danger of sin on the part of those who had not already dabbled in it. Each one who would thus venture on divine mercy, overriding divine justice, and divine law, to the excusement of one sin, and be forgiven, would constitute another argument why every one of the holy angels should take a trial at sin, and experience divine forgiveness. Seeing this, it does not surprise us that God, in the interest of all his holy creatures, as well as for his own pleasure, decides that he will recognize nothing short of perfection in any creature, and makes *Justice* the foundation of his throne. *Psa. 89:14*

"No Other Name--Whereby We Must Be Saved"

From this standpoint, we see more clearly than ever before that all divine mercies toward the fallen race are extended in and through Christ--that the Heavenly Father extends no mercies personally, or independently of the Son, and that "there is no other name under heaven given

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amongst men whereby we must be saved." (*Acts 4:12*) We see too that the work of the Savior is not accomplished merely in purchasing the race, but that after purchasing them it is necessary that he should be the Great Physician, to heal them of sin-sickness, and to restore them to life and to all the perfections of their nature, and thus eventually, through the processes of restitution during the thousand years of his reign, to make ready as many as will obey him for presentation to the Father at the end of the Millennium, in absolute perfection.

Looking, then, to the Mediator, in whose hands has been placed "all power" to save, we inquire whether or not he proposes that those whom he redeemed shall all be eternally saved, or whether or not he has placed limitations upon the matter. We find that the Scriptures clearly state that there are limitations: for instance, when describing the Millennial age as the time when the Adamic curse shall be set aside, and be no longer in operation upon men, and when it shall no longer be the proverb, The fathers have eaten a sour grape and the children's teeth are set on edge;

the declaration is that every man who then dies shall die for his own sin, and not for the sin of another. (*Jer. 31:29,30*) We find the declaration also, that when the Lord is the ruler amongst the nations, "the evildoer shall be cut off." (*Psa. 37:9*) We find that the Apostle Peter, after telling about these "times of restitution," the Millennial age, declares that then "it shall come to pass that whosoever will not hear [obey] that Prophet [the Christ glorified--head and body] shall be *cut off* from amongst his people"--the Second Death. (*Acts 3:19-23*) Referring to this same type, another of the apostles declares: "He that despised Moses' law died without mercy....Of how much sorer [severer] punishment suppose ye shall he be thought worthy, who hath trodden under foot the Son of God and hath counted the blood of the covenant wherewith he was sanctified [made acceptable to God, *justified*] an unholy [lit. common, ordinary] thing, and hath done despite unto the Spirit of [divine]

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grace?...It is a fearful thing to fall into the hands of the living God." "For if we sin wilfully, after that we have received the *knowledge of the truth* [the knowledge of God's grace in Christ, to which God wills that all shall come some time] there remaineth no more sacrifice for sins [the atonement for Adamic sin will not cover wilful sins against light and knowledge], but a certain fearful looking for of judgment [retribution] and fiery indignation which shall *devour* the adversaries." *Heb. 10:26-31*

Here we are clearly shown that adversaries of the antitypical Moses (the glorified Christ) shall be devoured or destroyed in a still more severe manner than were those who opposed Moses. But if those who opposed Moses were punished with death, how can those who oppose Christ be more severely dealt with? We answer, that the death inflicted by Moses merely affected the remnant of Adamic life remaining, but could not affect the real being or soul which God purposed to *redeem* and did redeem by Christ's ransom-sacrifice. He, however, who after knowledge of his redemption refuses to obey the antitypical Moses, will be punished more severely in that he will not only lose a few years of his condemned life, but lose his soul, his being, his existence forever, and that without hope of recovery--for such, and all adversaries, will be devoured as stubble, as thorns and thistles, cumberers of the ground.

Similarly, throughout the entire New Testament, the testimony is conclusive that the law of God against sin will be

radically enforced by the Mediator, and that the only deviations from its absolute rule will be allowances for the weaknesses and ignorance of the people; that as these weaknesses and ignorance are overcome during the Millennial age, by the process of restitution, the requirements of the law of Justice will become more and more exacting, until finally the judgment by which our Lord Jesus will in the end of the Millennial age test all who still remain will be no less severe, no less crucial, than that of the Heavenly Father: and under this trial all will fall into the Second Death who either practice sin or sympathize with it in any form or

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degree. Perfection having then been attained by the worthy of the race, through the processes of restitution, the demands of Justice will be in full conformity to all the dictates of righteousness, in word, in deed and in thought.

We can see thus God's will shall be accomplished on earth as in heaven--remembering (1) that it is God's will that all should be recovered from the Adamic curse, and brought to a knowledge of the truth; (2) that it is the will of God that eternal life should be given to all the obedient; (3) that it is equally the will of God that all the disobedient "shall be *destroyed* from amongst the people." This feature of God's will shall be done on earth, also, and none can hinder it.

Some have assumed that since the ransom was provided to the intent that all mankind should be recovered out of the Adamic transgression, therefore an *instantaneous* restitution to full perfection of the human nature is to be expected for the world of mankind. But such an expectation is neither Scriptural nor reasonable. Nothing in the Scriptures intimates that the restitution work shall be an instantaneous one, but on the contrary, that it will be a gradual one. The inclination to look for instantaneous restitution to absolute perfection of the human nature is the result of false reasoning. It assumes that the race could not be properly on trial for eternal life, under equally favorable circumstances with Father Adam, except by being made perfect, as he was, but we will demonstrate that this is incorrect--that they can receive a much more favorable trial while imperfect. It assumes that the weaknesses and imperfections common to all mankind through the fall would be insurmountable barriers, which would hinder the redeemed ones from rendering obedience to the divine law, but we shall see that God's provision abundantly meets the necessities of the case. We answer, that on the contrary, if

mankind in general were placed back again, by an instantaneous restitution, to the perfection of human nature as enjoyed by Adam, it would mean:

(1) That as *perfect beings* they should be required to obey

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the *perfect law* of God *perfectly*; and that no excuse should be made for them, as none was made for father Adam. While a few of the race might pass such a trial favorably, because of present experience with sin, and the lessons learned thereunder, yet we are to remember that the majority of the race would be just as deficient in *knowledge* of sin and its penalty as was father Adam, because the majority of the race have died in infancy, and of the remainder a large proportion have died in comparative ignorance of the distinctions between right and wrong.

(2) Such a procedure would, to a large extent at least, make void the great lesson which God had been teaching the world for six thousand years, respecting the sinfulness of sin, the undesirability of sin; for the majority have thus far had comparatively little knowledge of righteousness. Their course of instruction will only be complete to mankind by the lessons on the opposite side of the question, the wisdom and profit of righteousness to be inculcated during the Millennial age.

(3) The race, if restored instantly, would be practically a new race, to which all experiences would be comparatively lost; because no member of it would be able to thoroughly identify himself, a perfect being, with perfect faculties and powers, with the being who now has such imperfect faculties and powers: and with infants, who had never come to a knowledge even of themselves, there could not be the slightest identification. So, if this were God's plan, he might just as well have created millions of human beings at first, in Eden, and have tried them all, as to adopt a plan which would place millions in a similar position, by restitution, with no benefit whatever from present experiences with sin.

(4) If each individual were thus instantaneously made perfect there would be no opportunity for the operation of the Church, with their Lord, as the seed of Abraham, to bless the world, to fulfil toward it the office of the "Royal Priesthood." (*Gal. 3:16,29*) The divine provision for a "Royal Priesthood" implies weakness, imperfection, on the

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part of some whom the priests are to help and instruct, and from whom they are to accept sacrifice and offerings for sin, and to whom they are to extend mercy and forgiveness of sins. There could be no room for such a priesthood, if the plan of God were one of instantaneous restitution at the second advent.

(5) If the restitution were to be an instantaneous work, why should a thousand years be appointed, as "times of restitution," when one year would be an abundance of time for an instantaneous restitution to human perfection and for a trial such as Adam passed through?

(6) If mankind were instantly brought to absolute perfection, it would imply that there would be no room for mercy on their account. There could be no plea for mercy for wilful, deliberate, intentional transgression. Furthermore, each individual who would transgress, would individually bring himself under the sentence of death, as a wilful sinner, and no redemption for these would be possible: unlike the case of Adam, where "by *one* man's disobedience" a whole race was involved, and another perfect man became the redeemer of that race. In this case each individual would be a personal transgressor, and come *personally* under the sentence of death. To release again from the penalty of even one transgression would require a life for a life for each individual transgressor: a million transgressors would require a million sacrificial deaths of the perfect and holy if their sins would be atoned for; but God having made a *full* provision for all in Christ, has made no provision for any further sacrifice for sins. Nor could these, after being once restored to perfection by Christ, claim anything further under the merit of his sacrifice, because they would have received all the gracious effects intended and secured by his ransom. There would remain to them no further share in the sacrifice for sins, if they had once experienced full restitution.

But now let us consider the reasonableness of the divine plan of a gradual restitution, progressing proportionately

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with man's growing at-one-ment with the Creator and his law--and the benefits of this plan to mankind.

(1) All are to be awakened from the Adamic death, as though from a sleep, by virtue of the ransom given: this will be the first step in restitution blessings. They will then be

under the care, charge, supervision, of the Royal Priesthood, whose experience with sin, and with victory over sin, in this Gospel age, will well fit and prepare them to be patient and helpful toward those over whom they will reign, as Kings as well as Priests. **Rev. 5:10**

The identity of the individual will be preserved, by reason of his being awakened to exactly the same conditions which he lost in death; and the various steps of his progression out of sin and the weaknesses of the present time will be most profitable lessons to him, as respects sin and as respects the benefits of righteousness. Thus, step by step, the great Redeemer will lift up toward perfection the world of mankind, which shall make progress toward perfection in proportion as it *wills* so to do; and those who will not progress, under all the knowledge and opportunities then accorded them, will, at the age of one hundred years, be cut off from the land of the living, in the Second Death, without hope of any future recovery or opportunity; because having had the opportunity in their hands, and having come to a considerable knowledge of right and wrong, they spurned the grace of God in Christ, in that they neglected the instructions of the great Prophet, and refused to make progress along the highway of holiness. (**Isa. 65:20; 35:8**) Nevertheless, as the Prophet points out, when dying at one hundred years of age, they may be considered merely as children, because all who will to make any progress might have continued to live at least until the end of the Millennial age.

(2) In taking these steps upward along the highway of holiness, during the Millennial age, the world, while still imperfect, will be to that extent still *covered by the merit of the*

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ransom-sacrifice while learning gradually valuable lessons, and cultivating various fruits of the Spirit: and in the meantime breaks or blemishes, through indiscretion, or through attempts to try other methods, would still come in as part of their Adamic weakness, and to that extent be forgivable at the hands of the great Priest.

To claim that either physical perfection or perfection of knowledge is necessary to a trial for life or death everlasting, is to deny that the Church is now thus on trial: whereas all must concede the Scriptural declarations to the contrary. Nor will such perfections be essential to the world's trial. The world will indeed, as we, be brought first to a knowledge of God's grace in Christ before any trial can

begin, and this God has promised they shall have. As a covering for their inherited weaknesses, they will have *the merit of Christ, the Mediator of the New Covenant, while attaining perfection*. Not until the end of Messiah's reign will the obedient attain to complete perfection.

(3) The Scriptures represent the Millennium as the Judgment Day for the world saying--"God hath appointed a day in the which he will judge the world in righteousness by that man [the Christ, head and body] whom he hath ordained." (*Acts 17:31*) If it were God's plan to coerce all the world or to everlastingly save every member of Adam's race, why call the coming age a Day of Judgment? Judgment signifies *trial, testing*, and this implies the rejection of the unfit as much as it implies the acceptance and blessing of those proved worthy. And the judgment is unto life or death everlasting.

Note our Lord's parable of the sheep and the goats, applicable not to the Gospel age, but to the world in the Millennium. It opens with "When the Son of Man shall come in all his glory"--and sit upon his glorious throne--a time when, according to his promise, his bride, the "elect" Church shall share his throne and glory--"then shall be gathered before him *all nations*," and he shall judge them, separating the sheep to the right hand of his favor and the **E480**

goats to the left hand of disfavor. This separating and judging will occupy the entire Millennial age, and at its close the "sheep" will all be welcomed to the Father's favor--everlasting life, and the disobedient "goats," with Satan their leader, and all evildoers, shall be punished with "everlasting *destruction*," *everlasting* cutting off from life--symbolized by a lake of fire and brimstone--the Second Death.

The Scriptures represent the judgment of that great Millennial Judgment Day as before a great white throne of purity and justice, and portray the decision of the Judge to the effect that those who have, during that time, cultivated and developed the spirit of the Heavenly Father, the spirit of love, to perfection, shall be accounted as the Lord's people and be granted "the Kingdom prepared for them [the earthly Kingdom] from the foundation of the world." Others, who during that favorable opportunity, shall fail to develop to the fullest extent the spirit of love as their character, in the likeness of the Lord, shall be accounted the Lord's opponents, and, with Satan, such shall be destroyed. Compare *Rev. 20:9-13*.

Ransom--Substitution

The doctrine of substitution, clearly taught in the Scriptures, and firmly held for centuries by Christian people, is today giving way, because under clearer reasoning than in the past it is being generally discerned that if eternal torment be the wages of sin, and if our Lord Jesus were our substitute in the payment of our penalty, this would imply that, as our substitute, he must be eternally tormented, else we could not be set free from sin. This reasoning is sound enough: the difficulty is that the premise is a false one. Eternal torment is not the wages of sin--not the penalty against man. Nevertheless, in the minds of many, there remains a general prejudice against the thought of *substitution*, even after seeing that the wages of sin is death, and that our Lord Jesus could be and was man's substitute in death, and suffered

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exactly what man was to suffer, in the most positive and absolute sense. Many are prejudiced against this word, *substitution*, and inquire, Is the word, "substitution" used in the Scriptures? If not, why use it?

We answer that the word "substitution" is an English word and that no English words are used in the Scriptures, which were written in Greek and Hebrew. If, however, the translators of our English version had chosen so to do, they could, with perfect propriety, have used the word "substitution," because the Greek unquestionably contains the thought of substitution and substitute, in many places. The fact that the word does not occur is merely because the translators did not happen to use it; and inasmuch as we are seeking to impress the thought of the original Scriptures upon our minds, therefore it is proper that this word "substitute" should be impressed, because whatever is in opposition to the thought contained in the word *substitute* is equally in opposition to the thought contained in the word *ransom*. As we have already seen, the Scriptures abound with declarations that we were bought with the precious blood of Christ; that he released us by giving his own soul unto death to ransom ours. What is this but substitution?

When a thing is *bought*, that which is paid for the purchased thing is *substituted* for it. For instance, if we purchased a loaf of bread for a piece of money, we exchange the money for the bread, i.e., we substitute the money for the bread. If a farmer takes a sack of wheat to the mill, and

receives therefore an equivalent value in flour, the wheat has become a substitute for the flour, and the flour a substitute for the wheat. The one is a *corresponding price*, a ransom, a substitute for the other. Thus it was that in the most absolute sense of the word, our Lord, the man Christ Jesus, gave himself into death, as a ransom, a substitute, in death for Father Adam (and the race that had lost life in him)--a ransom for all, a substitute, a corresponding price. Indeed, the facts of this case are more exact than almost any other case that we could suppose, except it would be in an exchange of

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prisoners during war, when there is generally a great particularity to exchange private for private, colonel for colonel, general for general, a corresponding price being required on each side, man for man. The purchase of the bread with money is not so perfect an illustration; because the bread and the silver, although of the same *value*, are not of the same *kind*. In the case of man's redemption God required that there be absolute correspondence in nature, in perfection, in everything--a perfect substitute, a thoroughly corresponding price had to be paid, before the race could be liberated from the divine sentence.

One use of the word "substitute," common amongst men, has served to confuse the thought in this respect. In war time, when a draft becomes necessary, and a man is drafted for army service, he is sometimes permitted to find a substitute, who takes his place, serves in his stead, in the army--the man who provides the substitute being thereafter free from all obligations to military service. This particular use of the word "substitute" in connection with military matters, is harmonious enough in the sense that the man who is accepted by the government officer as a substitute for the one released must be up to the physical standards demanded at the time; secondly, he must be a man who has not himself been drafted, and who, therefore, is free to offer himself as a substitute. These features correspond to the case we are considering. Our Lord proposed to be the substitute in Father Adam's place: he met all the requirements of the divine government, in that he was in every way qualified to be the substitute of Adam. He met also the requirement that he was not already under the sentence of death when he took our place and offered himself and was accepted. He had free life to give for Adam's forfeited life.

But here the correspondency between the two substitutions

ends, because, in the case of the soldier, the draft or sentence was to participate in the war, and its difficulties, trials, etc., whereas, in the case of Adam, the draft, the sentence,

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was to death. The harmony between these two uses of the word "substitute" ends when the soldier is accepted and goes into the army-service--this corresponding to God's acceptance of the offering of our Lord Jesus and his start to go into death. Because the substituted soldier was accepted to the army, therefore the name of the drafted man was stricken off the lists of the drafted, as exempted; and when Christ entered death for Adam, Adam's name was stricken off the lists, so far as the divine condemnation was concerned. The parallel extends no further.

We doubtless do wisely not to unnecessarily obtrude this word "substitution" upon those who already are prejudiced, through a misunderstanding of the subject, and who, because of this prejudice, might be hindered from giving the subject a proper and thorough and unbiased consideration. Nevertheless, we should see to it especially in our own hearts that we are thoroughly loyal to the thought of substitution, which is *the* thought of the ransom. Whoever, after a proper understanding of the subject, does not believe that Christ was our substitute, is not exercising faith in the ransom, and is therefore lacking of the faith which justifies before God.

Was No Other Plan of Salvation Possible?

Many, who see the subject of the ransom only imperfectly, are inclined to dispute the matter, and to say that they cannot see why God could not have saved the world in some other way than by the death of his Son, as man's substitute or ransom-price. We answer them, that they are taking an improper view of the matter. The question they should ask themselves is not whether God could have adopted some other way, but, did he adopt some other way, or did he adopt the plan of the ransom?

Unquestionably the divine wisdom could have adopted another plan of salvation for mankind, but we may just as positively set it down that no other plan could have been

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devised that would have been better, and so far as our judgment and knowledge go, no other plan could have been devised, even by the Almighty, that would have been so good as the plan he has adopted, all the connecting circumstances, conditions and desired results being taken into consideration. The fact that God did adopt a different plan in dealing with the fallen angels proves, we may say, that he could have adopted a different plan in dealing with fallen man. He could have done with man as he did with the angels, but,* as we have seen, this would have been no more favorable, perhaps less desirable, in the judgment of many.

Even if we should suppose that a similar number of the human family would be blessed and ultimately restored by such a dealing on God's part, we would see other disadvantages in this method, viz., (1) how much more terrible would have been the moral degradation of our race, had it been left in possession of its complete mental and physical powers, and merely permitted to break down morally! How much of sin can be thoroughly learned in the short period of ten, twenty, fifty or a hundred years, and what depths of wickedness might have been explored and exploited had mankind continued to live with unimpaired powers for six thousand years, separated from God, but not condemned to death!

(2) Such a plan of salvation even if it should reach, eventually, as large a number as the plan God has adopted, would never have revealed to us to the same extent the qualities of the divine character. (a) We see God's Justice in the infliction of the death penalty, even upon those who "did not sin after the similitude of Adam's transgression," but who were merely born in sin, shapen in iniquity, brought forth sinners, by heredity. (*Rom. 5:14,12; Psa. 51:5*) He has revealed to us thus, a *justice* which will by no means clear the guilty, and will recognize nothing short of absolute perfection. (b) He thus revealed to us a *love*, far

*See *What Say the Scriptures About Spiritism?* Address the publishers.

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greater than we could otherwise have conceived of--which followed us, and which laid hold upon us "while we were yet sinners," at the cost of the great ransom-price for our recovery. (c) The adoption of this plan of sentencing man to death, redeeming him from death, and subsequently, in due time, restoring him from death by a resurrection, furnishes

an opportunity for the display of divine *power* far beyond anything connected with the work of creation, grand and wonderful as all that was; for unquestionably it requires a greater power to accomplish the divine promise of a resurrection of the millions of beings who have lived and who have died--to bring them forth, identically the same as they were before, even in their own consciousness--than was required for the creation of the one man. (d) This divine plan, when fully consummated, will show forth divine *wisdom* in a way in which no other plan could have shown it, so far as we are able to consider other plans. It will show how God knew the end from the beginning, and how he has been working all things according to the counsel of his own will, even while men and angels saw not the purpose and the intention of his operations, and even while the fallen angels and Satan supposed that they were frustrating the divine will. It will be demonstrated beyond peradventure that God is able to cause all things to work together for good, for the accomplishment of the divine purpose. In the end it will be demonstrated that the Word that goeth forth out of his mouth does not return unto him void, but accomplishes that which he pleases, and prospers in the thing whereunto he sent it. *Isa. 55:11*

Furthermore, in adopting with man the plan pursued with the angels who sinned, or indeed in any other plan that we can conceive of, there could not have been so grand an opportunity for the election of the Gospel church to be the body of Christ; for there would not have been the same grand opportunity for the testing of the loyalty and obedience of the Logos to the Heavenly Father, and consequently of his exaltation to be a participator in the divine

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nature--nor an opportunity for a little flock of the redeemed to walk in his footsteps. And finally, we see that these lessons are not merely for humanity, but also for all the intelligent creatures of God, on every plane of being; and not only for a few centuries, but for all eternity.

"O the depth of the riches both of the wisdom and knowledge of God. How unsearchable are his decisions, and his ways past finding out. For who hath known the mind of the Lord, or who hath been his counselor?...For of him and through him and to him are all things: to whom be glory forever. Amen." *Rom. 11:33-36*

STUDY XVI

THE MINISTRY OF RECONCILIATION OR AT-ONE-MENT

This Ministry Committed to the Royal Priesthood--Anointed to Preach of the At-one-ment--Why the Joyful News is not Appreciated--The Results of this Ministry--Persecution and Glory--How it Tests Fidelity--Only the Faithful may Share the Atonement Work Future.

"No man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made a high priest." *Heb. 5:4,5*

THE MINISTRY of reconciliation or at-one-ment is participated in by the entire "Royal Priesthood" of which our Lord Jesus is the Chief Priest or High Priest. All the Priests share in the "better sacrifices" which have progressed throughout this Gospel age, and which will be finished with its close (*Rom. 12:1*): and all who thus share the sufferings of Christ shall likewise share his future glory as participators with him in the great and glorious ministry of reconciliation of the Millennial Kingdom.

As for these under-priests, they "were by nature children of wrath, even as others," and needed first to be reconciled or at-oned to God before they could be called of God to this priesthood--"for no man taketh this honor to himself, but [only] he that is called of God." It is not until after we have received the at-one-ment, at the hands of our Redeemer, the High Priest, that we are privileged to be reckoned as joint sacrificers, joint mediators, joint reconcilers, joint at-one-ers.

Whoever received the "spirit of adoption" which constitutes him a son of God and a priest, is forthwith impelled

by that spirit to begin the ministry of reconciliation or at-one-ment, each according to his several abilities and opportunities. Each realizes, as the High Priest did, the leadings

of that holy Spirit, saying, "The spirit of the Lord God is upon me, because he hath anointed me to preach the glad tidings to the meek [not now to the proud and arrogant and hardhearted and profane], to bind up the brokenhearted, and to proclaim the acceptable year of the Lord"--the period during which God is pleased to accept a little flock as living sacrifices, through the merit of the Redeemer.

The Apostle Paul as one of the under-priests felt the influence of this Spirit prompting him to engage in the work of telling all with whom he came in contact who had "ears to hear," of the "ransom for all," accomplished through our dear Redeemer's sacrifice; and to exhort all to be reconciled, at-oned, to God, and begin at once to walk in the paths of righteousness.

Note the Apostle's statement of these matters in **2 Cor. 5:17-20**.

"If any man be in Christ he is a new creature: old things are passed away [old sins, ambitions, hopes, etc.]; behold all things are become new. And all [these new] things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry [service] of reconciliation [*katallage*--the same word rendered "atonement" in **Rom. 5:11**]; to wit [namely], that God was in Christ reconciling [at-one-ing] the world unto himself, not imputing their trespasses unto them [because their penalty was borne by Christ]. And [God] hath committed unto us [the royal priesthood] the word [message, good tidings] of reconciliation [at-one-ment]."

"Now then [because God has called us and given us as a priesthood this ministry or service in his name, and this message of favor, to declare], we are ambassadors for Christ [our official head or High Priest, and the Father's representative] as though God were inviting by us, we in Christ's stead pray you--be ye reconciled [at-oned] to God."

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This joyful message, which, rightly appreciated, should bring ready responses in every place and from every class, is generally rejected; and the Prophet speaking for the Royal Priesthood cries, "Who hath believed our report, and to whom is the Arm of Jehovah [Christ, the power of God unto salvation] revealed?" (**Isa. 53:1; John 12:38**) It is efficacious now toward the comparatively few only--even as many as the Lord our God calls to be of the Royal Priesthood; for no man taketh this honor to himself, but he that is called of God.

The reason for the general rejection of the message is evident: reconciliation, at-one-ment with God, means opposition to sin: peace with God means a warfare against all the entrenched weakness and depraved desires of our fallen human nature: it means a complete *change* or *conversion* from the service of sin to the service of righteousness. Many who despise sin (in its grosser, viler forms at least) and who long for a reconciliation to God and an interest in the blessings which he bestows only on "the sons of God," make a start for righteousness by self-reform, only to find their own weaknesses too great for them to conquer, and that besides the whole world is arrayed on the side of sin. The only ones who can possibly get free from this slavery, wherein all were born, are those who, seeking deliverance, give heed to the Master's testimony: "No man cometh unto the Father but by me"--the one Mediator--"the Way, the Truth and the Life." Moreover, the Apostle informs us that the great Adversary, "the god of this world, hath blinded the minds" of the vast majority with falsehoods, so that they cannot appreciate the advantage contained in the offer of *at-one-ment* through the Redeemer.

Under these circumstances, the result of sin abounding, is it any wonder that to be true, faithful ambassadors for God, and in Christ's name and stead (as members of his body), means that the under-priests must follow in the footsteps of the High Priest--must suffer with him for *righteousness'* sake? The great High Priest who proclaimed "the Word of reconciliation"
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most clearly, was despised and rejected and crucified by those who professed to love and follow righteousness. The apostles were similarly evil treated because of their faithfulness--their refusal to compromise the message, "the word of reconciliation."

"Ye shall be hated of all men for my sake," "they shall say all manner of evil against you falsely for my sake." Marvel not if the world hate you: ye know that it hated me before it hated you. These words by the great teacher were to be true "even unto the end of this age": and they are as true today as ever. Whoever will faithfully *exercise* his ambassadorship, and not shun to declare the whole counsel of God, will speedily know something of the sufferings of Christ and can say truly--"The reproaches of them that reproached thee are fallen upon me." **Matt. 5:10-12; 10:22; Psa. 69:9; Rom. 15:3**

And here again we behold the wonderful wisdom of the divine plan; for it is while performing his priestly ministry

of "the word of reconciliation" to which the spirit of anointing impels, that each priest finds the necessity for offering up himself, a living sacrifice, holy and acceptable to God, and his reasonable service. **Rom. 12:1**

Hence the measure of self-sacrifice and sufferings for Christ, endured by each of the consecrated, becomes a *measure* (from God's standpoint--for man cannot always discern it) of the faithfulness of each as ambassadors. Every priest who fails to suffer for Christ's sake, for the Truth's sake, must therefore have been an unfaithful ambassador and minister of the New Covenant. And only to those now faithful as good soldiers of the cross will be granted the inestimable privilege of being participators with the great High Priest in the glorious at-one-ment work under the favorable conditions of the Millennial age. If we suffer with him we shall also reign with him. If we deny him, he will also [then] deny us. **Rom. 8:17; 2 Tim. 2:12,13; Titus 1:16**

Take heed that no man take thy crown. **Rev. 3:11**

"Be thou faithful unto death and I will give thee a crown of life." **Rev. 2:10**

THE NEW CREATION



A HELPING HAND
FOR
BIBLE STUDENTS

STUDIES IN THE SCRIPTURES

"The Path of the Just is as the Shining Light,
Which Shineth More and More
Unto the Perfect Day."

SERIES VI

The New Creation

"Henceforth Know We no Man After the Flesh:
Yea, Though We Have Known Christ After the
Flesh, Yet Now Henceforth Know We Him [So] No
More. Therefore, if Any Man be in Christ He is
a New Creature: Old Things are Passed Away; Behold,
All Things are Become New." *2 Cor. 5:16,17*

To the King of Kings and Lord of Lords

IN THE INTEREST OF

HIS CONSECRATED SAINTS,

WAITING FOR THE ADOPTION,

--AND OF--

"ALL THAT IN EVERY PLACE CALL UPON THE LORD,"
"THE HOUSEHOLD OF FAITH,"

--AND OF--

THE GROANING CREATION, TRAVAILING AND WAITING FOR THE
MANIFESTATION OF THE SONS OF GOD,

THIS WORK IS DEDICATED.

To make all see what is the fellowship of the mystery which from the beginning of the world hath been hid in God." "Wherein He hath abounded toward us in all wisdom and prudence, having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fulness of the times He might gather together in one all things, under Christ."

Eph. 3:4,5,9;1:8-10

Written in 1904 by Pastor Russell

"The New Creation"

THE AUTHOR'S FOREWORD

MUCH of the work of every servant of God is done in the dark--that is to say, like the weaver of a beautiful carpet we stand at the back seeing little of the results of our labors, and trusting that in the Lord's due time we shall hear His "Well Done" and see some fruitage. "I shall be satisfied when I awake in His likeness."

Nevertheless, the Lord has very graciously given us encouragement in respect to the influence of this Volume in various parts of the world in the hearts of God's people. The pleasure has been ours of hearing from many respecting the blessings received from a better understanding of the justification, the sanctification, and the deliverance, promised to the Church in God's Word. Many others have told us of the blessings received from the Scriptural advice given to husbands and wives, parents and children, in respect to the ways of peace, righteousness and growth in grace. Many also have informed us of great blessings and aid in respect to the duties, privileges and obligations of Elders and Deacons, and the Scriptural order in the Ecclesia. We rejoice in these things and trust that the good work will go on under Divine guidance to the praise of our Lord and for the comfort and edification of His people.

We call attention to the fact that since this Volume was written the light has grown still clearer respecting God's great Covenants. We now see that the Law Covenant was a foreshadowing of the New (Law) Covenant, which is about to be established at the Second Coming of Jesus, by the great Mediator, Jesus the Head and the Church His Body--the antitype of Moses, who wrote: "A Prophet shall the Lord your God raise up unto you from amongst your brethren, like unto me." Moses was merely the type of this greater Prophet, and the Law Covenant which Moses mediated was merely a type or foreshadowing of the greater Law Covenant of the Millennial age.

God raised up Jesus the Head of this great Mediator first,

when He raised Him from the dead. Since that time, He is raising up the Church as a New Creation; and when all the brethren of the Body of Christ shall have been gathered from the world through a knowledge of the Truth and sanctified by the holy Spirit and been found worthy by faithfulness unto death, and all shall have been raised up by the power of God from the earthly conditions to the Heavenly conditions as the Body of Christ, the great antitypical Melchizedek will be complete, a Priest upon His Throne--the great Mediator of the New Covenant will be enthroned in Divine power. Then the New Covenant will go into operation, as God said to Israel: "Behold the days come, saith the Lord, when I will make a New Covenant with the House of Israel and with the House of Judah."

The antitypical Mediator, after paying over to Divine Justice fully and forever the Ransom-price for Adam and his race, will assume full control, and under that New Covenant, thus sealed, will begin the work of blessing and restoring all the willing and obedient of Adam's race. All who will come into harmony with the Lord will be counted as part of the earthly seed of Abraham, until finally, by the end of the Millennium, all exercising faith and obedience will be known to the Lord as the seed of Abraham. "In becoming that seed, shall all the families of the earth bless themselves."

Inadvertently, the name New Covenant, which belongs to God's dealings with the world during the Millennium, has been used in respect to the Covenant which is now in operation during this Gospel Age with the Church. Our Covenant, of course, is a new covenant in the sense that it is different from the Jewish Covenant of Mt. Sinai, but it is not THE New Covenant. The Church's Covenant is referred to in the Bible as a "Covenant by Sacrifice." The keeping of these matters in mind will be of benefit to the readers of this Volume. All of these Covenants stand related to each other. All of them were represented and typified in Abraham and the Covenant which God made with him. The Church is styled Abraham's Spiritual Seed and likened to the stars of Heaven. The world of mankind as they come

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into harmony with God will become Abraham's earthly seed--as the sands of the seashore. The Spiritual Seed will be the channel of blessing for the natural seed.

The subject of Justification has not changed, but it has expanded and clarified. If writing this Volume today, the author would make some slight variations of language, but without any real change as respects the meaning and application of the word Justification.

We now see that a justification to life is one thing, and a justification to more or less of friendship with God is another. Abraham, for instance, and the faithful before Pentecost, were justified to friendship with God and to have more or less communication with Him by prayer, etc.; but they could not have full justification until the Blood of Atonement had been shed, and until it had been presented to and accepted by Divine Justice--the Father. Just so the sinner today approaching God might be said to be in the way of justification--he would have more of God's favor than if he faced toward sin.

We once spoke of a sinner in this condition as being justified, because he believed in Jesus as his Redeemer and was reaching forward to a full consecration of himself. Now we see that while the sinner's attitude, like that of the Ancient Worthies, might be styled "tentative justification," it would not reach the condition of a full, complete justification from sin until the sinner had fully presented himself in consecration to our great High Priest, Jesus, and had been accepted of Him in the name of the Father. Then, under the covering of the imputed merit of Christ's sacrifice, the sinner would be acceptable to the Father under Christ's Robe and begotten of the holy Spirit.

Fortunate it is for the masses who have heard of Jesus and partially believed, that their standing with the Lord is *not* that of full justification, that He refuses to fully justify any until they have become by covenant His disciples, His footstep followers. This is because justification can come only once to each individual, and if he should misuse that justification and fail to get eternal life, he would be in a worse state than if he had never been justified. If not justified

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and spirit-begotten in the present time, he is not of the Church, but will have a share in the merit of Christ's sacrifice and in the justification which His Kingdom will offer to every member of the human family--aside from the Church --the Church receiving that better thing which God hath in reservation for them that love Him--glory, honor, immortality, the Divine nature.

To many it would not seem worth-while to mention these fine distinctions upon the subject of justification; and yet, having received this clearer appreciation of the Divine Plan, we have pleasure in passing it on to all who hunger and thirst after righteousness--to all Bible Students everywhere.

May the Lord continue to bless this Volume to the good of His people, is the prayer of the author,

CHARLES T. RUSSELL

Brooklyn, N.Y.

October 1, 1916

SCRIPTURE STUDIES

STUDY I

"IN THE BEGINNING"

Various Beginnings--The Earth Was--A Creative Week For Its Ordering--
 The Length of the Epoch-Days--Prof. Dana's Admission of Unwarranted
 Speculations by Scientists--Persistency of Species Refutes
 Evolution Theory--Mr. Darwin's Pigeons--A Theory of Cosmogony--
 Loyal Testimonies of Profs. Silliman and Dana--The First Creative
 Epoch-Day--The Second Ditto--The Third Ditto--The Fourth Ditto--
 The Fifth Ditto--The Sixth Ditto--Man, The Lord of Earth, Created
 in the Dawning of the Seventh Epoch--Summary of "Meeting Place of
 Geology and History," By Sir J. W. Dawson, LL.D., F.R.S.--The Seventh
 Epoch-Day of the Creative Week--Its Length--Its Rest--Its Object
 and Result--The Grand Jubilee, Celestial and Terrestrial, Due
 at Its Close.

MANY are Jehovah's agents, and innumerable his agencies, connected with one and another feature of his creation; but back of them all is his own creative wisdom and power. He alone is the Creator, and, as the Scriptures affirm, "All his work is perfect." He may permit evil angels and evil men to pervert and misuse his perfect work; but he assures us that evil shall not for long be permitted to work blight and injury; and that eventually, when he shall restrain and destroy evil, we shall discern that he permitted it only to test, to prove, to refine, to polish and to make his own holiness, gracious character and plan the more resplendent in the sight of all his intelligent creatures.

When in Genesis we read, "In the beginning God created the heaven and the earth," we are to remember that this beginning relates not to the universe, but merely to our planet. Then it was that "the morning stars sang together" and all the angelic sons of God "shouted for joy"--when the

Lord laid the foundations of the earth and "made the cloud

the garment thereof, and thick darkness its swaddling band." (*Job 38:4-11*) But a still earlier beginning is mentioned in the Bible; a beginning before the creation of those angelic sons of God; as we read: "In the beginning was the Word [Logos], and the Logos was with *the* God and the Logos was *a* God: the same was in the beginning with *the* God. All things were made by him, and without him was not anything made that was made." (*John 1:1-3*) (See Series V, Chap. 3.) Since Jehovah himself is from everlasting to everlasting, he had no beginning: the "Only Begotten" has the high distinction above all others of being "The beginning of the creation of God"--"first-born of every creature." (*Rev. 3:14; Col. 1:15*) Other beginnings came in turn as the various angelic orders were one by one created; and these beginnings were in the past, so that their hosts could shout for joy when our earth's creations, related in Genesis, had their beginning.

Examining the Genesis expressions critically, we discern that a distinction is made between the creation of the heaven and the earth (*verse 1*) and the subsequent regulations, or ordering of these, and the further creations of vegetable and animal life. It is these subsequent operations that are described as the divine work of six epochal days. *Verse 2* tells us that in the very beginning of the first day of that creative week the earth *was*--though without form (order), and void (empty)--waste, empty and dark. This important item should be distinctly noted. If recognized, it at once corroborates the testimony of geology thus far; and, as we shall be obliged to dispute the deductions of geologists on some points, it is well that we promptly acknowledge and dismiss whatever does not need to be contended for in defense of the Bible. The Bible does not say how long a period elapsed between the *beginning* when God created the heaven and the earth, and the *beginning* of the creative week used in perfecting it for man: nor do geologists agree

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amongst themselves as to the period of this interval--a few extremists indulge in wild speculations of millions of years.

Coming, then, to the creative period--the ordering of affairs in our heaven and earth in preparation of the Paradise of God for man's everlasting home--we note that these "days" are nowhere declared to be twenty-four-hour days; and, hence, we are not obliged thus to limit them. We find in the Bible that the word *day* stands for epoch, or period. The fact that it is *most frequently* used in reference to a

twenty-four-hour period matters nothing, so long as we have the record of "the day of temptation in the wilderness ...forty years" (*Psa. 95:8-10*), and sometimes a "day" or "time" representing a year period (*Num. 14:33,34; Ezek. 4:1-8*), and also the Apostle's statement--"A day with the Lord is as a thousand years." (*2 Pet. 3:8*) Most assuredly these epoch-days were not sun days; for the record is that the sun was not visible until the fourth day--the fourth epoch.

We believe our readers will agree that although the length of these epoch-days is not indicated, we will be justified in assuming that they were uniform periods, because of their close identity as members of the one creative week. Hence, if we can gain reasonable proof of the length of one of these days, we will be fully justified in assuming that the others were of the same duration. We do, then, find satisfactory evidence that one of these creative "days" was a period of seven thousand years and, hence, that the entire creative week would be 7,000 x 7 equals 49,000 years. And although this period is infinitesimal when compared with some geological guesses, it is, we believe, quite reasonably ample for the work represented as being accomplished therein--the ordering and filling of the earth, which already "was" in existence, but "without form [order], and void [empty]."

Prof. Dana, commenting on the data from which scientists draw their conjectures, and the method of reckoning employed by them says:

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"In calculations of elapsed time from the thickness of formations there is always *great uncertainty*, arising from the dependence of this thickness on a progressing subsidence [regular sinking of the land]. In estimates made from alluvial deposits [soil deposited from water], when the data are based on the thickness of the accumulations in a given number of years--say the last 2,000 years--this source of *doubt* affects the whole calculation from its foundation and renders it almost, if not quite, *worthless*....When the estimate...is based on the amount of *detritus* [fine scourings] discharged by a stream it is of more value; but even here there is a source of *great doubt*."

Let us examine the matter from the standpoint of the Bible, as believing it to be the divine revelation, and fully persuaded that whatever discrepancies may be found between the Bible testimony and the guesses of geologists are the errors of the latter, whose philosophies have not yet reached a thoroughly scientific basis or development.

Nor is it necessary to suppose that the writer of Genesis

knew all about the matter he records--the length of these days and their precise results. We accept the Genesis account as a part of the great divine revelation--the Bible--and find its sublime statement in few sentences most remarkably corroborated by most critical scientific researches. On the contrary, none of the "religious books" of the heathen contain anything but absurd statements on this subject.

There is a grandeur of simplicity in that opening statement of revelation--"In the beginning God created." It answers the first inquiry of reason--Whence came I, and to whom am I responsible? It is unfortunate indeed that some of the brightest minds of our bright day have been turned from this thought of an intelligent Creator to the recognition of a blind force operating under a law of evolution and survival of the fittest. And, alas! this theory has not only found general acceptance in the highest institutions of learning, but is gradually being incorporated into the textbooks of our common schools.

True, only a few are yet so bold as totally to deny a Creator;

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but even the devout, under this theory, undermine the fabric of their own faith, as well as that of others, when they claim that creation is merely the reign of Natural Law. Not to go further back, they surmise that our sun ejected immense volumes of gases which finally became consolidated, forming our earth; that by and by *protoplasm* formed, a small maggot, a *microbe*, got a start, they know not how. They must concede a divine power necessary to give even this small start of life--but they are industriously looking for some Natural Law on this also, so as to have no need at all for a God-Creator. It is claimed that this discovery is now almost accomplished. These "savants" think and talk about Nature as instead of God--her works, her laws, her retributions, etc.--a blind and deaf God indeed!

They claim that under Nature's regulations *protoplasm* evolved *microbe*, or maggot, which squirmed and twisted and reproduced its own species, and then finding use for a tail, developed one. Later on, one of its still more intelligent offspring concluded that oars, or fins, would be useful, and developed them. Another, later on, got chased by a hungry brother and, jumping clear out of the water, got the idea that the fins further developed would be wings, and liked the new style, so that he stayed out of the water, and then decided that legs and toes would be a convenience and developed

them. Others of the family followed other "notions," of which they seemingly had an inexhaustible supply, as evidenced by the great variety of animals we see about us. However, in due time one of these descendants of the first maggot which had reached the monkey degree of development, got a noble ideal before his mind--he said to himself, I will discard my tail, and cease using my hands as feet, and will shed my coat of hair, and will develop a nose and a forehead and a brain with moral and reflective organs. I will wear tailor-made clothing and a high silk hat, and call myself Darwin, LL.D., and write a record of my evolution.

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That Mr. Darwin was an able man is evidenced by his success in foisting his theory upon his fellowmen. Nevertheless, the devout child of God, who has confidence in a personal Creator, and who is not ready hastily to discard the Bible as his revelation, will soon be able to see the sophistry of Mr. Darwin's theory. It is not sufficient that Mr. Darwin should note that amongst his pigeons he was able to develop certain breeds with peculiar features--feathers on their legs, crowns on their heads, pouting throats, etc.; others had done the same with poultry, dogs, horses, etc., and florists had experimented upon flowers and shrubs, etc., with similar results. The new thing with Mr. Darwin was the *theory*--that all forms of life were *evolved* from a common beginning.

But Mr. Darwin's experiences with his pigeons, like those of every other fancy-breeder, must only have corroborated the Bible statement, that God created every creature after its *kind*. There are wonderful possibilities of variety in each *kind*; but kinds cannot be mixed nor new *kinds* formed. The nearest approach is called "mule-ing"--and all know that new species thus formed lack ability to perpetuate their kind. Moreover, Mr. Darwin must have noted, as others have done, that his "fancy" pigeons needed to be kept carefully separate from others of their kind, else they would speedily deteriorate to the common level. But in nature we see the various species, "each after its kind," entirely separate from each other, and kept so without any artificial fencing, etc.--kept so by the law of their Creator. As believers in the personal Creator, we may rest assured that human speculation has missed the truth to the extent that it has ignored our God, his wisdom and his power, as outlined in Genesis.

Nothing, perhaps, has done more to becloud and undermine faith in God as the Creator, and in the Genesis account as his revelation, than has the error of understanding the epoch-days of Genesis to be twenty-four-hour days. The various stratifications of rocks and clays prove beyond all

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controversy that long periods were consumed in the mighty changes they represent. And when we find that the Bible teaches an epoch-day we are prepared to hear the rocks giving testimony in exact accord with the Bible record, and our faith in the latter is greatly strengthened; we feel that we are not trusting to our own or other men's guesses, but to the Word of the Creator, abundantly attested by the facts of nature.

A Theory of Cosmogony

For the benefit of some of our readers, we will briefly state one of the views of the creative period, known as "The Vailian Theory," or "Canopy Theory," which specially appeals to the author: subsequently we will endeavor to trace a harmony between this view and the narrative of *Genesis 1:1-2:3*.

Starting with the condition mentioned in *Gen. 1:2*, "Now the earth *was*," waste and empty and dark, the wise will not attempt to guess that which God has not revealed respecting how he previously gathered together earth's atoms. Things unrevealed belong to God, and we do well to wait patiently for his further revelations in due time. Taking pick and shovel and a critical eye, man has found that the earth's crust is composed of various layers, or strata, one over the other, all of which give evidence of having once been soft and moist--except the basic rocks upon which these layers, or strata, are, with more or less regularity, built. These basic rocks indicate clearly that they were once soft and fluid from intense heat; and scientists generally agree that not a great way below the "crust" the earth is still hot and molten.

Since these basic, igneous rocks--granite, basalt, etc.--must at one time have been so hot as to drive out of them all combustible elements, and since they are the bottom rocks, we are safe in concluding that there was a period when the whole earth was at a white heat. At that time, it is reasoned, water and minerals (now found in the upper layers, or

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strata, laid down in water) must have been driven off as gases; and must have constituted an impenetrable canopy extending for miles around the earth in every direction. The motion of the earth upon its axis would extend to these gases surrounding it, and the effect would be to concentrate them, more particularly over the earth's equator. As the earth cooled these would cool, and thus be resolved from gases into solids and liquids, the weightier minerals gravitating in strata toward the bottom. The earth at that period probably resembled the present appearance of Saturn with his "rings."

As the cooling process advanced, these detached and distant rings would gradually acquire a different rotative motion from that of the earth, and thus gravitate closer and closer to her. One after another these were precipitated upon the earth's surface. After the formation of the "firmament," or "expanse," or "atmosphere," these deluges from descending "rings" would naturally reach the earth from the direction of the two poles, where there would be least resistance, because farthest from the equator, the center of the centrifugal force of the earth's motion. The breaking down of these "rings," long periods apart, furnished numerous deluges, and piled strata upon strata over the earth's surface. The rush of waters from the poles toward the equator would distribute variously the sand and mud and minerals, the water strongly mineralized thus covering the entire surface of the earth, just as described at the beginning of the narrative of Genesis.

During each of these long "days," of seven thousand years each, a certain work progressed, as told in Genesis; each possibly ending with a deluge which worked radical changes and prepared the way for still further steps of creation and preparation for man. This Vailian theory assumes that the last of these "rings" was freest from minerals and all impurities--pure water; that it had not yet broken and come down in the day of Adam's creation, but that it completely overspread the earth as a translucent veil above the atmosphere. It served, as does the whitened glass of a hot-house,

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to equalize the temperature--so that the climate at the poles would be little, if any, different from that at the equator. Under such equable conditions, tropical plants would grow everywhere, as geology shows that they did;

and storms which result from rapid changes of temperature must then have been unknown; and for similar reasons there could then have been no rain.

The Scriptural account agrees with this; declaring that there was no rain on the earth until the deluge; that vegetation was watered by a mist rising from the earth--a moist, or humid, hot-house-like condition. (*Gen. 2:5,6*) Following the deluge in Noah's day came great changes, accompanied by a great shortening of the span of human life. With the breaking of the watery veil the hot-house condition ceased: the equatorial path of the sun became hotter, while at the poles the change must have been terrific--an almost instantaneous transition from a hot-house temperature to arctic coldness.

Corroborations of this sudden change of temperature have been found in the arctic region: Two complete mastodons have been found embedded in clear, solid ice which evidently froze them in quickly. Tons of elephant tusks have been found in the same frozen Siberia, too inhospitably cold, within the range of history, for elephants, mastodons, etc. An antelope was found similarly embedded in a huge block of ice in that arctic region. That it was suddenly overwhelmed is clearly demonstrated by the fact that grass was found in its stomach undigested, indicating that the animal had eaten it only a few minutes before being frozen to death--and that in a location where no grass could now grow.

This sudden downpour of water--this sudden breaking of the envelope which held the warmth of the earth and sun equably--produced the great ice-fields and ice-mountains of the arctic regions, from which every year hundreds of icebergs break loose and float southward toward the equator. So far as we can judge, this has been the procedure for centuries, but is continually growing less. Here we see the Ice

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Age, or Glacial Period, of the geologists, when great icebergs, borne by swift currents, cut deep crevasses throughout North America, distinctly traceable in the hills; northwestern Europe, too, bears the same testimony in its hills. But not so southeastern Europe, Armenia and vicinity--the cradle of our race, where also the ark was built, and near which, on Mount Ararat, it finally rested. The testimony of Prof. Wright and Sir T.W. Dawson, LL.D., F.R.S., is that in the vicinity of Arabia a general *sinking of the earth* and a subsequent rise occurred. The testimony in general

would seem to imply that the ark floated in a comparatively quiet eddy, aside from the general rush of the waters. This is indicated by the exceedingly heavy alluvial deposit declared to be present in all that region. Evidently the whole earth was deluged by waters from the North and South Poles, while the cradle of the race was specially dealt with by first depressing, and then at the proper time elevating it. On this, note the words of the celebrated geologist, Prof. G.F. Wright, of Oberlin, O., College, as reported in the *New York Journal*, March 30, 1901, as follows:

The Flood Corroborated

"Prof. George Frederick Wright, of Oberlin College, a distinguished geologist, has returned from Europe. He wrote 'The Ice of North America' and other geological works, studying and describing the glacial period. He has been on a scientific tour around the globe. He passed most of his time studying the geological formations and signs in Siberia, although his explorations took him to other parts of Asia and to Africa.

"Prof. Wright's main object was to answer, if possible, a long-disputed question among geologists: namely, whether Siberia had ever been covered with ice, as North America and parts of Europe had been, during the glacial period.

"A great many geologists, including many eminent Russian savants, believe Siberia was covered with ice.

"As the result of his present studies, Prof. Wright firmly believes that, at the remote time that North America was covered with ice, Siberia was covered with water.

"And the water and the ice were practically phases of the Biblical flood.

"First read a description of the flood in Genesis, much abbreviated:

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"And the flood was forty days upon the earth and the waters increased and bore up the ark and it was lifted up above the earth.

"And the waters prevailed exceedingly upon the earth: and all the high hills that were under the whole heaven were covered.

"Fifteen cubits upward did the waters prevail and the mountains were covered.

"All in whose nostrils was the breath of life, of all that was in the dry land died....And Noah only remained alive and those that were with him in the ark.

"And the waters prevailed upon the earth an hundred and fifty days.' *Gen. 7:17-24*

"Now hear what Prof. Wright is quoted as saying:

"I found no signs of glacial phenomena south of the 56th degree. North of that I did not go, but from other things I am convinced that the land was covered with ice, as was our own, where signs of it are now found as far south as New York.

"We did not find indications of an extensive subsidence of all that region, which puts a new light on everything here.

"At Trebizond, on the shore of the Black Sea, there was evidence of a depression of 700 feet. This was shown by gravel deposits on the hills.

"In the center of Turkestan the waters reached their greatest height, for there we found these deposits over 2,000 feet above the sea level.

"Southern Russia is covered with the same black earth deposit that we found in Turkestan.

"There were still other evidences of the waters having covered this portion of the globe. One of these is the presence yet of seals in Lake Baikal, in Siberia, 1,600 feet above sea level. The seals which we found are of the Arctic species, and are the same species as those found in the Caspian Sea.

"The only theory, therefore, is that they were caught there when the waters receded. Perhaps the most wonderful discovery of all was at the town of Kief, on the Nippur river, where stone implements were found fifty-three feet below the black earth deposit, showing that the water came there after the age of man.

"This enabled us, therefore, to determine the age of this depression. It shows that since man came there, there has been a depression of 750 feet at Trebizond, and in Southern Turkestan the waters were over 2,000 feet deep. The implements found were such as those made in North America before the glacial period, which gives good ground for believing that the depression was made there when the glacial avalanche occurred here.

"In fact it was, practically, the flood."

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Knowing the end from the beginning, Jehovah so timed the introduction of man upon the earth that the last of the rings came down in a deluge just at the proper time to destroy the corrupted race in Noah's day, and thus to introduce the present dispensation, known in the Scriptures as "this present evil world." The removal of the watery envelope not only gave changing seasons of summer and winter, and opened the way for violent storms, but it also made possible the rainbow, which was first seen after the flood, because previously the direct rays of the sun could not so penetrate the watery canopy as to give the rainbow effect.

Gen. 9:12-17

Since writing the foregoing, we clip from the *Scientific American* the following succinct statement from Prof. Vail's own pen:

"That Frozen Mammoth

"To the Editor of the *Scientific American*:

"I have read with great interest in your issue of April 12 the note on the recent discovery of the body of a mammoth, in cold storage, by Dr. Herz, in the ice-bound region of Eastern Siberia. This, it seems to me, is more than a 'Rosetta Stone' in the path of the geologist. It offers the strongest testimony in support of the claim that all the glacial epochs and all the deluges the earth ever saw, were caused by the progressive and successive decline of primitive earth vapors, lingering about our planet as the cloud vapors of the planets Jupiter and Saturn linger about those bodies today.

"Allow me to suggest to my brother geologists that remnants of the terrestrial watery vapors may have revolved about the earth as a Jupiter-like canopy, even down to very recent geologic times. Such vapors must fall chiefly in polar lands, through the channel of least resistance and greatest attraction, and certainly as vast avalanches of tellurio-cosmic snows. Then, too, such a canopy, or world-roof, must have tempered the climate up to the poles, and thus afforded pasturage to the mammoth and his congeners of the Arctic world--making a greenhouse earth under a greenhouse roof. If this be admitted, we can place no limits to the magnitude and efficiency of canopy avalanches to desolate a world of exuberant life. It seems that Dr. Herz's mammoth, like many others found buried in glacier ice, with their food undigested in their stomachs, proves that it was suddenly overtaken

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with a crushing fall of snow. In this case, with grass in its mouth unmasticated, it tells an unerring tale of death in a snowy grave. If this be conceded, we have what may have been an all-competent *source of glacial snows*, and we may gladly escape the unphilosophic alternative that the earth grew cold in order to get its casement of snow, while, as I see it, it *got its snows and grew cold*.

"During the igneous age the oceans went to the skies, along with a measureless fund of mineral and metallic sublimations; and if we concede these vapors formed into an annular system, and returned during the ages in grand installments, some of them lingering even down to the age of man, we may explain many things that are dark and perplexing today.

"As far back as 1874 I published some of these thoughts in pamphlet form, and it is with the hope that the thinkers of this twentieth century will look after them that I again call up the 'Canopy Theory.'

Isaac N. Vail."

The Creative Week

With this general view of creation before our minds, let us now turn to the Genesis account, and endeavor to harmonize these conjectures with its statements. First of all we notice that the Creative Week is divided into four parts: (1) Two days, or epochs (in our reckoning $2 \times 7,000$ equals 14,000 years), were devoted to the ordering of the earth preparatory for animal life. (2) The next two days, or epochs (in our reckoning another $2 \times 7,000$ equals 14,000 years additional), were devoted to bringing forward vegetation and the lowest forms of life--shell-fish, etc.--and laying down limestone, coal and other minerals. (3) The next two epoch-days (in our reckoning $2 \times 7,000$ equals 14,000 years) brought forward living creatures that *move*--in the sea and on the land--vegetation, etc., still progressing, and all preparing for the introduction of man, the earthly image of his Creator, "crowned with glory and honor," to be the king of earth. (4) Man's creation, the final work, came in the close of the sixth day, or epoch, and the beginning of the seventh: as it is written--"And on the seventh day God ended his work which he made, and he rested."

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Two Loyal Testimonies

Professor Silliman declares:

"Every great feature in the structure of the planet corresponds with the order of events narrated in the sacred history....This history [the Bible] furnishes a record important alike to philosophy and religion; and we find in the planet itself the proof that the [Bible] record is true."

Referring to the account of creation in Genesis, Prof. Dana declares:

"In this succession we observe not merely an order of events, like that deduced from science; but there is a system in the arrangement and a far-reaching prophecy to which philosophy could not have attained, however instructed."

He adds further:

"No human mind was witness of the events; and no such mind in the early age of the world, unless gifted with *superhuman* intelligence, could have contrived such a scheme, or would have placed the creation of the sun, the source of light to the earth, so long after the creation of light, even on the fourth day; and what is equally singular, *between* the creation of plants and that of animals, when so important to both; and none could have reached into the depths of philosophy exhibited in the whole plan."

The First Creative Epoch-Day

And the spirit of God was brooding over the face of the waters. And God said, Let there be light. And there was light.

The nature and physical cause of light is as yet but imperfectly comprehended--no satisfactory solution of the query, What is light? has yet appeared. We do know, however, that it is a prime essential throughout nature; and we are not surprised to find it first in the divine order when the time came for divine energy to operate upon the waste and empty earth to prepare it for man. The nature of the divine energy represented by "brooding" would seem to be *vitalizing*, possibly electrical energies and lights such as the *aurora borealis*, or northern lights. Or, possibly, the energy brought down some of the heavy rings of aqueous and mineral matter,

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and thus the light and darkness, day and night, became distinguishable, though neither stars nor moon nor sun were in the slightest degree discernible through the heavy rings, or swaddling bands, which still enveloped the earth.

"Evening and morning--Day One." As with the Hebrew solar days, so also with these epoch-days, the evening came first, gradually accomplishing the divine purpose to its completion, when another 7,000-year day, apportioned to another work, would begin darkly, and progress to perfection. This period, or "day," is scientifically described as Azoic, or lifeless.

The Second Creative Epoch-Day

And God said, Let there be an "expanse" [firmament, atmosphere] in the midst [between] the waters; and let it divide waters from waters. Thus God divided the waters under the atmosphere from the waters above the atmosphere. And God called the firmament [expanse, or atmosphere] heaven.

This second epoch-day of 7,000 years was wholly devoted to the production of an atmosphere. It was probably developed in a perfectly natural way, as are most of God's wonderful works, though none the less of his devising, ordering, creating. The fall of the "ring" of water and minerals, which enabled light to penetrate through to the earth during the first epoch-day, reaching the still heated earth and its boiling and steaming surface waters, would produce various gases which, rising, would constitute a cushion, or firmament, or atmosphere, all around the earth, and tend to hold up the remaining waters of the "rings" off from the earth. This "day," so far as Scriptures show, would also belong to the Azoic, or lifeless, period; but geology objects to this, claiming that the rocks appropriate to this time show worm-trails and immense quantities of tiny shellfish, the remains of which are evidenced in the great beds of limestone. They denominate this the Paleozoic age of first life--the Silurian period. This is not at variance with the Biblical account, which merely ignores these lowest forms of life.

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Evening and morning--Day Two--ended with the full accomplishment of the divine intention respecting it; the separation of the clouds and vapors, etc., from the surface waters by an atmosphere.

The Third Creative Epoch-Day

And God said, Let the waters under the heaven be gathered together in one place, and let dry land appear. And it was so. And God called the dry land Earth, and the gathering together of the waters called he Seas. And this being accomplished and approved of God, he said, Let the earth bring forth tender grass, and herb yielding seed, and the fruit-tree bearing fruit after its kind, in which is its seed, upon the earth: and it was so.

Geology fully corroborates this record. It points out to us that, as the earth's crust cooled, the weight of the waters would tend to make it kink and buckle--some parts being depressed became the depths of the seas, other portions forced up constituted mountain ranges--not suddenly, but gradually, one range following another. We are not to suppose that all these changes took place even in the seven thousand years of this third epoch-day; but, rather, that it merely witnessed the beginning of the work necessary as preparatory to the beginning of vegetation; for evidently geology is correct in claiming that some great changes of

this nature are of comparatively recent date. Even within a century we have had small examples of this power: and we shall not be surprised if the next few years shall give us further paroxysms of nature; for we are in another transition period--the opening of the Millennial age, for which changed conditions are requisite.

As the waters drained off into the seas, vegetation sprang forth--each after its own class or kind, with seed in itself to reproduce its *own kind* only. This matter is so fixed by the laws of the Creator that although horticulture can and does do much to give variety in perfection, yet it cannot change the *kind*. The different families of vegetables will no more unite and blend than will the various animal families. This shows design--not a Creator only, but an intelligent one.

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Geology agrees that vegetation preceded the higher forms of animal life. It agrees, too, that in this early period vegetation was extremely rank--that mosses and ferns and vines grew immensely larger and more rapidly than now, because the atmosphere was extremely full of carbonic and nitrogenous gases--so full of them that breathing animals could not then have flourished. Plants, which now grow only a few inches or a few feet high even at the equator, then attained a growth of forty to eighty feet, and sometimes two or three feet in diameter, as is demonstrated by fossil remains. Under the conditions known to have then obtained, their growth would not only be immense, but must also have been very rapid.

At this period, geologists claim, our coal beds were formed: plants and mosses, having a great affinity for carbonic acid gas, stored up within themselves the carbon, forming coal, preparing thus our present coal deposits while purifying the atmosphere for the animal life of the later epoch-days. These vast peat-bogs and moss-beds, in turn, were covered over by sand, clay, etc., washed over them by further upheavals and depressions of the earth's surface, by tidal waves and by other descending "rings" of the waters above the firmament. Practically the same procedure must have been oft repeated, too; for we find coal-beds one above another with various strata of clay, sand, limestone, etc., between.

Evening and morning, the third 7,000-year epoch-day, accomplished its part in preparing the world, according to the divine design. In geology it is styled the Carboniferous

era, because of its deposits of coal, oil, etc.

The Fourth Creative Epoch-Day

And God said, Let there be lights in the firmament [expanse, atmosphere] of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and for years: and let them be for lights in the expanse [atmosphere] to give light upon the earth; and it was so. God made [or caused to shine--a different verb not meaning created] two great lights;

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the greater light for the rule of the day [to indicate the time of day] and the lesser light, the night; the stars also.

The achievements of one epoch-day were carried over into the next, and we are justified in supposing that the light of the first day became more and more distinct during the next two, as ring after ring came down from the waters above the firmament to the waters below it, until by the fourth epoch-day the sun and moon and stars could be seen; not so clearly as now on a bright day, until after Noah's flood--the last of the "rings"; but clearly discernible, nevertheless, through the translucent veil of waters --as now on a misty day or night. Sun, moon and stars had long been shining on the outer veil of the earth, but now the time came to let these lights in the firmament be seen; to let the days--previously marked by a dull, grayish light, such as we see some rainy mornings when the sun, moon and stars are invisible for clouds--become more distinct, so that the orb of day might by its course mark time for man and beast when created, and meantime begin to oxygenize the air, thus to prepare it for breathing animals. Later on in the same 7,000-year day, the moon and stars also appeared--to influence the tides and to be ready to mark time in the night for man's convenience.

We are not to suppose that the development of plant life ceased during the fourth day, but rather that it progressed --the increased influence of sun and moon serving to bring forward still other varieties of grass and shrubs and trees. Geology shows advances, too, at this period--insects, snails, crabs, etc. Fish-bones and scales are found in coal seams, too; but this does not disturb the order; for the formation of coal-beds evidently continued after the third day--thus running into the Reptilian period. This "day" corresponds most closely with what geology designates the "Trias" period. Evening and morning--Day Four of seven

thousand years, or 28,000 years from the starting of this work--closed, witnessing great progress in the earth's preparation for man.

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The Fifth Creative Epoch-Day

And God said, Let the waters swarm with swarms of living creatures, and let fowl fly above the earth in the open atmosphere of heaven. And God created great whales and every living creature that moveth, with which the waters swarm, after their KIND, and every winged fowl after its KIND. And it was as God designed.

How the warm oceans of the earth swarmed with living creatures, from the jellyfish to the whale, may be judged by the profusion of life in the warm southern seas at the present time. Reptiles, living partly in the water and partly on the land (amphibious) belong also to this period, during which present continents and islands were gradually rising and again subsiding, at one time deluged by larger or smaller rings coming down, and at another washed by tidal waves. No wonder the remains of shellfish, etc., are found in the highest mountains. And no wonder the immense beds of limestone in all parts of the world are sometimes called "shellfish cemeteries," because composed almost exclusively of conglomerate shells. What a swarming there must have been when those untellable trillions of little creatures were born, and, dying dropped one by one their little shells! We read that--God blessed them in multiplying. Yes, even so lowly an existence and for so brief a time is a favor, a blessing.

Let us not contend for more than the Scripture record demands. The Bible does not assert that God created separately and individually the myriad kinds of fish and reptiles; but merely that divine influence, or spirit, brooded, and by divine purpose the *sea brought forth* its creatures of various kinds. The processes are not declared--one species may, under different conditions, have developed into another; or from the same original protoplasm different orders of creatures may have developed under differing conditions. No man knoweth, and it is unwise to be dogmatic. It is not for us to dispute that even the protoplasm of the paleozoic slime may not have come into existence through chemical action of the highly mineralized waters

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of those seas. What we do claim is, that all came about as results of divine intention and arrangement, and, hence, were divine creations, whatever were the channels and agencies. And we claim that this is shown by the facts of nature no less than by the words of Genesis; that however the creatures of the sea were produced, they were brought to the condition in which each is, of its own kind--where the lines of species cannot be overridden. This is God's work, by whatever means brought about.

This day, or epoch, corresponds very well to the Reptilian age of the scientist. Evening and morning--Day Five--35,000 years from the commencement of the work of ordering the earth as man's home and kingdom.

The Sixth Creative Epoch-Day

And God said, Let the earth bring forth the living creature after his kind --cattle, and creeping thing, and beast of the earth after its kind. And it was so; God made the beast of the earth after its kind and cattle after their kind and earth-reptiles after their kind. And God saw it was so done and approved.

By this time matters on this earth were becoming more settled; the crust was thicker by hundreds of feet of sand and clays and shells and coal, and various other minerals gathered, some from crumbling rocks thrown up by earthquakes, some from the "rings" once surrounding the earth, and some from animal and vegetable deposits; besides, the earth itself must have cooled considerably during those 35,000 years. A sufficiency of earth's surface was now above the sea, and well drained by mountain ranges and valleys to be ready for the lower animals, which are here divided into three kinds: (1) earth-reptiles, cold-blooded, breathing creatures--lizards, snakes, etc.; (2) beasts of the earth, or wild beasts, as differentiated from domestic animals, specially suited to be companions for man, and here referred to as (3) cattle. The air also by this time would be purified of elements unsuited to breathing animals, absorbed from it by the rank vegetation of the carboniferous period, as the excessive hydro-carbons had been absorbed from the

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oceans by the minute shellfish, preparatory to the swarming of sea creatures which breathe.

Here, again, we need not quarrel needlessly with Evolutionists.

We will concede that, if God chose, he could have brought all the different species of animal life into being by a development of one from the other, or he could have developed each species separately from the original protozoan slime. We know not what method he adopted, for it is revealed neither in the Bible nor in the rocks. It is, however, clearly revealed that in whatever way God chose to accomplish it, he has *fixed* animal species, each "after his kind" in such a manner that they do not change; in such a manner that the ingenuity of the human mind has not succeeded in assisting them to change. Here is the stamp of the intelligent Creator upon his handiwork; for had "Nature" or "blind force" been the creator, we would still see it plodding blindly on, at times evolving and at times retrograding; we would see no such fixity of species as we behold all about us in nature.

We may reasonably assume that it was just at the close of the sixth epoch-day that God created man; because his creation was the last, and it is distinctly stated that God *finished* his creative work, not on the sixth, but "on the seventh day"--the division of the man into two persons, two sexes, being, evidently, the final act.

And God said, We will make man in our image, and after our likeness; let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every reptile that creeps upon the earth. So God created man in his image, in the image of God created he him; male and female created he them, and God blessed them and said unto them, Be fruitful and multiply and fill the earth and subdue and control it, and have dominion over the fish of the sea, over the fowl of the heavens and over every living thing that moveth upon the earth.

In view of our remarks, foregoing, that the Scripture language does not forbid the possibility of the plants, water-creatures and land-creatures being more or less developed, or evolved, in their various kinds, it may be well for us to

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note the wide difference in the language used when referring to man's creation. The latter is a specific declaration of the direct exercise of divine creative power, while the others are not, but rather imply a development:

"And the *earth brought forth* grass," etc.

"Let the *waters bring forth* the creeping creature," etc.

"Let the *earth bring forth* living creature after his kind,

cattle," etc.

There are two accounts of the creation--the one we have just been considering, which treats the matter briefly and in its epochal order, and another which follows it in *Genesis 2:4-25*. In other words, the division of the chapters was at a wrong place--the two accounts should each constitute a chapter. The second one is a commentary on the first, explanatory of details. "These are the generations," or developments, of the heavens and the earth and their creatures, from a time before there was any plant or herb. The first and principal account gives the word "God" when speaking of the Creator; and the second, or commentary account, points out that it was Jehovah God who did the entire work--"in the day" that he made the heavens and the earth--thus grasping the whole as one still larger epoch-day, including the work of the six already enumerated.

The word God in the first chapter is from the common Hebrew word *Elohim*, a plural word which might be translated *Gods*, and which, as we have already seen, signifies "*mighty ones*."* The "Only Begotten" of the Father was surely his active agent in this creative work, and he may have had associated with him in the execution of its details a host of angels to whom also the word *elohim* would be applicable here as elsewhere in the Scriptures.+ It is appropriate, therefore, that the second, or commentary, account should call our attention to the fact that Jehovah the Father

*See Volume V, pp. 72,73.
+Ibid.

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of all was the Creator, whoever may have been used as his honored representatives and instruments. The added particulars of the second account respecting man's creation may properly be considered here. It declares:

Jehovah God formed man of dust of the ground, and breathed into his nostrils the breath of lives, and the man became a living being.

God was glorified in all his previous works and in every creature, however insignificant, even though none of them could properly render him thanks or appreciate him or even know him. The divine purpose had foreseen all this from the beginning, and was preparing for man, who was intended to be the masterpiece of the earthly, or animal, creation. It is not said of man as of the sea creatures, "Let

the seas swarm," nor as with the lower earthly animals, "Let the earth bring forth"; but it is recorded, on the contrary, that he was a special creation by his Maker, "made in his own image." It matters not whether the image of the *Elohim* be understood or the image of Jehovah, for were not the *Elohim* "sons of God," and in his likeness in respect to reasoning power and moral intelligence?

We are not to understand this "image" to be one of physical shape; but, rather, a moral and intellectual image of the great Spirit, fashioned appropriately to his earthly conditions and nature. And as for the "likeness," it doubtless relates to man's dominion--he was to be king of earth and its teeming creatures, like as God is the King of the entire universe. Here is the battlefield between God's Word and so-called Modern Science, to which the whole world, especially the learned--including the leaders of thought in all theological seminaries, and the ministers in all the prominent pulpits, are bowing down--worshiping the scientific God called "Evolution." The two theories are squarely at issue: if the Evolution theory be true, the Bible is false from Genesis to Revelation. If the Bible be true, as we hold, the Evolution theory is utterly false in all its deductions as respects man.

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It is not alone the Genesis account of man's creation in the divine image that must determine the matter, strong as are the declarations of the Word: the entire theory of the Bible supports the Genesis record, and stands or falls with it. For, if man was created otherwise than pure and perfect and mentally well endowed, he could not, truthfully, have been called an "image of" God; nor could his Creator have placed him on *trial* in Eden to test his fitness for everlasting life; nor could his disobedience in the eating of the forbidden fruit have been accounted sin and punishable, as it was, by a death sentence; nor would it have been necessary to have redeemed him from that sentence.

Moreover, "the man Christ Jesus" is declared to have been the "anti-lutron," the *ransom-price* (or corresponding price) for this first man's guilt, and he must, therefore, be considered a sample, or illustration, of what the first man was, before he sinned and passed under the divine condemnation of death.

We know, too, that there are today, as there have been in the past, many noble natural men, all of whom God declares are sinners, and, as such, unrecognizable by Jehovah,

except as they penitently approach him in the merit of Christ's sacrifice and obtain his forgiveness. The standing of all who thus come unto God is declared to be only of his grace, under the robe of Christ's righteousness. And the outcome, we are informed, must be a *resurrection*, or *restitution*, to perfection ere any can be personally and entirely satisfactory to the Creator. And yet it was this same Creator who communed with Adam before his transgression and called him his son, and who declares that Adam and we, his children, became "children of wrath" and passed under condemnation because of sin, which Adam did not have when created a "son of God." **Luke 3:38**

So surely as "all the holy prophets since the world began" have declared the coming Millennium to be "times of *restitution* of all things spoken," so surely the Evolution theory is in violent antagonism to the utterances of God through all

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the holy prophets. For restitution, so far from being a blessing to the race, would be a crime against it if the Evolution theory be correct. If by blind force or other evolutionary processes, man has been climbing up by tedious endeavors and laborious efforts, from protoplasm to oyster, and from oyster to fish, and from fish to reptile, and from reptile to monkey, and from monkey to lowest man, and from lowest man to what we are--then it would be a fearful injury to the race for God to *restore* it to what Adam was, or possibly to force the restitution further--back to protoplasm. There is no middle ground on this question; and the sooner God's people decide positively in accord with his Word the better it will be for them, and the more sure they will be of not falling into some of the no-ransom and evolutionary theories now afloat and seeking to deceive, if it were possible, the very elect. Let God be true, though it prove every Evolutionist a liar. **Romans 3:4**

We cannot here go into the details of Adam's creation, to discuss his organism, or body, his spirit, or breath of life, and how these united constituted him a living being, or soul. This has already been presented in a different connection.*

Their fruitfulness in posterity was evidently in no manner connected with the transgression, as some have assumed, but was a part of the divine blessing. The only relationship of the fall and its curse, or penalty, in this respect was, as stated, an *increase* of the mother's conceptions and sorrows, corresponding to the man's labor and sweat of

face. These have borne the more heavily in proportion as the race has become degenerate and weak, mentally and physically. The object of the fruitfulness will have been attained when a sufficient progeny has been born to ultimately *fill* (not replenish) the earth. True, an immense number have already been born--possibly fifty thousand millions--and are now asleep in the great prison-house of death; but these are none too many; for the present land

*Volume V, Chap. xii.

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surface of earth if all made fit for man, as it ultimately will be, would hold two or three times this number--without taking into consideration the possibility of other continents being raised from the depths of the seas as the present ones were in the past.

Scientists of a skeptical turn of mind have for a long time been seeking to prove that man was on the earth long before the period assigned in Genesis, and every bone found in the lower clays or gravels is scrutinized with a view to making the scientist a world-wide reputation as the man who has given the lie to the Word of God. We have already referred to the unreliability of such evidences,* as the finding of arrow-heads amongst the gravel of an early period. In some cases at least these have been proven to have been the work of modern Indians, who had shaped them near the spot where they found the suitable flint-stones.+

*We are not ignorant of the theory of a pre-Adamite man and the attempt thus to account for the different races of the human family. But we stick to the Bible as God's revelation and, hence, superior to all human conjectures. It declares the solidarity of the human family in no uncertain terms, saying: "God made of *one blood* all nations of men." (*Acts 17:26*) And again that Adam was "the *first man*." (*1 Cor. 15:45,47*) Again the story of the deluge is most explicit to the effect that only eight human beings were saved in the ark, and they all children of Noah--descended from Adam. The variety of human types, or races, must be accounted for along the lines of climate, customs, food, etc., and especially along the lines of the seclusion of the various peoples in various quarters from each other, by which peculiarities became fixed. This is illustrated by the fact that Europeans living for a long time amongst the people of India or China gain a measure of resemblance to their neighbors, while their children, born in those lands, bear a still stronger resemblance in skin and features--affected no doubt by the mother's surroundings during the period of gestation. An illustration of such assimilation is furnished by the

Chinese of one district, who identify themselves with the Israelites scattered by the troubles which closed the Jewish age--about A.D. 70. These Jews have become so thoroughly Chinese as to be undistinguishable as Jews--the hardiest of races.
+Volume II, pp. 34,35.

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At a meeting of the *Victoria Philosophical Institute* not very long ago it was stated that "a careful analysis had been undertaken by Professor Stokes, F.R.S., Sir J. R. Bennett, Vice-Pres. R.S., Professor Beale, F.R.S., and others, of the various theories of Evolution, and it was reported that, as yet, *no scientific evidence* had been met with giving countenance to the theory that man had been evolved from a lower order of animals; and Professor Virchow had declared that there was a complete absence of any fossil type of a lower stage in the development of man; and that any positive advance in the province of prehistoric anthropology has actually removed us further from proofs of such connection--namely, with the rest of the animal kingdom. In this, Professor Barraude, the great paleontologist, had concurred, declaring that in none of his investigations had he found any one fossil species develop into another. In fact, it would seem that no scientific man had yet discovered a link between man and the ape, between fish and frog, or between the vertebrate and the invertebrate animals; further, there was no evidence of any one species, fossil or other, losing its peculiar characteristics to acquire new ones belonging to other species; for instance, however similar the dog to the wolf, there was no connecting link, and among extinct species the same was the case; there was no gradual passage from one to another. Moreover, the first animals that existed on the earth were by no means to be considered as inferior or degraded."

We quote briefly from Sir J. W. Dawson, LL.D., F.R.S., from his summary of his recent findings respecting "The Meeting Place of Geology and History." He says:

"We have found no link of derivation connecting man with the lower animals which preceded him. He appears before us as a new departure in creation, without any direct relation to the instinctive life of the lower animals. The earliest men are no less men than their descendants, and up to the extent of their means, inventors, innovators, and introducers of new modes of life, just as much as they. We have not even been able as yet to trace man back to the harmless

golden age [of Paradise]. As we find him in the caves and gravels he is already a fallen man, out of harmony with his environment and the foe of his fellow creatures, contriving against them instruments of destruction more fatal than those furnished by nature to the carnivorous wild beasts....Man, as to his body, is confessedly an animal, of the earth earthy. He is also a member of the province *vertebrata*, and the class *mammalia*; but in that class he constitutes not only a direct species and genus, but even a distinct family, or order. In other words, he is the sole species of his genus, and of his family, or order. He is thus separated by a great gap from all the animals nearest to him; and even if we admit the doctrine, as yet unproved, of the derivation of one species from another in the case of lower animals, we are unable to supply the 'missing links' which would be required to connect man with any group of inferior animals....No fact of science is more certainly established than the recency of man in geological time. Not only do we find no trace of his remains in the older geological formations, but we find no remains of the animals nearest to him; and the conditions of the world in those periods seem to unfit it for the residence of man. If, following the usual geological system, we divide the whole history of the earth into four great periods, extending from the oldest rocks known to us, the eozoic, or archæan, up to the modern, we find remains of man, or of his works, only in the latest of the four, and in the latter part of this. In point of fact, there is no indisputable proof of the presence of man until we reach the early modern period. ...There is but one species of man, though many races and varieties; and these races, or varieties, seem to have developed themselves at a very early time, and have shown a remarkable fixity in their later discovery. ...The history in Genesis has anticipated modern history. This ancient book is in every way trustworthy, and as remote as possible from the myths and legends of ancient heathenism."

Prof. Pasteur, the great bacteriologist, was an outspoken opponent of Darwinism; and expressed himself as follows:

"Posterity will one day laugh at the foolishness of the modern materialistic philosophers. The more I study nature, the more I stand amazed at the works of the Creator. I pray while I am engaged in my work in the laboratory."

Virchow, the Russian savant, though not a professed Christian, was similarly opposed to the Darwinian theory of the development of organic beings from inorganic, and

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declared: "Any attempt to find the transition from animal to man has ended in a total failure. The middle link has not been found and will not be found. Man is not descended from the ape. It has been proved beyond a doubt that during the past five thousand years there has been no noticeable change in mankind."

Other naturalists have also raised their voices against the Darwinian views.

In view of these facts how foolish appear the occasional essays of "Doctors" or "Professors" who feign learning by discussing "missing links" or suggesting that the little toes of human feet are becoming useless and will soon be "dropped by nature" as "monkey tails have already been dropped." Have we not mummies well preserved nearly four thousand years old? Have we not life-sized, nude statuary nearly as old? Are tails shown on any of these? Are their little toes anywise different from ours of today? Is not the whole tendency of all nature downward? With plants and the lower animals is not man's wisdom and aid necessary to the maintenance of highest types? And with men is not the grace of God necessary to his uplift, and to hinder gross degeneracy such as we see in "Darkest Africa"? And is not this in accord with Scripture? **Rom. 1:21,24,28**

It is appropriate that the Lord's people keep well in mind the caution bestowed on Timothy by the Apostle Paul: "O Timothy,...avoid profane and vain babblings, and oppositions of science falsely so-called." (**1 Tim. 6:20**) To see any truth clearly we must look from the standpoint of the divine revelation. We must "See light in His light." Then looking abroad through nature under the guidance of nature's God, the effect will be to expand both heart and intellect, and to fill us with admiration and adoration as we catch panoramic glimpses of the glory, majesty and power of our Almighty Creator.

Evening and morning, Day Six, at its close, 42,000 years after "work" began, found the earth ready for man to subdue

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it--yet still, as a whole, unfit for him. Knowing in advance of his creature's disobedience (and of his entire plan connected with his sentence of death, his redemption and the ultimate recovery from sin and death of all rightly exercised by their experiences), God did not wait the creation of man until the earth would all be ready for him, but merely

prepared a Paradise, a garden in Eden--perfecting it in every way for the brief trial of the perfect pair--leaving to mankind, as convict laborers, the work of "subduing" the earth and at the same time gaining thereby valuable lessons and experiences.

The Seventh Epoch-Day of the Creative Week

And on the Seventh day God ended the work which he had made; and he rested on the seventh day from all his work which he had made.

Noting the upward, progressional sequence of the six days, and keeping in memory the fact that the number seven of itself implies completion and perfection, we naturally would expect the Seventh Epoch-Day to be more marvelous than its predecessors. And so we find it: only that its important part is for a time--until the "due time"--shut to our mental eyes of understanding by the general statement that God rested on the seventh day from all his work. How strange that he should rest the creative work at a point where it seemed just ready for completion, as though a workman should prepare all the materials for a structure and then desist from further activities without accomplishing his original intentions!

But the whole matter opens grandly before us when we perceive that Jehovah God rested his work of creation, ceased to prosecute it, because in his wisdom he foresaw that his designs could best be executed by another means. God saw best to permit his creature Adam to exercise his free will and fall under temptation into sin and its legitimate penalty, death--including a long period, 6,000 years of dying and battling, as a convict, with evil environment.

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God saw best to permit him thus as a convict to do a part of the subduing of the earth; that to bring it as a whole toward its foretold Paradisaic condition would be profitable to man under the circumstances; that it would be expedient that man realize the principles underlying divine righteousness and the exceeding sinfulness of sin, and be thus prepared for the grace to be brought to the world in due time.

However, one of the chief reasons for Jehovah's cessation of the creative work undoubtedly was that it might be accomplished by another--by his Only Begotten--in a manner that would not only glorify the Son, but glorify the Father also, by displaying the perfections of the Divine attributes

as no other course could do. This was by the giving of his Son to be man's redeemer--an exhibition not only of Divine Justice, which could by no means violate the decree that "the wages of sin is death," but which simultaneously illustrated Divine Love--compassion for his fallen creatures to the extent of the death of his Son on man's behalf. Divine Wisdom and Power will also ultimately be exhibited in every feature of the arrangement when completed.

It may be suggested that for the Father to desist from the perfecting of the creative plan in order that the Son might do this work during the Millennium, by processes of restitution, would be no different from the previous creative operations, all of which were *of* the Father and *by* the Son--without whom was not anything made that was made. But we answer, No. The relationship of the Son to the work of restitution with which this Seventh Epoch-Day will close and bring terrestrial perfection, will be wholly different from any of his previous works. In all the previous creations the Son simply acted for Jehovah, using powers and energies not in any sense his own; but in this grand work to come he will be using a power and authority that are his own--which cost him 34 years of humiliation, culminating in his crucifixion. By that transaction, which the Father's wisdom and love planned for him, he "bought" the world,

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bought Father Adam and all his progeny, and his estate--the earth--with all his title to it as its monarch "in the likeness of God." The Father delighted to honor the "First Begotten," and therefore planned it thus, and rested, or ceased from creative processes, that the Son might thus honor him and be honored by him.

God rested, not in the sense of recuperating from weariness, but in the sense of ceasing to create. He beheld the ruin and fall of his noblest earthly creation through sin, yet put forth no power to stay the course of the death sentence and started no restitutorial procedures. Indeed, by the law which he imposed, he precluded any opportunity for his exercise of mercy and clemency toward Adam and his race, except through a ransomer. The penalty being death, and that without limit--everlasting death, "everlasting destruction"--and it being impossible for God to lie, impossible for the Supreme Judge of the universe to reverse his own righteous decree, it was thus rendered impossible for the Creator to become directly the restorer of the race, or in any sense or

degree to continue his creative work in the condemned man or in his estate, the earth.

Thus did Jehovah God manifest his confidence in his own great plan of the ages, and in his Only Begotten Son to whom he has committed its full execution. This confidence of the Father in the Son is used by the Apostle as an illustration of how our faith should so grasp the Anointed One that we also can trust every interest and concern to him, as respects ourselves and our dear friends and the world of mankind in general: the Apostle's declaration is--"We who have believed do enter into rest....He that is entered into his rest, he also hath ceased from his own works, as God did from his." Believers, like God, have perfect confidence in Christ's ability and willingness to carry out all of Jehovah's great projects in respect to our race, and therefore *rest*, not from physical weariness, but from concern, from anxiety, from any desire to take the matter out of Christ's charge, or to attempt to secure the result by any other means.

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If our Creator's resting, or desisting from coming promptly to the relief of his fallen creatures, has in any degree the appearance of indifference or neglect, it was not really so, but merely the outworking of the wisest and best means for man's assistance--through a Mediator. If it is suggested that the restitution work should have commenced sooner, we reply that the period of the reign of Sin and Death, 6,000 years, has been none too long for the bringing forth by births of a race sufficient in number to "fill the earth"; none too long to give all a lesson in the "exceeding sinfulness of sin" and the severe wages it pays; none too long to let men try their own devices for their own uplift and note their futility. The coming of our Lord at his first advent to *redeem* (purchase) the world so that he would have a just, equitable right to come again to bless, uplift and restore all who will accept his grace, although it was more than 4,000 years after the blight of sin and death entered, is, nevertheless, declared in Scripture to have been in God's due time: "In due time God sent forth his Son." Indeed, we see that it would not even then have been due time, except for the divine purpose to call and gather and polish and make ready the elect Church to share with the Redeemer in the great Millennial work of blessing the world--God foreseeing that it would require this entire Gospel age for this election, sent his Son for the redemptive work just long enough in advance to accomplish it.

The Period of Divine Cessation, or Rest,
from Creative and Energizing Activity in
Connection with the Earth

How long is it since Jehovah ceased, or rested in, his creative work? We reply that it is now a little more than six thousand years. How long will his rest, or cessation, continue? We answer that it will continue throughout the Millennium--the thousand years of the reign of the great Mediator, effecting "the restitution of all things which God hath spoken by the mouth of all his holy prophets since the

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world began." (*Acts 3:21*) Will the confidence of Jehovah in the outworking of his plan, which led him thus to rest it all in the care of Jesus prove to have been fully justified? will the conclusion be satisfactory? Jehovah God, who knows the end from the beginning, assures us that it will, and that the Son, at whose cost the plan is being executed, "shall see of the travail of his soul and be satisfied." (*Isa. 53:11*) Yea, all believers who are resting by faith in their Redeemer's work--past and to come--may have full assurance of faith that "eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath in reservation for those who love him," specially for the Church; but also the lengths and breadths and heights and depths of love and mercy and restitutional blessings, for all those of the non-elect world, who in their Millennial day of grace shall heartily accept the wonderful divine provisions on the divine terms.

Six thousand years past and one thousand years future, seven thousand years of Jehovah's "rest," will carry us to the time when the Son's Millennial reign shall cease because of having accomplished its design--the restitution of the willing and obedient of mankind to the divine image, and the subjugation of the earth under man, as his estate, his kingdom. Then the Mediatorial throne and reign having served their purpose, and all corrupters of the earth having been destroyed, "the Son shall deliver up the Kingdom to God, even the Father"--by delivering it to mankind for whom it was originally designed, as it is written.* (*1 Cor. 15:24-28*) "Then shall the King say unto them,...Come, ye blessed [approved] of my Father, inherit the Kingdom prepared for you from the foundation of the world"--mundane creation. *Matt. 25:31-34*

It is the *length* of this Seventh Epoch-Day, so distinctly marked by history and prophecy, that furnishes us the clue to the length of all the other epoch-days of the creative

*See Vol. I, p. 305; Vol. V, p. 469; Vol. IV, pp. 617, 644, 645.

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Week. And the whole period of seven times seven thousand years, or forty-nine thousand years, when complete, will lead up to and introduce the great Fiftieth, which we have already noted* as prominent in the Scriptures, as marking grand climaxes in the divine plan; Israel's day Sabbaths culminating in 7×7 equals 49, leading to and introducing the fiftieth, or Pentecost, with its rest of faith; their year Sabbaths 7×7 equals 49, introducing the fiftieth, or Jubilee, year; the still larger cycle of 50×50 , marking the Millennium as Earth's great Jubilee. And now, finally, we find the Sabbath, or seven-day system, on a still larger scale measuring earth's creation, from its inception to its perfection, to be 7 times 7,000 years equals 49,000 years, ushering in the grand epoch when there shall be no more sighing, no more crying, no more pain and no more dying, because God's work of creation shall then have been completed so far as this earth is concerned. No wonder that that date should be marked as a Jubilee date!

The angelic sons of God "shouted for joy" (*Job 38:7*) in the dawn of earth's creative week, and after witnessing step after step in the development, finally saw man, its king, made in the divine image. Then came the fall by disobedience into sin and death, and the frightful experiences of fallen angels who kept not their primary estate, and man's selfish and bloody history under the reign of Sin and Death. Then successively follow the redemption, the selection of the Anointed One (head and body) through sacrifice, and the establishment of the Messianic Kingdom with its wonderful restitution of all things spoken by God through the mouth of all his holy prophets since the world began. No wonder indeed that there should be a Jubilation in heaven and in earth when all of Jehovah's intelligent creatures shall thus behold the lengths, heights and breadths and depths, not only of God's Love, but also of his Justice and Wisdom and Power.

*See Volume II, Chap. vi.

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Surely the New Song can then be sung by all of God's creatures, both in heaven and in earth, saying:

*"Great and marvelous are thy works, Lord God, Almighty!
Just and true are thy ways, thou King of the ages!
Who shall not reverence thee, O Lord, and glorify thy name?
For thou only art bountiful.
For all peoples shall come and worship before thee,
Because thy righteous doings are made manifest."*

Rev. 15:3,4

"Thus saith the Lord that created the heavens: God himself that formed the earth and made it; he hath established it. He created it not in vain, he formed it to be inhabited." Isa. 45:18

"And every creature which is in heaven and on earth...and such as are in the sea...heard I saying, Blessing and honor and glory and power be unto him that sitteth upon the throne and unto the Lamb, forever and forever."
Rev. 5:13

Since writing the foregoing we find the following on the subject from the pen of Prof. G. Frederick Wright, D.D., LL.D., under date Nov. 19th, 1902, on the Genesis account of creation.

The Genesis Record

"The first chapter of Genesis, which treats of the creation of the world, is a most remarkable document. It is remarkable as much for the skill with which it avoids possible conflict with scientific discovery as for its effectiveness from a literary point of view. Measured by the influence it has had, there is scarcely any other piece of literature that can be compared with it. Its evident object is to discredit polytheism and to emphasize the unity of the Godhead. This it does by denying a plurality of gods, both in general and in detail, and by affirming that it is the one eternal God of Israel who has made the heavens and the earth and all the objects in it which idolators are in the habit of worshiping.

"The sublimity of this chapter is seen in the fact that everywhere apart from the influence of it polytheism and idolatry prevail. The unity of God and his worship as the sole Creator of all things are maintained only by those nations which have accepted this chapter as a true and divine revelation.

Compatible with Science

"At the same time the advancement of science has served rather to enhance than to detract from our admiration of this remarkable portion of the grand book of divine revelation. Within its ample folds

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there is opportunity for every real discovery of science to find shelter. With such remarkable wisdom has the language of this chapter been chosen to avoid conflict with modern science that so great a geologist as Prof. J. D. Dana of Yale College asserted with great emphasis that it was impossible to account for it except on the theory of divine inspiration.

"In the opening verse it shuts off controversy concerning the age of the earth, and indeed of the solar system, by the simple statement that the heaven and the earth were created in the 'beginning,' without any assertion how long ago that beginning was. But that the solar system had a beginning is proved by modern science with such clearness that the boldest evolutionist cannot gainsay it. The modern doctrine of the conservation of energy proves that the present order of things has not always existed. The sun is cooling off. Its heat is rapidly radiating and wasting itself in empty space. In short, the solar system is running down, and it is as clear as noonday that the process cannot have been going on forever. Even the nebular hypothesis implies a beginning, and no wit of man ever devised a better statement of that fact than is found in the opening verse of the Bible.

Creation Was Gradual

"This whole first chapter of Genesis is based upon the principle of progress in this method of creation. The universe was not brought into existence instantaneously. It was not complete at the outset. In the beginning we have merely the physical forces out of which the grand structure is to be made by a gradually unfolding, or if one prefers to say so, an 'evolutionary' process.* This is equally true whatever view one may take of the word 'day' (Hebrew 'yom'). Why should an Almighty Creator need six days, even if only twenty-four hours long, to create the world in? The answer is that the Creator not only possesses almighty power, but has infinite wisdom, and has seen fit to choose a method of creation which involves 'first the blade, then the ear, then the full corn in the ear.'

"That there is a divine plan of evolution,* appears on the face of this whole chapter. The creation is begun by bringing into existence the simplest forms of matter, and continued by imposing upon them

those activities of force and energy which produce light. This is followed by the segregation of the matter which forms the earth, and the separation of land from water, and of the water upon the earth from that which is held in suspension in the air. If anyone wishes to

*As already indicated, it is only in respect to man's creation that the Evolution theory conflicts with the Bible--and only to attack this point does that theory exist or find advocates.

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carp over the word 'firmament,' and insists upon its bald literal meaning, he is forbidden to do so by the subsequent statement (*Gen. 1:20*) that the birds are made to fly above the earth in the open firmament of heaven. The medium which held up the water in the clouds was one through which the birds could fly.

Creation of Vegetation

"At the third stage the land was covered with vegetation, which is the simplest form of life, but which, when once introduced, carries with it the whole developing series of vegetable products. So comprehensive is the language in which the creation of plants is announced that it leaves ample room for the theory of spontaneous generation, which is yet one of the mooted questions in biology. In the light of this how remarkable are the words 'and God said, Let the earth bring forth grass;...and the earth brought forth grass.'

"The same remarkable form of expression occurs in introducing the fifth day of progress, where we read (*Gen. 1:20*): 'And God said, Let the waters bring forth abundantly the moving creature that hath life.'...And again, introducing the sixth day's work the same phrase is used (*Gen. 1:24*) 'Let the earth bring forth the living creature after his kind.'...If one should insist on interpreting this language according to the mere letter he would have what neither science nor theology would accept.

A Special Creator

"When it comes to the creation of man a very different expression is used. It is said that God made man in his own image and breathed into him the breath of life. How much this may signify with reference to the mode of man's creation it is not necessary to consider at this point. But the expression fitly corresponds to the exalted dignity which belongs to man when compared to the rest of the animal creation. The most noteworthy characteristics of man are brought to light both in this and in the subsequent account of the beginning of his career. Not only is man said to be made in the image of God, but

he is fitted to rule over the beasts of the field and has the gift of language, through which he can bestow names upon them. Furthermore, he is a being free of will, who knows the difference between right and wrong--in short, is in possession of a moral nature which places him in a class by himself.

"That so many things should have been told us about the creation, with nothing which is absurd and fantastic, and so little which creates any difficulty in harmonizing it with modern science, is the clearest evidence which we can have that it was given by divine inspiration. Not even Milton, with all his learning and with the advantage

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of this account before him, could curb his imagination sufficiently to keep from making a travesty of his whole conception of the creation of the animal kingdom. What but the hand of inspiration could have so curbed and guided the writer of the first chapter of Genesis?

Man Created, Not Evoluted

"There is a vast difference between the size and development in the brain in man and that in the lower members of the order 'primates.'

"Physiologically and psychologically man differs even more widely from the lower members of his order. He has the power of grammatical speech. He can arrange his thoughts in sentences, which can be represented by arbitrary marks on paper or some other substance. Man has an ear for harmony in music, which no animal has. This involves a delicacy of structure in the organs of hearing of a most marvelous character. Among his mental qualities, that of scientific or inductive reasoning is most remarkable when contrasted with the mental capacities of the animal creation.

"In his great work on 'Mental Evolution,' Romanes thinks he finds in the lower animals all the rudiments of man's mental capacity, but they are so clearly rudimental that they leave the gap between man and the animal nearly as great as ever. By collecting all the manifestations of intelligence in animals he finds that they all together manifest as much intelligence as a child does when it is 15 months old. But this intelligence is not in any single species, one species being advanced to that degree in one line, and another, in another....

Reason Versus Instinct

"Keen as the dog's sense of smell may be, it is of no help in teaching him geology. Nor is the eagle's acuteness of vision of any assistance to him in studying astronomy. In vain would one conduct a dog over

the world to learn the extent of the ice cap during the glacial period, for he has no powers of thought through which he could connect the boulders in the United States with their parent ledges in Canada, or the scratched stones on the plains of Russia with the Scandinavian mountains from whose ledges they were wrenched by the moving ice. Such inferences are entirely beyond canine capacity....

Capacity for Religion

"In nothing does this superiority of the human mind appear more striking than in its capacity to gain religious ideas through literature. There are, indeed, wonderful exhibitions of learned pigs, which, by some process, can be taught to select a few letters on blocks so as to

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spell out some simple words. But no animal can be taught to talk intelligibly. To this statement the parrot even is not an exception, since its words are merely a repetition of sounds unintelligible even to himself. Much less can an animal be taught to read or to listen intelligently to an oration or a sermon.

"On the other hand, the Bible, which is a book of the most varied literature, containing the highest flights of poetry and eloquence ever written, and presenting the sublimest conceptions of God and the future life that have ever been entertained, has been translated into almost every language under heaven, and has found in those languages the appropriate figures of speech through which effectively to present its ideas....

"It is thus, when viewed from the highest intellectual point of view, that man's uniqueness in the animal creation is best seen. Intellectually, he stands by himself. The scientific name for the genus to which man belongs is 'homo,' but the species is 'homo sapiens,' that is, a human frame with human wisdom attached....

"Alfred Russell Wallace, who independently discovered the principle of natural selection and published it at the same time with Darwin, instanced various physical peculiarities in man which could not have originated by natural selection alone, but which irresistibly pointed to the agency of a superior directing power.

Clothes and Tools

"Among these he cites the absence in man of any natural protective covering. Man alone of all animals wears clothes. He weaves the fibers of plants into a blanket or deprives other animals of their skins, and uses them to throw over his own naked back as a shelter from the inclemency of the weather. The birds have feathers, sheep have a fleece, other animals have fur admirably adapted for their protection.

Man alone is without such protection, except as he obtains it by the use of his own intelligence. Until we pause to think of it, we scarcely realize how much intelligence is involved in man's efforts to secure clothing. Even in so simple a matter as that of securing the skin of another animal for a robe, he is compelled as a preliminary to be the inventor of tools. No animal was ever yet skinned without the use of some sort of a knife.

"This brings us to another good definition of man, as a tool-using animal. The nearest approach to the use of tools by animals is found in the elephant and the monkey. An elephant has been known to seize a brush with his trunk and by thus lengthening it enabling himself to brush objects off from otherwise inaccessible portions of his body. A monkey has been known to use a stick in prying open a door. But no animal has ever been known to fashion a tool; whereas there is

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no tribe of men so low in intelligence that it does not fashion most curious and complicated tools.

"The canoes of the lowest races are most ingeniously formed, and most perfectly adapted to their needs. The chipped flint implement involves the cherishing of a farsighted design and the exercise of great skill in carving it out. The ingenious methods by which savage nations secure fire at will, by friction, would do credit to civilized man; while the use of the bow and sling and of the boomerang shows inventive capacity of a very high order with which the animal creation has nothing to compare.

Capacity for Music

"Wallace furthermore adduces the human voice as a development far in excess of anything that can be produced by natural selection. Monkeys have no music in their souls and no capacity for music in their vocal organs; whereas even the lowest races of man have both. The 'folk songs' are the great source to which our leading musical composers go for their themes. The late Theodore F. Seward, in commenting upon the Negro plantation songs which he transcribed, says that in their harmony and progression they all conform to the scientific rules of musical composition. However much of advantage this musical capacity may be to fully developed man, we cannot conceive of its having been any advantage to an animal in the low stage of development in which we find the ape. The musical voice that attracts the ape has only the faintest resemblance to that which is attractive to either man or woman.

"Again, the size of the human brain is out of all proportion to the mental needs of the highest animal creation below man, and without man's intelligence would be an incumbrance rather than a help. The

two, therefore, must have sprung into existence simultaneously in order to have presented an advantage which natural selection could seize hold of and preserve and develop....

"It is difficult to see how it could have been an advantage to an ape to have the thumb of his hind limb turn into a big toe which can no longer be used for grasping things, but is useful only as he walks in an upright position. It is difficult to see what advantage could come to an ape in having his forelimbs shortened, as they would have to be if they were transformed into the arms of a man. It is difficult also to see how it should have been of any advantage to an ape to experience those changes in the adjustment of the hip bone and of the neck which would prevent his walking at all on all fours, and limit him to walking on two legs and in an upright position.

"In all these respects the difficulty in our understanding the origin of man from natural selection is increased if we are compelled to suppose

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that it was a very gradual process, and that these changes leading on to the perfection of the human organization began in an imperceptible, or almost imperceptible, degree; for such incipient changes could have been of no advantage. To be of advantage they must have been considerable, and the mental and physical changes must have been correlated in accordance with some law of pre-established harmony.

"The mystery of the origin of man has not been in the least degree diminished by the Darwinian hypothesis, or by any light which evolutionary theories have thrown upon it. It is acknowledged by all that geologically, he is the most recent of the species which have been added to the population of the earth; while mentally, he towers so far above the lower animals that he is for that very reason, if for no other, classified by himself. The mystery is how he came into possession of this high degree of mental power with a bodily frame and a physiological constitution so completely adapted to its exercise. Those who say that it was exhaled in some way from the lower orders of intellectual beings, will encounter philosophical difficulties tenfold greater than do those who accept the simple statement of the Bible, that his soul is the divine inbreathing--the very image of God."

"Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will.

"His purposes will ripen fast,
Unfolding every hour.

The bud may have a bitter taste,
But sweet will be the flower.

"Blind unbelief is sure to err,
And scan his work in vain.
God is his own interpreter,
And he will make it plain."

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STUDY II

THE NEW CREATION

The New Creation Separate and Distinct from All Others--Why Chosen from Amongst the Human Creation Rather Than from Others--The Object of Its Election--Present and Future Missions--How Begotten and Born to the New Nature--The Close Relationship of All Its Members with Each Other and with Their Captain, Head and Bridegroom--Development and Tests of Membership--The Sixth, or Spiritual, Sense of the New Creation for the Discernment of Spiritual Things--By What Name Should the New Creation be Known, in Order to be Loyal to the Head and to Separate from None of the Brethren?

THE CHURCH of the Gospel age is frequently spoken of in the Scriptures as a New Creation--its ultimate members, the overcomers, being specifically mentioned as "New Creatures" in Christ Jesus. (*2 Cor. 5:17*) Unfortunately, however, it has become customary with fully consecrated Christians, as well as with others, to read the words of divine inspiration in a mazy, hazy manner, which fails to give to its utterances their real import, and deprives the reader of much of the blessing and comfort and instruction which might be his if he but pursued a more reasonable course and were more thoroughly filled with the spirit of discipleship --with a desire to comprehend the divine revelation.

The difficulty in large measure appears to be that ordinary readers of the Word do not expect to be taught by it, but read it rather in a perfunctory manner as a duty, or as a rest; and when they desire information respecting the divine plan they go to commentaries and catechisms. These and living teachers should be helping hands to guide Zion's pilgrims to a clearer knowledge of the divine character and

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plan; but, unfortunately, they often are the reverse. Frequently they becloud and perplex the judgment and misconstrue the divine Word, and those who trust in them are led away from the light rather than toward it.

This misleading is not intentional, for both teachers and authors, we should suppose, set forth to their readers the best they possess. The fountainhead of the trouble is a long way off. Over 1800 years ago, when the apostles "fell asleep," the enemy, Satan, got a free hand in the Church, the Lord's wheat-field; and as our Lord's parable prophesied, he sowed the tares of error unstintingly. (*Matt. 13:24,36-43*) Those errors more or less twisted and distorted every truth of the divine revelation, with the result that before the fourth century had dawned the Lord's wheat-field had practically become a tare-field with only a proportionately small minority of true wheat in it. The darkness of error more and more settled down upon the Church, and for ten centuries the "Mystery of Iniquity" prevailed, and gross darkness covered the people. Those ten centuries are today denominated the "Dark Ages" by a large proportion of the most intelligent people of the "Christian world," and we are to remember that it was in the midst of this gross darkness that the Reformation Movement had its start. The light of the Reformers began to shine amidst the darkness, and, thank God, it has been growing brighter and brighter ever since! We can not wonder, however, that the Reformers themselves, educated in that gross darkness, were more or less contaminated with it, and that they did not instantly succeed in purging themselves of its defiling errors: rather we would have considered it nothing short of a miracle had they slipped from the gross darkness into the full, clear light of the divine character and plan.

The difficulty amongst the followers of the Reformers in the past three centuries has been that they have considered it meritorious to accept the creeds formulated in that reformation period, and have gloried in them, and have considered unorthodox any further progress toward the light.

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On the contrary, they and we, while honoring the Reformers and rejoicing in their fidelity, should remember that they were not the lights of the Church, that they were not given to the Church to be her guides, and were but

helpers at the very most. The divinely appointed guides were, first of all, our Lord; and, secondly, his inspired and kept and guided apostles; and, thirdly, God's holy men of old, who spake and wrote as they were moved by the holy Spirit, for our admonition. It was because the Reformers were granted by the Lord a glimpse of true light that they were enabled to discern partially how gross was the darkness which surrounded them, and to make the heroic effort which they did make to escape from it and to get again into the light of the knowledge of God, which shines in the face of Jesus Christ our Lord, and which, through his words and the words of the apostles, is given us to be a lamp to our feet and a lantern to our footsteps, causing the path of the just to shine "more and more unto the perfect day." Whoever now would be a follower of the Lord and a follower of the light, should take heed that, while not ignoring human instrumentalities and their ministries, orally and through the printed page, they should accept from these only such assistance as will aid them in appreciating the inspired message recorded in the Scriptures: "If they speak not according to this Word, it is because they have no light in them."

In previous studies we have seen that our Lord Jesus, long before he became "the man Christ Jesus," was "the beginning of the creation of God"; we have seen a progressive development among God's creations accomplished by and through the Beloved Son--cherubim, seraphim, angels, the various orders of spirit beings, respecting whom little has been revealed to us. We have just closed an examination of the earthly creation and through the light of divine revelation, have seen how grand is to be its consummation during the "times of restitution of all things spoken." But the Scriptures introduce to us the New Creation, now under

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consideration, as entirely separate and distinct from the angelic orders and from man. The Heavenly Father was pleased with every feature of his work, for "all his work is perfect," and each class, or order, is perfect in itself, or will be by the time the great Jubilee, referred to in a previous chapter, shall be introduced. The creation of these various orders, then, is not to be understood as signifying a dissatisfaction on the part of the Creator, and an attempt to make something better or more satisfactory, but rather we are to see in this an illustration of the "much diversified wisdom of God." The variety which we see in nature in the

flowers, the grasses, the trees, and amongst the animals, illustrates this--each is perfect in its own kind and plane. It was not dissatisfaction with the rose that led to the production of the pink or the pansy, but the varieties in form and beauty and in odor give us a glimpse of the lengths and breadths and heights and depths of the divine mind--diversity in harmony; beauty and perfection expressed in various forms and patterns and colors. So, too, it is with the intelligent creations--sons of God on various planes of being.

From this standpoint we perceive that, however many creations God shall bring forth, there will be no room for jealousies between them, because each being perfect in its own plane and sphere will be satisfied to the full with its own condition, and will really prefer that to any other; just as a fish is better satisfied to be a fish than to be a bird, and, *vice versa*, the bird is best satisfied with its nature: so mankind, when restored to human perfection under Edenic conditions, will be absolutely satisfied with those conditions, so that they will not covet to be angels of any grade or station, nor will they covet the highest nature of all granted to the new creation; namely, "the divine nature." (**2 Pet. 1:4**) Neither will the angels covet the nature and conditions of the cherubim and seraphim or man--nor yet of the divine nature. All will ultimately understand that the divine nature is the highest of all; that it has qualities and conditions which outrank those of all other natures; yet under

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the divine arrangement each nature will be so thoroughly in accord with its own conditions and environments and perfection that each will have satisfaction in his own state.

When Jehovah God purposed the New Creation--partakers of the divine nature (**2 Pet. 1:4**)--partakers of his own "glory, honor and immortality" (**Rom. 2:7**)--he determined that none could be created to so high a station and *then* be given a trial; but that, on the contrary, whoever should be constituted members of this New Creation must have their trial first, and must prove their loyalty to their Creator and to the principles of his righteous government most absolutely before they could be exalted to this high estate --to this New Creation of the divine nature. We have just seen how man's trial and testing as to worthiness of life eternal has been arranged for--the original human perfection in which he was created; his fall; his redemption; and the recovery and restitution of all of his race found worthy. We have just seen, too, that the angels were created

in the holiness and perfection of their nature and were *subsequently* tried and tested; but it is evident that a similar procedure in connection with the New Creatures of the divine nature (namely, their creation to the perfection of this nature and their *subsequent* trial) would not do. Why? Because a most important element of the divine nature is immortality, and when we come to understand that this word signifies a death-proof condition,* we can readily see that to have created any beings on the divine plane, immortal, death-proof, and then subsequently to have tried, tested them, would have meant that had any failed to come up to the required standard of absolute loyalty to God, they would have been immortal transgressors who could not have been destroyed, and whose continued existence throughout eternity as transgressors, as sinners, would have been so many blemishes, so many blots upon the fair creation of the universe, as God intends it eventually shall be. We perceive then the deep wisdom of the plan which God

*See Vol. V, p. 389.

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has adopted in respect to this most highly favored class of all his creatures--in testing them severely, crucially, while still they are mortals, members of another creation of dieable nature.

If in mind we place ourselves with the great Creator, as his intimate friends, and imagine the philosophy of the divine arrangement for this New Creation, we can fancy Jehovah God musing with himself respecting this New Creation thus: To what class of the sons of God shall I proffer this distinguished privilege of being transformed to this supreme order, or class of my creatures? Each order is already in my image--man, angels, cherubim, seraphim and the archangel; all will be supremely happy, each in his own perfection and estate, when my plan has reached its culmination and the testings are all ended--but to which of them shall I offer this grandest of blessings and opportunities--of becoming "partakers of the divine nature"? Naturally the First Begotten would come promptly to the Father's mind as the one who was already the highest, the chiefest of all myriads, already next to himself; the god, the mighty one through whom he had created all things, and who, in every particular, had shown his fidelity and loyalty to his Father and Creator. To him first, therefore, would be granted the opportunity of attaining to the divine nature and its glory,

honor and immortality. "It pleased the Father that in him should all fulness dwell"--"that in all things he might have the pre-eminence." (*Col. 1:18,19*) He already had pre-eminence above all others, and having used it faithfully, he was naturally first in the order of advancement to whatever higher honors and dignities the Father had to give. To him that hath shall be given, and he shall have more abundance; faithfulness shall have its reward even though this shall mean that the faithful one must be subjected to trials, experiences and disciplines of the most crucial kind. Even though a son, a most loyal son, a most devoted son, he could not be granted a share in this divine nature unless, first of all, his faith and loyalty be put to most crucial tests.

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This outline of the New Creation and this selection of the Only Begotten to be the head and chief of the New Creation --subject to the trials, disciplines, humiliations and other necessary experiences to prove his worthiness--had already been determined upon in the divine counsel before man was created. It was foreknown to God that his human creature would fall; he had determined that his sentence should be death; and he had prearranged that the test he would impose upon his Only Begotten would be that he should, of his own free will, become the Redeemer of mankind, and, by so great a sacrifice as this implied, manifest his loyalty to the Father, and his faith in him. Thus, in the divine plan he was the "Lamb slain before the foundation of the world." From this standpoint we perceive that so far from being forced to be man's redeemer--so far from the Father's practicing injustice toward the Son in this requirement, it was the Father's preparation of him for the great exaltation--far above angels, principalities and powers and every name that is named, as partaker of his own nature and sharer of his own throne. *Heb. 1:4; Eph. 1:21*

From this standpoint we can not wonder that the Apostle speaks of our Lord's undertaking to be our Redeemer "for the joy that was set before him." (*Heb. 12:2*) The joy was not merely the anticipation of the highest place in the New Creation, far above all other creations; but we may reasonably suppose that this was a part of it. Nevertheless, we notice in our Redeemer's prayer to the Father while passing through the trials, that, with characteristic modesty, he did not refer to the great dignity and glory and immortality promised him and expected; but with a beautiful simplicity and humility asked merely that he should be restored to his

previous station; as though he esteemed it honor enough that he should have been chosen of the Father as his agent to carry forward other features of the divine plan, as he already had been the honored agent in the creation of all things that were made. (*John 1:3*) His simple words were, "Father, glorify me with the glory that I had with thee before

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the world was." (*John 17:5*) But the Father's answer was full of meaning when he said, "I have already glorified [honored] thee, and I will glorify [honor] thee additionally." *John 12:28*, Vatican MS.

But, further, the Father purposed in himself that the New Creation should consist, not merely of one individual, but that he should have "brethren." (*Heb. 2:17*) Who should these brethren be? from what class would they be selected? from cherubim? from seraphim? from angels? or from man? Of whichever class, they must be subjected to precisely the same tests required of the Only Begotten; for the same reason, because they are to share his glory, honor and immortality. The test put upon him was that of obedience--"even unto death" (*Phil. 2:8*), and all, therefore, who would share with him, as New Creatures, the divine nature, must also share with him in trials and sufferings and testings, and must prove faithful even unto *death*. If the offer had been made to the members of any of the angelic classes, or natures, it would have meant a different divine program from that which we see now being carried out. We have seen that the holy angels have been receiving their experience and knowledge through observation, rather than by contact with sin and death, and to suppose such a condition amongst the angels as would have permitted some of them to die, would imply a condition of actual sin amongst the angels, persecution one of another, etc., in order to bring about such death conditions; or that some of the angels should do, as our Lord Jesus did, lay aside their higher nature and become men "for the suffering of death." God did not adopt this plan; but since in his purpose sin and its penalty, death, would be illustrated in mankind, he determined to select the remainder of the New Creation from amongst men. Thus not only the testing of the Only Begotten One alone would be in connection with humanity and the sin and death prevailing amongst men, but similarly all who would be joint-heirs with him in the New Nature would have like opportunities, experiences and testings.

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Thus the Only Begotten, called Jesus, subsequently the Christ, the Anointed, would become a pattern and ensample for the other members of the New Creation, all of whom would be required to conform to his character-likeness --to become "*copies* of the likeness of his Son." (*Rom. 8:29, Diaglott*) Herein, as everywhere, we see a manifestation of economy in the various features of the divine plan: the operation of sin and death in one department of creation would be sufficient; it would prove not only a great lesson and testing for men, and a great object lesson for the angels, but also as a crucial testing for those who would be counted worthy of a share in the New Creation.

The fact that the New Testament writings--the teachings of Jesus and the apostles--are addressed to this "New Creature" class, or to those contemplating the steps of faith and obedience necessary to place them amongst this class, has caused many to infer, contrary to the Scriptures, that God's purposes are the same in respect to all mankind. It has caused them to overlook the fact that the calling of this present Gospel age is specially stated to be a "high calling," a "heavenly calling." (*Phil. 3:14; Heb. 3:1*) The failure to recognize that God had, and still has, a plan of salvation for the whole world, and a somewhat different plan of special salvation for the Church of this Gospel age, has led to a confusion of mind amongst commentators, who do not discern the difference between the elect class and its blessings, and the much larger non-elect class and the blessings to come to it in due time through the very elect. They have supposed that God's plan will end when the election is completed, instead of seeing that it will be then only beginning as respects the human nature and the restitution salvation designed for the world at large--as many as will receive it on the Lord's terms.

This uncertainty of thought, and failure to recognize the difference between the two salvations--that of the Church to a new nature, the divine, and that of the world by restitution

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to the full perfection of human nature--have led to much confusion and conglomeration, in the minds of these teachers of the Scriptures which apply to these two salvations, so that now they think of the saved from one standpoint

and again from another. Some think and speak of them as spirit beings, yet confound those spirit beings in glory, honor and immortality with human beings, and imagine them as having flesh, bones, etc., in the spiritual condition. Others take human restitution as the center of their thought, and imagine a restored paradise-earth with the Lord and the saints residing in it in what they term spiritual bodies, not discerning the real meaning of the word spiritual; otherwise they would know that while a spiritual body is adapted to a spiritual condition and would be only encumbered by fleshly conditions or elements, so, likewise, the human, or earthly body is properly one adapted to the earthly conditions, and if it were in any degree etherealized would be a monstrosity, unsuitable alike to the divine intention and the human nature.

The beauty and symmetry of the divine plan can only be seen clearly by the recognition of the New Creation; that its prospective members are called of God to be separate, distinct from the human nature; that there is a "heavenly calling" or "high calling"; and that aside from making their own calling and election sure, they have a twofold work to do in connection with the human family from which they are selected. (1) To be God's agents in the gathering of the elect class, delivering the while a witness-message to the world, as members of the atonement priesthood, suffering at the hands of the world because of their faithfulness and the world's blindness. (2) They shall, with their Lord and Chief, constitute a divine, a royal, spiritual priesthood into whose hands the interests and affairs of the world will be committed for the correction and uplifting of each obedient member of the race--mediating between God and man and establishing amongst men a kingdom of righteousness in

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accord with the divine program for man's instruction and restitution.

It will readily be seen that no other class of beings could be found so well adapted to the divine intention of ruling and blessing the world. Their original identity with mankind, as "children of wrath even as others," fully acquaints them with the weaknesses, the imperfections, the besetments and trials to which humanity is exposed through sin and constitutional weaknesses: and this prepares them to be moderate rulers and merciful priests, as their full perfection in the divine nature will qualify them to be absolutely just as well as loving in all their decisions as the

judges of the world in that, the world's judgment day.*

But while this great and important work of uplifting, ruling, blessing and judging the world of mankind and the fallen angels will, as a work, be specially committed to these New Creatures of the divine nature, and while no other beings in all the universe will be so well prepared as they to do this work (for which under divine guidance they are being specially trained and prepared), nevertheless, this is not by any means their entire mission or work. On the contrary, the thousand years of the Millennial reign will constitute but a beginning of the exercise of the glory, honor and immortality of these New Creatures. At its close when the Kingdom shall be delivered up to "God, even the Father," and to mankind as the glorified agents of the Father to rule the earth, a still larger sphere for the exercise of their glory, honor and immortality will open before the New Creation; for is it not written that the Heavenly Father has not only made his Son a partaker of his own divine nature but also a sharer of his throne--and that the Son is set down with the Father in his throne? (*Rev. 3:21*) And even though in a sense he leaves that official position during the Millennial age in order that he may specially administer the affairs

*See Vol. I, Chap. viii--The Day of Judgment.

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of his earthly purchase and dominion, it surely does not mean that having in the fullest sense finished the work that the Father gave him to do, he will be any less glorious or occupy a position any less dignified than that accorded him when he ascended up on high after having, by the sacrifice of himself, paid for us the penalty of sin.

We know not what great works in respect to the future our Creator may have in view for his Only Begotten and well-beloved Son, whom "he hath appointed heir of all things"; but we do know from our Master's own lips that the promise is ours that when glorified we shall be like him and see him as he is, and share his glory, "and so shall we ever be with the Lord." Whatever, therefore, shall be the future activities of the Only Begotten as the "heir of all things," we shall be with him and share his work and share his glory as we shall share his nature also. While this is as far as the written Word of God carries us, it can not be sacrilegious for us to look into the book of nature in the light of the divine plan, and, using the divine Word as the telescope, to discern that the various planets or worlds all about us in

every direction are not being formed in vain either; and that some time or other there will be works of creation in these; and that when that time comes he who in all things has had the pre-eminence will continue to have pre-eminence and will still be the chief in the direction of all the divine forces. We need not anticipate a repetition in the other planets of the sin-experiences of our world, the earth; but, on the contrary, may rest assured that this one exhibition of "the exceeding sinfulness of sin" and of its terrible results can be, and will be, used of the Lord as a perpetual lesson to the beings yet to be created in his image in other worlds, who shall learn by observation and instruction instead of by experience.

With Satan and all his emissaries and every evil and blighting influence destroyed--with the glorified Church wise in experience, to instruct these perfect creatures of other worlds--with teachers, possibly taken to them from

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this earth, possessed of knowledge and experience in contact with sin, and with the uplifting and blessing of the Lord, how wise may not these become respecting right and wrong and their rewards! Their teachers will be able to tell the particulars of the great rebellion of Satan, the great deceiver of mankind; of the terrible fall of mankind into sin and misery; of the great redemption from it; of the high reward of the Redeemer and his joint-heirs; of the blessed restitution privileges granted to men; and that these were all lessons and examples for God's entire creation forever. These instructions should be all-powerful in restraining from sin, and in teaching all the necessity for character-development in accord with the divine law of love.

The work of these "New Creatures" in the present time, as has already been shown,* is a twofold one, their begetting of the holy Spirit constitutes them priests, but it is only their minds that are begotten--their bodies are still of the earth, earthy, and, hence, as the Apostle declares, "We have this treasure [the new nature] in earthen vessels, that the glory may be of God and not of us." (*2 Cor. 4:7*) The newly begotten mind, or will, is all there is at present to represent the new nature, and all there will be until in the First Resurrection that new will, developed in character, shall be provided a suitable body, a heavenly body, a spiritual body, perfect and complete and in absolute harmony with the divine will. Meantime the divine power, the holy Spirit, operating thus in our minds and constituting us "New

Creatures" and priests, leads us in the direction of sacrifice, and points us to our natural human interests, ambitions, preferences, etc., as the proper things to be sacrificed, wherever they conflict in any degree with the ambitions and conditions provided of God for the "New Creatures." Thus the victory of the New Creature is attained at the sacrifice of his own human nature, and this victory glorifies God and his power to "work in us to will and to do" through his

*See *Tabernacle Shadows of the Better Sacrifices*, pp. 20-23.

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promises, in a manner in which he could not be glorified were all of our natural conditions in accord with his requirements, so that no sacrificing would be necessary. But as the faith, consecration and sacrificing of the "New Creatures" in the present life answer to, or correspond to, and were typified by, the Aaronic priesthood of Israel and their typical sacrifices, so, as the Apostle explains, the future priesthood of these New Creatures is represented in, or typified by, the glorious priesthood of Melchizedek.

Melchizedek was not a priest who offered sacrifices in a linen robe; he was a priest who was at the same time a king--"A priest upon his throne." As such his position was higher in the type than the position of Aaron; for Aaron was the son of Abraham, and Abraham, great as he was, paid tithes to Melchizedek and received a blessing at his hands, typifying, as the Apostle explains, that the under priesthood of sacrifice represents a lower plane, or condition, than the higher priesthood of kingship, glory and honor. These New Creatures then, in the glorious work of the Millennial Kingdom (Christ, their Head, and they reckoned as members of his body), were typified by Melchizedek. With these the sacrificing feature of the work will all be at an end, the reigning, the ruling, the blessing, the assisting will all have begun and they will be entirely competent to accomplish the divine promise; namely, that "all the families of the earth shall be blessed" through these, God's agents, through whom "whosoever will" may come back into full harmony with the Creator and his laws. *Gen. 22:18; Gal. 3:16,29*

All the various figures by which the Lord represents the intimate relationship between his Only Begotten, the Savior, and the elect Church, called and being prepared to be "New Creatures" and associates with him in the divine nature, show most strikingly the closeness, the intimacy, the

oneness which will exist between them. As though the Lord realized that his human creatures of humble mind would necessarily stagger in faith at the thought of such a boundless

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interest and love for them on the part of the Creator as to invite them to the highest position in all creation next to his Son and next to himself, we find that the matter is presented repeatedly and under different figures, as though the more completely to set at rest our every question, doubt and fear respecting his faithfulness--respecting the genuineness of this "high calling." We refresh our minds respecting some of these: in one our Lord is represented as the "top-stone" of a pyramid, and the elect Church as living stones drawn to him and shaped and prepared in harmony with the lines of his character, that they may be members with him in the great pyramidal structure which God is erecting during this Gospel age, and which in the coming age will bless the world, and through whom to all eternity he will be glorified.

This pyramid picture is closely related to the temple picture; and we are assured that the temple built by Solomon was typical of this greater spiritual temple which, with still greater wisdom, God is building. (*1 Pet. 2:5*) We are shown that, as in the type every beam and every stone was originally marked out for its place and shaped to fit its place, so with the Church of the New Creation--its members will each be fitted and prepared for his place. As this permitted the construction of the typical temple "without the sound of a hammer," without jar or commotion or noise, so under the divine Architect the Church complete as the New Creation will, in the end of this Gospel age, be born from the dead as the Lord, the Head of this temple, was the "firstborn from the dead" in his resurrection at the beginning of the age. *1 Kings 6:7*

Another of these figures we remember is that of a human body with its various members. It is the Apostle Paul that so clearly and distinctly points us to this illustration of the close relationship which the elect bear to the Lord, the Head of the Church, which is his body. (*Rom. 12:4,5; 1 Cor. 12:12*) As the head controls the body, thinks for it, plans for it, oversees its affairs and directs, or uses, one or

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another member of the body for the assistance of others, so does the Lord in his Church supervise and set the various members of the body as it pleases him; to such an extent overruling in respect to the interests of all those who are seeking to "make their calling and election sure," that they have his guarantee that so long as they are in this right attitude of heart, humble and faithful, "all things shall work together for good to them," because they "love God and are called according to his purpose."

Another figure showing the intimate relationship between Christ and his Church, is that of the captain and his soldiers; another that of the shepherd and the sheep; and though all of these figures bring us precious thoughts of the consecrated relationship of the Head of the New Creation to his brethren, the Church, none perhaps gives us a fuller and more complete view of the Master's interest in us and love for us than the figure of the Bridegroom and the Bride. A noble Bridegroom surely is the Only Begotten One to all whose eyes of understanding are open to behold his grandeur of character and his faithfulness! Well is it expressed prophetically as the sentiment of his Church, his body, that he is "The chiefest among ten thousand, the one altogether lovely." The Apostle using this figure and addressing the Church declares, "I have espoused you to one husband that I may present you as a chaste virgin to Christ." (*2 Cor. 11:2*) He here refers to the Jewish custom of marriage, quite different from the usage of the present day throughout "Christendom." Today an espousal is merely a tentative engagement subject to change if either of the parties concludes that the engagement was unwise or unprofitable; but the Jewish marriage engagement was evidently intended of the Lord to be a type of the engagement between Christ, the Bridegroom, and the Church, his Bride. In the Jewish custom the espousal is the real marriage; it is accompanied by a definite contract, usually in writing, in which the representatives of the bridegroom and the bride mutually agree as to dower, etc., and the matter becomes absolutely

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binding forthwith, although it is the usual custom to defer the wedding festivities and the actual union for nearly a year. So is the agreement, or contract, between the Lord, the heavenly Bridegroom, and those who are accepted of him in espousal. Neither on his part nor on ours is it a slack contract; but a positive union of heart, of interest, of love, of devotion; and any abrogation of this our covenant

would be a serious matter, and of the Bridegroom the Apostle assures us: "Faithful is he that calleth you, who also will do it." (*1 Thess. 5:24*) The entire stress of the matter, therefore, rests upon us.

In the close of the age our Lord comes as the Bridegroom to receive the Bride, but he will accept only the "wise virgins." Those who, having made a covenant, have been foolish in that they have lived carelessly, will not be counted worthy of acceptance; will not be known in connection with the marriage; the door will be shut against them as shown in the parable (*Matt. 25:1-12*); they will be shut out from the great privileges and blessings they might through faithfulness have enjoyed. But we rejoice that although their unfaithfulness may bring them into the great time of trouble and may occasion a loss of a share in the Kingdom and of the divine nature, yet it will not mean to them that they shall be on this account shut up to an eternity of torture. No, thank God, the light of his Word is shining more clearly now! The making of our "calling and election sure" will mean great and eternal riches of grace to those of us who shall attain; and the loss of such blessings will of itself be no small punishment for carelessness in respect to the covenant relationship and becoming contaminated with the world and its spirit.

Though for the most part these "New Creatures in Christ Jesus" are chosen from the lower strata of society, rather than from its upper crust, and although on this account the world knoweth us not even as it knew him not, nevertheless, the Scriptures assure us that God who looketh at the heart and not upon the outward appearance, appreciates very

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highly the faithful ones of this class now being sought out and developed for the New Creation. Not only does he tell of the divine supervision of their affairs, causing all things to work together for their ultimate good, but he even explains in some measure how this supervision of their interests is accomplished--that the angels are "ministering spirits sent forth to minister unto those who shall be heirs of salvation"; and that "the angel of the Lord encampeth round about them that are his and delivereth them"; and, also, that these guardian angels for his little flock do always have access to his Father's face and, figuratively speaking, that not even a hair of their heads could be injured without the Father's knowledge. It is in full accord with all these tender assurances of divine care that we are told through

the inspired word, "The Lord knoweth them that are his," and "They shall be mine in that day that I come to make up my jewels." *2 Tim. 2:19; Mal. 3:17*

It is germane to our subject to consider that the New Creation, because of its call to newness of life, is instructed by the Lord--"Ye must be born again." Here the natural birth as earthly creatures of the human nature, is used to carry to our minds the thought of a new birth for the New Creation. The natural birth is preceded by a begetting, then a quickening and, finally, the birth. So in the arrangement for the New Creation: (1) we must be begotten by the Word and Spirit of God; (2) we must be quickened, energized by the spirit of the truth received; (3) if the process of development continues, if the Word of God abides in us richly and abounds, causing us to be neither barren [idle] nor unfruitful, we shall by and by come to the birth--to a share in the First Resurrection as members in the body of Christ. Concerning that resurrection and that complete change from natural, earthly, human beings to spiritual, heavenly beings of the divine nature, we shall have more to say by and by,* but here we remark more particularly the begetting.

*Chapter vi.

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The Word distinctly points out to us that the begetting of these sons of God is "not of blood nor of the will of the flesh nor of the will of man, but of God." (*John 1:13*) The Apostle Paul also points this out when, writing of the elect class of "New Creatures" and their Head, Christ Jesus, and the honorable condition to which they have been called, he says, "No man taketh this honor unto himself but he that is called of God, as was Aaron." *Heb. 5:4*

The Scriptures continually distinguish clearly between these elect "New Creatures" and the general human family; but here we may give briefly but two illustrations. (1) In speaking of the redemption of the world, the Apostle clearly divides the atonement sacrifice into two parts, one for the Church, the other for the world; saying, "He is a propitiation for our sins [the Church's sins], and not for ours only, but also for the sins of the whole world." (*1 John 2:2*) (2) The same Apostle distinguishes between the Church's trials and difficulties in the present life, and those of the world, and also between the hopes of the elect Church and the hopes of the world. He says, "Ourselves also, which have the first fruits of the spirit,...groan within ourselves,

waiting for the adoption, to wit, the redemption [deliverance] of our body"--the one body, the Church, of which Christ is the Head, whose deliverance is promised in the First Resurrection at his second advent. (**Rom. 8:23**) We do not groan outwardly as does the world, because we have received from the Lord, through our begetting of his spirit, an antidote for the disappointments and trials and difficulties of this present time, even the glorious hopes and promises, which are an anchor to our souls, entering into that which is within the veil. In our various difficulties and trials, we sorrow not as others who have no hope. In the same connection the Apostle refers to the world and its hope; saying, "The whole creation groaneth and travaileth in pain together until now"; they have little to palliate or assuage the wounds and aches and smarts which belong to this travailing time, in which they are learning merely the lesson of

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the exceeding sinfulness of sin and of the severity of its just deserts--dying and death. But pointing us beyond to the world's hope, the Apostle declares that they are "waiting for the manifestation of the sons of God." (**Rom. 8:19,22**) They are not waiting in hope that they may be found amongst those sons of God, but waiting for the blessings which those sons of the New Creation, invested with the glory and power of the Millennial Kingdom, will bring to this earth according to divine promise, for the blessing of all the families of the earth.

The test of membership in the New Creation will not be membership in any earthly organization, but union with the Lord as a member of his mystical body; as saith the Apostle, "If any man be in Christ, he is a New Creature: old things are passed away; behold, all things are become new." (**2 Cor. 5:17**) In order to be counted a member of the body of Christ at all, it is necessary that the old things, or earthly things--ambitions, hopes, prides, vanities and follies --shall have passed from the will, even though to some extent they may harass us because in a measure attractive to our flesh. It is the new mind that the Lord recognizes as the "New Creature"; it is the progress and development of the new mind that he is interested in and promises to reward.

In order to abide in Christ, the Scriptures clearly show us that more than the mere making of a consecration is necessary. Consecration opens the door and gives us the standing,

gives us the relationship, gives us the backing and encouragement of the divine promises, and puts us in the way, therefore, to cultivate the various fruits of the Spirit, and finally to attain joint-heirship with our Lord in the heavenly glory. But to maintain this standing in the body of Christ now requires that fruits shall be produced, evidences of love and devotion, even as the Master expressed in the parable of the vine, saying, "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth [pruneth] it, that it may bring forth more fruit." (*John 15:2*) To have been accepted of the

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Lord as a New Creature in Christ Jesus some years in the past would seem, therefore, to imply a more or less regular growth in grace and knowledge and the fruits of the Spirit; otherwise our relationship to him would be forfeited and another would take our place amongst the elect, and the crown originally counted and set apart for us would pass to another more appreciative of the privileges, more zealous to attain to the glorious things which God hath promised to them that love him, and more willing, therefore, to count all earthly things but loss and dross that they may win Christ--win a place in the anointed company. Not only is this standing in Christ illustrated by such a growth in the fruits of the Spirit, but, as the Apostle Peter says, "If ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." (*2 Pet. 1:10,11*)

However, this means, as expressed by the Apostle Paul, that the new mind, the "New Creature," is to be so thoroughly conformed to the will of God that he will daily seek to "put off the old man with his affections and desires." For the New Creation is figuratively represented as a new man--Christ the Head, the Church the members of the body--which is to edify or build up itself and come, figuratively, to the full stature of a man in Christ Jesus, every member being completed and fully developed--completed not in our own strength, in the flesh, but complete in him who is our living Head, his righteousness compensating for our unintentional blemishes.

Humanity judges of its affairs by its five senses--sight, hearing, touch, smell and taste--all of which the New Creatures may freely use so long as they have the new mind in the earthen vessel. But these are not sufficient for the New Creation, which needs other senses whereby to apprehend

spiritual things that can neither be seen, felt, tasted, heard, nor smelled by the human organism. And this lack the Lord has supplied through the holy Spirit, as the Apostle explains: "The natural man receiveth not the things of the Spirit of God,...neither can he know them, because they

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are *spiritually discerned*." "Eye hath not seen, nor ear heard, neither have entered into the heart of *man* [by any other sense or power of perception] the things which God hath in reservation for those who love him--but God *hath revealed them unto us* [the "New Creation"] by his Spirit; for the Spirit searcheth [out] all things, yea the deep things of God."

1 Cor. 2:9,10,14

This spiritual sense may be called the *sixth* sense of those begotten to the New Creation; or they may be considered as having a complete set of spiritual senses--five additional senses corresponding to their earthly senses. Gradually "the eyes of their understanding" open wider and wider to the things not seen by the natural eye; by degrees the *hearing* of faith increases until every good promise of the Divine Word is forceful and meaningful; in time they come into *touch* with the Lord and his invisible powers; little by little they *taste* that the Lord is very gracious; after a time they come to appreciate those sacrifices and incense-prayers which are of *sweet* odor to the Lord. But as the natural senses can be cultivated, so can the spiritual; and the cultivation of these spiritual senses (or, at least, the endeavors to cultivate them) constitute marks indicating our growth in grace--our development as embryo New Creatures for the resurrection birth--to the completeness of our new selves in the glory, honor and immortality of the divine nature.

By What Name Should the New Creation Be Known?

From one standpoint this is a peculiar question, a strange question. When we consider that the Church is the espoused of the Lord, betrothed to him as the Bride, it seems peculiar to ask what name shall she have. Surely no name would be appropriate to the Bride other than the name of the Bridegroom, and the very suggestion of any other name implies a misconception of the relationship subsisting between the Lord and his consecrated ones, the "members of his body," "the Bride, the Lamb's Wife." The Scriptural name seems quite sufficient; viz., the *Ecclesia*; that is, the

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Body, the Church of Christ. If further designation be desired, the Scriptures supply this in the expression, "The Ecclesia of *Christ*," or Church of Christ, "The Ecclesia of *God*," or Church of God. (*Rom. 16:16; Acts 20:28*) The two names are synonymous, because our Lord and the Father have one interest in us. As the Church is the body of Christ, of which he is the Head, so the whole Church, Head and Body, is the company, or group, or anointed of the Father, through whom he is pleased to accomplish all the great and wonderful features of his redemptive work already outlined in the exceeding great and precious promises of his Word. The Apostle further elaborates the name by designating the faithful to be "The Church of the Living God," as though he would thus contrast this Church or body or people, of whom Christ is the Head, with other bodies or religious systems not properly recognizing the true God nor recognized by the true God as his Ecclesia, or Church.

The tendency toward other names than those set before us by the Lord and the apostles has been manifest from a very early period. As some today are disposed to say, "I am of Luther," "I am of Calvin," "I am of Wesley," or "I am of Knox," and yet are all claiming to be of Christ, so we see the same disposition was manifest in the primitive Church, for the Apostle calls our attention to the fact in his letter to the Corinthians. (*1 Cor. 3:4-6*) The factional or sectarian spirit had broken out amongst the Corinthian brethren; and not satisfied with the names of Christ and of God, they were seeking to add to these, and were Pauline Christians and Peterite Christians and Apollosian Christians. The Apostle, under inspiration, reproves this spirit, and points out that it is not the holy Spirit, but a carnal one, which prompts to this division of the body and the following of one or another of the Lord's servants. The Apostle's argument fits equally well today. His interrogation, "Is Christ divided?" means, Are there many bodies of Christ? Are there many churches of Christ, or only one? And if only one, why should it be divided? "Who then is Paul? Who is Apollos? Who is Peter?" They were merely servants of the Head of the Church,

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whom he used for the blessing of his body--his Ecclesia. Had they been unwilling, he could have found others to have done the work which they did. The praise, therefore,

and the honor for whatever blessing has come through the apostles, belongs chiefly, especially, to the Head of the Church, who made this provision for the necessities of his body. This does not mean that we are not to recognize and properly to honor all whom the Lord recognizes and honors, but it does mean that we are in no sense of the word to recognize them as heads of the Church, nor to divide the Church into sects and parties--followers of different men. To the extent that the apostles or any of the servants of the Lord have been used of him, it has been not to divide the Church, but to draw the members of it together, to unite the various consecrated believers the more firmly to the one Head, the one Lord, through the one faith and the one baptism.

What can we think would be the language of the Apostle if he stood with us today in the flesh, and witnessed the present division into various denominations? Assuredly he would tell us that it indicated a large measure of carnality--a large measure of the spirit of the world. This does not mean that all connected with these systems are carnal and wholly without the spirit of the Lord. It would, however, signify that in proportion as we have the Spirit of the Lord, and in proportion as we are freed from the carnal mind and its leadings and influence, in those same proportions we will feel out of sympathy with the divisions which we see about us, under various sectarian names; and in proportion as the holy Spirit of the Lord increases and abounds in us more and more, it will make us the more dissatisfied with every other name than the name of our Lord, until at last we shall, under the guidance of the Spirit, come to the place where we can recognize only the one Church, and the one membership, viz., "the Church of the First-born ones, whose names are written in heaven"; and the one method of induction into that Church, viz., by being baptized into our Master's body, his Ecclesia, and by being baptized into

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his death, thus becoming united to him and to all the other members by the one Spirit.

It is not for us to change the entire sentiment of Christendom on this subject--that is too great a contract for any human being. It is for us to be personally faithful to the Bridegroom--for each one who has named the name of Christ to depart from all iniquity, from everything wrong in respect to his own faith, conduct and customs. Such will

not be willing to be known by any other name than that of the Bridegroom, and when asked will take pleasure in owning his name and his alone--the only name given under heaven or amongst men whereby we must be saved. In obedience to the spirit of this truth, we will be separated from all sectarian names, as well as from all sectarian institutions, that we may stand free in the Lord. This will not mean that we must repudiate those who have the Lord's Spirit but are still connected with sectarian systems. We are, on the contrary, to recognize that our Lord's words, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," imply that some of his people are in Babylon and, therefore, laboring under misconceptions respecting sectarian institutions and names. It is for us to let our light shine, and to leave the results with the Lord.

Not only do we deprecate the taking of any human name, but we deprecate any name that is or might become a sectarian or party name, and thus separate some of the Lord's people from all others who are his. We would avoid the special use of the term "Christian Church," or the term "Church of God," as these names are used to identify particular faiths and communions amongst the Lord's people. Rather, we would use and answer to *all* the various *Scriptural names*, Disciples, Church of God, Church of Christ, Church of the Living God, Church at Corinth, Church at Allegheny, etc. We cannot avoid the fact that many will misunderstand us in this matter; nor should we take offense at them if, to some extent, they apply to us some peculiar designations, after the usual customs amongst Christian

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people. For instance, they may call us "Restitutionists," or "Dawnists," or "Watch Tower People," etc. We are not to *recognize* any of these names, to the extent of applying them to ourselves--yet the spirit of meekness, of patience, of peace and of love, would indicate that we should not take offense at the application of such names, but charitably presume that the motive was not bad, or, at least, not vicious; and we should answer to such names kindly and not combatively--implying that we understand that we are meant, and as briefly and gently as possible indicate that we prefer to recognize no sectarian or party names, but stand on the name Christian, in its broadest and fullest sense, as signifying that we have no head other than our Lord Jesus Christ, and that we recognize no organization other than that which he organized

--the one Church of the Living God, the Ecclesia or Body of Christ, whose names are written in heaven.

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STUDY III

THE CALL OF THE NEW CREATION

None but the "Called" Eligible--When This "Great Salvation" Call Began
--A Call to Repentance not a Call to the Divine Nature--The Jewish Call--The Gospel Call--Why not Many "Great," "Wise" or "Mighty" are called--Exaltation the Premium upon True Humility--Character a Condition of the Call--World During Millennium not to be Called, but Commanded--Time of Gospel Call Limited--The New Creation Called or Drawn by the Father--Christ Our Wisdom--Christ Our Justification--Actual and Reckoned Justification Differentiated--Does the "New Creation" Need Justification?--The Ground of Justification--Justification of the Ancient Worthies Different from Ours--Millennial Age Justification--Christ Made unto Us Sanctification--Sanctification During Millennial Age--Two Distinct Consecrations in Levitical Types--Neither had Inheritance in the Land--The Great Company--Sanctification of Two Parts--Man's Part--God's Part--Experiences Vary with Temperaments--Sanctification not Perfection nor Emotion--"Who Healeth All Thy Diseases"--Necessity of the Throne of Grace--How Justification Merges into Sanctification--Consecration since Close of the "High Calling"--The Church's Salvation or Deliverance.

OPPORTUNITY to become members of the New Creation and to participate in its possibilities, privileges, blessings and glories, was not thrown open to the world of mankind in general, but merely to a "called" class. This is most distinctly set forth in the Scriptures. Israel according to the flesh was called of the Lord to be his peculiar people, separate from the other peoples or nations of the earth: as it is written, "You only have I known [recognized] of all the families of the earth." (*Amos 3:2*) Israel's calling, however, was not the "high calling" or "heavenly calling," and consequently we find no mention of heavenly things in any of the promises pertaining to that people. Their call was to a preparatory condition, which eventually made ready a remnant of that nation to receive and profit by the high

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calling to the "great salvation, which at the first *began to be spoken* by the Lord, and was confirmed unto us by them that heard him." (*Heb. 2:3*) The terms of the high calling or heavenly calling are not, therefore, to be sought in the Old Testament but in the New; although, as the eyes of our understanding open to discern "the deep things of God," we may see in his dealings and providences with fleshly Israel certain typical lessons profitable to the spiritual seed who have been called with a heavenly calling; because, as the Apostle points out to us, fleshly Israel and its laws and God's dealings with it were shadows or types of the better things belonging to those who are called to membership in the New Creation.

Since in all things Christ was to have the pre-eminence in the divine plan, and it was thus necessary that he should be the first, the chief, the High Priest, who should become the leader of this New Creation of sons of God, the Captain of their salvation and their exemplar, after whose course they might pattern, in whose steps they might walk, we see a most satisfactory reason why the ancient worthies could have no part nor lot in this New Creation. Our Lord's words respecting John the Baptist attest this: "Verily I say unto you, among them that are born of women there hath not arisen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." (*Matt. 11:11*) Thus also the Apostle declares, while speaking in terms of highest praise of the faith and noble character of those brethren of the past dispensation--"God having provided some better thing for us, that they without us should not be made perfect." *Heb. 11:40*

Besides, we are to remember that none can be called while still under condemnation on account of Adam's sin. In order to be called to this "high calling," it is necessary that justification from the Adamic sentence must first be secured, and this could not be granted even to fleshly Israel through the blood of bulls and goats, because these can never take away sin, and were merely types of the better sacrifices which do actually meet the demands of Justice

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against our race. Hence, it was not possible that the call should begin until after our Lord Jesus had given the price of redemption--"bought us with his own precious blood." Even the Apostles were called and accepted to the New Creation only in a tentative manner until the Redeemer had

given the price and had ascended up on high and had presented it on their behalf. Then, and not until then, did the Father, on the day of Pentecost, directly recognize those believers and *beget* them by his holy Spirit to be "New Creatures." True, our Lord said to the Pharisees during his ministry, "I am not come to call the righteous, but sinners to repentance." (*Matt. 9:13*) But we are to recognize a great difference between calling men to repentance and calling them to the high calling of the divine nature and joint-heirship with Christ. No sinners are accepted to it; hence it is that we, being "by nature children of wrath," all require first to be justified freely from all things by the precious blood of Christ.

It is in full accord with this that we read in the introduction to the Epistle to the *Romans (1:7)* that the epistle is addressed "to all that be in Rome, beloved of God, *called to be saints*"--called to be holy ones, partakers of the divine nature, etc. The introduction to the Epistle to the Corinthians reads--"Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ." (*1 Cor. 1:2*) The exclusiveness of this call is still further emphasized in a succeeding verse (9), which declares the author of our calling; saying, "God is faithful, by whom ye were *called unto the fellowship of his Son, Jesus Christ, our Lord.*" This implies an association, oneness; and, hence, the thought is that the call is with a view to finding from amongst men some who shall become one with the Redeemer as New Creatures; joint-heirs with him of the glory, honor, and immortality accorded him as a reward of his faithfulness.

Here we are reminded of the Apostle's words to the effect that we shall be made joint-heirs with Christ only upon certain

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conditions, namely, "If so be that we suffer with him that we may be also glorified together." (*Rom. 8:17*) In the same chapter to the *Corinthians (verse 24)* the Apostle shows that the call he is discussing is not by any means the same call that was for a time confined to the Jews; and his words indicate, further, that not all are called. He says, "Unto them which are called, both Jews and Greeks, Christ [is] the power of God and the wisdom of God"--though to the uncalled Jews he was the stumbling block and to the uncalled Greeks foolishness. In his letter to the *Hebrews*

(9:14,15) the Apostle points out that the call of this Gospel age could not be promulgated until first our Lord had by his death become "surety" for the New Covenant. His words are, "For this cause he is the mediator of the New Testament [covenant], that by means of death, for the redemption of the transgressions that were under the first testament [Law Covenant], they which are called might receive the promise of eternal inheritance." *Heb. 7:22*

Not Many Great, Wise or Learned Called

We might naturally suppose that this special call, if restricted at all, would be restricted to the very finest specimens of the fallen race--the most noble, the most virtuous, the most talented; but the Apostle contradicts this thought, saying, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence." (*1 Cor. 1:26-29*) The reason for this condition of things the Apostle explains to be God's intention that no man should be able to boast that he had in any sense or degree merited the great blessings to be conferred. The whole matter is intended to be both to angels

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and to man an illustration of the power of God to transform characters from base and despised to noble and pure, not by force, but by the transforming power of the truth--working, in the called ones, through the promises and hopes set before them, both to will and to do his good pleasure. This divine arrangement will result not only in the Father's glory, but also in the humility and everlasting good of those whom he will bless. We find, reiterated throughout the New Testament, various statements of the fact that this call and the salvation under it are not of man, nor by his power, but by the grace of God. Nor is it difficult to see why the call is, as a rule, less attractive to the noble and more so to the ignorant.

Pride is an important element in the fallen nature, and must continually be reckoned with. Those who are less fallen than the majority of their fellows and who are, therefore,

more noble by nature than the average of their fellow creatures, are apt to realize this condition and to feel a certain amount of superiority and to pride themselves on it. Such, even if they are seeking the Lord and aspiring to his blessing and favor, would be inclined to expect that they would be received by the Lord upon some different basis from their more fallen, less noble fellows. God's standard, however, is *perfection*; and he declares that everything not up to that standard is condemned; and every condemned one is pointed to the same Redeemer and to the same sacrifice for sins, whether he has suffered much or comparatively less from the fall. These conditions of acceptance were sure to be more attractive to the mean and more fallen members of the human family than to the more noble ones--the weak, the fallen ones, realizing the more keenly their need of a Savior, because they appreciate much more their own imperfections; while the less fallen, with a measure of self-satisfaction, are not much inclined to bow low before the cross of Christ, to accept justification as a free gift, and to approach upon this basis, and this alone, to the throne of heavenly grace to obtain mercy and find grace to help.

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They are more inclined to lean to their own understanding, and to have that well-satisfied feeling which will hinder them from coming in by the low gate and narrow way.

God is evidently putting a premium upon humility in connection with all whom he invites to become members of this New Creation. The Apostle points this out, saying, "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." (*1 Pet. 5:6*) Paul points them to the pattern, Christ Jesus--how he humbled himself and made himself of no reputation, seeking a lower nature and suffering death, even the death of the cross, etc.; on account of which obedience and humility God highly exalted him. Then Peter points the lesson, saying, "God resisteth the proud and giveth grace to the humble." (*1 Pet. 5:5*) Ye see your calling, brethren, how that not many great or wise or learned are called, but chiefly the poor of this world, rich in faith. With the premium which God sets upon humility, there is also a premium which he sets upon faith. He would have for New Creatures those who have learned to trust him implicitly, who accept his grace as sufficient for them, and in the strength which he supplies attain --as incidental to their exaltation--the victory to which he calls them.

Character, Nevertheless, a Condition of the Call

Although God does not call the wise or the great or the learned, we are not to understand from this that his people are base or ignorant, in the sense of being evil or corrupt or debased. On the contrary, the Lord sets the highest possible standard before those whom he calls; they are called to holiness, to purity, to faithfulness and to principles of righteousness --to an appreciation of these things in their own hearts and the showing forth of them in their lives to the glory of him who hath called them out of darkness into his marvelous light. (*2 Pet. 1:3; 1 Pet. 2:9*) The world may know them according to the flesh only, and according to the flesh they may not be more noble or refined than others --frequently less so--but their acceptance with the Lord

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is not according to the flesh, but according to the spirit, according to their minds, their intentions, their "hearts."

Consequently, from the moment they accept the grace of God in Christ and the forgiveness of their sins, and make a consecration of themselves to the Lord, they are counted as freed from those blemishes which were theirs naturally as children of Adam; they are counted as though their flesh were robed in the merits of Christ, hiding all of its defects. It is the new mind, the new will, that is the "New Creature" accepted of God and called, and it alone is being dealt with.

True, the new mind as it develops will show itself to be noble, honorable, upright, and gradually it will come more and more to have power and control over the flesh, so that those who recognize not the New Creatures, even as they did not recognize the Lord, may ultimately come to marvel at their good works and holy living and spirit of a sound mind, though even these may at times be attributed by them to some ignoble motives. And notwithstanding the gradual growth of the new mind more and more into harmony with the mind of the Lord, these may never get full control over the mortal bodies with which they are connected, although it will surely be their object and effort to glorify God in their bodies as well as in their spirits, their minds, which are his. *1 Cor. 6:20*

Let us notice some of these specifications and limitations as respects character in the "New Creation." The Apostle's exhortation to one of these called ones--but applicable to all of them--is, "Fight the good fight of faith, lay hold on

eternal life, whereunto thou art also called." (*1 Tim. 6:12*) These New Creatures are not to expect to gain the victory and the great reward without a battle with the adversary, as well as with sin abounding in all their associations and the weakness of their own flesh, though the latter is covered by the merit of Christ's righteousness under the terms of the Grace Covenant. The Apostle again exhorts this class to "Walk worthy of God who hath *called you* unto his Kingdom and glory." (*1 Thess. 2:12*) The New Creature is not only to recognize his calling and its ultimate reward in the Kingdom

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and glory, but he is to remember that in the present life he has become a representative of God and of his righteousness, and he is to seek to walk in accord therewith. Thus we read, "As he that hath called you is holy, so be ye holy in all manner of conversation; because it is written, 'Be ye holy; for I am holy.'" (*1 Pet. 1:15,16*) Again, in the same epistle (*2:9*) we read, "Ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

Spiritual Israelites of the New Creation were not put under bondage to specific laws, as were the fleshly Israelites; but were put under "the law of liberty," that their love for the Lord might demonstrate itself, not only in respect to voluntarily avoiding the things recognized as disapproved of the Lord, but also in respect to voluntarily sacrificing human rights and interests in the service of truth and righteousness, for the Lord and for the brethren. It is in accord with this that the Apostle declares "God hath not called us unto uncleanness but unto holiness." (*1 Thess. 4:7*) He declares again, "Ye have been called unto liberty, only use not liberty for an occasion to the flesh" (*Gal. 5:13*), an occasion to do evil: use your liberty rather in sacrificing present rights for the sake of the truth and its service--that thus you may be sacrificing priests of the royal priesthood who, by and by, shall reign in God's Kingdom as joint-heirs with Christ to dispense divine blessings to the world.

Many are the scriptures that point out that the call to be "New Creatures" is a call to glory, honor and immortality (*Phil. 3:14; 2 Pet. 1:3*, etc.), but everywhere the Lord indicates that the path to this glory is a narrow one of trial, testing, sacrifice; so that only those who are begotten of his spirit, yea, filled with it, will be able to come off conquerors in the end and attain to the glorious things whereunto they are called, the way to which has been made possible to the

called ones through him who has promised, "My grace is sufficient for you; for my strength is made perfect in your weakness."

Nor are we to think of different calls, but are to remember

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the declaration of the Apostle (*Eph. 4:4*), "Ye are called in one hope of your calling." It is a mistake, therefore, for any to think that they have any choice in this matter. Indeed, so far as the world is concerned, in the next age there will be no call: God will not, during that age, be seeking to select a special class separate and distinct from others and to a special position. Instead of *calling* the world during the Millennial age, the Lord will command them--command obedience to the laws and principles of righteousness; and every creature will be *required* (not requested) to render obedience to that Millennial government, otherwise he will receive stripes for his disobedience, and ultimately will be destroyed from amongst the people, as is written, "He that will not hear [obey] that prophet shall be cut off from amongst the people"--he shall die the Second Death, from which there will be no hope of recovery.

Neither is there a second call during this Gospel age, though, as we have previously seen, there is a second class of saved ones selected during this age--the Great Company (*Rev. 7:9-14*) "whose number no man knoweth, out of every nation and kindred and tongue," who shall serve God *in* his temple and *before* the throne in contradistinction to the Bride, who will be *in* the throne and members, or living stones, *of* the temple. But these of this second company have no separate and distinct call. They might as easily, and with much more satisfaction, have attained to the glories of the divine nature had they rendered prompt and hearty obedience. They do come off victors in the end, as is shown by the fact that to them are granted the palm branches; but their lack of zeal hindered them from being accepted as of the overcoming class, thus preventing their eternal joint-heirship and glory as participants in the New Creation, as well as depriving them of much of the joy and peace and satisfaction which belongs to the overcomers and is enjoyed by them even in this present life. The place to which they will attain, as we have previously seen, will apparently be one similar in many respects to the estate or plane of the angels.

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Another thought in connection with the call is that its time is limited, as the Apostle declares, "Now is the acceptable time; behold now is the day of salvation." "Today if ye will hear his voice harden not your hearts." (*2 Cor. 6:2; Heb. 3:15*) This acceptable day, or acceptable year or acceptable period or epoch, began with our Lord Jesus and his consecration. He was *called*. He took not the honor upon himself, and it has continued ever since--"No man taketh this honor unto himself." (*Heb. 5:4*) Bold indeed would be the man who would assume the right to a change of nature from human to divine, and from being a member of the family of Adam and joint-heir in his lost and forfeited estate, to being a joint-heir with Christ in all the riches and glory and honor of which he, in response to his call, became the rightful heir in perpetuity.

The close of this call, or "day of salvation," or "acceptable time" will come no less certainly than it began. A definite, positive number were ordained of God to constitute the New Creation, and so soon as that number shall be completed the work of this Gospel age will be finished. We might observe also that as soon as the proper number shall have been called, the call itself must cease; because it would not be consistent for God to call even one individual more than he had predestinated, even though he foreknew how many of the called ones would fail of obedience, fail to make their calling and election sure, and, therefore, need to be replaced by others. Consistency seems to demand that the Almighty shall not even seem to trifle with his creatures by extending a single invitation which could not be made good if accepted. The Scriptures hold out the thought that for this limited, elect number of the Royal Priesthood a crown apiece has been provided; and that as each accepts the Lord's call and makes his consecration under it, one of the crowns is set apart for him. It is not, therefore, proper to suppose that the Lord would call any one who, on presenting himself and accepting the call, would need to be informed that no crown could be apportioned to him yet, but that he must wait until someone who would prove unfaithful

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should forfeit his claim. Our Lord's exhortation, "Hold fast,...that no man take thy crown," seems to imply not only the limited number of crowns, but that ultimately, in the end of this age, there would come a time when those

who had not faithfully lived up to their covenant would be rejected, and that others at that time would be in waiting for their crowns. *Rev. 3:11*

To our understanding the general call to this joint-heirship with our Redeemer as members of the New Creation of God, ceased in 1881. But we apprehend that a large number (in all the various denominations of Christendom-- probably twenty or thirty thousand) who at that time had made full consecration of themselves, have not proven faithful to their covenant of self-sacrifice. These, one by one, as their full measure of testing is reached, if found unfaithful, are rejected from fellowship in the called company-- to the intent that others who meantime have consecrated, though not under the call, may be admitted to full relationship in this fellowship with Christ and his joint-heirs, that they, in turn, may stand their testing and, if found unworthy, be similarly rejected and their places be filled by still others who will be waiting in an attitude of consecration. Evidently, by such arrangement, no necessity has existed for any general call since 1881. Those now admitted can as well be granted their privileges and opportunities without coming under the general call or invitation which ceased in 1881--they are admitted on application, as opportunity permits, to fill up the places of those who are going out. It is our expectation that this work of going out and coming in will continue until the last member of the new order of creation shall have been found worthy, and all the crowns everlastingly apportioned.

The Apostle declares, "Ye, brethren, are not in darkness, that that day should overtake you as a thief." (*1 Thess. 5:4*) In harmony with all the various precedents of Scripture, we are inclined to believe that in this harvest time of the Gospel age a knowledge of the truth respecting the divine plan of the ages, and the presence of the Son of Man, and the

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harvest work will be brought to the attention of all the Lord's consecrated ones. We apprehend that thus "present truth," will be quite a testing or proof of proper heart conditions amongst the consecrated here, even as the message of our Lord's presence and the harvest of the Jewish age served to test earthly Israel at the first advent. It is a part of our expectation that those who in this time come to a clear knowledge of the truth and give evidence of sincerity of faith in the precious blood and the depth of their consecration to the Lord's service, and who are granted a clear

insight into the divine plan, should be considered as having this proof that they have been accepted with the Lord as prospective heirs with Christ Jesus, even though they consecrated since 1881. If their consecration was made long ago, before the call ceased, we may understand that after so long a time they are coming into the proper attitude of consecration, and that, therefore, the knowledge of present truth has been granted to them as a blessing and as an evidence of their fellowship of spirit with the Lord. If they were not amongst the consecrated in 1881, or before, the inference would be that they had now been accepted to association in the called class by being given the place of some one previously called, but who had proved himself lacking in zeal--neither cold nor hot--and therefore spewed out--to have his portion properly in the time of trouble coming, and there to learn valuable lessons under disciplines and chastisements which he should have learned from the Word of God, and to come up through a time of great tribulation to a place in the "Great Company," whereas he should have come willingly and joyfully through tribulation to a place with Christ in the throne.

How God Calls

"Of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness [justification] and sanctification and deliverance."

1 Cor. 1:30

Christ Our Wisdom

Wisdom is here given the first, and in that sense the most important, place amongst the steps of salvation. The Wise

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Man's testimony agrees with this, saying, "Wisdom is the principal thing...with all thy getting get understanding." However well disposed we may be, however weak or strong, wisdom is the prime essential to our taking the proper course. And this is generally acknowledged amongst men. All of any intelligence are seeking for further knowledge and wisdom; even those who take the most foolish courses, as a rule take them in following paths which do not appear to them at the time to be unwise ones. It was thus with mother Eve: she longed for knowledge, wisdom; and the very fact that the forbidden tree seemed to be a gateway to wisdom constituted her temptation to disobedience to her

Creator. How necessary then is a wise counselor to guide us in wisdom's ways of pleasantness, and through her paths of peace.

And if mother Eve, even in her perfection, needed a wise guide, much more do we, her fallen, imperfect children, need such a guide. Our Heavenly Father in calling us to membership in the New Creation foresaw all our needs: that our own wisdom would not be sufficient for us, and that the wisdom of the Adversary and his deluded followers would be exercised to our injury--to make light appear darkness and darkness appear light; hence the provision of our text that Christ should be our wisdom. Before ever we come to God, before ever we receive the merit of the atonement or through it reach the relationship of sons, we need help, guidance, wisdom, the opening of the eyes of our understanding that we may discern the supply which God has provided in his Son.

In order to have a hearing ear for the wisdom that cometh from above, an earnest condition of heart is necessary. We must possess a measure of humility, else we will think of ourselves more highly than we ought to think, and will fail to discern our own weaknesses, blemishes, unworthiness, from the divine standpoint. We need also to have a certain amount of honesty or candor--to be willing to admit, to acknowledge, the defects seen by the humble mind. Looking from this standpoint, those who long for

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righteousness and harmony with God are pointed by the Lord's providences to Jesus as the Savior. However imperfectly at first any may understand the philosophy of the atonement accomplished for us, they must at least grasp the fact that they "were by nature children of wrath even as others"--sinners; that Christ's sacrifice was a righteous one and that God provided and accepted it on our behalf; that through his stripes we may be healed, through his obedience we may be accepted of the Father, our sins being reckoned as laid upon him and borne by him, and his righteousness and merit reckoned as applicable to us for a robe of righteousness. We must see this--Christ must thus be made unto us *wisdom*--before we can act upon the knowledge, and by hearty acceptance of his merit be justified before the Father and accepted and sanctified, and, by and by, delivered and glorified. But Christ does not cease to be our wisdom when the next step is taken, and he becomes

our justification. No: we still need him, as our Wisdom, our wise Counselor. Under his guidance we need to see the wisdom of making a full consecration and the wisdom of following up that consecration in a life of sanctification, to the doing of the Father's will. In every step that we take wisdom is the principal thing; and all through the life of consecration, or sanctification, at every step of the journey to the Heavenly City, we need the wisdom which cometh from above, which the Apostle describes--"first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." (*Jas. 3:17*) Earthly wisdom operates along the lines of selfishness, self-will, self-esteem, self-righteousness, self-sufficiency; and, as the Apostle points out, these things lead to bitter envying and strife, because this wisdom, instead of being from above, is "earthly, sensual, devilish." The heavenly wisdom, on the contrary, is in harmony with the divine character of love, which "vaunteth not itself, is not puffed up, behaveth not itself unseemly, rejoiceth not in iniquity, but rejoiceth in the truth."

There is order in the operation of this wisdom, too; for

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while it takes hold upon all the conditions mentioned by the Apostle James above, there is a difference in the rank it assigns to each. While the spirit of wisdom from above is peaceable--desires peace, and seeks to promote it--nevertheless it does not put peace first, but purity--"first pure, then peaceable." It is earthly wisdom which suggests "peace at any price," and commands the conscience to be still that selfish peace may be promoted. The wisdom that is pure is simple, is guileless, honorable, open: it loves the light; it is not of darkness, of sin, nor favorable to anything that needs to be hidden: it recognizes the hidden works as usually works of darkness, the secret things as usually evil things. It is peaceable so far as would be consistent with honesty and purity; it desires peace, harmony, unity. But since peace is not first, therefore it can only be morally at peace, and fully in harmony with those things which are honest, pure and good.

This heavenly wisdom is gentle--not coarse, rough, either in its plans or methods. Its gentleness, nevertheless, follows its purity and peaceableness. Those who possess it are not primarily gentle and then pure and peaceable, but first, or primarily pure, sanctified with the truth. They are desirous of peace and disposed to promote it; therefore they are gentle and easy to be entreated. But they can only be easily

entreated in harmony with purity, peace and gentleness: they can not be easily entreated to assist in any evil work, for the spirit of heavenly wisdom forbids such a course.

Heavenly wisdom is full of mercy and good fruits: it rejoices in mercy, which it sees to be an essential element of the divine character it essays to copy. Mercy and all good fruits of the holy Spirit of the Lord are sure to proceed from, and be thoroughly ripened and developed in, the heart which is illuminated with the wisdom from above; but this mercy, while taking hold of the ignorant and unintentional evildoers with sympathy and help, cannot have sympathy or affiliation with wilful wrongdoers, because the spirit of wisdom is not first mercy, but first purity. Hence the mercy of this wisdom can only exercise itself fully toward unintentional or ignorant wrongdoers.

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This heavenly wisdom is declared to be "without partiality." Partiality would imply injustice; and the purity and peace and gentleness and mercy and the good fruits of the Spirit of wisdom from above lead us to be no longer respecters of persons, except as character demonstrates their real value. The outward features of the natural man, the color of the skin, etc., are ignored by the Spirit of the Lord--the Spirit of wisdom which cometh from above: it is impartial and desires that which is pure, peaceable, gentle, true, wherever found and under whatever circumstances exhibited.

This wisdom from above is furthermore "without hypocrisy"--it is so pure, so peaceable, so gentle, so merciful toward all that there is no necessity for hypocrisy where it is in control. But it is bound to be out of harmony, out of sympathy, out of fellowship with all that is sinful, because it is in fellowship, in sympathy with all that is pure or that is making for purity, peace and gentleness; and under such conditions there is no room for hypocrisy.

Heavenly wisdom in respect to all these matters God has given us through his Son--not only in the message of his redemptive work, but also in his exhibition of the graces of the Spirit and of obedience to the Father, thus instructing us both by word and example. Moreover, this wisdom from above comes to us through the apostles, as Christ's representatives, through their teachings--as well as through all those who have received this Spirit of wisdom from above, and who daily seek to let their light so shine as to glorify their Father in Heaven.

Christ Our Justification

We have already, to some extent, discussed the atonement between God and man, in which our Lord Jesus was made unto all those who accept him Justification.* But here we want to examine more particularly the meaning of this common word, Justification, which seems to be but imperfectly

*Vol. V, Chap. xv.

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understood by the majority of the Lord's people.

The primary thought in the word Justification is (1) justice, or a standard of right; (2) that something is out of accord with that standard--not up to its requirements; (3) the bringing of the person or thing that is deficient up to the proper or just standard. An illustration of this would be a pair of balances or scales: on the one side a weight would represent Justice; on the other side something representing human obedience should be found of equal weight, to balance Justice. This is more or less deficient in all, and the deficiency requires to be compensated for by having something added to it, in order to its justification or balancing.

Applying this illustration more particularly, we see Adam as originally created, perfect; in harmony with God and obedient to him. This was his right, proper, just condition, in which he should have continued. But through sin he came under divine sentence and was straightway rejected, as being no longer up to the divine standard. Since then his posterity, "born in sin and shapen in iniquity," have come forth to life on a still lower plane than their father, Adam--still further from the standard required by divine Justice. This being conceded, it is useless for any of Adam's posterity to ask the Creator for a fresh balancing, or trial, to see whether or not he could come up to the standard of infinite Justice. We concede that such a trial would be absolutely useless; that if the perfect man by disobedience forfeited his standing, we who are imperfect, fallen, depraved, could have no hope of meeting the requirements of Justice, or of balancing ourselves, justifying ourselves, before God--"We have all sinned and come short of the glory of God" wherein our race was originally created, representatively, in father Adam.

If, then, we see that as a race, we are all unjust, all unrighteous, all imperfect, and if we see, too, that none can by

any works meet the requirements of Justice, we see assuredly that "none could give to God a ransom for his brother." (*Psa. 49:7*) None could make up the deficiency for another, because not only has he no surplus of merit or

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weight or virtue to apply to another, but he has not even enough for himself, "for all have sinned and come short." We ask, therefore, Can God accept and deal with the unjust, the fallen ones--he who already has condemned them and declared them unworthy of his favor, and that they shall die as unworthy of life? He shows us that he has a way of doing this--a way by which he may still be just and yet be the justifier of him that believeth in Jesus. He shows that he has appointed Christ the Mediator of the New Covenant, and that Christ has bought the world with his own precious blood--sacrifice--and that in due time, during the Millennial age, Christ will take to himself his great power, and reign as the King of earth, and bless all the families of the earth with a knowledge of the truth and with an opportunity for restitution to the image of God as represented in father Adam--and fortified by the experiences of the fall and of the recovery. This work of bringing back mankind to perfection will be the work of *Justification--actually* making perfect, as distinguished from our justification, a "justification by faith" imputed to the Church during the Gospel age. Actual justification will start with the beginning of our Lord's Millennial reign, and will progress step by step until "every man" shall have had the fullest opportunity for return to all that was lost through father Adam--with added experiences that will be helpful. Thank God for that period of actual justification--actual making right--actual bringing of the willing and obedient of the race from imperfection to perfection--physically, mentally, morally!

But now we are specially considering the New Creation and what steps God has taken for the justification of this little class of humanity whom he has called to the divine nature and glory and immortality. These, as well as the world, need justification, because by nature "children of wrath even as others"; because as God could not deal with the world while under sentence of death as sinners, neither could he deal on that basis with those whom he calls to be of the New Creation. If the world must be justified--brought to perfection--before God can again be in harmony with

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them, how could he fellowship the Church, accept her to joint-heirship with his Son, unless first justified? It must be conceded that justification is a necessary prerequisite to our becoming New Creatures, but how can justification be effected for us? Must we be restored to absolute, actual perfection --physically, mentally, morally? We answer, No; God has not provided for us such an actual justification, but he has provided a justification of another kind, which in the Scriptures is designated, "*justification by faith*"--not an actual justification, but nevertheless vital. God agrees that all those who during this period of the continuance of the reign of sin and death shall hear the message of his grace and mercy through Christ, and shall come so into accord with the wisdom from above that they will confess their wrong condition and, believing the Lord's message will surrender themselves to him, repenting of sin and so far as possible make restitution for their wrong--these, instead of returning to actual human perfection, he will reckon as having their blemishes covered with Christ's merit. In dealing with them he will reckon them just or right, justifying them through faith.

This reckoned justification, or justification by faith, holds good so long as the faith continues and is backed by endeavors to do the Lord's will. (If faith and obedience cease, at once the justification ceases to be imputed.) But faith-justification does not cease as the *Sanctification* work progresses. It continues with us as New Creatures, not only covering us from the Adamic condemnation, but from all the weaknesses and imperfections of word, thought and deed which are ours through the weaknesses of the flesh, through heredity (not wilful). It continues thus to cover the Lord's people as New Creatures even to the end of their journey--through all the testings and trials necessary to them as candidates for, and probationary members of, the New Creation. It is in line with this that the Apostle declares, "There is therefore now *no condemnation* to them which are in Christ Jesus, who walk not after the flesh but after the Spirit"--notwithstanding the fact that the treasure of the

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new nature is in an earthen vessel and that on this account there are continually unwilling blemishes, the least of which would condemn us as unworthy of the rewards of life everlasting on any plane were they not covered by the merits

of our wedding garment, the robe of Christ's righteousness, our imputed justification--justification by faith. We will need this justification, and it will continue to be our robe so long as we abide in Christ and are still in the flesh; but it will cease completely when our trial ends in our acceptance as overcomers and we are granted a share in the First Resurrection. As the Apostle explains--it is sown in corruption, dishonor and weakness, but it will be raised in incorruption, in power, in glory, in full likeness to our Lord, the Quickening Spirit, who is the express image of the Father's person. When that perfection shall have been attained there will no longer be a necessity for an imputed righteousness, because we will then be actually righteous, actually perfect. It matters not that the perfection of the New Creation will be on a higher plane than that of the world; i.e., so far as the justification is concerned it matters not; those who will receive God's grace in restitution to human nature in perfection will be just or *perfect* when that work is completed; but perfect or right on a lower than spirit plane. Those now called to the divine nature and justified by faith in advance, so as to permit their call and testing as sons of God, will not be actually justified or perfected until in the First Resurrection they attain that fulness of life and perfection in which there will be nothing of the present imperfection in any particular--the perfection now only reckoned or imputed to them.

The Cause or Ground of Our Justification

Confusion has come to many minds on this subject by reason of neglect to compare the declarations of God's Word. Some, for instance, noting the Apostle's expression that we are "justified by *faith*" (**Rom. 5:1; 3:28; Gal. 3:24**), hold that faith is so valuable in God's sight that *it* covers our imperfections. Others, noting the Apostle's statement

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that we are "justified by God's *grace*" (**Rom. 3:24; Titus 3:7**), hold that God justifies or clears whomsoever he wills arbitrarily, irrespective of any quality or merit or faith or works which may be in them. Still others note the Scriptural declaration that we are "justified by *his blood*" (**Rom. 5:9; Heb. 9:14; 1 John 1:7**), and reason from this that the death of Christ effected a justification for all men, irrespective of their faith and obedience. And still others take the Scripture statement that Christ was "*raised* again for our

justification" (*Rom. 4:25*), and, on the strength of this, claim that justification comes to us through the resurrection of Christ. Still others, taking the Scripture which says "by works a man is justified" (*Jas. 2:24*), claim that after all is said and done our works decide the matter of favor or disfavor with God.

The fact of the matter is that these expressions are all true, and represent merely different sides of the one great question, just as a great building may be viewed from front, from rear, from the sides and from various angles. In giving the above expressions, the apostles at different times were treating different phases of the subject. It is for us to put all of these together and see in that combination the whole truth on the subject of justification.

First of all, we are justified by *God's grace*. There was no obligation upon our Creator to do anything whatever for our recovery from the just penalty which he had placed upon us. It is of his own favor or grace that, foreseeing the fall even before our creation, he had compassion upon us, and in his plan provided for our redemption the Lamb slain before the foundation of the world. Let us settle this question of our reconciliation to the Father--that it is all of his grace by whatever means he was pleased to bring it about.

Secondly, we are justified *by the blood of Christ*--by his redemptive work, his death: that is to say, the Creator's grace toward us was manifested in making *this* provision for us--that "Jesus Christ by the grace of God should taste death for every man," and thus pay the penalty for Adam. And

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since the whole world came into condemnation through Adam, the ultimate effect will be the cancellation of the sin of the whole world. Let us make sure of this point also, as of the first one, that God's grace operates only through this one channel, so that "he that hath the Son hath life, and he that hath not the Son hath not life," but continues under the sentence of death. **1 John 5:12**

Thirdly, that Christ Jesus was raised from death for our justification is equally true; for it was a part of the divine plan, not only that Messiah should be the redeemer of the people, but that he should be the blesser or restorer of all desiring to return to harmony with the Father. While, therefore, Jesus' death was of primary importance as the basis of our reconciliation, he could never have been the channel for our blessing and restitution had he remained in

death. Hence the Father, who provided for his death as our redemptive price, provided also for his resurrection from the dead, that in due time he might be the agent for man's justification--for humanity's return to a right or just condition, in harmony with God.

Fourthly, we (the Church) are justified by faith in the sense that the Lord's provision is not for an actual justification or restitution of any during this age, but for merely a reckoned, or faith restitution; and this, of course, can apply only to those who will exercise the faith. Neither our faith nor our unbelief can have anything whatever to do with the divine arrangements which God purposed in himself and has been carrying forward and will accomplish in due time; but our participation in these favors proffered us in advance of the world does depend upon our faith. During the Millennial age the lengths and breadths of the divine plan of salvation will be manifested to all--the Kingdom of God will be established in the world, and he who redeemed mankind, and who has been empowered to bless all with a knowledge of the truth, will *actually* justify, or restore to perfection, as many as desire and will accept the divine favor on the divine terms.

True, *faith* may even then be said to be essential to restitution

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progress toward *actual justification*, for "without faith it is impossible to please God," and because the restitution blessings and rewards will be bestowed along lines that will demand faith; but the faith that will then be required for progress in restitution will differ very much from the faith now required of those "called to be saints," "joint-heirs with Jesus," "New Creatures." When the Kingdom of God shall be in control and Satan bound and the knowledge of the Lord caused to fill the earth, these fulfilments of divine promises will be recognized by all, and thus *sight* or *knowledge* will grasp actually much that is now recognizable only by the eye of faith. But faith will be needed, nevertheless, that they may go on unto perfection; and thus the actual justification obtainable by the close of the Millennium will be attained only by those who will persistently exercise faith and works. Although of that time it is written, "The dead shall be judged out of the books *according to their WORKS*," as in contradistinction to the present judgment of the Church "*according to your FAITH*," yet their works will not be without faith, even as our faith must not be without works to the extent of our ability.

The Apostle's declaration that God will justify the heathen through *faith* (*Gal. 3:8*), is shown by the context to signify that the reconciliation by restitution will not come as a result of the Law Covenant, but by grace under the terms of the New Covenant, which must be believed in, accepted and complied with by all who would benefit by it. A difference between present and future justification, is that the consecrated of the present time are, upon the exercise of proper faith, granted *instantly* fellowship with the Father, through *reckoned* justification, by faith; whereas the exercise of obedient faith under the more favorable conditions of the next age will not bring *reckoned* justification at all, and will effect actual justification and fellowship with God only at the close of the Millennium. The world in the interim will be in the hands of the great Mediator, whose work it will be to represent to them the divine will and to deal with them, correcting and restoring such as obey, until he shall

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have *actually* justified them--at which time he will present them faultless before the Father, when about to deliver up his Kingdom to God, even the Father. *1 Cor. 15:24*

Now the Lord is seeking for a special class to constitute his New Creation, and none have been called to that heavenly calling except such as have been brought to a knowledge of God's grace in Christ, and been able to accept that divine arrangement by faith--to so fully trust in the grand outcome of God's plan that their faith therein will influence and shape the course of their lives in the present time, and cause them to esteem the life to come as of such paramount value that, in comparison, the present life and its interests would appear to be but as loss and dross. Exercising faith in this dark time, when the prevalence of evil seems to impugn the wisdom, love and power of the Creator, the Church are reckoned of God as though they had lived during the Millennial age and experienced its restitution to human perfection; and this reckoned standing is granted to the intent that they may present in sacrifice that human perfection to which, under divine arrangements, they would by and by attain--that they might thus present their bodies (reckonedly perfect) and all their restitution privileges, earthly hopes and aims and interests, a living sacrifice--exchanging these for the heavenly hopes and promises of the divine nature and joint-heirship with Christ, to which are attached, as proofs of our sincerity, conditions of suffering and loss as

respects earthly interests and honors of man.

Fifthly, this class, now justified by its faith, must not expect to deny its faith by wilfully contrary works. It must know that while God is graciously dealing with them from the standpoint of faith, not imputing their transgressions unto them, but counting them all met by their Redeemer at Calvary--not imputing their trespasses unto them, but dealing with them according to their spirit or will or intention, and not according to the flesh or actual performances --nevertheless, he will expect that the flesh will be brought into subjection to the new mind so far as possible, "so far as lieth in us," and that it will cooperate in all good

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works to the extent of its opportunity and possibilities. In this sense and in this degree our works have to do with our justification--as corroborative testimony, proving the sincerity of our devotion. Nevertheless, our judgment by the Lord is not according to works but according to faith: if judged according to our works we would all be found to "come short of the glory of God"; but if judged according to our hearts, our intentions, the New Creatures can be approved by the divine standard under the terms of the Grace Covenant, by which the merit of Christ's sacrifice covers their unintentional blemishes. And surely none could object to the Lord's expecting us to bring forth such fruits of righteousness as may be possible for us under present imperfect conditions. More than this he does not ask, and less than this we should not expect him to accept and reward.

As an illustration of this general operation of justification by grace, by the blood and through our faith, and the relationship of works to the same, consider the electric car service. The one central powerhouse will to some extent illustrate the source of our justification--the grace of God.

The wire which carries the current will imperfectly represent our Lord Jesus, the Father's Agent in our justification; the cars will represent believers and the trolleys represent the faith which must be exercised and which must press against the wire. (1) Everything is dependent upon the electric current. (2) Next in importance is the wire which carries that current to us. (3) Without the arm of faith to touch and press upon the Lord Jesus, the channel of our justification, we would receive no blessing. (4) The blessing received by us from contact with the Lord Jesus would correspond to the lighting of the car with the electric current, indicating

that the power is there and can be used; but (5) the motorman and his lever represent the human will, while (6) the motor itself represents our activities or energies under the power which comes to us through faith. All of these powers in combination are necessary to our progress--that we may make the circuit and ultimately arrive at the car barns

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which, in this illustration, would correspond to our place as the New Creation in our Father's house of many mansions, or conditions for the many sons of many natures.

Justification and the Ancient Worthies

Looking back, we can see from the apostolic record that in the remote past, before the precious blood had been given for our justification, there were ancient worthies-- Enoch, Noah, Abraham, Isaac, Jacob, David, and various other holy prophets who were justified by faith. Since they could not have had faith in the precious blood, what faith was it in them that justified them? We answer as it is written: "They believed God and it was counted unto them for righteousness [justification]." True, God did not reveal to them, as he has revealed to us, the philosophy of his plan, that we may see how he could be just and yet the justifier of him that believeth in Jesus; and, hence, they were not responsible for not believing what had not been revealed. But they did believe what God had revealed, and that revelation contained all that we now have, only in a very condensed form, as an acorn contains an oak. Enoch prophesied of the coming of Messiah and the blessings to result; Abraham believed God that his seed should be so greatly favored of God that through it all nations should be blessed. This implied a resurrection of the dead, because many of the nations of the earth had already gone down into death. Abraham believed that God was able to raise the dead--so much so that when he was tested he was willing even to part with Isaac, through whom the promise was to be fulfilled, accounting that God was able to raise him from death. How distinctly he and others discerned the exact methods by which God would establish his Kingdom in the world and bring in everlasting righteousness by justifying as many as would obey the Messiah, we cannot definitely know; but we have our Lord's own words for it, that Abraham, at least, with considerable distinctness, grasped the thought of the coming Millennial day, and, possibly,

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also to some extent grasped the thought of the sacrifice for sins which our Lord was accomplishing when he said, "Abraham rejoiced to see my day, and he saw it and was glad." **John 8:56**

All do not see distinctly the difference there was between the justification of Abraham and others of the past *to fellowship* with God before God had completed the ground of that fellowship in the sacrifice of Christ and the justification *to life* during this Gospel age. There is quite a difference, however, between these blessings, though faith is necessary to both. All were under sentence of death justly, and, hence, none could be counted free from that sentence, "justified to life" (**Rom. 5:18**), until after the great sacrifice for sins had been made by our Redeemer; as the Apostle declares, that sacrifice was necessary *first* in order "that God might be *just*" in the matter. (**Rom. 3:26**) But Justice, foreseeing the execution of the redemptive plan, could make no objection to its announcement in advance merely, as an evidence of divine favor, to those possessing the requisite faith--justifying such to this degree and evidence of fellowship with God.

The Apostle refers to "justification *to life*" (**Rom. 5:18**) as being the divine arrangement through Christ, which will be opened eventually to all men; and it is this justification to life that those who are called to the New Creation are reckoned to attain now, in advance of the world, by the exercise of faith--they realize a justification not only to terms of fellowship with God as his friends, and not aliens, strangers, foreigners, enemies, but additionally, it is possible for them by the same faith to grasp the restitution rights *to life* secured for them by the Redeemer's sacrifice, and then to sacrifice those earth-life rights as joint-sacrificers and under-priests in association with the High Priest of our profession, Christ Jesus.

While the ancient worthies could come into harmony with God through faith in the operation of a plan not fully revealed to them and not even begun, it would appear that

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it would be impossible for divine justice to go further than this with any until the atonement for sin had been actually effected by the sacrifice of Christ. This is in full accord with the Apostle's declaration that "God...provided some better

thing for us [the Gospel Church, the New Creation], that they [the humble and faithful ancient worthies] without us should not be made perfect." (**Heb. 11:40**) It is in harmony also with our Lord's declaration respecting John the Baptist that, although there had not arisen a greater prophet than he, yet, dying before the sacrifice of atonement had been actually completed, the least one in the Kingdom of heaven class, the New Creation, justified *to life* (after the sacrifice for sin had actually been made) and called to suffer and to reign with Christ, would be greater than he. **Matt. 11:11**

We have already noted the fact that Christ and the Church in glory will perform a justifying (restoring) work upon the world during the Millennial age, and that it will not be justification by faith (or reckonedly), as ours now is, but an *actual* justification--justification by works in the sense that although mixed with faith the final testing will be "according to their works." (**Rev. 20:12**) Now the New Creation must walk by faith and not by sight; and their faith is tested and required to "endure as seeing him who is invisible," as believing things that, so far as outward evidences go, are improbable to the natural mind, unreasonable. And this faith, backed by our *imperfect* works, has the backing also of the Lord's *perfect* works on our behalf, and is acceptable to God, on the principle that if under such imperfect conditions we strive, to the extent of our ability, to please the Lord, and so partake of the Spirit of Christ that we rejoice to suffer for righteousness' sake, it is proof that under favorable conditions we would be surely no less loyal to principle. When the *knowledge* of the Lord shall fill the whole earth, and the darkness and mists which now surround the Lord's faithful shall have disappeared, and the great Sun of Righteousness be flooding the world with truth, with absolute knowledge of God, of his character, of

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his plan--when men see the evidences of God's favor and love and reconciliation through Christ in the gradual uplift which will come to all those who then seek harmony with him--when mental, physical and moral restitution will be *manifest*--then faith will be to a considerable extent different from the blind faith necessary now. They will not then "see through a glass darkly [dimly]"; the eye of faith will not be strained to see evidences of the glorious things now in reservation for them that love God, for those glorious things will

be more or less distinctly manifested to men. While men will then believe God and have *faith* in him, there will be wide difference between thus believing the evidences of their senses and the faith which the New Creation must exercise now in respect to things which we see not. The faith which God now seeks in his people is precious in his sight, and marks a small, peculiar class; therefore, he has placed such a premium, or reward, upon it. When the Millennial age shall have been fully ushered in it will be impossible to doubt the general facts, and hence it would be out of order to continue to offer a special reward to those who will not doubt.

But although the knowledge of the Lord shall fill the whole earth, and there shall be no need to say to one's neighbor, Know thou the Lord! nevertheless, there will be upon man a different test--not of faith but of works--of obedience; for "it shall come to pass that the soul that will not hear [*obey*] that prophet, shall be cut off from amongst the people." (**Acts 3:23**) It is during the present time of darkness as respects the fulfilment of the divine plan, when sin abounds and Satan is the prince of this world, that our Lord puts the premium upon faith; saying, "According to thy faith be it unto thee" (**Matt. 9:29**); and again, "This is the victory which overcometh the world, even your faith." (**1 John 5:4**) But respecting the world's trial, or judgment in the Millennial age, or Day of Judgment, we read that all will be judged according to their *works*--backed by faith; according to their works it will be unto them, and they shall stand approved or disapproved at the close of the Millennial age. **Rev. 20:12**

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Justification, as we have already seen, signifies the bringing of the sinner into full accord with his Creator. We nowhere read of the necessity for the sinner to be justified before Christ, but that through the merit of Christ he is to be justified before the Father, and it may help us to understand this entire subject to examine why this is so. It is because the Creator stands as the representative of his own law, and because he placed father Adam and his race under that law in the beginning, declaring that their enjoyment of his favor and blessing and life everlasting was dependent upon obedience, and that disobedience would forfeit all these favors. That position cannot be set aside. Therefore, before mankind can have fellowship with God, and his blessing of life everlasting, they must in some manner get back into full accord with their Creator, and, hence, back to

that perfection which will stand the full light of divine inspection and full test of obedience. Thus the world, so to speak, lay beyond the reach of the Almighty--who purposely arranged his laws so they would be beyond the reach of Justice and make necessary his present plan of redemption and a restitution, or justification, or bringing back to perfection of the willing and obedient, through the Redeemer, who, meantime, would stand as their Mediator or go-between.

The Mediator, although perfect, had no law to maintain --had pronounced no sentence against Adam and his race which would hinder him from recognizing them and being merciful to their imperfections. On the contrary, he bought the world in sin and imperfection, fully realizing its undone condition. He takes mankind as he finds them, and during the Millennial age will deal with each individual of the world according to his own particular condition, having mercy upon the weak and requiring more of the stronger, thus adapting himself and the laws of his Kingdom to all the various peculiarities, blemishes, weaknesses, etc., as he finds them, for the "Father...hath committed all judgment unto the Son." (*John 5:22*) The Son will illustrate to mankind the perfect standard of the divine law to which they must eventually attain before they can be just

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and acceptable in the sight of God--at the close of the Millennial age; but he will not insist upon that standard and hold that any who do not come up to it are violators of it, needing an appropriation of grace to cover every transgression, however unwillful and unintentional. On the contrary, all this *atonement* for violations of God's perfect and immutable law will be finished before he takes the reigns of government at all.

Christ has already given the price in his own sacrifice. He already has graciously imputed that merit to the household of faith, and by the close of this Gospel age he will make definite application of the entire sin-offering on behalf of "all the people"--the whole world of mankind. God has shown through the Day of Atonement type that it will be accepted, and that it will be as the result of that acceptance that Christ and his Church will then take over the government of the world under what might be termed martial law, or a despotic rule, which sets aside the ordinary laws and standards because of the exigencies of the case, and ministers law in a manner suited, not to those who are in a

perfect, or right condition (as are the laws of Jehovah's empire), but suited to the condition of rebellion and anarchy which has been produced in the world as a result of sin. This emergency dominion--in which the King will rule not only as king but also as judge and priest supreme--is designed, as we have just seen, to justify the world actually, not reckonedly, by works as the standard or final test--backed by faith. This actual justification will be effected, not at the beginning of the Millennial reign, but as a result of the reign--at its close.

The justification by faith of the present time is with a view to permitting a few, whom God designed to call to his special service, to participate in the Abrahamic Covenant as the Seed of promise, as *joint-sacrificers*, and, hence, joint-heirs with Jesus. Even with these God can make no direct contract, but, so to speak, even after they are justified through faith and by the merit of their Redeemer they are treated as incompetents and are informed that they are accepted only in the Beloved--in Christ--and all of their covenant

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contracts to sacrifice, unless indorsed by him, would be of no validity.

How evident it is that the sole object of this Gospel age is to call out a little flock from mankind to constitute members of the New Creation, and that the arrangement to justify believers *unto life*, by faith, is with a view to giving them standing with God whereby they may enter into the covenant obligations required of candidates for the New Creation. As already noted, the condition upon which they will be accepted to the New Creation is that of self-sacrifice; and since God is unwilling to receive as a sacrifice anything that is blemished, we, as members of the blemished and condemned race, could not be acceptable until first we were actually justified from all sin; that thus, as the Apostle expresses it, we might "present our bodies living sacrifices, *holy, acceptable* to God, our reasonable service." **Rom. 12:1**

The Tentatively Justified

In view of this, what shall we say of those who come to the standpoint of faith in God and a *measure* of justification, and who, seeing that further progress in the Lord's way means self-sacrifice, self-denial, etc., nevertheless hold back, declining to enter the strait gate and narrow way of so full a consecration--even unto death? Shall we say that God is

angry with them? No: we must suppose that up to a certain point, progressing in the ways of righteousness, they were pleasing to God. And that they receive a blessing, the Apostle seems to declare, saying:* "Being justified by faith, we have *peace* with God through our Lord Jesus Christ." This peace implies some discernment of the divine plan in respect to the future blotting out of the sins of the believer (*Acts 3:19*); it implies also, a good degree of harmony with the principles of righteousness, for faith in Christ is always reformatory. We rejoice with all who come thus far; we are glad that they have this advantage over the masses of mankind whom the god of this world hath thoroughly blinded,

*The author's later thought is that this text may be considered as having reference to the *vitally* justified.

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and who, therefore, can not at the present time see and appreciate the grace of God in Christ. We urge such to abide in God's favor by going on to full obedience.

"Receive Not the Grace of God in Vain"

But however much we may rejoice with such, and however much peace and joy may come to such believers, seeking to walk in the way of righteousness but avoiding the narrow way of sacrifice, we must in candor point out that such "receive the grace of God in vain" (*2 Cor. 6:1*)--because the grace of God in the justification which they have received, was intended to be the stepping-stone to the still greater privileges and blessings of the high calling of the New Creation. God's grace is received in vain by such, because they do not use this grand opportunity, the like of which was never before offered to any, and, so far as the Scriptures indicate, will never again be offered. They receive the grace of God in vain, because the opportunities of restitution which will be accorded to them in the coming age will be accorded to all of the redeemed race. God's grace in this age consists merely in the fact that they were made aware of his goodness in advance of the world, to the intent that through justification they might go on to the attainment of the call and to the sharing of the glorious prize to be given to the elect body of Christ, the Royal Priesthood.

Looking out over the nominal "Christian world," it seems evident that the great mass even of the *sincere* believers

have never gone beyond this preliminary step of justification: they have "tasted that the Lord is gracious," and that has sufficed them. They should, instead, by this taste have been fully awakened to a greater hungering and thirsting after righteousness, after truth, after further knowledge of the divine character and plan, after further growth in grace and knowledge and love, and the attainment of a further comprehension of the divine will concerning them, which we will consider next, under the head of Sanctification.

So far as we can discern, the advantage of the tentatively

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justified refers merely to this present life, and the relief which they now feel in respect to God's gracious character and his future dealings with them. And yet their knowledge along these lines is so meager that they sometimes sing,

"Oft it causes anxious thought,
Am I his or am I not."

The fact is, that although Christ has been their wisdom up to the point of showing them their need of a Savior, and, further, of showing them something of the salvation provided in himself, yet it is not the divine plan that he should continue to be their wisdom and to guide them into "the deep things of God" except as they shall by consecration and devotion become followers in his footsteps. The unconsecrated believer is in no sense whatever a New Creature, even though, seeing something of the ways of God and his requirements, he be seeking to live a moral, reasonable, honest life in the world. He is still of the earth, earthy; he has never gone forward to exchange his human, earthly rights (secured through Jesus) for the heavenly things to which the Lord through his Sacrifice opened the door. As in the type the Levites were not permitted to go into the Holy places of the Tabernacle or even to see the things therein, so in the antitype, unconsecrated believers are not allowed to enter the deep things of God or to see and appreciate their grandeurs, unless first they become members of the Royal Priesthood by a full consecration of themselves.

To expect special preference and favor at the Lord's hand during the Millennial age because of having received his favor in the present life in vain would seem a good deal like expecting a special blessing because a previous blessing

had been misused or little valued. Would it not be in general keeping with the divine dealings in the past if we should find that some who have not been favored during this Gospel age would be granted the chief favors during the coming age? Would not this be considerably in line with our Lord's words, "There are last which shall be first and first which shall be last"? Indeed, the Apostle distinctly points out that when the New Creation shall have been

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completed and the Millennial age ushered in, God's special favor will pass again to natural Israel, from whom it was taken at the beginning of this Gospel age. *Rom. 11:25-32*

Those justified to fellowship with God previous to this age, who maintained their justification, and who, as a reward, will be made "princes in all the earth" under the heavenly Kingdom, maintained it at the cost of earthly self-denials. (*Heb. 11:35*) Those of the present age, who will rightly use and maintain their justification, must do so at the cost of the flesh. The little flock, faithful to an exceptional degree, will lay down their lives in the service of the truth and of the brethren, and thus be copies of the Captain of our Salvation. The second class, considered elsewhere as the "Great Company," must attain to their reward at the cost of the flesh also, though because of less zeal in sacrificing, they lose the great reward of the New Creation and its Kingdom privileges. These three classes seem to be the only ones profited beyond the present life by the special opportunities of this age of justification by faith.

The operations of the Kingdom, under the light of full knowledge and along the line of works, will, for various reasons, evidently appeal most strongly at first to Israel after the flesh, who, when their blindness shall be turned away, will become exceedingly zealous for the Lord's Anointed, saying, as represented in the prophecy, "This is our God; we have waited for him, and he will save us." (*Isa. 25:9*) But while Israel will naturally be the first to fall in line under the new order of things, the blessings and opportunities of the Kingdom shall, thank God! be rapidly extended throughout the world--to the intent that all nations may become children of Abraham in the sense that they will participate in the blessings promised to him--as it is written, "I have made thee a father of many nations; in thy seed shall all the families of the earth be blessed."

Christ Made unto Us Sanctification

As the wisdom or knowledge of God came to us as a result of our Lord Jesus' sacrifice on our behalf, and as justification

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then came through his merit, when we accepted his atonement and fully consecrated our all to God, so also is our sanctification through him. No man can sanctify himself in the sense of causing himself to be accepted and adopted into God's family of the New Creation, begotten by his Spirit. (*John 1:13; Heb. 5:4*) As the merit of Christ was necessary to our justification, so his acceptance of us as members of his body, the under-royal priesthood, and his continued aid, are indispensable to the making of our calling and our election sure. The Apostle condemns some for "not holding the Head" (*Col. 2:19*), and we perceive that such a recognition of Christ Jesus, as not only the Redeemer from sin but as the Head, representative, guide, instructor, and preserver of the body (the Church) is essential to each member of it. Our Lord points out this necessity of our continuance under his care, saying repeatedly, "Abide in me; ...as the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." (*John 15:4*) "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (*John 15:7*) The Apostle points out this same necessity for abiding in Christ; saying, "It is a fearful thing to fall into the hands of the living God." (*Heb. 10:31*) He proceeds to point out his meaning by quoting from the prophecy: "For our God is a consuming fire." God's love no less than his justice burns against all sin, and "all unrighteousness is sin"; "he can not look upon [or recognize] sin"; hence, he has provided, not for the preservation of sinners, but for their rescue from sickness and from its penalty of destruction.

This assures us, in harmony with various declarations of Scripture, that the time is coming when sin and sinners, with the concomitants of sin and pain and sorrow and dying, will be done away. Thank God! we can rejoice also in this feature of the divine character, that God is a consuming fire, when we know that he has provided for us a refuge in Christ Jesus for the period of our unwilling imperfections, and that he has provided in him also for our ultimate

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deliverance from sin and death and every weakness, into his own perfect likeness; for the New Creation, the perfection of the divine nature and its fulness; for the "Great Company" the perfection on a plane somewhat corresponding to that of angels; to be the ministers, companions of the glorified Church--"the virgins, her companions, which follow her." (*Psa. 45:14*) The ancient worthies, next, will be perfected in the human nature, images of God in the flesh and glorified representatives of the heavenly Kingdom, and channels of divine blessing to all the families of the earth. Ultimately, when the trials and opportunities and testings of the Millennial age shall have brought all the willing and obedient to perfection, and have demonstrated their loyalty to God, these also shall have attained to the human perfection, the image of God in the flesh; and amongst all these God's will shall then be so perfectly understood and obeyed--and that heartily--that he will no longer be to them as a consuming fire, because all their dross shall have been purged away under the discipline of the great Mediator, to whose charge all were committed by the Father's love and wisdom. Christ shall then "see of the travail of his soul and be satisfied" with the results.

Sanctification signifies setting apart to holy service. Sinners are not called to sanctification, but to repentance; and repentant sinners are not enjoined to consecration, but to *believe* on the Lord Jesus Christ unto justification. Sanctification is only urged upon the justified class--upon believers in God's promises centered in Christ and assured by his ransom-sacrifice. This does not mean that sanctification or holiness is not the proper thing for all mankind: it simply means that God foresaw that so long as a man occupied the position of an unrepentant sinner, it would be useless to invite him to set himself apart to a life of holiness; he must first realize his sinfulness and become penitent. It does not mean that the penitent one should not become sanctified, set apart to holiness of life, but it does mean that a sanctification which left out justification would be utterly futile.

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In God's order, we must learn first of divine goodness in the provision made for our sins, and we must accept his arrangement as a free gift through Christ, before we would be in a proper attitude to consecrate, or to sanctify ourselves to his service. Besides, the object of all this arrangement of the Gospel age--the call to repentance, the declaration of the good tidings unto justification and the invitation to all

believers to sanctify or consecrate themselves to God, are all elements or parts of the one great plan which God is now working out--is the development of the New Creation. God has predetermined that all who will be of the New Creation must be sacrificers--of the "Royal Priesthood"; and they each must have something to offer to God, even as our High Priest who "offered up himself to God." (*Heb. 7:27; 9:14*) The under-priesthood must all *offer up themselves* to God, also; as the Apostle exhorts: "I beseech you, brethren [brethren, because justified and thus brought into fellowship with God], by the mercies of God [the forgiveness of sins already experienced], that ye *present your bodies a living sacrifice*, holy, acceptable unto God, and your reasonable service." (*Rom. 12:1*) Now, then, notice that since our bodies are not actually "holy," they must be made so reckonedly before they could be "acceptable unto God," could be counted "holy"; that is to say, we must be justified by faith in Christ *before* we would have anything holy and acceptable to lay upon God's altar; and it must be laid upon God's altar, sacrificed, and accepted of him at the hand of our great High Priest, before we can be counted as of his "Royal Priesthood."

Sanctification will be the requirement of the great King during the Millennial age. The whole world will be called upon to sanctify, to set themselves apart from uncleanness, from sin of every sort, and to render obedience to the divine will, as represented in the Kingdom and its princes. Some, then, may conform to a sanctification or holiness of outward life without being sanctified in heart: such may make progress mentally and morally and physically--up to the full limit of restitution--to full perfection, and so doing they

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will, meantime, enjoy the blessings and rewards of that glorious period, up to its very close; but unless their sanctification shall by that time extend to the very thoughts and intents of their hearts they will not be fit for the everlasting conditions beyond the Millennial age, into which nothing shall enter that is not in absolute conformity to the divine will in thought, word and deed.

But while thus tracing sanctification as a general principle and its operations in the future upon the world, let us not lose sight of the fact that the Scriptures were written specially "for *our* admonition"--for the admonition of the New Creation. When the world's time shall have come for its instruction along the lines of sanctification, it will have

the Great Teacher: the Sun of Righteousness will then be flooding all the earth with the knowledge of God. There will no longer be a Babel of confusing theories and doctrines; for the Lord has promised respecting that day, saying, "I will turn unto the people a pure language [message], that they may all call upon the name of the Lord, to serve him with one consent." (*Zeph. 3:9*) The Apostle is addressing the New Creation only, when he declares that Christ "of God is made unto *us* wisdom, justification, sanctification and deliverance." Let us, therefore, give the more earnest heed unto these things written for *our* instruction and evidently necessary to us if we would make our calling and election sure to participation in the New Creation.

As the Lord said to the typical Israelites, "Sanctify yourselves" and "I will sanctify you" (*Lev. 20:7,8; Ex. 31:13*), so also he directs the spiritual Israelite to consecrate himself, to present his body a living sacrifice, to offer up himself to God in and through the merit of Christ's atonement; and only those who do this during the "acceptable time" the Lord accepts and sets apart as holy, writing their names in the Lamb's book of life (*Rev. 3:5*), and apports to them the crowns of glory, honor and immortality which shall be theirs if they prove faithful to all of their engagements, which, we are assured, is only a "reasonable service." *Rev. 3:11*

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As the consecration of the Levites in the type was a measurable consecration to follow righteousness, but not a consecration to sacrifice, so this next step of sanctification which belongs to those who accept God's call to the Royal Priesthood was symbolized in the type by the consecration of Aaron and his sons in the priestly office--a consecration to sacrifice. It was symbolized by white linen robes representing righteousness, justification, and by the anointing oil and by the sacrificing, in which all the priests participated.

Heb. 8:3

In the Levitical types two consecrations are distinctly shown: (1) the general consecration of all the Levites; (2) a special consecration of the few Levites who were *sacrificers* or priests. The first represents the general consecration to holy living and obedience to God which all believers make, and which by God's grace, through Christ, accomplishes for them, tentatively, "*justification of life*" and peace with God. This is what all true believers understand and experience in this age. But, as the Apostle explains, "the *end* of the commandment is love out of a pure heart" (*1 Tim. 1:5*); that is

to say, God foresees that our compliance with our first consecration, our compliance with the terms of our justification during the present age will, in its *end*, lead us up to the second consecration as priests for sacrifice.

How so? Because holy living and obedience to God includes "love out of a pure heart" for God and for our fellowmen. Love for God means "with all our heart, mind, being and strength"; and such love will not wait for commands but will appeal for service, saying, "Lord, what wilt thou have me to do?" Every faithful "Israelite indeed" at the first advent had this primary consecration--typified in the Levites --and to such the Lord gave the special Gospel call, to consecrate to death, to sacrifice their earthly interests for the heavenly, to fall in line as footstep followers of Jesus, the Captain of our Salvation, in the narrow way to glory, honor and immortality. Such as obeyed the *invitation* were accepted as priests, members of the *body* of the High Priest of our Profession, "sons of God." **John 1:12**

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Throughout the Gospel age the same plan of procedure prevails: (1) the consecration to obedience and righteousness --as antitypical Levites; then a finding that righteousness means supreme love to God and a desire to know and do his will; then, later, a realization that now all creation is so warped and twisted and out of harmony with God that harmony with him means inharmony with all unrighteousness in our own flesh as well as in others; then a looking and crying to the Lord to know why he called us and accepted our consecration and yet seemingly has not made this possible except by self-sacrifice. In answer to this cry the Lord instructs that, "Ye were called in one hope of your calling" (**Eph. 4:4**), and that the calling is to joint-heirship with our Lord in the glory, honor and immortality of the Kingdom (**Luke 12:32; Rom. 2:7**), and that the way is narrow and difficult because the successful enduring of these tests is indispensable to those whom he would thus honor. (**Matt. 7:14; Rom. 8:17**) It was when we heard God's call through the Apostle, "I beseech you, brethren, ...present your bodies living sacrifices, holy and acceptable unto God, and your reasonable service," and accepted the same and consecrated ourselves *unto death*, that we were counted *priests*--of the "Royal Priesthood," members of the Great High Priest of our profession (or order) Christ Jesus --New Creatures.

Such believers as, after coming to a realization that "the

end of the commandment is love out of a pure heart," refuse to go on to that end, refuse to accept the call to sacrifice, and thus refuse to comply with the object of God in their reckoned justification, come short of the covenant of obedience to righteousness, because of the narrowness of the way, and so refuse the "one hope of our calling." Do not these "receive the grace of God [reckoned justification of life] *in vain*"? Looking back to the ancient worthies, and noting how it cost them much to obtain "a good report through faith" and to "please God" and thus to maintain their *justification to fellowship* (**Heb. 11:5,32-39**), can we expect that the *justification to life*, granted during this Gospel

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age to those who become antitypical Levites, can be maintained by a less degree of loyalty of heart to the Lord and to righteousness? Surely we must conclude that those tentatively justified believers (antitypical Levites) who when they "count the cost" (**Luke 14:27,28**) of discipleship to which their consecration, already made, leads, and who then decline to exercise faith in the Lord's promised aid, and refuse or neglect to go on to perform their "reasonable service," by making their consecration complete--even unto death--such have been favored of the Lord in vain. Surely they cannot be considered as really having justification to life; or even justification to special fellowship with God; thus they drop from the favored position of antitypical Levites and are to be esteemed such no longer.

But amongst those who do appreciate God's favor, and whose hearts do respond loyally to the privileges and "reasonable service" of full consecration, and who undertake the covenant of obedience to God and to righteousness even unto *death*, are these two classes:

(1) Those antitypical Levites who gladly "*lay down* their lives" voluntarily, seeking ways and means for serving the Lord, the brethren and the Truth, and counting it a pleasure and an honor thus to *sacrifice* earthly comforts, conveniences, time, influence, means and all that compose *present life*. These joyful, willing sacrificers, the antitypical priests who ere long shall be glorified and, with their Lord, constitute the "*Royal Priesthood*" who, their sacrificings then completed, will be no longer typified by Aaron and his sons performing sacrifices for the people, but by Melchizedek--a priest upon his throne--distributing to the world, during the Millennium, the blessings secured by the "better sacrifices" during the antitypical Atonement Day--this Gospel

age.

(2) Another class of believers at heart loyally respond and joyfully consecrate their all to the Lord and his "reasonable service," and thus demonstrate their worthiness to be of the antitypical Levites, because they receive not the grace of God in vain. But, alas, although they respond to

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the call and thus come into the "one hope of our calling," and into all the privileges of the elect, yet their love and zeal are not such as impel them to perform the sacrificing they covenanted to do. These, because their love and faith are not intense enough, fail to put, or to keep, their sacrifices on the altar; hence, they cannot be counted full "copies" of our great High Priest, who delighted to do the Father's will; they fail to overcome and cannot therefore be reckoned amongst the "overcomers" who shall share with their Lord the heavenly Kingdom as members of the "Royal Priesthood"; they fail to make their calling and election sure by full compliance with their covenant.

But what of these? Have they lost all by reason of running for the prize and yet failing to reach the required test of zeal and love to win it? No, thank God; even if under crucial tests their faith and zeal were not found sufficient to classify them among the priests, nevertheless their sufficiency of faith and zeal to consecrate to death demonstrated their sincerity of heart as Levites. However, it is not enough that they consecrated fully; it must be *demonstrated* that they at heart love the Lord and would not *deny him at any cost*, even though not faithful enough to court sacrifice in his service. What is this test which will confirm these as worthy the Levites' portion under the Kingdom? and how will it be applied?

We have already referred to this "great company" of the Lord's truly consecrated people whose picture is outlined in **Revelation 7:13-15**. "These are they which come out of the great tribulation and they washed their robes and made them white in the blood of the Lamb. Therefore are they before [and not *in*] the throne of God, and they serve him day and night [continually] in his temple [the Church]: and he that sitteth in the throne shall spread his tabernacle over them" [shall associate them with himself and his glorified Bride in the spiritual condition and its services]. "Foolish virgins!" They let slip their opportunity for becoming members of the Bride; but they are, nevertheless, *virgins*, pure in their heart-intentions. They miss the *prize*, but gain,

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later, through severe testings, a share at the nuptial feast with the Bridegroom and Bride as "the virgins her companions that follow her"; they also shall be brought near before the King. "With gladness and rejoicing shall they be brought; they shall enter into the King's palace." (*Psa. 45:14,15*) As Levites they have failed to get the prize of Royal Priesthood, but they are still Levites and may serve God in his glorified temple, the Church, though they cannot be either "pillars" or "living stones" in that temple. (*Rev. 3:12; 19:6,7; Psa. 45:14,15*) The verse following the last citation calls to our attention the antitypical Levites of the previous time, known to Israel after the flesh as "the fathers"; and assures us that they shall be rewarded by being made "princes in all the earth."

Similarly, Levi's three sons (Kohath, Gershom and Merari) seem to represent four classes. (1) Moses, Aaron and all the priest-family of Amram (son of Kohath), whose tents were in front [east] of the Tabernacle. These had full charge of all things religious--their brethren--even all the Levites--being their honored assistants or servants. (2) Camped on the south side was the Kohath family, their closest of kin, and these had charge of the most sacred articles--the Altars, the Candlestick (lampstand), the Table and the Ark. (3) Camped at the north side of the Tabernacle were the Levites of the Merari family, next in honor of service, having charge of the gold-covered boards and the posts, sockets, etc. (4) Camped at the rear, was the Gershom family of Levites, having charge of the least important services--the portage, etc., of the cords, outer curtains, gate, etc.

These distinct families of Levites may properly represent four distinct classes of *justified* humanity when the reconciliation is completed: the saints, or Royal Priesthood, the ancient worthies, the "great company," and the rescued of the world. As is not unusual in respect to types, the names seem to be significant. (1) Amram's family chosen to be priests: the name AMRAM signifies *high people*, or *exalted people*. What a fitting name for the type of the "little flock" whose head is Christ Jesus! "Highly exalted," "very high," are the Scriptural declarations of these priests. (2) KOHATH

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signifies *ally*, or *comrade*. It was from the Kohath family that

Amram's sons were chosen to be a new house of priests. The Kohath family of Levites might, therefore, properly represent the ancient worthies whose faith and obedience and loyalty to God and willingness to suffer for righteousness was so fully attested, and with whom we feel so close a kinship. They were, indeed, the Lord's allies and ours; and in some respects come nearer to the Christ every way than do any others. (3) MERARI signifies *bitterness*; hence, the Merari family of Levites would seem to represent the "great company" of spirit-begotten ones who fail to win the prize of Royal Priesthood, and are "saved so as by fire," coming up through "great tribulation" and *bitter* experiences to the position of honor and service which they will occupy. (4) GERSHOM signifies *refugees*, or *rescued*; hence, the Gershom family of Levites would seem well to represent the saved world of mankind, all of whom will be refugees succored and delivered, rescued from the blindness and slavery of Satan.

So, then, first in order as well as in rank amongst these antitypical Levites, or justified ones, will be the Royal Priesthood, to whose care the Millennial Kingdom and every interest will be committed. On their right hand will be the closest of kin--the ancient worthies--whom they shall "make princes in all the earth." Next on their left will be their faithful brethren of the Great Company.* And last of all will be those rescued from sin and death during the Millennium, whose loyalty will have been fully attested in the great trial with which the Millennial age will close.

Rev. 20:7-9

All of these classes of Levites will be such as have been tested and have stood their tests of *heart-loyalty*. This does not, however, imply that those now justified by faith, in the tentative sense, and who neglect or refuse to go on and accomplish the *end* of the commandment--love out of a

*The Author's later thought is that certain scriptures seem to teach that the *Ancient Worthies* will not precede, but rank lower than the *Great Company* during the Millennium, but that they will be received to spirit nature and higher honors, at its close.

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pure heart--and who, therefore, receive this grace of God *in vain* will have no further opportunity. If when they "count the cost" of participation in the priestly service of sacrifice they decline the offer, their estimate of a "reasonable service" to God is surely not to be praised and rewarded, but neither would their unwisdom justly merit punishment;

otherwise, the call to glory, honor and immortality is not of grace, but of necessity--not an invitation, but a command--not a sacrifice, but an obligation. The lapsing, or annulling of their justification leaves them still a part of the redeemed world, just as they were before they accepted Christ by faith, except that their increase of knowledge increases their responsibility for right doing. In other words, the trial for life or death everlasting at the present time involves only those who willingly make a full consecration of themselves to the Lord "even unto death." The remainder of the race is not yet on judgment for life or death everlasting, and will not be until the Millennial Kingdom has been established. Meantime, however, each member of the world is, in proportion to his light, either building or destroying character, and thus making his Millennial conditions and eternal-life prospects either better or worse, according as he either obeys or disregards his knowledge and conscience.

With the fully consecrated, however, the matter is different. By their fuller consecration, *unto death*, they renounce the earthly life in toto, exchanging it for the spiritual, which is to be theirs if faithful unto death--but not otherwise. Hence, to these, disloyalty will mean death--everlastingly; as surely as to the unfaithful of the world in the close of the Millennium.

The Levites had, none of them, any inheritance in the land of Canaan. This is significant of the fact that having consecrated their all to the Lord, and being at heart fully in accord with his righteousness, the imperfect conditions of the present time of sin are *not their inheritance*. Canaan represented the conflict condition of the trial-state; the conquering of enemies, overcoming of evils, etc., especially during the Millennium; but God has provided a better, a sinless and perfect inheritance for all whom he fully *justifies*

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as antitypical Levites. The first to enter this better inheritance will be the Priests, who will constitute the First Resurrection and be perfected to the divine nature; the "Ancient Worthies" will come next, and enter perfect inheritance by resurrection as perfect human beings;* the "Great Company" will be next in order and will be perfected on the spirit-plane; and last of all the Gershom class, educated and uplifted and tested during the Millennium, will enter its inheritance by that gradual resurrection, or uplifting from death to life, to be fully attained at the close of the Millennium.

As only those believers who make consecration to the utmost --"even unto death"--are begotten of the holy Spirit and counted members of the Great High Priest, so the types illustrated; for the Levites in general did not receive of the holy anointing oil, typical of the holy Spirit, but only the sacrificers, the priests. These were all sprinkled with the oil mixed with blood, to show that the holy Spirit granted to the members of Christ is theirs only by virtue of the shedding of blood: (1) the sacrifice of Christ Jesus on their behalf, justifying them; and (2) their pledge to joint-sacrifice with Christ--laying down their lives in his service.

Exod. 29:21

The *anointing* of the High Priest was a still different matter, and represented the oneness, the solidarity, of the elect Church; for this anointing came only upon the one who was to officiate as chief priest--upon Aaron only at first; but upon each of his sons as they succeeded to the office of chief priest "to minister unto me *in the priest's office.*"

(Exod. 28:41; 40:13,15) Christ Jesus our Lord, as the Head of the Church which is his body, "was anointed with the oil of gladness [the holy Spirit] *above* [head over] his fellows" or joint-heirs, the under members of the "Royal Priesthood." It was all poured upon him, and "of his fulness [abundance] have all we received, and favor upon favor." It was an "unspeakable gift" that we were pardoned and justified through the merit of his sacrifice; yea, it is almost beyond belief that we

*See footnote, F129.

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should be called to be his joint-heirs in the Kingdom and have our consecration "sealed" with the sprinkling of the blood and oil and come under the anointing of our Head.

The prophet David was guided by the Lord to give us a pen-picture of the Anointing, and how it was all poured upon our Head and must run down to us from him. ***(Psa. 133:1-3; 45:7; Luke 4:18)***

The members of the Church are the "brethren" whose spirit impels them to "dwell together in unity." All who are one with the Head must be in sympathy with fellow-members of his Body the Church--and only proportionately do they receive of the holy Spirit of Anointing.* This holy anointing oil represented the holy Spirit and the enlightenment which it gives to all those whom God accepts as probationary members of this Royal Priesthood, the New Creation, each of whom is "sealed," or marked, or indicated by the holy Spirit given unto him, as

already shown.+

All thus *marked* by the holy Spirit as prospective members of the New Creation are assured by the Lord, "They are not of the world, even as I am not of the world." "I have chosen you [out of the world], and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." "If ye were of the world the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (*John 15:16,19; 17:16*) Although these *marks* of sanctification may, to some extent, be discerned by the world, we are not, therefore, to expect that they will bring the world's admiration or approval; but, rather, that they will consider these evidences of the holy Spirit upon the New Creatures as evidences of weakness and effeminacy. The world appreciates and approves what it would designate a robust and strenuous life--not righteous over-much. Our Lord explains to us why the world would not approve his followers; namely, because the darkness hateth the light--because the

*Vol. V, Chap. ix.

+Ibid.

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standard of his Royal Priesthood for thought and word and action would be higher than the standard of mankind in general, and would, therefore, seem to more or less condemn their course. The world desires rather to be approved, to be flattered; and whatever in any degree casts reflection upon it is to that extent avoided, if not opposed. This disapproval of the worldly-wise of Christendom constitutes a part of the testing of the Royal Priesthood; and if their consecration be not a most hearty one they will so miss the fellowship of the world and so crave its approval that they will fail to carry out in the proper spirit the sacrificing of earthly interests which they have undertaken--fail to be priests; hence, fail to be of the New Creation. However, on account of their good intentions, the Lord may bring them through the fiery trials, for the *destruction* of the flesh which they had not the zeal to *sacrifice*: thus they may be counted worthy of a share in the blessings and rewards of the Great Company that shall come up out of great tribulation to serve before the throne, in which the little flock will sit with the Lord.

Sanctification has not only two parts, namely, man's part of entire consecration, and God's part of entire acceptance,

but it has additionally an element of progression. Our consecration to the Lord, while it must be sincere and *entire*, in order to be accepted of him at all, is nevertheless accompanied by a comparatively small amount of knowledge and experience; we are, therefore, to grow in sanctification daily, as we grow in knowledge. Our hearts were filled at the beginning, casting out all self-will, but the capacity of our hearts was small: as they grow, as they enlarge, the sanctification must keep pace, filling every part: thus the Apostle exhorts, "Be ye filled with the Spirit"; and again, "Let the love of God be shed abroad in your hearts and abound more and more." The provision made for this enlargement of our hearts is expressed in the words of our Redeemer's prayer for us, "Sanctify them through thy truth; thy Word is truth." **John 17:17**

It was the Word, or message of God, the "*wisdom*" of God through Christ, which began to manifest toward us divine

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favor and which led us step by step up to the point of consecration; and now it is the same Word, or message of God through Christ, that is to enlarge our hearts as well as to fill them. But while it is for God to supply the truth that is to fill and sanctify us, it is for us to manifest that consecrated condition of heart in which we will hunger and thirst after that sanctifying truth--will feed upon it daily, and thus be enabled to grow strong in the Lord and in the power of his might. It is not sufficient that we make a consecration to the Lord; he desires not mere candidates for the New Creation. These must be drilled, disciplined and tried in order to the bringing forward and developing of the various features of character, and each feature submitted to a thorough proof of loyalty to God, thus to insure that, being tested and tried in all points, these New Creatures should be found faithful to him who "called" them, and so be accounted worthy to enter into the glorious joys of their Lord by participation in the First Resurrection.

As this justification to fellowship brought peace with God, so this next step of a full consecration to the Lord of every interest and affair of life, every hope and ambition, exchanging earthly hopes and ambitions and blessings for the heavenly ones proffered to the New Creation, brings a great and grand relief, a great rest of heart, as we realize more and more, and appropriate to ourselves, the exceeding great and precious promises which God has made to the New Creation. These promises are briefly comprehended in

the one that, "All things shall work together for good to them that love God, to the called [ones] according to his purpose." (*Rom. 8:28*) This is the Second Blessing in the true sense of that expression. Not, however, that it is accompanied by outward manifestations of the flesh, but that it ushers our hearts into a profound rest, into a full confidence in God, and permits a hearty application to ourselves of the exceeding great and precious promises of the Scriptures.

On account of differences of temperament, there will, necessarily, be differences of experience in connection with

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this full consecration. To some a full surrender to the Lord, and a realization of his special care for them as members of the prospective elect Church, will bring merely a satisfying peace, a rest of heart; while to others of a more exuberant nature it will bring an effervescence of joy and praise and jubilation. We are to remember these differences of natural temperament, and to sympathize with those whose experiences are different from our own, remembering that similar differences were exhibited amongst the twelve apostles; that some--especially Peter, James and John--were more demonstrative than the others in respect to all of their experiences --including those of Pentecost. Let the brethren of exuberant and effervescent disposition learn the moderation which the Apostle commanded; and let the brethren who by nature are rather too cold and prosaic, pray and seek for a greater appreciation of, and greater liberty in showing forth, the praises of him who hath called us out of darkness into his marvelous light. Let us remember that James and John, two of the specially beloved of the Lord, called the "sons of thunder" because of their zeal and impetuosity, needed, on one occasion at least, admonition and correction along this line--to remember of what spirit they were. (*Luke 9:54,55*) The Apostle Peter, another of the beloved and zealous, on the one hand was blessed for his prompt acknowledgment of the Messiah; yet on another occasion was reproved as an adversary, because of misdirected zeal. Nevertheless, the Lord showed distinctly his appreciation of the warm, ardent temperament of these three, in the fact that they were his close companions, the only ones taken with him into the Mount of Transfiguration, and into the room where lay the maid, Jairus' daughter, whom our Lord awakened from the sleep of death; and they were, also his special companions, a little nearer than the others, in Gethsemane's garden. The lesson

of this to us is, that zeal is pleasing to the Lord, and means closeness to him; but that it must always reverence the Head and be guided by his Word and Spirit.

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Sanctification does not mean human perfection, as some have misinterpreted it: it does not change the quality or order of our brains, nor remove the blemishes of our bodies miraculously. It is a consecration or devotion of the *will*, which through Christ is accepted of the Lord as perfect: it is a consecration of the body to sacrifice--"even unto death"--and that body, as we have seen, is not made actually perfect through justification by faith, but merely reckonedly perfect according to our will, our heart, our intention. The new will, as the Apostle exhorts, should seek to bring every power, every talent, every opportunity of its body into full accord with the Lord, and should seek to exercise an influence in the same direction upon all men with whom it comes in contact. This will not mean that in the few short years--five, ten, twenty, fifty--of the present life, it will be able to bring its own poor, imperfect body (or the imperfect bodies of others, of which it is a specimen) to perfection. On the contrary, the Apostle assures us in connection with the Church, that in death it is "sown in corruption, sown in weakness, sown in dishonor, sown an [imperfect] natural body"; and that not until in the Resurrection we are given new bodies, strong, perfect, glorious, immortal, honorable, will we have attained the perfection which we seek, and which the Lord promises shall be ours eventually, if in the present time of weakness and imperfection we manifest to him the loyalty of our *hearts*.

However, heart-loyalty to the Lord will mean continual effort to bring all the conduct of our lives, yea, the very thoughts and intents of our hearts, into subjection to the divine will. (*Heb. 4:12*) This is our first duty, our continual duty, and will be the end of our duty because, "This is the will of God, even your sanctification." "Be ye holy; for I [the Lord] am holy." (*1 Thess. 4:3; 1 Pet. 1:16*) Absolute holiness is to be the standard which our *minds* can gladly and fully endorse and live up to but to which we will never attain actually and physically so long as we are subject to the frailties of our fallen natures and the besetments of the

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world and the Adversary. But day by day as we are "taught

of God," as we come to a fuller knowledge of his glorious character, and as the appreciation of it more and more fills our hearts, the New Mind will more and more gain influence, strength, power, over the weaknesses of the flesh, whatever they may be--and these weaknesses vary with the different members of the body.

True sanctification of the heart to the Lord will mean diligence in his service; it will mean a declaration of the good tidings to others; it will mean the building up of one another in the most holy faith; it will mean that we should do good unto all men as we have opportunity, especially to the household of faith; it will mean that in these various ways our lives, consecrated to the Lord, shall be laid down for the brethren (*1 John 3:16*) day by day, opportunity by opportunity, as they shall come to us; it will mean that our love for the Lord, for the brethren, for our families and, sympathetically, for the world of mankind, will increasingly fill our hearts as we grow in grace, knowledge and obedience to the Divine Word and example. Nevertheless, all these exercisings of our energies for others are merely so many ways in which, by the Lord's providences, *our own sanctification may be accomplished*. As iron sharpeneth iron, so our energies on behalf of others bring blessings to ourselves. Additionally, while we should more and more come to that grand condition of loving our neighbors as ourselves--especially the household of faith--yet the mainspring back of all this should be our supreme love for our Creator and Redeemer, and our desire to be and to do what would please him. Our sanctification, therefore, must be primarily toward God and first affect our own hearts and wills, and, as a result of such devotion to God, find its exercise in the interest of the brethren and of all men.

Sanctified through the Truth

From the foregoing it is manifest that the sanctification which God desires--the sanctification essential to attainment

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of a place in the New Creation--will not be possible to any except those who are in the school of Christ, and who learn of him--are "sanctified through the truth." Error will not sanctify, neither will ignorance. Moreover, we are not to make the mistake of supposing that all truth tends to sanctification: on the contrary, although truth in general is admirable to all those who love truth and who correspondingly

hate error, our Lord's word for it is that it is only "*Thy truth*" which sanctifies. We see the whole civil world ostensibly racing, chasing each other and contending for truth. Geologists have one part of the field, Astronomers another, Chemists another, Physicians another, Statesmen another, etc.; but we do not find that these various branches of truth-searching lead to sanctification. On the contrary, we find that, as a rule, they lead in the reverse direction; and in accord with this is the declaration of the Apostle that "the world by wisdom knows not God." (*1 Cor. 1:21*) The fact is that in the few short years of the present life, and in our present fallen, imperfect and depraved condition, our capacity is entirely too small to make worth our while the attempt to take in the entire realm of truth on every subject; hence, we see that the successful people of the world are specialists. The man who devotes his attention to astronomy will have more than he can do to keep up with his position--little time for geology or chemistry or botany or medicine or the highest of all sciences "*Thy truth*"--the divine plan of the ages. It is in view of this that the Apostle, who himself was a well-educated man in his time, advises Timothy to "beware of human philosophies" (theories and sciences) falsely so-called. The word science signifies *truth*, and the Apostle, we may be sure, did not mean to impugn the sincerity of the scientists of his day, nor to imply that they were intentional falsifiers; but his words do give us the thought, which the course of science fully attests, that, although there is some truth connected with all these sciences, yet the human theories called sciences are not truth--not absolutely correct. They are merely the best guesses that the most attentive students in these departments of study have

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been able to set forth; and these--as history clearly shows--from time to time contradict each other. As the scientists of fifty years ago repudiated the science of previous times, so are the deductions and methods of reasoning of these in turn repudiated by the scientists of today.

The Apostle Paul was not only a wise man and a fully consecrated one, and a member of the Royal Priesthood, better qualified naturally than many of his fellows to run well in the footsteps of the great High Priest, but, additionally, as one of the chosen "twelve apostles of the Lamb," taking the place of Judas, he was a subject of divine guidance--especially in respect to his teachings--designed of the Lord to be an instructor to the household of faith throughout

the entire Gospel age. The words of such a noble exemplar of the faith, no less than the example of his consecration, should be weighty with us as we study the course upon which we, as consecrated and accepted members of the Royal Priesthood, have entered. He exhorts us that we lay aside every weight and every close-girding sin, and run with patience the race set before us, looking unto Jesus, the author of our faith, until he shall become the finisher of it. (*Heb. 12:2*) And as an admonition, he holds up his own experiences to us, saying, "This one thing I do." I have found that my full consecration to the Lord will not permit the diffusion of my talents in every direction, nor even for the study of every truth. The truth of God's revelation, as it has come into my heart and increasingly directs its already sanctified and consecrated talents, has shown me clearly that if I want to win the great prize I must give my whole attention to it, even as those who seek for earthly prizes give their whole attention accordingly. "This one thing I do--forgetting the things that are behind [forgetting my former ambitions as a student, my former hopes as a Roman citizen and a man of more than average education; forgetting the allurements of the various sciences and the laurels which they hold forth to those who run in their ways] and reaching forward to the things which are before [keeping the eye of my faith and hope and love and devotion

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fixed upon the grand offer of joint-heirship with my Lord in the divine nature, and in the great work of the Kingdom for the blessing of the world], I press down upon the mark for the prize of the high calling." *Phil. 3:13,14*

Emotion Not Sanctification

There is much confusion of thought amongst Christian people respecting the evidences or proofs of the Lord's acceptance granted to the faithful sacrificers of this age. Some mistakenly expect an outward manifestation, such as was granted to the Church at the beginning in the Pentecostal blessing.* Others expect some inward, joyous sensations, which expectation, if not realized, causes disappointment and lifelong doubt respecting their acceptance with the Lord. Their expectations are built largely upon the testimonies of brethren who have experienced such exuberance. It is important, therefore, that all should learn that the Scriptures nowhere warrant us in such expectations: that

we "are all called in the one hope of our calling," and that the same promises of forgiveness of past sins, of the smile of the Father's countenance, of his favor assisting us to run and to attain the prize he offers us--grace sufficient for every time of need--belong alike to all coming under the conditions of the call. The Lord's people differ widely, however, in the manner in which they receive any and every promise, temporal or spiritual, from man or from God. Some are more volatile and emotional than others, and, hence, more demonstrative both in manner and word if describing the very same experiences. Besides, the Lord's dealings with his children evidently vary to some extent. The great Head of the Church, our Lord Jesus, when at thirty years of age he made a full consecration of his all, even unto death, to do the Father's will, and when he was anointed with the holy Spirit without measure, was not, so far as we are informed, granted any exuberant experiences. Doubtless, however, he was filled with a realization that his course

*See Vol. V, Chap. ix.

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was the right and proper one; that the Father approved it, and that it would have the divine blessing, whatever experiences that might mean. Nevertheless, instead of being taken to the mountain top of joy, our Lord was led by the Spirit into the wilderness; and his first experiences as a New Creature, begotten of the Spirit, were those of severe temptation. The Adversary was permitted to assail him, and sought to move him from his devotion to the Father's will by suggesting to him other plans and experiences for accomplishing the work which he had come to do--plans which would not involve him in a sacrificial death. And so we believe it is with some of the Lord's followers at the moment of, and for a time after, their consecration. They are assailed with doubts and fears, suggestions of the Adversary, impugning divine wisdom or divine love for the necessity of our sacrificing earthly things. Let us not judge one another in such matters, but if one can rejoice in an ecstasy of feeling, let all the others who have similarly consecrated rejoice with him in his experience. If another, having consecrated, finds himself in trial and sorely beset, let the others sympathize with him and let them rejoice, too, as they realize how much his experience is like that of our Leader.

Those dear men of God, John and Charles Wesley, undoubtedly were consecrated men themselves; and yet their

conceptions of the results of consecration not only did good to some, but, in a measure, did injury to others, by creating an unscriptural expectation which could not be realized by all and, therefore, through discouragement worked evil to such. It was a great mistake on their part to suppose and teach that consecration to the Lord meant in every case the same degree of exuberant experience. Those born of Christian parents and reared under the hallowed influences of a Christian home, instructed in respect to all the affairs of life in accord with the faith of their parents and the instruction of the Word of God, and who, under these circumstances had ever sought to know and to do the divine will, should not expect that upon reaching years of discretion and making a consecration of themselves individually to the Lord,

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they would have the same overflowing joy that might be experienced by another who had up to that time been a prodigal, an alien, a stranger, and a foreigner to holy things.

The conversion of the latter would mean a radical change, and turning toward God of all of life's currents and forces previously running away from God and into sin and selfishness; but the former, whose sentiments and reverence and devotion had, from earliest infancy, been properly directed by godly parents toward the Lord and his righteousness, could feel no such abrupt change or revolution of sentiment, and should expect nothing of the kind. Such should realize that, as the children of believing parents, they had been under divine favor up to the time of their personal responsibility, and that their acceptance at this time meant a full endorsement of their past allegiance to God and a full consecration of all their talents, powers and influences for the Lord and his truth and his people. These should realize that their consecration was only their "reasonable service"; and should be instructed from the Word that, having thus fully presented their already justified humanity to God, they may now appropriate to themselves in a fuller degree than before the exceeding great and precious promises of the Scriptures--which belong only to the consecrated and their children. If, additionally, they are then granted a clearer insight into the divine plan, or even into the beginning of it, they should consider this an evidence of divine favor toward them in connection with the high calling of this Gospel age, and they should rejoice therein.

The Apostle's expression, "We walk by faith and not by sight," is applicable to the entire Church of this Gospel age.

The Lord's desire is to develop our faith--that we should learn to trust him where we cannot trace him. With a view to this, he leaves many things partially obscure, so far as human sight or judgment is concerned, to the intent that faith may be developed in a manner and to a degree that would be impossible if signs and wonders were granted to our earthly senses. The eyes of our understanding are to be opened toward God through the promises of his Word--

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through a discernment and understanding of the truth--to bring us joy of faith in the things not seen as yet, and not recognized by us naturally.

Even this opening of the eyes of our understanding is a gradual matter, as the Apostle explains. He prays for those who are already in the Church of God, addressed as the "saints" or consecrated, that the eyes of their understanding might be opened, that they might be able to comprehend with all saints (as none others can comprehend) more and more the lengths and breadths and heights and depths of the knowledge and love of God. This thought, that the spiritual blessings of the New Creature, which follow his consecration, are not tangible to his earthly senses, but merely to his faith, is illustrated in the Tabernacle pictures --the outer veil of the first "Holy" hiding its sacred contents, typical of deeper truths, even from the Levites (types of the justified). Those might be known, or appreciated, only by such as entered the Holy, as members of the Royal Priesthood.*

The exuberance of feeling which comes to some because of temperament, is not infrequently lost by them for the same reason; but the experience and blessing and joy which they may have perpetually, if they continue to abide in the Lord, seeking to walk in his footsteps, are the *joys of faith* which earthly clouds and troubles cannot dim, and which it is the divine will shall never be obscured in matters spiritual, except, perhaps, for a moment, as in the case of our Lord when on the cross he cried, "My God, my God, why hast thou forsaken me!" As it was needful that our Master, in taking the place of condemned Adam, should taste all of Adam's experiences as a sinner, hence he must pass through these experiences even though but for a moment. And who will say that such a dark moment might not be permitted even to the most worthy of the followers of the Lamb? Such experiences, however, surely would not be long permitted,

and the soul which trusted the Lord in the dark moment

*See *Tabernacle Shadows of the Better Sacrifices*, p. 117.

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would be abundantly repaid for the exercise of faith and trust when the cloud had passed and the sunshine of the Lord's presence again shone in.

A different cause of measurable darkness is suggested by the poet in the lines:

"O! may no earth-born cloud arise
To hide thee from thy servant's eyes!"

The clouds which come between the fully consecrated children of God and their Heavenly Father and their elder Brother are usually earth-born--the result of allowing the affections to gravitate to earthly things instead of setting them upon the things above; the result of neglecting the consecration vow; neglecting to spend and be spent in the Lord's service; laying down our lives for the brethren, or doing good unto all men as we have opportunity. At such times, our eyes being attracted away from the Lord and his guidance, the clouds speedily begin to gather, and ere long the sunshine of communion and faith and trust and hope is measurably obscured. This is a time of soul disease, unrest. The Lord graciously permits such an affliction, but does not cut us off from his favor. The hiding of his face from us is but to permit us to realize how lonely and unsatisfactory our condition would be if it were not for the sunshine of his presence, which illumines our way and makes all of life's burdens seem light; as the poet again has expressed the matter:

"Content with beholding his face,
My all to his pleasure resigned,
No changes of season or place
Can make any change in my mind;
While blest with a sense of his love,
A palace a toy would appear;
And prisons would palaces prove,
If Jesus still dwelt with me there."

"Who Healeth All Thy Diseases"

"Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." Psalm 103:2-5

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While the Lord permits such diseases as we have just referred to to come to the New Creatures, he stands prepared to heal them when they come into the proper attitude of heart. The throne of the heavenly grace is to be approached for such soul disease--such leanness of the New Creature--that spiritual life and vitality and health may return in the light of divine favor. The Apostle's exhortation is that we "come boldly [courageously, confidently] unto the throne of grace that we may obtain mercy, and find grace to help in time of need." (*Heb. 4:16*) All of the New Creatures have experiences along this line; and those who are rightly exercised by them grow stronger and stronger in the Lord and in the power of his might, so that even their stumblings and weaknesses--their necessity of calling for help and laying hold by faith upon the arm of the Lord--are means of spiritual blessing to them by which they grow in a manner that they could not do were they freed from trials and difficulties, and if the Lord did not withdraw his shining countenance from their hearts when they become cold or overcharged or neglectful of their spiritual privileges. Every time the New Creature finds it necessary to seek mercy and help, he has a fresh reminder of the necessity of the Redeemer's atoning work--realizing that Christ's sacrifice not only sufficed for the sins that are past--for Adam's sin and for our personal blemishes up to the time that we first came to the Father through the merit of the Son--but that, in addition, his righteousness by his one sacrifice for all, covers all our blemishes, mental, moral and physical, that are not willingly, wilfully ours. Thus the New Creature has a continual reminder throughout his sojourn in the narrow way that he was bought with a price, even the precious blood of Christ; and his experiences, even in his failures, are continually drawing him nearer to the Lord in appreciation both of his past work as Redeemer and his present work as Helper and Deliverer.

Many New Creatures, however, have not learned how to deal with these soul sicknesses or diseases and are rather inclined

to say to themselves--"I have failed again. I can not approach the throne of heavenly grace until I have demonstrated

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to the Lord my good intentions by gaining a victory." Thus they defer what should be their very first procedure. Seeking in their own strength to gain the victory, and with their minds harassed by their previous weakness, they are in no proper condition to "fight a good fight of faith" with either their own flesh or the Adversary, and defeat is tolerably sure to come; and with it will come a gradual cessation of appealing to the Lord, and a growing submission to the intervening clouds which hide from them the sunshine of divine favor. These clouds they gradually come to esteem as in *their case* unavoidable.

The very opposite course should be pursued: As soon as the error of word or act or deed has been recognized and the injury to another made good as far as possible, the throne of grace should be promptly sought--sought in faith, nothing doubting. We are not to think of our Lord as wishing to find occasion against us, and as inclined to judge us harshly; but are, on the other hand, to remember that his goodness and mercy are such that he was prompted to provide for redemption *while we were yet sinners*. Surely, after we have become his children and have been begotten of the spirit, and are seeking, however stumbling may be our best efforts, to walk in his ways--after the spirit, not after the flesh--under such circumstances his love must abound to us yet more than when we were "children of wrath even as others." We are to remember that like as a proper earthly father pitieth his children, so the Lord pitieth those that reverence him. We are to consider our best earthly friends and their sympathy and love and compassion, and are to draw an analogy, and to consider that God would be much more kind and faithful than the very best of his creatures. He invites such faith, such confidence--and he rewards it. All who had faith enough to come to the Lord originally, have faith enough to come to him day by day with their trials, difficulties and shortcomings, if they will. If they suffer the clouds to come between, and decline the invitation of the Word to come to the throne of grace for peace and restored harmony, they will ultimately be counted unworthy a place amongst the

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special class whom the Lord is selecting: "The Father seeketh

such to worship him"--such as both love and trust him.

"Without faith it is impossible to please him." "This is the victory that overcometh the world, even our faith." *John 4:23*;

Heb. 11:6; 1 John 5:4

There are, of course, difficulties in the way, but the helps and counsels necessary the Lord provides, both in his Word and in those brethren whom he "sets" in the body for this very purpose. (*1 Cor. 12:18*) It is a help, for instance, to see just wherein lies the error of the course alluded to--to see that in putting off our visit to the throne of grace to obtain mercy, until we can bring something in our hands to justify ourselves, is to show that we do not fully appreciate the great lesson which for centuries God has been teaching; namely, that we are all imperfect, and that we cannot do the things we would; therefore, it was necessary that the Redeemer should come for the purpose of lifting us up. He who goes about to justify himself attempts the impossible, and the sooner he learns it the better. Our reckonings with the Lord should be day by day; and if the difficulty be considerable or only a light one, and the heart of the consecrated one is very tender and accustomed to continual communion and fellowship with the Lord, he will find a blessing in retiring to the throne of grace *promptly* as soon as any difficulty arises, waiting not even for the close of the day. But certainly nothing should be carried over night, when the throne of grace is open to us at all times; to neglect it would be to show a disposition contrary to that which the Lord's Word inculcates.

The difficulty which some experience is, that after they do come to the throne of grace they do not realize the blessing that they seek--the forgiveness of sins and reconciliation with the Father. Their difficulty may be one of three: (1) They may lack the faith; and since the Lord's dealing in the present time is according to faith, nothing can be obtained without the faith. "According to thy faith be it unto thee." (2) Their difficulty may be that they have not undone the wrong which they did and are confessing; that they have

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not made amends for injury done to another; or that, if the transgression has been against the Lord, they are seeking peace without making confession to him and asking for his forgiveness. (3) In not a few cases of this kind under our observation, the difficulty has been that the suppliants never had made a proper *consecration* to the Lord; they were seeking

divine peace and joy and the sunshine of favor--seeking the blessings represented in the light of the Golden Candlestick and in the Shewbread of the Tabernacle, while they were still in reality outside of these things, outside of consecration --outside, therefore, of the Royal Priesthood--merely Levites who thus far have received the special grace or privilege of the present time in vain.

The proper remedy for the lack of faith would be its cultivation through study of God's Word, thinking upon his goodness past and present, and striving to realize that he is gracious, "exceeding abundantly" more than we could have asked or thought. The remedy for the second difficulty would be a prompt, full, thorough apology, and, so far as possible, undoing of the wrong or compensation for the damages, and then a return to the throne of grace in full assurance of faith. The remedy for the third difficulty would be to make the full consecration which the Lord demands on the part of all who will enjoy the special privileges and arrangements of this Gospel age.

Another class of the consecrated, but spiritually diseased, needs consideration. These, apparently justified by faith and sincere in their consecration, seem to make little or no progress in controlling their flesh. Indeed, in some instances, it would appear that their faith in God's goodness and mercy, removing the brakes of fear, have left them rather more exposed to temptation through weaknesses of the flesh than they were at first--when they had less knowledge of the Lord. These have experiences which are very trying, not to themselves only, but to the entire household of faith with whom they come in contact; their lives seem to be a succession of failures and repentances, some along

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the lines of financial inconsistencies, others along the lines of moral and social delinquencies.

What is the remedy for this condition of things? We answer that they should be distinctly informed that the New Creation will not be composed of those who merely *covenant* self-denials and self-sacrifices in earthly things and to walk not after the flesh but after the Spirit; but of those who, because of faithfulness in the willing endeavor to *keep* this covenant, will be counted overcomers by him who readeth the heart. They should be instructed that the proper method of procedure for all the consecrated is that, being made free by the Son, they should be so anxious to attain all blessings incident to divine favor, that they would voluntarily become

bond-servants--putting themselves under certain restrictions, limitations, bondage, as respects their words, their conduct, their thoughts--earnestly desiring of the Lord in prayer the aid he has promised them, expressed in his words to the Apostle, "My grace is sufficient for thee; my strength is made perfect in weakness." Each time they find that they have transgressed they should not only make amends to those injured, but also make confession to the Lord, and by faith obtain his forgiveness--they should promise greater diligence for the future, and should *increase the limitations of their own liberties* along the lines of weakness ascertained by their latest failure.

Thus watching and praying, and setting guards upon the actions and words of life, and bringing "every thought into captivity" to the will of God in Christ (**2 Cor. 10:5**), it will surely not be long until they can assure themselves and the brethren also respecting the sincerity of their *hearts*, and walk in life so circumspectly that all may be able to discern, not only that they have been with Jesus, but also that they have learned of him, and have sought and used his assistance in gaining victories over their weaknesses. The cases of such brethren or sisters would come under the head of what the Apostle terms "walking disorderly"--not after the example of the Lord and the apostles. In another chapter

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we will see the Lord's direction respecting the manner in which those weak in the flesh and who bring dishonor and discredit upon the Lord's cause should be treated by the brethren.

Here we remark, however, that so long as they give evidence of repentance for their wrong course and a desire of heart to go in the right way and of continued faith and trust in the Lord, they must be esteemed as brethren--however necessary it may be to restrict fellowship with them until they have given some outward, tangible demonstration of the power of grace in their hearts in the restraint of their fleshly weaknesses. Nevertheless, they are still to be encouraged to believe that the Lord is very merciful to those who trust him and who at heart desire his ways, although they cannot be encouraged to expect that they could ever be counted worthy of the overcoming class unless they become so earnest in their zeal for righteousness that their flesh will show some considerable evidence of its subjection to the New Mind.

We have seen some of the Lord's consecrated people in a

lean and starved condition--earnestly desiring a fulness of fellowship with him, yet lacking the necessary instruction as to how it should be attained and maintained. True, they had the Bible; but their attention was called away from that and they learned to look more to teachers and catechisms, etc., running after the traditions of men and not after the Mind or Spirit of God, and have, therefore, lacked the proper spiritual nourishment. The result has been that they have felt dissatisfied with formalism, and yet knew not how to draw nigh unto the Lord with their whole heart, because they knew not of his goodness and the riches of his grace in Christ Jesus, and of the grand plan of salvation for the world by and by, nor of the call of the Church to the New Nature. This starved condition needs, first of all, the pure, "sincere milk of the Word," and afterward the "strong meat" of the divine revelation. Such dear ones are not to be despised nor neglected even though, after realizing the

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emptiness of churchianity in general, they have been inclined to seek for something else to satisfy their heart-hunger --something of worldly entertainments, etc. We have known some of this class who had settled down to seeming indifference to spiritual things after having vainly tried in various directions to find some soul-satisfaction; but receiving "Present Truth" they blossomed forth in the spiritual graces and knowledge in a most remarkable manner. We believe there are many more of such in the various denominations, and that it is the privilege of those who have received the light of Present Truth to lend them a helping hand out of darkness into the marvelous light; out of spiritual starvation into a superabundance of grace and truth. But to be used of the Lord in blessing such, it is necessary that both wisdom and grace from on high be sought in the Word, and that these should be exercised kindly, faithfully and persistently.

Tentative Justification Precedes Sanctification

We have observed that tentative justification is not merely a mental assent to the fact that Christ died as man's Redeemer and that certain blessings of reconciliation to God were thus secured for the race, but that, additionally, in order to become a justified believer a certain amount of *consecration* is implied. Such justification implies a recognition that sin is exceedingly sinful (**Rom. 7:13**), and a desire

to cease from it--to be free from its power as well as free from its penalties--a desire, therefore, to be righteous in harmony with the righteous Creator and in accord with all of the laws of righteousness. It implies, moreover, that the believer has set his mind, his will, *to follow righteousness* in all of life's affairs. Faith in Jesus, accompanied by such consecration, gives tentative justification, but does not imply sacrifice. God has a right to demand that all of his creatures shall approve righteousness and hate iniquity, or else consider themselves aliens from him--his enemies. But God does not demand that we shall *sacrifice* our lives in his service,

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nor for any other cause. Sacrifice, therefore, is set forth in the Scriptures as a voluntary act--not demanded by the law, even though it be, as the Apostle declares, a "reasonable service," and he urges us--"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, your reasonable service." **Rom. 12:1**

With some, a consecration to sacrifice may follow very soon after faith in the Lord and the desire to walk in his ways of righteousness have been reached; but it must follow, it cannot precede, because, as we have already seen, we must be at least tentatively justified by faith before we could have any dealings with God whatever, or enjoy fellowship in any sense with him. With others, this justified condition is attained and followed some time before any thought of a *complete* consecration, or sacrifice of earthly interests to the Lord and to his cause is even contemplated. But, under present conditions, those who start to walk the path of justification, the path of righteousness, the path of harmony with God, will not go very far along this path before they encounter opposition, either from within or from the world or from the Adversary.

They find the path of righteousness a gradually ascending one, becoming more steep, more difficult. To continue along this path of righteousness, in the midst of present sinful conditions, will ultimately cost the *sacrifice* of earthly interests, earthly ambitions, earthly friendships, etc. Here the parting of the ways is reached: the one, the upward path leading to glory, honor, immortality, can be entered only by a low gate of humility, self-denial and self-sacrifice. Entered, it will be found to be a rugged way, in which, however, the unseen ministering spirits help the pilgrims; and in which the gracious promises of Christ, the Leader, shine

forth here and there for their encouragement, assuring of grace sufficient, and help to the end of the journey; and perseverance will show all things conspiring for their highest good, their ultimate membership in the New Creation and participation in the glorious work of the Millennial Kingdom.

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At this gateway, which signifies *full consecration* even to sacrifice, many tentatively justified believers stand for quite a little while counting the cost before they enter, listening to the voice of invitation from the Word, and strengthening their hearts to undertake the journey under its good assurances.

Outside this gateway are numerous by-paths, by which many who have come thus far have sought an easier road to glory, honor, immortality--but all in vain. There are hundreds of these by-ways, some creeping upward a little and implying a certain amount of self-denial; others yielding and going downward more and more toward the blessings and prospects of the world. In none of these by-paths, however, are the inspiring promises to be found which belong only to those who enter the low gateway of sacrifice--to the "narrow way" of fellowship with their Lord in the renouncement of earthly ambitions for the attainment of intimate association with Christ Jesus in the glory that shall follow.

Joy and peace come from the moment of faith in the Lord, the acceptance of his atonement, and the resolve to follow righteousness and shun sin. This joy and peace are complete until the low gateway to the narrow way is reached; but when the pursuit of righteousness involves self-denial and self-sacrifice, and this sacrifice is not made, and the low gateway is not entered, the joy and peace of divine favor are dimmed. They will not be entirely withdrawn, however, for a time, while the sincere believer seeks for other ways of serving righteousness, still loving it, and still valuing divine favor, but holding back and refusing by neglecting to enter it. Fulness of joy and peace cannot be the portion of such, for all the while they realize that a full consecration of their every power to the Lord would be but a "reasonable service," a rational acknowledgment and return for the divine favors already received in the forgiveness of sins.

Many continue for long years in this attitude, while others wander off in the ways of the world. None even become

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candidates for the New Creation unless they enter the low gate of self-sacrifice. The Lord does not, for a considerable time, cut these off from special privileges, granted them merely with a view to leading them to the low gate; nevertheless, in neglecting to enter it they virtually confess that they have "received the grace of God [the forgiveness of sins and leading up to this gate] in vain"; because, having come to this condition, they refuse or neglect to avail themselves of the "one hope of our calling." The Lord might properly say to such--I withdraw from you at once all special privileges of every kind. You were not more worthy of my favor than the remainder of the world, and you shall have the same privileges and opportunities that I intend to extend to all humanity during the Millennial age; but no further special privileges, mercies, care, attention, etc., from me in the present life, nor preference in the life to come--but he does not do this at once and has long patience with many.

The exceeding great and precious promises of the Lord's Word--such, for instance, as those which assure us that "all things work together for good to them that love God"--will apply only to those who have been favored of God and led to the low gate of self-sacrifice, and have gladly entered it, for only such *love God* in the supreme degree--more than self. "All things are theirs, for they are Christ's and Christ is God's." They have entered the school of Christ, and all of the instructions and encouragements and disciplines of life with them shall be overruled accordingly, for their ultimate preparation for the Kingdom. But such lessons and instructions and blessings are not for those who refuse to enter the school--who refuse to submit their wills to that of the great Teacher.

Strictly speaking, those who receive the grace of God in vain have no proper ground on which to approach the Lord even in prayer; for why should any expect special care and special privileges with the Lord while neglecting to make a proper return for the blessings already received? Should he reason that, because he has already received a blessing from

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the Lord unto wisdom and tentative justification, the Lord would be bound to give him more mercies? Should he not rather reason that, having received these blessings of the Lord above and beyond the general favor thus far bestowed

upon the redeemed race, he already has had more than his share?--that failing to follow on in harmony with the Lord's will he should, rather, expect that further divine mercies and favors would go beyond him to those who had not thus far been so greatly privileged, and who, therefore, had not to the same extent disdained the Lord's gracious offer? But the Lord is very pitiful and of great mercy, and, hence, we may expect that so long as any shall abide in the attitude of faith the Lord will not wholly reject them.

What would be the remedy for those who find themselves in this attitude, and desire to be fully the Lord's and fully to claim his favors? We answer that their course should be to make a full consecration of themselves to the Lord, surrendering to him their wills in respect to all things--their aims, their hopes, their prospects, their means, and even their earthly loves should all be surrendered to the Lord; and in exchange they should accept, as the law of their being and the rule for future conduct, the guidance of his Word and Spirit and Providences; assured that these will work out for them, not only more glorious results as respects the life to come, but also greater blessings of heart in the present life.

How shall they do this? We answer that it should be done heartily, reverently, in prayer--the contract should be definitely made with the Lord and, if possible, in an audible voice; and divine grace, mercy and blessing should be requested, as needful assistance in the carrying out of this sacrifice.

And what should be done if any are "feeling after God," yet do not feel fully ready to make this complete surrender to his will? We answer that they should go to the Lord in prayer about the matter, and ask his blessing upon the study of the Truth, that they might be enabled more and more to realize, first, the reasonableness of the service; secondly,

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the sureness of the blessing to result; and, thirdly, his faithfulness in keeping all the gracious promises of help and strength made to the self-sacrificing class. They should ask also that the Lord would enable them rightly to weigh and value earthly things--that they might be enabled to realize and, if necessary, to experience, how transitory and unsatisfactory are all things connected with the selfishness of this present time, and those things after which the natural mind craves--that they might thus be able to make a consecration and to appreciate the privilege of setting their affections upon things above and not on things beneath, and

of sacrificing the latter for the former.

Another point arises here: In view of the fact that the "high calling" is closed, and that, therefore, the consecrating one could not be fully assured of an opportunity to attain to the prize of the new nature and its glory, honor and immortality--what difference would this make in respect to the consecration? We answer that it should make no difference: consecration is the only reasonable, proper course for the Lord's people anyway--full consecration will be required of those who would live and enjoy the blessings of the Millennial age--nothing short of it. As for the opportunities and rewards to accrue: we have already pointed out that, to our understanding, many will yet be admitted to the privileges of the "high calling," to take the places of some who have already consecrated but will not "so run as to obtain" the prize, and will, therefore, be counted out of the race. But none, we may be sure, will be admitted to those privileges unless first they have entered this low gate of consecration and sacrifice.

It has probably been true of all who have entered the low gate, that they did not see clearly and understand fully the great and rich blessings which God has in store for his faithful New Creation; they merely saw, at first, the reasonable service, and afterwards learned more concerning the lengths and breadths and heights and depths of God's goodness and their high-calling privileges. So with those

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now entering: they cannot fully appreciate the heavenly, spiritual things until first they have reached the point of performing their reasonable service in a full consecration. And we may be sure that any consecrating and performing a full sacrifice of themselves in the interest of the Lord's cause after the heavenly class is complete, will find that the Lord has plenty of blessings of some other kind still to give; and that all of his blessings are for such consecrators, self-sacrificers. Possibly they may be counted in with the ancient worthies who had the sacrificing disposition that is pleasing to God, prior to the beginning of the "high calling."

Erroneous Views of Sanctification

Considering the general confusion of thought prevalent amongst Christians in respect to the divine plan, and the justification and sanctification called for in the Scriptures,

it is not to be wondered at that considerable confusion prevails. One erroneous view--held, however, by a comparatively small proportion of the Lord's people, but by them much to their own injury--is the claim of *actual* holiness and perfection, represented sometimes in the statement of its votaries that they "have not sinned for years," etc. These find their parallels in the Pharisees of our Lord's day, who "trusted in themselves that they were righteous, and despised others," and who, feeling this self-righteousness, neglected the privileges and mercies provided for them by the Lord in his redemptive work.

These so-called "Holiness People" and "Sinless People," nevertheless, have their minds turned by this error to a considerable degree away from faith in the Lord--faith in his redemptive work--trust in the merit of his sacrifice, etc.; for why should they rely upon his merit or grace if they can and do keep the divine law perfectly? One difficulty leading to their position is a lack of reverence for the Lord, and another is a too high appreciation of themselves. A proper reverence for the Lord would see his greatness, his majesty and,

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as his standard of holiness, the perfection of his own character; and a proper estimate of themselves would speedily convince them (as it does convince others) that they come far short of the divine standard in word, in act and in thought.

Another class of so-called "Holiness People" do not go to the same extreme in this matter of claiming sinlessness, but, acknowledging imperfection, claim holiness, entire sanctification, etc., on the ground of seeking to avoid sin--to live without sin, etc. As already shown, we fully concur in the thought that all the truly consecrated must seek to avoid sin to the extent of their ability. The mistake of those whom we are criticizing is, that they consider that this avoidance of sin is the sole object and purpose of their consecration. They have misunderstood the matter entirely: no creature of God ever had a right to sin; and, hence, abstaining from sin--from that which he had no right to do--could not in any proper sense be called or be considered a "*sacrifice*." God's Word does not anywhere call upon us to sacrifice sins. These dear friends, who go no further than such a consecration to avoid sin, have gone only so far as all the justified should go; and have not yet entered the low gate of self-sacrifice, which means the giving up of those things which

are *right, lawful and proper*--the voluntary surrender of them that we may the better serve the Lord and his cause.

Christ Made Unto Us Redemption

The word redemption here is used in the sense of deliverance, salvation, as the outcome of the redemptive work--the result of a ransom, or a corresponding price given. The thought contained in the word carries us down to the full end of the Church's victory, the full-birth condition of the New Creation--although in our text it may very properly be applied also to the intermediate and incidental deliverances of the faithful all along the narrow way, culminating in salvation "to the uttermost" in the glory, honor and immortality of the First Resurrection.

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The Apostle assures us that our Lord's sacrifice has obtained for us "eternal redemption," completed an everlasting deliverance from bondage to sin, and from its penalty--death. (*Heb. 7:25; 9:12*) True, this redemption is for the whole world; and our Lord will ultimately secure to all who will come into harmony with the divine requirements an *everlasting redemption* from both sin and its penalty --death; but, as we have already seen,* this everlasting deliverance, which will in the next age be made applicable to the whole world, by bringing all to a knowledge of the truth and under the domination of the Kingdom of God, is in the present time applicable only to the household of faith--and of these, only completely to those who now walk self-sacrificingly in the footsteps of the High Priest as members of the "Royal Priesthood." Their "eternal redemption" from sin and death will be as members of the New Creation, crowned with glory, honor, immortality.

Let us examine some other texts in which the same Greek word *Apolutrosis* (deliverance, salvation) is rendered redemption. Our Lord, pointing us forward to the salvation then to be brought unto us through the First Resurrection, says to some living at the end of the age, who discern certain signs of the times, "Lift up your heads: for your *redemption* draweth nigh." (*Luke 21:28*) The Apostle, speaking to the same class of New Creatures, exhorts them, saying, "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of *redemption*." (*Eph. 4:30*) In these texts, also, we are referred not to the work of redemption accomplished in the sacrifice of our Lord, but to the results of that work as they

shall be accomplished in the perfecting of the Church, which is his body, in the First Resurrection. In the same epistle (**1:7**) the Apostle declares, "We have redemption through his blood." He here refers evidently to the blessings we enjoy in the present time through the merits of our Lord's sacrifice, covering our blemishes and working out for

**Tabernacle Shadows of the Better Sacrifices*, p. 90.

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us a far more exceeding and eternal weight of glory by working in us to will and to do God's good pleasure. The thought we would impress is that Christ is made unto us *deliverance* in the present time--giving us the victory in present conflicts, as he shall ultimately give us the complete victory by making us perfect in his own likeness.

This thought is still further brought out by the same writer, who assures us (**Rom. 3:24**) that God's grace has justified us freely (and continues to maintain our justification while we abide in Christ) "through the redemption which is in Christ Jesus," and which will reach its completion, so far as we are concerned, when we shall be made like him, and shall see him as he is, and share his glory in the day of redemption (deliverance). In the same epistle (**8:23**) the Apostle speaks again of the completion of our redemption or deliverance, and of how we must wait for it until God's appointed time. After pointing us to the fact that "The whole creation groaneth and travaileth in pain together... waiting for the manifestation of the sons of God [the glorified New Creation]," he adds, "and not only they, but we ourselves also [called and begotten to the New Creation] which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the *redemption* [deliverance] of our body"--the body of Christ, the Church, of which Jesus is the Head and we prospective members. This will be the end of the redemptive work with us; for although we share many blessings and advantages through the redemption in the meantime, we will not attain our redemption in full until then. **Rom. 8:20-23**

Concerning our present condition--the share in the redemption which already is ours--our Lord declares, "He that believeth on me hath everlasting life" (**John 6:47**), and the Apostle also, "He that hath the Son hath life." (**1 John 5:12**) We are not to understand this believing to be merely a mental assent to some facts connected with the divine plan of salvation, but a faith in the atonement sacrifice and conduct

in accord with its opposition to sin--a living faith which manifests itself in obedience of heart. Likewise we are

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not to understand the meaning to be that believers *have* everlasting life in the full sense of the word--in the sense that it shall be theirs eventually, through a share in the First Resurrection. Rather we are to understand that consecrated believers are begotten to newness of life, have the new life begun in them, in the sense that their wills are accepted of God as beginnings of the New Creatures which they shall be in the First Resurrection.

We are to understand these statements in full harmony with the Apostle's declaration that "we are saved by hope"--by faith--reckonedly saved, not completely saved. Hence it is that we are to wait with patience for the completion of the good work which God has begun in us--to wait for "the grace [salvation] that is to be brought unto you at the revelation of Jesus Christ,"--"when he shall come to be glorified in his saints." **2 Thess. 1:10; 1 Pet. 1:13**

The redemption (deliverance) which is in Christ Jesus--that which we enjoy now, as well as that which shall by and by be completed in us--is everywhere in Scripture identified with the sacrifice which our Lord made on our behalf. While his death constituted the price of our penalty, his resurrection was essential; for a dead Savior could not aid the redeemed to get back to that which was lost. And our Lord's own experiences in connection with the sacrifice, we are assured, qualify him all the more for the great work of delivering the groaning creation purchased by his blood. The Apostle declares, "In that he himself hath suffered being tempted, he is able to succor them that are tempted"--able to *deliver* them from temptations which otherwise might overpower them. "He will not suffer us to be tempted above that we are able, but will with the temptation provide a way of escape." He may suffer us to stumble, but so long as we trust in him he will not suffer us to be utterly cast down--to fall in the Second Death. **Heb. 2:18; 1 Cor. 10:13**

Permitting us to stumble may be his means at times for teaching us valuable lessons respecting our own weaknesses and our need to look unto him as our Shepherd as well as

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our Redeemer, and to feel our own weaknesses, that

thereby we may become strong in the Lord and in the power of his might. He is held out before us as our High Priest, capable of being touched with a feeling of our infirmities, while possessing full power to succor us in the hour of temptation. He is specifically mentioned as having "compassion on the ignorant and on them that are out of the way," and as being able to save "to the uttermost" those who approach the Father through his advocacy and who continue to abide in him in living faith, which implies obedience to the extent of ability. Thus we are to rejoice in our Redeemer as a present Savior, Deliverer, as well as the by-and-by Deliverer from the tomb, by a resurrection--the Finisher of our faith. *Heb. 2:17,18; 4:15,16; 5:2; 7:25,26*

"O thou God of our salvation,
Our Redeemer from all sin,
Thou hast called us to a station
We could ne'er by merit win.
O! we praise thee,
While we strive to enter in.

"In the footprints of our Savior,
We will daily strive to walk;
And the alien world's disfavor
Shall but send us to our Rock.
How its waters
Do refresh thy weary flock!

"We, with him, shall bear the message
Of our Heavenly Father's grace;
Show how he redeemed from bondage
All our lost and ruined race.
O! what mercy
Beams in his all-glorious face!"

STUDY IV

THE NEW CREATION PREDESTINATED

General View of Election--The Correct Thought--No Injury to the Non-elect--Distinction Between "Elect" and "Very Elect"--"There is a Sin unto Death"--"A Fearful Thing to Fall into the Hands of the Living God"--The Great Company--Their Robes Washed White in the Blood of the Lamb--The Elect Vine and its Branches--Various Elections in the Past--None of These were Eternal--Jacob and Esau Types--"Jacob have I Loved"--"Esau have I Hated"--Pharaoh--"Even for this very Purpose have I Raised Thee up"--God Never Coerces the Will--Pharaoh no Exception to this Rule--"God Hardened Pharaoh's Heart"--The Nation of Israel Elected--"What Advantage, then, hath the Jew? Much Every Way"--The Elect "New Creation"--Significance of "Grace"--Illustration of "The King's Own"--Predestinated "to be Conformed to the Image of His Son"--"Called Ones According to His Purpose"--Qualifications and Characteristics of "Called Ones"--"If God be for Us"--Paraphrase of the Apostle's Argument--Making our Calling and Election Sure--The Racecourse--"I Press Down upon the Mark"--"Knowing Your Election of God."

THE doctrine of election, as generally understood, is a very repulsive one, full of partiality and inequity; but this is the result of misunderstanding the divine Word on this subject. The election taught in the Scriptures, which we shall endeavor to set forth, must be conceded by all to be one of the grandest doctrines of the Bible--not only founded upon grace but also upon justice, equity--and thoroughly impartial. The erroneous view of election, briefly stated, is that God, having condemned the whole race of mankind to eternal torture, elected to save of our race a "little flock" only--permitting the vast remainder to go down into unspeakable horrors to which divine foreknowledge had predestinated them before their creation. The Westminster Confession, which is the ablest statement of this false view extant, specifically

declares that this "elect little flock" is not to be considered

as saved because of any merit of worthiness on their part, but simply and solely of God's sovereign will.

The correct thought respecting election, the view which we shall show the Bible everywhere supports, is to the contrary of this: viz., that *death* (and not everlasting life in torment) was the penalty upon our race, and involved every member of it through one man's disobedience; that God's grace manifested in the redemption that is in Christ Jesus redeemed the whole world through his sacrifice, which was the "propitiation [satisfaction] for our [the Church's] sins; and not for ours only, but *also for the sins of the whole world.*" (**1 John 2:2**) God elected that his only begotten Son should have the privilege of redeeming the race at the cost of his own life; and that as a reward he should be highly exalted to the divine nature,* and should ultimately "bless all the families of the earth" by awakening them from the sleep of death, bringing them to a knowledge of the truth, and assisting the willing and obedient up to the full perfection of human life, and to more than Edenic blessings and conditions.

God also elected to have a number of "saints" under his Only Begotten as joint-heirs with him in the glory, honor and immortality of the New Creation, and in the work of blessing mankind with human restitution. This Gospel age has not been for the purpose of thus blessing and restoring the world, but merely for the purpose of calling out from the world a little flock to constitute God's "very elect"--to stand trials and testings as to faith, love and obedience, and thus to "make their calling and election sure." (**2 Pet. 1:10**) But the calling and electing of this "little flock" *in this manner* works no hardship, no injury to the non-elect, who are in no sense further condemned because not called--because passed by. Even so, the mass of the people of this country are not injured or condemned when an election has

*Vol. V, Chap. v.

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taken place for officers of the Government and they have not been amongst the elect. As the object of earthly elections is to secure suitable persons for office for the blessing of the people in general with wise laws and administration, so the blessing which God has arranged for works no damage to the non-elect, but is intended to work a blessing to all of them--in that the elect are to constitute the royal judges, the kings and priests of the Millennial age, under whose

administration all the families of the earth will be blessed.

The Scriptures abound with references to the "elect" and the "very elect": the latter expression implying that the word "elect" may be understood as applying to all those who come into a certain condition of relationship with God, in which they have the hope, or prospect, of immortality, being members of the glorified Church; though they have also the possibility of falling away, and thus of ceasing to be of the elect class. In other words, all of the consecrated class accepting the high calling of God to the New Creation are counted as of the *elect* when their names are registered in the Lamb's book of life and when a crown is apportioned to them; but as unfaithfulness may lead to the blotting out of these names and the giving of their crowns to others (*Rev. 3:5,11*), so they would then cease to be of the elect Church.

The "very elect," on the contrary, would mean those who would ultimately attain to the blessings to which God has called the faithful in this Gospel age--those who "make their calling and election sure" by faithfulness to the terms and conditions thereof, even unto death.

Two classes are brought to our attention in the Scriptures as failing to make their calling and election sure. One of these classes--not a numerous one, however, we have reason to believe--will not only lose the rewards of the elect, but, additionally, will lose life itself--in the Second Death. These are described by the Apostle John, who, discussing the Church class, says, "There is a sin which is not unto death, [and] there is a sin unto death; I do not say you should pray for it." (*1 John 5:16*) It will be useless to pray or

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to hope for those who commit the sin unto death. That sin is described in the Scriptures as being a sin against the *holy Spirit* of God--not undesignedly nor ignorantly, but the result of persistence in that which in the beginning, at least, was clearly recognized as wrong; but which, through self-will persisted in, subsequently became a gross deception--the Lord giving over the wilful ones to the error which they preferred to the truth. *2 Thess. 2:10-12*

The Apostles Peter and Jude mention this class in almost the same language. (See *Jude 11-16*; *2 Pet. 2:10-22*.) These all at one time had places amongst the elect in the Church. (None of them are of the world, which is not at present under trial or judgment, but whose trial will come by and by under the Millennial Kingdom.) These, instead of walking after the Spirit in the footsteps of the Lord, in the way of

sacrifice, are "walking after their own lusts [desires]; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage"--they are men-pleasers because of their self-seeking, they are far from their covenant of consecration even unto death. (*Jude 16*) Peter's description of this class is still more explicit. He declares that they were such as had "escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, and had become entangled again therein and overcome," like "the dog returning to his own vomit, and the sow that was washed to her wallowing in the mire." He likens these to Balaam forsaking the ways of righteousness for earthly gain. His words imply that this class will be found principally amongst the teachers of the Church, and chiefly in the end of this age, and that part of their evil course will be to "speak evil of dignities"--of those whom God has honored and "set" in the body. *2 Pet. 2:1,10*

In the Epistle to the Hebrews, we have two descriptions of this class who fall away--cease to be of the elect. In the first (*6:4-9*) the Apostle seems to point out some who, after tasting of the heavenly gift and the powers of the coming age, after being made partakers of the holy Spirit and being

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accepted as members of the elect class, fall away into sin--not through unavoidable weakness of the flesh and allurements of the Adversary, but by willingly, knowingly abandoning righteousness. These, the Apostle assures us, it will be impossible to renew unto repentance. Having had their share of the benefits accruing from the great ransom-sacrifice, and having chosen to despise God's favor, these have used up and misused their share in the atonement, and, hence, there remaineth nothing further for them; and having taken their position wilfully, the appeals of righteousness will thenceforth be of no effect on them.

In another chapter (*10:26,27,31*) the Apostle describes apparently another class, which instead of falling away into a sinful, disreputable course of life, fall away from *the faith* which justified them and which is essential to their maintenance of a justified relationship with God. In both cases it will be noticed that it is the *wilfulness* that constitutes the seriousness of the wrong: "If we sin *wilfully* after we have received a knowledge of the truth [after that we have been favored of God in Christ to the extent of wisdom, justification and sanctification] there remaineth no more sacrifice for sins." The sacrifice which Christ gave on behalf of all

was for original sin, Adamic sin and its hereditary weaknesses in us, Adam's children. Our Lord gave no ransom price for any wilful sin on our part, and hence, if we sin wilfully there is no remaining portion of the original merit to apply on account of our wilful transgressions. We should be obliged to pay the penalty of our wilful sins. And if the sins were of full intention or wilfulness, no measure of weakness or temptation offsetting, and if they were committed after we had clear knowledge of our position and our relationship to the Lord, it would be a sin unto death--Second Death--and there would be nothing to look forward to with hope--merely a fearful looking for of judgment, sentence, and fiery indignation which will devour all of God's adversaries --all intelligently opposed to him and his righteousness, and his plan for securing that righteousness

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through the redemption which is in Christ Jesus our Lord.

In verse 29, the Apostle seems to imply that he here refers to those who, after having understood respecting Christ's atoning work as our Redeemer, set that work at naught, counting common (or ordinary) his precious blood which secures the New Covenant, and thus do despite to the Spirit of grace--to the grace of God which provided this atonement and fellowship with our Redeemer in his sacrifice and reward. Those who despised Moses and the Law which he mediated died without mercy, though the death sentence upon them was not intended to be an everlasting one; but those who despise the antitypical Moses, and who thus despise the privilege of communion in Christ's blood thus despise God who made this arrangement in their favor, shall be counted worthy of a severer penalty than the one which came upon the violators of the Law Covenant. It will be severer in that it will be a death penalty--from which there will be *no redemption*, no resurrection, no recovery--the Second Death. No wonder the Apostle warns us, along this line, that we should be careful how we reject the provisions of divine grace: he assures us that to fall out of the protecting care of our Advocate whom God hath appointed--Jesus--would be to fall nowhere else than into the hands of the Father--the great Judge who can make no allowance for sin, accept no excuses--whose abundant, but only provision for mercy toward sinners is through the redemption--through Christ Jesus our Lord.

The Great Company

As intimated, aside from those who, falling from the position of the elect, go into the Second Death, there is yet another class brought to our attention as failing to make their calling and election sure, but who will not go into the Second Death, because they have not sinned wilfully in gross immorality, nor in denying the merit of the precious blood. This class we have already referred to as the "Great Company," who will come up out of great tribulation and wash their robes and make them white in the blood of the Lamb;

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but while gaining a spiritual nature and a great blessing and a participation in the Marriage Supper of the Lamb as guests, they will, nevertheless, lose the great prize which is to go to the very elect only--the faithful overcomers, those who will follow the footsteps of Jesus rejoicingly and heartily. (*Rev. 7*) This Great Company fails to maintain its place in the elect--fails to be of the "very elect"--because of insufficient zeal for the Lord, the Truth and the brethren--because they are partly "overcharged with the cares of this life." Nevertheless, since their hearts are loyal to the Redeemer, and since they maintain their faith in the precious blood and hold fast and do not deny the same, therefore the Lord Jesus, our Advocate, the Captain of our Salvation, who leads the very elect to glory through the steps of willing sacrifice, will lead these to a spiritual blessing--to perfection on a lower plane of spirit-being--because they have trusted in him and have not denied his name or his work.

Our Lord refers to the elect Church, the New Creation, in his parable of The Vine, telling us that he is the Vine and that his faithful consecrated followers who walk in his footsteps are the branches. He assures us that being branches will not mean immunity from trials and difficulties; but that, on the contrary, the Father, the great Husbandman, will see that we do have trials of faith and patience and devotion, that these may prune us so that our affections shall take less hold upon earthly things and hopes and ambitions --to the intent that they may bring forth a richer fruitage of the Spirit--meekness, patience, gentleness, longsuffering, brotherly kindness, love--and that these things may be in us and abound more and more--and that so an abundant entrance may be administered to us into the everlasting Kingdom of our Lord and Savior Jesus Christ, as members of the New Creation. *2 Pet. 1:11*

However, he forewarns us that the attainment of a place amongst the true branches in the true Vine is not sufficient: that the Spirit of the Vine must be in us--the disposition to bear the fruit of the Vine must be in our hearts--that the Husbandman will permit us to abide as branches for a reasonable

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time, in order that he may know whether or not we give evidence of bringing forth the proper fruitage before condemning us as unfit--that he will not look for the ripe clusters on the new branch, nor even look for the green grapes. He will look rather first for the small indications of the fruit-bud, and subsequently for the blossoming of these in the flower of the grape; later on for the green fruit, and still later for its luscious ripeness. The Husbandman hath long patience in the development of this fruit of the Vine of "my Father's right hand planting" (*Psa. 80:15*); but if after a reasonable time he find no fruit, he taketh away that branch as a "sucker" which would merely absorb the strength and nutrition of the Vine to its own enlargement and not to the propagation of the desired fruit. Thus does our Lord clearly indicate that we must make our calling and election sure by bringing forth fruit unto holiness, whose end, or reward, is everlasting life.

Various Elections in the Past

Let us note some other elections brought to our attention in the Scriptures, that thus our minds may be broadened and enlarged on this subject before considering the particular phase of it in which our interest chiefly centers--that of the New Creation. We are to distinguish clearly between the elections which preceded our Lord's first advent and the election of the New Creation under him as its Head, Captain, Guide, etc. Of the latter class it is said, "Ye are all called in *one hope* of your calling," but the elections of the preceding time were for various purposes and for the accomplishment of various designs of God. Abraham was elected to be a type of Jehovah, and his wife Sarah to be a type of the Abrahamic Covenant, through which the Messiah would come. The servant Hagar was elected to be a type of the Law Covenant, and her son Ishmael a type of the natural Israelites, who, though brought forth first, should not be a joint-heir with Isaac, the son of promise. Isaac was elected to be a type of Christ, and his wife Rebecca,

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a type of the Church, the Bride, the Lamb's wife; while Abraham's servant, Eliezer, was elected to be a type of the holy Spirit, whose mission it should be to invite the Church, and to assist her, and ultimately to bring her and the virgins, her companions, to Isaac.

These elections did not involve nor in any sense apply to the everlasting future of any of these individuals; but in so far as these elect types were used of the Lord, they probably received some compensating blessings in the present life; and in proportion as they entered into the spirit of the divine plan they were permitted to have comfort and joy, fully compensating them for any sacrifices and trials occasioned by their election and service as types. The Apostle reasoning on this very subject of election, and attempting to show that no injustice had been done to Israel after the flesh by God's turning to the Gentiles to complete from them the elect New Creation, points to the fact that the Almighty has favors to dispense, and it is a matter purely of his own business to whom he shall give them. He shows that God gave to fleshly, or natural, Israel certain favors and privileges as a nation, and to some of their progenitors privileges and favors as individuals, making use of them as types; and that they had had correspondingly a blessing; but that the Lord would in no sense of the word be obligated to continue his preferential blessings to them, and to ignore others no less worthy. On the contrary, it would be entirely proper for the Lord to discontinue his favors to those who would not use them, and to turn them to others.

Romans, Chapters 9; 10; 11

Moreover, the Apostle would have us see that the Lord foreknew how his favors to natural Israel would result; that after enjoying his blessings they would not (except a small "remnant"--***Rom. 9:27-32***) be in proper condition to receive the greatest of all blessings which he had to give--"the prize of the high calling" to constitute the New Creation. As illustrating this, he calls attention to the two sons of Isaac, and shows us that in order to make an illustration of what

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God foreknew would be the condition hundreds of years later, God made an arbitrary selection as between Rebecca's two sons, Jacob and Esau. The Lord made types of those twins, the one to represent his faithful ones, the New Creation, and the other to represent natural Israel, who

would prefer the things of this present life and would sell their heavenly privileges for a mess of pottage--earthly good things. In the case of Jacob and Esau, the election of Jacob to be a type of the overcomers was certainly a blessing to him, even though it cost him considerable; but the election of Esau to be a type of the natural-minded class, who would prefer earthly things to heavenly things, was nothing to his disadvantage. It neither meant that he should go to eternal torment nor that he should suffer anything as a result in the present life. On the contrary, he was blessed--even as worldly, natural men have blessings today of a kind which the Lord graciously withholds from the elect New Creatures, as being less favorable to their spiritual interests--even as he withheld certain of the earthly blessings from Jacob, that in his disappointments, etc., he might be a type of this class: Jacob, nevertheless, experiencing joys and blessings which Esau did not enjoy and would not have appreciated--even as the New Creation now, amidst the trials and disappointments of this present time, experience a peace and joy and blessing that the natural man knoweth not of.

The declaration, "Jacob have I loved and Esau have I hated" (**Rom. 9:13**), is to many a "hard saying," because the word *hated* seems to carry with it an antagonism which would be unjustified--so far as the human mind can discern --by anything that Esau did worse than other men, and because it attached to him from birth, "before he had done either good or bad." The word "hated" evidently signified to *love less*, as also in **Deut. 21:15-17**. The thought is that Jacob was favored of the Lord and Esau was favored less; and these two, as the Apostle shows, were types of Israel natural and spiritual. God's favor to natural Israel, represented by Esau, was less than is his favor to spiritual Israel,

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later born, represented by Jacob. With this thought all is harmony and consistency.

"Even For This Very Purpose
Have I Raised Thee Up"

In proof of his contention that the Lord has all along exercised authority, suzerainty, in the affairs of mankind, and with full acknowledgment of his right to do so, the Apostle cites the case of Pharaoh, who was king of Egypt at the time

of the deliverance of Israel. He quotes the Lord's language through Moses (*Ex. 9:16*): "Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth." "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." *Rom. 9:17,18*

The French Government some time ago set apart several prisoners who had been judicially condemned to death, giving them into the hands of scientific men to be experimented with to test how much influence fear exercised over mankind. One was placed in a cell, respecting which he was told that a prisoner had died there the night previous of black smallpox, and that probably he would take the same disease and die before morning. The prediction came true, although no smallpox patient had ever occupied the cell. Another was blindfolded and his arm thrust through a tin partition. He was told that he was to be bled to death in the interest of science to ascertain just how long it would require to produce death by bleeding from a small wound in an artery of the arm. He was merely scratched and lost but a few drops of blood, but arrangements were made by which he would feel blood-warm water running down his arm and hear it splash as it dropped from his fingers into a vessel. He died in a few hours. Such treatment of law-abiding citizens would not be countenanced by anyone; but no one could reasonably find fault with this procedure in connection with men whose lives were already forfeited under the law. And just so it is with the Lord's dealings with the human family; had man continued obedient to God, he

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would have remained free from condemnation of death; and so remaining would have had certain rights under the divine law which he does not now have. As a race we were all convicted of sin and all sentenced to death (*Rom. 5:12*); and the Lord has been pleased to show forth his power and wisdom in connection with some of these convicts in one manner, and in others in another manner--as he elected. We have noted this already in connection with the Amalekites and Hittites and Canaanites, whom Israel was commanded to destroy--Israel typifying the Lord's faithful of the future, and their enemies typifying the wilful sinners and enemies of righteousness of the future age. We have noticed the same principle illustrated in the destruction of Sodom and of Jericho, and in the sweeping off by pestilences thousands of Israelites, and in the smiting down of

Uzzah, who merely stretched forth his hand to steady the ark, in violation of its sanctity and of the Lord's command.

The Lord's use of Pharaoh and the various plagues upon the Egyptians, including the slaying of the firstborn of man and beast, and the final overthrow of the Egyptian hosts in the Red Sea, are in line with these illustrations; for the Egyptians, as a part of mankind, were convicts under death sentence, and, without the slightest injustice, might be dealt with accordingly--to spread abroad the dignity of God, and to show forth his power in connection with the deliverance of his typical people Israel. Similarly, on the other hand, God showed abundant favor to some of these convicts --Abraham, Moses, and others--making through them types of the good things he purposes to fully and actually accomplish in the near future--and this without, in any sense of the word, releasing Abraham, Moses, Pharaoh or others from their share in the death sentence, but leaving that work to be accomplished by the redemption which is in Christ Jesus our Lord.

After seeing clearly the fact that God has exercised suzerain authority amongst his convicted creatures, and that he has elected that some should have one experience and others another experience, and that all these things were

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but illustrative lessons on the subject, preparatory, as the Apostle shows, to the great election of the New Creation during this Gospel age, we need to see that in no instance has God coerced or violated the human will in any of these elections. This will satisfy us that it would be contrary to the divine program ever to coerce human will. In choosing Abraham, Isaac, Jacob and Moses, et al., as types and illustrations, God chose men whose minds were in general accord with his plans and revelations, yet there was no force exercised to restrain them had they willed otherwise. So, likewise, in choosing men to illustrate the opposite side and opposite principles, such as Ishmael, Esau, the Canaanites, Sodomites, Egyptians, the Lord again used men in accord with their natural tendencies. What we wish to impress is, that as God did not coerce the will of Abraham, Isaac, Jacob, Moses, etc., neither did he coerce the wills of those who did evil and illustrated certain evil principles. The Lord merely dealt with particular classes according to their own inclinations.

In declaring of Pharaoh that he had raised him up for this very purpose, we are not, therefore, to understand God

to mean that he had effected in Pharaoh a bad character--that he had "raised him up" in the sense of compelling him to be a bad character. We are to understand that amongst the various heirs to the throne of Egypt, according to the customs of that people, God so ordered, through the death of some of the intervening members of the royal family, that this particular Pharaoh should come to the throne *because he possessed such an obstinate character* that his fight against God and Israel would justly call for the plagues--which God had foreordained not only as a mark of his favor toward Israel and of his faithfulness to the promises made to Abraham, Isaac and Jacob, but, additionally, because these plagues upon Egypt were intended in some measure to foreshadow, to illustrate, the plagues with which this Gospel age will end--the first three and "the seven last plagues." *Rev. 15:1*

But the particular feature of this Pharaoh illustration,

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which is confusing to many, is found in the statement that "God hardened Pharaoh's heart that he would not let the people go." At first this would appear to be contradictory to what we have just said; namely, that God does not interfere with the human will. We believe, however, that the discrepancy can be reconciled when we remember *how* the Lord hardened Pharaoh's heart--what procedure on the Lord's part had the effect of making Pharaoh more obdurate. It was God's *goodness* that hardened Pharaoh--God's willingness to hear his prayer for relief and to accept his promise in respect to letting Israel go--God's mercy. Had God proceeded in the first plague or chastisement until Israel had been let go, the one plague would have been sufficient to accomplish the deliverance; but when the Lord relieved the people and the land from one plague Pharaoh concluded that it was past, and that perhaps no more would come; and so step by step God's mercy led him onward further and further in his hostility. With this view of the matter, the freedom of Pharaoh's will is thoroughly evidenced, and the Lord is cleared of any cooperation with evil. "All his work is perfect"; even though the goodness of God, which should lead men to repentance, may sometimes, because of present imperfect conditions, exercise an opposite influence upon them.

The Nation of Israel Elected

That God made an election of Israel from amongst all the nations of the world, to be his people and to typify spiritual Israel, will be conceded readily by all Christians familiar with their Bibles. The statement through the Prophet *Amos (3:2)* is quite to the point, "You only have I known of all the families of the earth." By the mouth of *Isaiah (45:4)* the Lord says to Cyrus, the Medianite king who was to permit Israel's return from captivity: "For Jacob my servant's sake, and Israel mine *elect*, I have even called thee by thy name." The fact that we may see in this statement a certain typical application to Christ, and the deliverance of nominal

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spiritual Israel from mystic Babylon, does not interfere with the fact that typical Israel is here spoken of as "elect." The Apostle in his clear and cogent arguments respecting the passing of divine favor from natural Israel to spiritual Israel (*Rom. 9-11*) distinctly shows that divine favor was granted to natural Israel for a time as God's typically elect people--notwithstanding the Lord foreknew and foretold their rejection from the place of special favor and the bringing in of another spiritual Israel to that place represented by Jacob.

The Apostle shows how Israel, as God's favored or elect nation for a time, on this account had "much advantage every way" over all the surrounding nations of the world; that to them pertained the promises; that they were the branches of the olive tree; and that God broke off from his favor only such of the natural branches as were out of harmony with the root of promise, and with the stock, represented typically by Abraham, Isaac and Jacob. He points out that "Israel hath not obtained that which he seeketh for; but the election [the worthy--*John 1:12,13*] hath obtained it and the rest were blinded." While the entire nation was originally elected to receive God's choicest favors, nevertheless only the faithful would be in the proper condition of heart to become spiritual Israelites when the time should come for this favor. Such were the very elect of that nation, who with the close of that age were permitted to enter the higher dispensation--passing out of the house of servants into the house of sons. (*Heb. 3:5,6; John 1:12*) The Apostle points out that we, who were by nature Gentiles, "strangers, aliens and foreigners" to the covenants and promises made to typical Israel, have now under God's grace developed

faith and obedience similar to Abraham's, and are to be counted as the *bride* of Christ, the real seed of Abraham, taking the places of the broken-off branches in the original plan of God and in the promises relating thereto; but although these broken-off branches have been treated as enemies during this Gospel age, nevertheless, "as touching

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the *election* they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance."

Rom. 11:28,29

We are thus informed that some features of the original election remain with natural Israel, notwithstanding their rejection as a people from the chief favor in the divine plan--their rejection from being of the elect spiritual Israel. As the promises to Abraham, Isaac, Jacob and the prophets are to be fulfilled to them, and they shall become the "princes," or representatives, of the spiritual Kingdom throughout all the earth during the Millennial age, undoubtedly this will work greatly to the advantage of many of the natural Israelites who are at present in a condition of alienation and darkness. They can and will come more readily into accord with their own leaders of the past than will the remainder of the world; and thus Israel as a people will again take the most prominent place amongst the nations in the beginning of the Millennium. "God hath concluded them all in unbelief that he might have mercy upon all." ***Rom. 11:32***

The Elect New Creation

We now come to the most important feature of our subject, equipped, however, with certain knowledge respecting the elections of the past, and with the understanding that many of them typified or foreshadowed this great work of God--the election of the New Creation. We have already seen that this election does not imply that the non-elect shall receive injury; but, on the contrary, that it implies the blessing of the non-elect in due time. We might add in this connection that neither Justice nor Love could make any objection to the granting of a special favor to some that was not granted to others, even if the favored ones were not intended to be channels of blessing to the less favored or unfavored. This is the meaning of the word grace or favor: it implies the doing of something not specially called for or demanded by Justice, and these words, "grace," and "favor,"

are repeatedly used throughout the Scriptures in respect

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to this elect class of this Gospel age. "By grace are ye saved," and similar Scriptures, impress upon us that there was no obligation on the part of the Almighty to recover any of Adam's race from the death sentence, nor to give to any the opportunity of life eternal through a redemption; much more there was no obligation on God's part to any of his creatures in respect to the high calling--to membership in the New Creation. It is all of divine favor--"grace on grace," or favor added to favor--and whoever does not get this thought clearly in mind will never properly appreciate what is now taking place.

The Apostle Peter assures us that we, as a class, were "*elect* according to the foreknowledge of God the Father." He does not stop with this declaration, however, but proceeds to say, "through sanctification of the spirit unto obedience and sprinkling of the blood of Jesus Christ." (*1 Pet. 1:2*) This signifies that God foreknew the New Creation as a class--that he foreknew his intention to *justify them by faith*, through the blood of Christ--that he foreknew that enough such to complete this class would be obedient, and attain to sanctification through the truth. Nothing in any Scripture implies a divine foreknowledge of the *individuals* composing the elect class, except in respect to the Head of the Church. We are told that God foreknew Jesus as his elect one. We are not to be understood as limiting the Lord's ability to identify the individuals who would compose the elect class, but merely that, whatever his power in this direction, he has not declared himself as intending to exercise such power. He ordained that Christ should be the world's Redeemer, and that his reward should be exaltation as the first member--Head, Lord, Chief of the New Creation. He ordained also that a certain specific number should be chosen from amongst men to be his joint-heirs in the Kingdom--participants with him of the New Creation. We have every reason to believe that the definite, fixed number of the elect is that several times stated in *Revelation (7:4; 14:1)*; namely, 144,000 "redeemed *from amongst men*."

The election or foreordination from before the foundation

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of the world, that there should be such a company selected, we apprehend to be after the same manner as the

foreordination of a certain troop of soldiers in the British army known as "The King's Own," and composed of men of large stature and special development, the various particulars of height, weight, etc., being determined in advance, and the number constituting the troop definitely fixed, before the present members of it were born. As the royal decree ordained these physical requirements and the number which should constitute that troop, so the royal decree of the Creator fixed and limited the number who should constitute the New Creation of God, and defined not their physical measurements, but their moral qualities and heart measurements. As it was not necessary to foreordain the names of those who should constitute "The King's Own," neither is it necessary that our Creator should foreordain the names or the individuals acceptable to him as New Creatures in Christ, under the measurements and limitations which he sets forth.

This is particularly drawn to our attention in a passage of Scripture which is generally remembered and quoted only in part--"Whom he did foreknow, he also did predestinate." The Lord's people should not be content to thus take a portion of the divine Word and separate it from its close context. When we read the remainder of the passage as it is written the whole matter is clear before our minds: "Whom he did foreknow, he also *did predestinate to be conformed to the image of his Son* [that is, to be copies of his Son], that he might be the first-born among many brethren."

Rom. 8:29

Such a predestination is different indeed from the one generally understood by those who have championed the doctrine of election in the past. According to their conception and teaching the passage should read--Whom he did foreknow, then he also did predestinate to escape eternal torment and experience eternal blessings in glory. How different such a view from the reasonable and proper one presented in the language of Scripture! God predestinated

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that his Only Begotten One should be the Head of this New Creation, and he determined long before he called any of us that none should be members of the New Creation except as they should become copies of his Son. How beautiful, how reasonable is the Scriptural doctrine of election! Who could question the Wisdom, the Justice, or the Love of such an election with such limitations as to character-likeness to Jesus, and for such a great work as God hath designed?--to

be joint-heirs with Christ in the blessing of all the families of the earth.

"Called Ones According to His Purpose"

--Rom. 8:28-30--

In considering this topic we cannot do better than follow carefully the Apostle's words and logical reasonings. In the preceding verses (22,23) what is God's purpose in calling the New Creation--that they are called to receive a great blessing, and also to minister a blessing to others; namely, the groaning creation, who are travailing in pain together, waiting for the manifestation of these elect sons of God of the New Creation (Vss. 21,22) The Apostle then proceeds to show that everything is working favorably to this class which God is calling to the New Creation; that this is the meaning of present disappointments, trials, vexations, oppositions of the world, the flesh and the Adversary--that these experiences are designed to work in us the peaceable fruits of righteousness, and thus work out for us the "far more exceeding and eternal weight of glory" to which we have been called, and to which we properly aspire. The Apostle traces with us the Lord's providences in connection with these called ones for whom all things are working favorably. We are not to think of our call except as in connection with, and under, our Elder Brother. None could precede him, for only by noting and following in his footsteps can we hope to become sharers of his glory. God's predestination that these brethren of Christ must all be copies of their Elder Brother, if they would be sharers in the New Creation, would leave us hopeless as respects any member

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of the human family attaining to that glory, did not our Lord elsewhere show us most distinctly his provision for us through the redemption which is in Christ Jesus our Lord; that the weaknesses of the flesh, which we inherit and cannot fully control, are all covered by the merit of the Redeemer's sacrifice; so that the Lord can excuse us from being absolute copies of his Son in the flesh, and can accept us according to his predestination, if he finds us to be such copies in heart, in intention, in will--attesting our wills by such control of the flesh as may be possible to us, our Lord Jesus, by his "grace sufficient," covering our unintentional blemishes.

Continuing a description of this class of called ones thus

predestinated, the Apostle says, "Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." This passage is usually misunderstood, because readers generally get the impression that the Apostle is here tracing Christian experiences as is usual--as we have just traced them in the preceding chapter--where we considered how Christ is made unto us wisdom, justification, sanctification, and deliverance; but the Apostle is here taking an opposite view, and begins at the other end. He here views the Church as finally completed as God's elect under Christ its Head--the Church, the "very elect," in glory. He traces *backward* the development of the Church, the New Creation. He shows that none will reach the grand position of the glorious elect of God except those *called* [accepted] to it by God's grace; and these must previously have been *justified*; because God calls, or invites none but believers to run in the race for this great prize. And these justified ones must previously, before their justification, have been *honored* [not "glorified" as in the common version]--honored by God in having sent to them a knowledge of himself and of his dear Son--the Way, the Truth and the Life.

It is more of an honor than many have supposed, even to hear of the grace of God in the present time. As salvation is a gift of God to be thrown open to the world during the

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Millennial Age, it is a special honor to have a knowledge of the Lord's grace, and an opportunity of reconciliation with him in the present time, in advance of the world; for having been thus honored, and having thus the knowledge necessary to our justification through faith, that becomes the *second* step, as we have seen, leading on to sanctification in harmony with the call, and this again leading on through faithfulness to "the glory to be revealed in us," constituting us members of the "very elect" New Creation.

"If God Be For Us"

Continuing to follow the Apostle further in his consideration of this election, paraphrasing his language thus: Do we not see, brethren, that God has a great and wonderful plan which he is carrying forward? Do we not see that, having determined on the selection of a certain class for cooperation in this plan, he is favoring us in that he has revealed

to us the terms and conditions--justifying and calling us with this heavenly calling? This means that *God is for us*--that he wishes us to be of this elect class; that he has made every arrangement necessary whereby we may attain a position in it. Do we sometimes feel that, although the Lord is for us, Satan and sin and our own weaknesses through heredity are all against us, seeking to ensnare and stumble us? Let us reflect that, the Almighty God being on our side, none of these oppositions need cause us fear or trepidation for he is abundantly able to carry us through them all. Let us look back and note his favor toward us while we were yet sinners, in providing the redemption that is in Christ Jesus. Let us reflect that if he would do all this for us as sinners he would do much more for us now we have become his children--now that we have heard his voice, that we have accepted his Son, that we are trusting in him and have been justified through his merit--now that we have heard the call to the divine nature and have made consecration, laying our little all upon the altar--surely, much more would God favor us and do for us now, although we cannot think how he could do more than was represented in

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the gift of his Son. We may be sure that he who changes not still loves us, is still for us, and will use his power to cause all things to operate for our highest spiritual welfare and for our ultimate attainment of a place in the New Creation, if we abide in him in faith, in love, and in heart-obedience--however weak and imperfect may be our best efforts at controlling the flesh. Let us be assured that in giving us his Son and in thus opening the way for us to attain to his call to the New Creation, the Lord has made provision in Christ for every necessity of ours which could possibly arise. In him he has freely given us all things.

Does any one suggest that perhaps the Law would condemn us in spite of God? Let us reflect that it is God who condemned us under his Law; and that it is the same God himself, who as the great Judge condemned us, who now has pronounced our justification--who has pronounced us "Justified freely from all things from which the Law could not justify us"--through his grace, through Christ Jesus our Lord. In the face of this fact "who could lay anything to the charge of God's elect"--whom he has thus favored? Who could condemn us on account of unintentional weaknesses or frailties? We would answer such: It is Christ who died; yea, who has risen again and is ascended on high as our

representative, and who has imputed on our behalf the sufficiency of his merit, covering all of our blemishes.

Rom. 8:34

Is it still urged that something may intervene to separate us from God's love or from Christ and his love and mercy; and that thus we may be left to ourselves and make shipwreck of our faith and future as respects the New Creation?

We reply: On the contrary, Christ has great love for us, else he would not have redeemed us. His every dealing has been loving and we should not allow anything to separate us from that love. If tribulations come, we should permit them only to drive us nearer the Lord as the one who alone can succor us. If distress or persecution or famine or destitution or any peril should come upon us--should we on account of fear of these cease our love for the Lord, renounce his name

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and his cause and follow no longer in his footsteps, choosing rather some easier course in life? Nay, it is by these very experiences that we are to be developed as conquerors. How could we be marked as victors if there were nothing to overcome --if the whole way were smooth and without an unfavorable grade? We have been made recipients of God's mercies and blessings; and now he tests us, to see to what extent we are worthy to abide in his love and in his favors. He is willing that we should abide in them, and has made every necessary provision, and yet he will not coerce our wills. I am persuaded, I have confidence, that we are determined to permit nothing to separate us from the love of God manifested in Christ--neither fear of death nor love of life; and that none of God's other creatures will intercept or turn aside God's favor from us--neither angels nor principalities nor powers at present created or ever to be created. In all these things we are more than victors merely--we are adopted as sons of God on the divine plane, through him who loved us.

"Making Our Calling and Election Sure"

--2 Pet. 1:10,11--

"Brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall; [the things previously specified, namely, giving diligence, adding to your faith virtue and knowledge, temperance, patience, godliness, brotherly kindness, love, which things being in us and abounding, we shall be neither barren--idle--not unfruitful;] for so an entrance shall be administered unto you abundantly into the everlasting

Kingdom of our Lord and Savior Jesus Christ."

In this election we see that the important steps belong to God; namely, (1) The predetermination to have such a New Creation; (2) The invitation to some to develop the necessary character; (3) The arrangement of matters so that the invited ones might be able to attain an acceptable condition in conformity to the call.

On the other hand, important steps must be taken by those who become the elect: (1) It is for the called ones, for whom all these preparations and arrangements have been made, to accept the call--making a full consecration. (2)

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They must become so imbued with the spirit of their calling and so appreciative of their blessings that they will with zeal conform to the conditions and limitations attaching thereto.

We have already seen that these conditions and limitations are, briefly, heart-likeness to God's dear Son; but, analyzing this *likeness* more particularly, we find it to mean, as the Apostle Peter here points out, that we should have the fruits of the spirit of holiness. God is holy, and the elect are to have his spirit, his disposition of love for righteousness and opposition to iniquity. The Apostle in the above scripture shows up the various elements of this holy Spirit of God, and points out the fact that we do not attain to his perfect likeness (the perfection of love) at the beginning of our course; but, rather, that it is the *mark* or standard which indicates the end of the course. Love as a general expression covers all these elements of character which are really parts of love. Meekness, gentleness, brotherly kindness, godliness, are all elements of love.

Some one has suggested that these fruits of the spirit of God might be defined as below, and we heartily agree:

- (1) Joy--Love exultant.
- (2) Peace--Love in repose.
- (3) Long-suffering--Love enduring.
- (4) Gentleness--Love in society.
- (5) Goodness--Love in action.
- (6) Faith--Love on the battlefield of life.
- (7) Meekness--Love in resignation.
- (8) Temperance (moderation)--Love in training.

When we started in the racecourse, resolved to do so because God had justified us by his grace and had invited us to run in this race for the prize of the high calling of the

New Creation, we said, first of all: We will lay aside the weights and hindrances of earthly ambitions by consecrating our wills to the Lord and resolving that this one thing we will do; namely, we will seek for, and by the Lord's grace attain, the blessings to which he has called us. At the same time we concluded that we would put away, so far as

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we might be able, our easily besetting sins--whatever they might be--whether ours were the same as others in the racecourse or not; and that we would run faithfully in this race for the great prize.

The entering of the racecourse corresponds to our consecration. That was the start. We consecrated ourselves to the Lord--to be controlled by his spirit of love; yet we realized that by reason of the fall we sadly lacked in those elements of character which the Father would approve. We run, however, and persevere in the attainment of this character-likeness of his Son--which is his will respecting us, and the condition of our fellowship with him. In this respect we differ from our Lord, for he being perfect could not attain one step or degree after another in the development of love. He was filled with the spirit from the beginning--he was at the *mark* from the beginning; his testing was to determine whether or not he would stand faithful at that mark of perfect love to God, and to his people, and to his enemies. We, however, need to run, to strive, to attain unto that mark.

We might divide the racecourse into four quarters, and say that in the first quarter we recognize love as a divine *requirement* and seek to have it, though able to apprehend it only from the standpoint of *duty*. We feel a duty-love toward God because, as our Creator, he has a right to demand our obedience, our love, our devotion; a duty-love toward our Lord Jesus, also, because he loved us and we ought, in justice, to love him in return; and a duty love toward our fellows, because we realize that this is the will of God.

The second quarter of the racecourse brings us a little further along, a little nearer to the "mark," so that those things which we at first sought to do from a *duty-love*, we gradually considered in an appreciative manner and not merely as a duty. We thenceforth saw that the things which God commands us as right and duty, are *good things*; that the noblest principles of which we have any conception are identified with the Justice, Love and Wisdom which the Lord commands and sets before us, and which from that time we began to appreciate. We began to love God not

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merely because it was our duty toward our Creator, but additionally and especially because we saw him possessed of those grand elements of character enjoined upon us--the personification of every grace and goodness. Those who attain to this two-quarter mark love the Lord not merely because he first loved us, and because it is our duty to love him in return, but because now the eyes of our understanding have been opened wide enough to permit us to see something of the glorious majesty of his character, something of the lengths and breadths and heights and depths of the Justice, Wisdom, Love and Power of our Creator.

The third-quarter mark on this racecourse we will call--love for the brethren. From the first we recognize a duty-love toward the brethren even as toward the Father, only in a less degree, because the brethren had done less for us; and we recognized them chiefly because such was the Father's will. But as we got to see the principles of righteousness, and to appreciate the Father, and to see that the Father himself loveth us, notwithstanding our unintentional blemishes, our hearts began to broaden and deepen toward the brethren; and more and more we became able to overlook their unwilling imperfections and blemishes and mistakes, when we could see in them evidences of heart-desire to walk in the footsteps of Jesus and in accord with the principles of the divine character. Love for the brethren became distinctly marked in our experiences. Alas! evidently a good many of the Lord's dear people have not yet reached this third-quarter mark on the race course toward the prize of our high calling. There is much need of developing the brotherly kindness, the long-suffering, the patience, which the Scriptures inculcate--and which are necessarily tried and tested more in our connection with the brethren than in our connection with the Father and our Lord. We can see the perfection of the Father and the Son, and that they have no imperfections; we can realize their magnanimity toward us and our own shortcomings toward them: but when we look toward the brethren we see in one this weakness, and in another

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that weakness; and the temptation is, alas, too common to say to a brother: "Let me pick out the mote from thine eye"--instead of realizing that such a picking and

nagging and fault-finding disposition toward the brethren is an evidence that we still have a large beam of impatience and lovelessness of our own to contend with. As we near this third-quarter mark, we gradually get the beam out of our own eyes--we get to see our own blemishes, and to appreciate more and more the riches of our Lord's grace toward us; and the influence of this upon our hearts is to produce in us a greater degree of the spirit of meekness, patience, and gentleness toward all--and this again enables us to overlook or cover a multitude of sins, a multitude of imperfections in the brethren, so long as we realize that they are surely brethren--so long as they are trusting in the precious blood, and seeking to run this same racecourse for this same prize.

The fourth or final quarter-mark of our race is Perfect Love--toward God, toward our brethren, toward all men--and is the one we are all to seek earnestly to attain to, and that as quickly as possible. We are not to dally at the quarter marks, but to run on patiently, perseveringly, energetically. There is a sense in which we are to "love not the world, neither the things of the world"; but there is a sense in which we are to love and to "do good unto all men as we have opportunity, especially unto them who are of the household of faith"; (*Gal. 6:10*)--a love which includes even our enemies. This love does not annul or diminish our love for the Father and the principles of his character, and our love for the brethren, but it intensifies these; and in that intensification it enables us to include in the love of benevolence and sympathy all of the poor groaning creation, travailing in pain and waiting for the manifestation of the sons of God. "Love your enemies, do good to them that persecute you and hate you," is the Master's command; and not until we have attained to this degree of love--love even for enemies--are we to think for a moment that we have reached the *mark* which the Lord has set for us as his followers.

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Not until we have reached this position are we copies of God's dear Son.

We must reach this climax of love before we can be counted worthy of a place in the New Creation, and we are not to expect that each one of the Lord's followers will reach this mark just at the moment of expiring in death. Quite the contrary. We are to expect to reach it as early as possible in our Christian experience, and then to remember the words of the Apostle, "Having done all--Stand!" (*Eph. 6:13*) We require testings in love after we have reached the

mark; and our exercises while at the mark--striving to maintain in our lives that mark, or standard--will be very strengthening to our characters. In this, especially, our experiences will correspond to those of our Lord; for while he did not need to run to attain the mark, he did need to fight a good fight of faith *at the mark*--not to be turned from it, not to be overcome by the various besetments of the world and the Adversary. "I press down upon the mark," says the Apostle; and so must each of us hold fast that mark after we do attain it, and see to it that in all the testings which the Lord permits to come upon us we shall be accounted of him as overcomers--not in our own strength, but in the strength of our Redeemer's assistance.

Besetments will come against us to turn us from the perfect love toward the Father, to induce us to consent to render less than the full homage and obedience due to him. Temptations will come to us in respect to the brethren also, to suggest that we do not permit love for the brethren to cover a multitude of faults--suggestions that we become provoked with those whom we have learned to love and appreciate, and with whose weaknesses we have learned to sympathize. Besetments will come against us in respect to our enemies, after we have learned to love them--suggesting to us that there are exceptional cases and that our magnanimity toward them should have its limitations. Blessed are we if in these temptations we hold fast, bearing down upon the mark, striving to retain that position which we have already attained--fighting the good fight of faith--

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holding firmly to the eternal life which is counted ours through Jesus.

"Knowing Your Election of God"

"Knowing brethren beloved, your election of God. For our Gospel came not unto you in word only, but also in power and in the holy Spirit and in much assurance." 1 Thess. 1:4,5

Elsewhere we have pointed out what constitutes the signs, the evidences that we are the children of God; namely, our begetting of the holy Spirit, our sealing, our quickening.* We will not repeat here, but merely in a general way call attention to the fact that whoever participates in this election has various evidences by which it may be discerned not by himself only, but ere long be discernible

by "the brethren" with whom he comes in contact. There is a power, as well as a message, in this election. This election message, or call, or "word," is not only Gospel or good tidings to the elect class, but it is more than this to them: it is the power of God working in them to will and to do his good pleasure. It brings to the elect the holy Spirit and much assurance, and they, in turn, are ready at any cost to sound out the Word of the Lord.

To the Colossians the Apostle writes (**3:12-14**) respecting this elect class of the New Creation, saying, that such should put off the old estimate of things and put on a new one which would recognize the members of the elect, not according to nationality nor according to denomination, but recognize *all in Christ*, and them only, as being the *elect* New Creation. He says, "Put on therefore as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long-suffering, forgiving one another if any man hath a matter against any: as Christ has forgiven you, so also do ye, and above all this [attainment] place love which is the bond of perfectness."

Our Lord, speaking of the elect Church as a whole, intimates that various trials and testings must come to them,

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and seems to imply that these will be intensified toward the close of this Gospel Age, and that they will be permitted to such an extent that they will deceive all except the "very elect." *Matt. 24:24**

There is an encouragement in this: it implies not that the "very elect" will have superior mental ability by which they will be able to discern the various subtleties of the Adversary in this evil day; nor does it imply that they will have attained perfection in their control of their earthen vessels so that they cannot err; but, rather, it means that to those who abide in Christ, *grace sufficient*, *wisdom sufficient*, *aid sufficient* will be granted for their time of need. What consolation is in this for all who have fled for refuge to the hope set before us in the Gospel! What a confidence it gives us to feel that our anchorage is within the veil--in Christ! Such predestination is strengthening, consoling, as the Apostle declared, "He hath chosen us in him before the foundation of the world, that we should be [ultimately] holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according

to the good pleasure of his will...that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; that we [the New Creation] should be to the praise of his glory, who first trusted in Christ." *Eph. 1:4-12*

"Through Much Tribulation Shall Ye
Enter the Kingdom"

The necessity for efforts and overcoming in the character-building which God has attached to the call of the "very elect" New Creation is not without its parallels in nature. In illustration of this note the following:

"It is told of a man who wished to add an emperor moth to his collection

*See Vol. IV, Chap. xii.

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of insects, that by good fortune he obtained a cocoon, and hung it up in his library all winter. In the spring he found the moth trying to emerge. The hole was so small, and the moth struggled so hopelessly, as it seemed, against the tough fiber, that he snipped the hole larger with his scissors. Well, the fine large moth emerged, but it never flew. Some one told him afterwards that the struggles were necessary to force the juices of the body into the insect's great wings. Saving it from the struggle was a mistaken kindness. The effort was meant to be the moth's salvation. The moral is obvious. The struggles that men have to make for temporal good develop character as it could not be developed without them. It is well, too, that spiritual enrichment has to be striven for."

We have already pointed out* that the Scriptures most explicitly teach the doctrine of "free grace" which will be ushered in grandly as soon as the elect shall have been completed --glorified. During the Millennium it (the "Seed of Abraham") shall bless all the families of the earth with fullest opportunities for attaining perfect characters, complete restitution and eternal life.

*Vol. I, p. 96.

FAULTLESS

--JUDE 24--

Faultless in his glory's presence!
All the soul within stirred,
All my heart reached up to heaven
At the wonder of that word.

Able to present *me* faultless?
Lord, forgive my doubt, I cried;
Thou didst once, to loving doubt, show
Hands and feet and riven side.

O! for me build up some ladder,
Bright with golden round on round,
That my hope this thought may compass,
Reaching faith's high vantage-ground!

Praying thus, behold, my ladder,
Reaching unto perfect day,
Grew from out a simple story
Dropped by some one in the way.

Once a queen--so ran the story--
Seeking far for something new,
Found it in a mill, where, strangely,
Naught but rags repaid her view--

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Rags from out the very gutters,
Rags of every shape and hue;
While the squalid children, picking,
Seemed but rags from hair to shoe.

What then, rang her eager question,
Can you do with things so vile?
Mould them into perfect whiteness,
Said the master with a smile.

Whiteness? quoth the queen, half doubting;
But these reddest, crimson dyes--
Surely nought can ever whiten
These to fitness to your eyes?

Yes, he said, though these are colors
Hardest to remove of all,

STUDY V

THE ORGANIZATION OF THE NEW CREATION

The "Living Stones" for the Spiritual Temple--The Nominal vs. the Real New Creation--The "Mystery of God" and the "Mystery of Iniquity"--Great Antichrist's Organization--The Scriptures Trustworthy--Freedom Permitted to the World and to Churchianity--Order out of Confusion--"In Due Time"--"The Ends of the Ages"--The Vine of the Father's Planting--"The Twelve Apostles of the Lamb"--Paul the Successor of Judas--Number of Apostles Limited to Twelve--The Apostolic Commission--The Apostles' Strong Characters--The Apostle Paul "Not one Whit Behind" the other Apostles--The Inspiration of the Twelve--Divine Supervision of the Apostles' Writings--"Upon this Rock Will I Build My Church"--Harmony of the Gospels--Keys of Authority--Apostolic Infallibility--Objections Considered--"One is Your Master"--The True Church is "The Flock of God"--Apostles, Prophets, Evangelists, Teachers--The Lord's Organization of The New Creation Absolutely Complete--He is Also Its Superintendent--Gifts of the Spirit Ceased with Their Necessity--Unity of the "Faith Once Delivered to the Saints"--Unity of Force, Antichristian--Bishops, Elders, Deacons--True Significance of "Prophet"--Humility Essential to Eldership--Other Necessary Qualifications--Deacons, Ministers, Servants--Teachers in the Church--Many Should Be Able to Teach--"Be not Many of You Teachers, Brethren"--"Ye Need not That Any Man Teach You"--"Him That Is Taught" and "Him That Teacheth"--Woman's Province in the Church--Women as Fellow-Workers--"Let Her be Covered."

AS THE New Creation will not reach its perfection or completion until the First Resurrection, so its organization will be completed only then. The temple figure illustrates this: as living stones we are now called, or invited to places in the glorious temple, and, as the Apostle explains (*1 Pet. 2:5*), we come to Jesus, who, as the Father's representative, shapes, chisels, fits and polishes us for places in the glorious Temple of the future--the meeting-place between God and the world. As in the typical temple built by Solomon every

stone was thoroughly fitted in the quarry for its place in the building, so with us--all the fitting preparation is done in the present life. As in the type every shaped stone went into its place without the sound of a hammer, so in the antitype --the living stones, which now submit joyfully to the Lord's preparation, will be completely organized under himself as the capstone when united to him beyond the veil--without confusion, without need of further arrangement or preparation.

However, the Scriptures recognize a oneness or relationship of these living stones during the period of their preparation. Indeed, they go a step further, and recognize a *temporary organization* which permits each member of the prospective Kingdom to be a sharer with the great Teacher and Master Builder in the preparatory work of "building up one another in the most holy faith"--assisting one another in the shaping of characters in accord with the lines of the pattern--our Lord Jesus. As we proceed to a minute examination of the divine arrangements for the present time, it may surprise many to discover how much liberty the Lord has left to each individual member of the New Creation: but when we recognize the fact that he is seeking willing worshipers, willing sacrificers, who are prompted by love for the Lord and for the principles of righteousness to lay down their lives for the brethren's sake, and for the sake of being colaborers with him, then it is clear that the Lord's plan of granting great liberty is the best plan--the one which most surely tests the heart-loyalty, most fully develops character, and proves the willingness of each to follow with the other the Law of Love, doing to the other as he would the other should do to him.

Such a liberty, or, comparative freedom, is well adapted to the Lord's object in the present time--namely, the selection of the little flock and the perfecting of them in character and instructing them for the Royal Priesthood of the future--but would be wholly out of line with and insufficient for the work of converting the world, which he is generally supposed to be doing. It is because of this wrong

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doctrine--this supposition that God has commissioned the Church to conquer the world and to subdue all things unto himself during the present age--that so many persons of good judgment have marveled at the simplicity of the organization of the Church by the Lord and the apostles. And seeing how inadequate such an arrangement would be for

the *conversion of the world*, men have undertaken to elaborate the organization, as seen in the various ecclesiastical institutions of Christendom. Of these is the Papacy, one of the most subtle and powerful organizations imaginable. The Methodist Episcopal system is also masterful, but on a higher plane; it controls a different class. It is the thorough organization of these two great systems that has given them their success and their power in "the Christian world." We shall see as we proceed that these and all *human "churches"* are in their organization quite different from the Church which the Lord instituted--that their ways are not his ways, even as their plans are not his plans; for as the heavens are higher than the earth, so are the Lord's ways and plans higher than those of man. (*Isa. 55:8,9*) Ere long the true-hearted will see that they greatly erred in leaving the simplicity of Christ and attempting to be wiser than God in the conduct of his work. Results will show his wisdom and man's folly.

The Nominal vs. the Real New Creation

As with the typical people all were Israelites in a nominal sense, but comparatively few "Israelites indeed," so in the antitype we are not to be surprised that we find a nominal Church, as well as a real Church, a nominal New Creation as well as a real New Creation. Ever since Christianity became to some extent popular, "tares," "imitation wheat," have infested the wheat-field, affecting to be genuine wheat. However difficult it may be for man, who cannot read the heart, to determine the true from the false, the wheat from the tares the Lord assures us that he knoweth the heart, that--"The Lord knoweth them that are his." He does indeed expect us to discriminate between the true

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sheep and wolves in sheep's clothing, and between the true grapevine bearing the true fruits and the thorns and thistles which might seek to pass themselves off for members of the true Vine, and tells us so to do. But beyond this general judgment--a liberal examination of the general outward character, the Lord does not permit his people to go--saying, "Judge nothing before the time." Amongst those whom you recognize as legitimate branches in the Vine, do not attempt to decide how long a time should be granted them to bring forth the ripe fruits. We must leave that to the

Father, the Husbandman, who prunes every branch, and who will ultimately take away every branch or member that "beareth not fruit." We, therefore, leave to the Husbandman the pruning of the "Vine"--the correction of every truly consecrated member of the Church of Christ--letting him do the excommunicating, recognizing that he did the planting and the watering also, and brought forward the sprouting of every branch in the true Vine. The spirit of the Vine is to be recognized to some extent in each branch or member, and each is to be encouraged and assisted in its growth. Love is to be the law amongst all these branches; and only as the divine Word is heard--not a whit beyond its authorization--has any branch the right to criticize, rebuke or otherwise prune, or do aught against another branch. The spirit of love is, on the contrary, to prompt to mercy, kindness, long-suffering and patience up to the very limits allowed by the great Husbandman; which, as we have already suggested, are broad and liberal and designed to develop character in every branch.

All this is different in human organizations in proportion as they have ignored or abandoned the simplicity of the divine arrangement. They have made arbitrary rules respecting who may be acknowledged as members or branches of the Vine, and who may not be admitted to the full fellowship; they have made financial exactions and various rules and regulations which the Scriptures have not made, and laid down numerous creeds and confessions which the Scriptures have not laid down, and have prescribed penalties

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for violations of these which the Scriptures have not imposed, and have made regulations for disfellowshipping, excommunicating, etc., contrary to any authorization given to the True Church, the Body of Christ, the True Vine, the New Creation.

We have already called attention to the fact that the Church of Christ is called in the Scriptures the "Mystery of God,"* because, contrary to expectation, the Church was to be the Messianic *Body* which, under its Anointed Head, Jesus, shall rule and bless the world. This mystery, or secret, now revealed to the saints, was kept hidden from past ages and dispensations (*Eph. 3:3-6*), and is the mystery of God which shall be finished now shortly, in the consummation of the New Creation, in the close of this Gospel age. We have also drawn attention to the fact that the Scriptures refer to Babylon as a counterfeit system (mother and daughters

--some more and some less corrupt, some better and some poorer counterfeits), and there designated the "Mystery of Iniquity." We are not to be understood as meaning that the founders of these counterfeit systems purposely and intentionally organized them for the purpose of misleading the people of God. Rather we are to remember that it is Satan who in the Scriptures is credited with having "deceived the whole world" on this subject; putting evil for good and good for evil; light for darkness and darkness for light. Satan "now worketh in the children of disobedience" (*Isa. 5:20; Eph. 2:2*), even as he proffered his cooperation to our Lord Jesus. He delights to cooperate with all of Christ's followers whom he can seduce from walking in the footsteps of the Master. As he tried to persuade our Lord that there were better ways--ways that involved less personal sacrifice and self-denial than the Father's ways--by which he might bless all the families of the earth, so he, during this Gospel age, has been intent upon persuading the Lord's truly consecrated brethren to adopt his plans--not to give careful heed to the Father's plans and rules. He would have them

*Vol. I, Chap. v.

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otherwise--to feel that they can serve the Lord better by other methods than those the Scriptures point out. He would puff them up with feelings of zeal for and pride in their human systems, the work they are doing, and the organizations which they have effected. With the Master the Adversary had no success, his answer being invariably, "It is written." But not so with his followers. Many, many neglect what is written; neglect the Master's example and words; neglect the words and example of the apostles, and are intent upon carrying out for God a plan which they hope and believe he approves and which they trust will redound to his praise.

How wonderfully mistaken such will find themselves when, by and by, they shall see the Kingdom as God originally planned it and has since worked the matter out along his own lines! They will then discover how much better it is to be careful to be taught of the Lord, than to attempt to teach the Lord--to do his work in his way, rather than work for him in a way which he will not acknowledge. The success of these human plans--as in Papacy, Methodism, and, proportionately, in other denominations--helps to make these systems "strong delusions."

The Lord has not interfered with, or hindered, the growth of the "tares" in the wheat-field during this Gospel Age. On the contrary, he instructed his people to expect that both would grow together until the "harvest" time, when he himself would be present, superintending the separation, gathering the wheat into his barn (the glorified condition), and seeing to the bundling of the tares for the great time of trouble with which the age shall end, and which shall destroy them as "tares" or *imitation New Creatures* without destroying them as human beings. Indeed, many of the "tares" are respectable, moral, and, as the world uses the term, "good people." So amongst all the heathen religions there are elements of goodness, too, though far less than amongst the "tares," who have been greatly blessed and advantaged every way by reason of their close contact with

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the true "wheat," and their partial discernment of the spirit of the Lord in the latter.

This Mystery of Iniquity ("Babylon," Confusion, Christendom) the Apostle Paul declares was already beginning to work amongst the Lord's people in his day; but the working was evidently but slight until after the death of Paul and the other apostles. While the apostles remained with the Church they were able to point out some of the false teachers through whom the Adversary was seeking privily, privately, secretly, to bring in damnable heresies to undermine the faith and to turn the faithful aside from the hopes and promises and simplicities of the Gospel. (*2 Pet. 2:1*) The Apostle Paul speaks also of some of these in general terms, as beginning the workings of iniquity; but he names some of them personally, Hymenaeus and Philetus, et al., "who concerning the truth have erred," etc.--"overthrowing the faith of some." (*2 Tim. 2:17*) Respecting these false teachers and their errors, he again warned the Church through the elders at Ephesus, especially pointing out that these would flourish after his death--grievous wolves, they would not spare the flock. (*Acts 20:29*) This last is remarkably in accord with our Lord's prediction in the parable. (*Matt. 13:25,39*) Our Lord clearly shows that these false teachers and their false doctrines were the agencies of the Adversary who sowed the tares amongst the wheat that he and the apostles had planted. He says, "While men [the special servants, the apostles] *slept*, an enemy came and sowed tares."

It was not long after the apostles fell asleep, we may be

sure, until the spirit of rivalry under the guidance of the Adversary led step by step to the ultimate organization of the great Antichrist system--Papacy. Its organization, as we have already seen,* was not effected instantly, but gradually --beginning to assume its power about the fourth century. The great Antichrist flourished so successfully for a

*Vol. II, Chap. ix.

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time that all the histories written from that period onward to the "Reformation" practically ignored the right of every person and class to the name Christian or to be considered orthodox and faithful who did not belong to or in some manner support this Antichrist system. Others were not permitted to exist except privately and under ban, and if there were histories of them, apparently they were destroyed; but, possibly, like those walking in the light of present truth today, the faithful of that time were so insignificant in proportion of numbers and influence that none would have thought them worthy of mention in comparison with the great and successful system which they essayed to oppose, and which so rapidly climbed to the influential place of power in both temporal and spiritual matters.

Since the "Reformation" the Adversary has again showed his cunning in organizing every new departure (every fresh effort to reach the truth) into another Antichrist; so that today we have not only the original "mother of harlots" but her many "daughters."* In view of these facts we will not seek for histories of the True Church except such as we find in the New Testament, which evidently have been preserved to us with great sacredness and purity, notwithstanding an occasional interpolation, illustrated in *John 21:25* and *1 John 5:7*.

We will, however, briefly call attention to certain facts, which not only prove to us that the Scriptures have been preserved in comparative purity, but which attest also at the same time that the many systems claiming to have been organized by the Lord and the apostles are wholly different from the one which they did organize, the account of which is given us in the New Testament.

(1) If the primitive Church had been organized after the manner of Papacy or other denominations of today, the records would have been quite different from what they are. We would have had some reference to our Lord's installation of the apostleship with great ceremony, himself

*See Vol. III, pp. 42,154,155.

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sitting somewhere in state as a Pope, receiving the apostles in scarlet robes as cardinals, etc., etc.; we would have had strict laws and regulations respecting Friday, abstaining from meat, etc.--something respecting "holy water" sprinkled upon the apostles or upon the multitude, and something about making the sign of the cross. Mary, our Lord's mother, would not have been forgotten. An account would have been given of her claimed miraculous conception and she would have been announced as "the mother of God," and Jesus himself would have been represented as doing her some special homage, and as instructing the apostles to approach him through her. Some injunction would have been given respecting "holy candles," when and how and where they should be used; some instruction respecting the invocation of saints; some instruction about the "mass," and how Peter, meeting with the other disciples, was recognized as the Pope; how they prostrated themselves before him, and how he performed mass for them all, declaring that he had power to re-create Christ in the bread and to sacrifice him afresh for personal transgressions. We would have some account of Stephen's burial; how Peter or the others "consecrated" a grave for him, so that he might lie in "consecrated ground," and that they put in his hand a "holy candle" while they said certain prayers over him. We would have had rules and regulations respecting various orders of clergy, and how the laity are not at all "brethren" with them, but subservient to them. We would in turn have orders amongst the clergy, higher and lower, Reverend, Right Reverend, Most Reverend; Bishops, Archbishops, Cardinals and Popes; and particular directions how each and all were to attain their positions, seeking honor one from another, and who should be greatest.

The fact that these matters are in no sense of the word even hinted at by the apostles is *prima facie* evidence that the systems which claim either in whole or in part such divisions of the Church, such authorities, such offices, etc., were not organized by the apostles or under their guidance, nor

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by the Lord who appointed them and recognized their work. *John 15:16; Acts 1:2; Rev. 21:14*

(2) It proves, additionally, that the Bible was not concocted by these wise organizers; for had they forged it we may be sure they would have supplied it abundantly with references such as we have suggested.

(3) Having this authority and evidence that the "mother" and numerous "daughter" systems of the present day were not instituted by the Lord and the apostles, but resulted from corruptions of their simple teachings, and are, hence, mere human institutions--attempts to be wiser than God in the doing of the divine work--let us have the greater confidence in the Word of God, and let us give the more earnest heed even to the smallest particulars it sets before us, upon this and all subjects.

During the six thousand years of the world's history up to the present time, God has permitted mankind in general to do their best in solving the problems of life. The natural man was created with qualities of mind which inclined him to honor and worship his Creator; and these qualities of mind have not been totally obliterated by the fall--"total depravity" is certainly not true of the race in general. As God has allowed men to exercise the other qualities of their minds as they chose, so he has permitted them to exercise their moral and religious traits according to their inclinations. We may see that aside from natural Israel and spiritual Israel, and the influences which have gone out from these to the world, God has let the world alone--let it do the best it could do in the way of self-development, etc. Man in his ignorance and blindness has largely fallen a prey to the devices of Satan and the fallen angels, who, through various forms of superstition, false religions, magic, etc., have turned the masses far from the truth. The Apostle explains the situation, saying that this is so because when men knew God they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened, and God gave them over--allowed them to take the way they preferred, to learn certain

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lessons in connection with their own depravity, and to manifest by the degradation into which they would fall the exceeding sinfulness of sin, and the unwisdom of listening to any counsel except that of their Creator.

As we have already seen, the Lord does not purpose to leave mankind in this weak and fallen condition; but

through the New Creation, in his own due time, the knowledge of the Lord will reach every member of the human family, with full opportunity to come to a knowledge of the truth, and to all the blessings secured through the redemption. But the point which we wish specially to enunciate here is that, as God has thus left the heathen nations to themselves, so also he is leaving so-called "Christendom" to itself. He is permitting men who have received some of the light of divine revelation to use it as they please--to try their hand at improvements upon the divine plan, to organize human systems, etc. All this does not mean that he has not the power to interfere, nor that he approves of these various conflicting and, more or less, injurious devices and institutions of humanity and Churchianity. These experiences will constitute another lesson, which by and by will reprove many, when they shall recognize the grand outcome of the divine plan and see how God kept steadily on, working out the accomplishment of his original purposes, practically ignoring the schemes and devices of man, and accomplishing his results sometimes partly through them and sometimes in absolute opposition to them. Just so he did in the end of the Jewish age, when he permitted some of that nation to accomplish his plan in persecuting and crucifying the Lord and his apostles. And as some of them were "Israelites indeed," afterward blessed and uplifted and made partakers of the sufferings of Christ that by and by they might also be partakers of his glories, so now there are probably spiritual "Israelites indeed" who, Paul-like, will be recovered from the snares of the Adversary.

Another point is worthy of notice: the Lord has a special time for the beginning of his Kingdom, a special time, therefore, in which his elect New Creation shall be developed

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and prepared for his service; and apparently it was a part of his plan that special light should shine upon the beginning and upon the close of this period. The Apostle intimates this when he refers to us "upon whom the ends of the ages have come." (*1 Cor. 10:11*) It was in the *lapping* of the Jewish and Gospel ages that the Way, the Truth and the Life first were manifested; "Dark Ages" intervened, and now in the lapping time of the Gospel and Millennial ages the light shines as never before--on "things new and old." While we are to suppose that those in accord with the Lord in the beginning of the age were given special light, and that such now, in the close of the age, will be favored with

the light of Present Truth that they may thereby be sanctified, we are not to think that the same measure of light was necessary to sanctification during centuries intervening, some of which are known as the "Dark Ages." We are not to suppose that the Lord ever left himself without witnesses, however they may have been ignored on the pages of history; but are to regard this ignoring as due to their comparative obscurity and to their being out of touch and out of sympathy with the great anti-Christian systems--even though some of them may have been in those systems. So the Lord's call, applicable now, clearly indicates that we should expect to find many of the Lord's people *in*, and confused and bewildered by, sectarianism, in Babylon: "Babylon the great is fallen." "Come *out of her*, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." **Rev. 18:2,4**

Having thus taken a cursory view of the Church and her limited history, let us come more particularly to an examination of the Church as it was originally instituted by our Lord. As there is but one *Spirit* of the Lord, which all who are his must possess, so there is but one Head and *center* of the Church, our Lord Jesus. We are to remember, however, that in all of his work the Father was freely acknowledged, and that according to his own account his work was done in the Father's name, by the Father's authority--"Every plant which my Heavenly Father hath not planted shall be

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rooted up." (**Matt. 15:13**) The true Church, the New Creation, is of the Father's planting. Our Lord says, I am the true Vine, ye are the branches and my Father is the Husbandman. Later on he points out that there is a "Vine of the Earth," a nominal church, a false church, that was not of the Father's planting, and which shall be rooted up. The fruitage of the True Vine is Love, and is precious to the Father; but the fruitage of the Vine of the Earth is selfishness in various forms, and will be ultimately gathered into the great winepress of the wrath of God in the great time of trouble with which this age will close. **John 15:1-6; Rev. 14:19**

Every Bible student has surely observed that our Lord and the apostles recognized no division in the Church and ignored everything like schism, both in fact and in name. With them the Church was one and indivisible, like its one faith, one Lord and one baptism. It was spoken of from this standpoint as the Church, the Church of God, the Church of

the Living God, the Church of Christ, the Church of Firstborns; and the individuals of it were called "Brethren," "Disciples," "Christians." All these names are used indiscriminately of the whole Church and of the smallest gatherings--even the twos and threes--and of the individuals, at Jerusalem or Antioch or elsewhere. The variety of these names and their general use clearly implies that none of them were intended to be proper names. All were merely illustrative of the great fact which our Lord and his apostles continually set forth, viz., that the Church (*Ecclesia*, body, company) of the Lord's followers are his "elect"--to share his cross and learn needed lessons now, and by and by to be associated with him in his glory.

This custom should have continued, but was changed during the Dark Ages. When error had developed, the sectarian spirit came with it and peculiar designations followed--Church of Rome, Baptist Church, Lutheran Church, Church of England, Holy Catholic Church, Wesleyan Church, Christian Church, Presbyterian Church, etc. These are marks of *carnality*, as the Apostle points out (*1 Cor. 3:3,4*);

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and as the New Creation emerges out of the gross darkness which has so long covered the world it becomes enlightened upon this point also; and observing the error and appearance of evil, not only comes out of sectarianism, but refuses to be known by these unscriptural names--though willingly answering to any or all that are Biblical.

Let us now examine the foundations of the one Church which the Lord established:

The Twelve Apostles of the Lamb

The Apostle declares that other foundation can no man lay than that is laid--Jesus Christ. (*1 Cor. 3:11*) Upon this foundation our Lord, as the Father's representative, began to rear his Church, and in so doing he called twelve apostles--not by accident, but by design, just as the twelve tribes of Israel were not twelve by accident, but in conformity to the divine plan. Not only did the Lord not choose more than those twelve apostles for that position, but he has never given authority since for any more--barring the fact that Judas, having proved himself unworthy of a position amongst the twelve, fell from his place and was

succeeded by the Apostle Paul.

We notice with what care the Lord watched over the apostles--his carefulness for Peter, his praying for him in the hour of his trial, and his special appeals to him afterward to feed his sheep and his lambs. We note also his care for doubting Thomas and his willingness to demonstrate to him thoroughly the fact of his resurrection. Of the twelve, he lost none save the son of perdition--and his deflection was already foreknown to the Lord and foretold in the Scriptures. We cannot recognize the choice of Matthias recorded in Acts as in any sense of the word the Lord's selection. He was, doubtless, a good man, but was chosen by the eleven without authority. They had been instructed to tarry at Jerusalem and wait for endowment from on high by the holy Spirit at Pentecost, and it was during this waiting period, and before they were endued with power, that

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they mistakenly cast lots and chose Matthias to take the place of Judas. The Lord did not reprove them for this undesigned meddling with his arrangement, but simply ignored their choice, and in his own time brought forward the Apostle Paul, declaring, "He is a chosen vessel unto me"; and, again, we have the Apostle's statement that he was chosen from his mother's womb to be a special servant; and, further, that he was not a whit behind the chiefest of the apostles. *Gal. 1:15; 2 Cor. 11:5*

From this it will be seen that we are entirely out of accord with the views of Papacy and of the Protestant Episcopal Church, and of the Catholic-Apostolic Church, and of the Mormons, all of whom claim that the number of the apostles was not limited to twelve, and that there have been successors since their day who spoke and wrote with equal authority with the original twelve. We deny this, and in evidence note how the Lord particularly chose those twelve, calling to mind the prominence of the number twelve in sacred things pertaining to this election; and we cap the climax by pointing to the symbolical picture of the glorified Church furnished in *Revelation 21*. There the New Jerusalem --the symbol of the new Millennial government, the Church, the Bride united to her Lord--is very clearly delineated; and in the picture the statement is most distinctly made that the twelve foundations of the City are precious, and that in the twelve foundations were the names written of the "twelve apostles of the Lamb"--no more, no less. What better proof could we have that there were never

more than twelve of these apostles of the Lamb, and that any others were, as the Apostle Paul suggests, "false apostles." **2 Cor. 11:13**

Nor can we imagine any need of more apostles; for we still have those twelve with us--their testimony and the fruit of their labors--in a much more convenient form than had those who were personally with them during their ministry. The records of their ministries are with us; their records of the Lord's words, miracles, etc. Their discourses on the various topics of Christian doctrine in their epistles are in our

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hands today in a most satisfactory manner. These things are "*sufficient*," as the Apostle explains "that the man of God may be thoroughly furnished." Explaining the matter further the Apostle declared, "I have not shunned to declare the whole counsel of God." What more is necessary? **2 Tim. 3:17; Acts 20:27**

Immediately succeeding his forty days of meditation and testing by the Adversary in the wilderness, and having determined upon the proper course, our Lord began to preach the Gospel of the coming Kingdom and to invite followers, who were called disciples. It was from amongst these disciples that he eventually chose the twelve. (**Luke 6:13-16**) They were all from what might be termed the humbler walks of life, several of them fishermen, and of them it is declared without disapproval that the rulers "perceived that they were unlearned men." (**Acts 4:13**) Apparently the twelve were called from amongst the "disciples" or general followers who espoused the Lord's cause and confessed him without leaving their daily avocations. The twelve were invited to become associates in the ministry of the Gospel and the record is that they forsook all to follow him. (**Matt. 4:17-22; Mark 1:16-20; 3:13-19; Luke 5:9-11**) The "seventy" commissioned later on never were recognized as apostles. Luke gives us a particular account of the selection of the twelve, informing us that just prior to this event our Lord withdrew to a mountain for prayer--evidently to take counsel with the Father in respect to his work and his colaborers in it. He continued all night in prayer--and when it was day he called unto him his disciples (Greek, *mathetes*--learners or pupils); and of them he chose twelve, whom he also named *apostles* (Greek, *apostolos*--sent forth ones). Thus the twelve were marked as separate and distinct amongst the disciples. **Luke 6:12,13,17**

The other disciples not thus chosen to apostleship were

also beloved of the Lord, and no doubt they were in full sympathy with his appointment of the twelve, recognizing it as in the interest of the work in general. Upon what bases

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the Lord made his choice is not stated; but we have the record of his own prayer to the effect that, "Thine they were and thou gavest them me"; and again, "Of those whom thou hast given me, I have lost none save the son of perdition" --Judas. In what sense or to what degree the Father made choice of the twelve matters nothing to us. No doubt one qualification which they possessed was humility; and, undoubtedly, their lowly vocations and previous experiences in life had been such as tended to make them not only humble men, but to lead additionally to strength of character, determination, perseverance, etc., to a degree which other pursuits might not have done to the same extent. We are informed that the selection of the twelve at the time it took place, instead of waiting until Pentecost (the date of the begetting of the Church), was, in large measure, for the purpose of permitting these twelve to be specially with the Lord, to behold his works, to hear his message, that thus they might in due time be witnesses to declare to us and to all of God's people at first hand the wonderful works of God, and the wonderful words of life manifested through Jesus. *Luke 24:44-48; Acts 10:39-42*

The Apostolic Commission

There is not the slightest suggestion anywhere, to the apostles or concerning them, that they were to be lords over God's heritage; that they were to consider themselves as different from other believers, exempt from the operations of divine law, or specially favored or secure as respects their everlasting inheritance. They were continually to remember that "all ye are brethren," and that "one is your Master, even Christ." They were always to remember that it was necessary for them to make their calling and election *sure*; and that unless they obeyed the Law of Love and were humble, as little children, they should in no wise "enter into the Kingdom." They were given no official titles nor any instruction respecting special garb or peculiar demeanor, but merely that they should in all these things be ensamples

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to the flock; that others seeing their good works should glorify the Father; that others walking in their footsteps should thus be following in the footsteps of the leader also, and ultimately attain to the same glory, honor, immortality--partakers of the same divine nature, members of the same New Creation.

Their commission was one of *service*--they were to serve one another, to serve the Lord and to lay down their lives for the brethren. These services were to be rendered specially in connection with the promulgation of the Gospel.

They were partakers of the pre-anointing that had already come upon their Master--the same anointing which pertains to all of the New Creation, all of the Royal Priesthood, and is described by the prophet, saying: "The Spirit of the Lord is upon me because he hath *anointed me to preach good tidings* unto the meek,...to bind up the broken-hearted," etc. *Isa. 61:1,2; Luke 4:17-21; Matt. 10:5-8;*

Mark 3:14,15; Luke 10:1-17

Although this anointing did not come directly upon them until Pentecost, they had previously had a foretaste of it in that the Lord conferred upon them a share of his holy Spirit power, etc., when he sent them out to preach. But even in this, special opportunity for pride was taken away when later on our Lord sent seventy others forth to do a similar work, and similarly empowered them to perform miracles in his name. The real work of the apostles did not, therefore, begin in the proper sense of the word until they had received the holy Spirit at Pentecost. There, a special manifestation of divine power was conferred upon them--not only the holy Spirit and gifts of the Spirit, but also, and specially, power to bestow these gifts upon others. Thenceforth they were by this last-mentioned power distinguished from all others of the Church. Other believers were counted in as members of the anointed body of Christ, made partakers of his Spirit and begotten of that Spirit to newness of life, etc.; but none could have a gift, or special manifestation except as conferred through these apostles. These gifts

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of miracles, tongues, interpretations of tongues, etc., we are, however, to bear in mind, in no sense hindered or took the place of the fruits of the holy Spirit, which were to be grown or developed by each of the faithful through obedience to the divine instructions--as each grew in grace, knowledge and love. The conferring of these gifts, which a man might

receive and yet be sounding brass, a tinkling cymbal, marked the apostles, nevertheless, as the special servants or representatives of the Lord in the work of founding the Church. *1 Cor. 12:7-10; 13:1-3*

Our Lord in selecting these apostles, and in instructing them, had in view the blessing and instruction of all of his followers to the end of the age. This is evident from his prayer at the close of his ministry, in which, referring to the disciples, he said, "I have manifested thy name unto the men [apostles] which thou gavest me out of the world; thine they were and thou gavest them me; and they have kept thy Word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words [doctrines] which thou gavest me and they have received them,...I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. ...Neither pray I for these [apostles] alone, but for them also which shall believe on me through their word [the entire Gospel Church]: that they all may be one [in purpose, in love], as thou, Father, art in me and I in thee, that they also may be one in us; [then showing the ultimate purpose of this election, both of the apostles and of the entire New Creation, he added]--that the world [loved of God while sinners and redeemed by the precious blood] may believe that thou hast sent me"--to redeem and restore them.

John 17:6-9,20,21

The apostles, although unlearned men, were evidently strong characters, and under the Lord's teaching their lack of worldly wisdom and education was more than compensated for in "the spirit of a sound mind." It is not strange, therefore, that these men were uniformly recognized

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by the early Church as guides in the way of the Lord--specially appointed instructors--"pillars in the Church," next in authority to the Lord himself. In various ways the Lord prepared them for this position:

They were with him continually and could, therefore, be witnesses respecting all the affairs of his ministry, his teachings, his miracles, his prayers, his sympathy, his holiness, his self-sacrifice even unto death, and, finally, witnesses of his resurrection. Not only did the early Church need all these testimonies, but all who have since been called of the Lord and have accepted his call to the New Creation--all who have fled for refuge and are trusting in the glorious hopes centered in his character, in his sacrificial death, in his high

exaltation and in the plan of God he is to fulfil--needed just such personal testimony in respect to all these matters, to the intent that they might have strong faith, strong consolation.

Seventy other disciples were sent forth later, by the Lord, to proclaim his presence and the harvest of the Jewish age, but their work was different in many respects from that of the twelve. Indeed in every manner the Lord seemed so specially to set the apostles apart, that we, with the entire Church, may have fullest confidence in them. These alone were participants with him in the last Passover and in the institution of the new memorial of his own death; these alone were with him in Gethsemane; it was also to these that he manifested himself specially after his resurrection; and it was these only who were specially used as mouthpieces of the holy Spirit on the Day of Pentecost. The eleven were "men of Galilee"; as some who heard them remarked, "Are not all these Galileans?" *Acts 2:7; Luke 24:48-51; Matt. 28:16-19*

Although--as the record shows--our Lord revealed himself after his resurrection to about five hundred brethren, nevertheless the apostles were specially dealt with and were intended to be the specific "witnesses of all things which he did both in the land of the Jews and in Jerusalem; whom they slew and hanged on a tree: him God raised up on the

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third day...*And he commanded us to preach unto the people,*" etc. *Acts 10:39-45; 13:31; 1 Cor. 15:3-8*

The Apostle Paul, although not directly a witness to the same extent as the eleven, was, nevertheless, made a witness of our Lord's resurrection in that he was given a subsequent glimpse of his glorious presence, as he himself states the matter--"Last of all he was seen of me also, as of one born out of due time [before the time]." (*1 Cor. 15:8,9*) The Apostle Paul was not really entitled to see the Lord in glory before the remainder of the Church at his Second Advent, when all of his faithful shall be changed and be made like him and see him as is; but in order that the Apostle might be a *witness* he was granted this glimpse and was additionally granted visions and revelations more than they all. He was thus, perhaps, well compensated for his previous lack of personal contact with the Master. Nor were his special experiences merely for his own advantage; but chiefly, we may presume, for the advantage of the entire Church. Certain it is that the peculiar experiences, visions, revelations,

etc., granted to the Apostle who took the place of Judas, have been more helpful than those of any other of the apostles.

His experiences permitted him to know and appreciate not only "the deep things of God"--even some things not lawful to be uttered (**2 Cor. 12:4**), but the illumination which they gave to the Apostle's mind has through *his writings* been reflected upon the Church from his day to the present time.

It was because the Apostle Paul had those visions and revelations that he was enabled to grasp the situation and to appreciate the new dispensation and recognize the lengths and breadths and heights and depths of the divine character and plan so clearly, and it was because he appreciated these things clearly himself that he was qualified to state them in his teachings and epistles in such a manner as to confer blessings upon the household of faith all down throughout the age. Indeed, even today, the Church could better afford to lose the testimonies of any or all of the other

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apostles than to lose the testimony of this one. Nevertheless, we are glad to have the full testimony--glad to appreciate it all, as well as the noble characters of the entire twelve. Mark the testimony which indicates his apostleship: first of all, the Lord's words, "He is a chosen vessel unto me to bear my name before the Gentiles and kings and the children of Israel." (**Acts 9:15**) The Apostle's own declaration is, "I certify you, brethren, that the Gospel which was preached by me is not of man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (**Gal. 1:11,12**); and again he declares, "He that wrought effectually in Peter to the apostleship of the circumcision [the Jews], the same was mighty in me toward the Gentiles." (**Gal. 2:8**) Not only did his zeal for the Lord and the brethren, and his willingness in laying down his life for the brethren --in spending time and energy for their blessing--testify to his worthiness to rank as an equal of any apostle, but when his apostolic relationship to the Church was called in question by some, he frankly pointed to this, and to the Lord's blessing in connection with his revelations and ministries, etc., as proving that he was "not a whit behind" the others. **1 Cor. 9:1; 2 Cor. 11:5,23; 12:1-7,12; Gal. 2:8; 3:5**

It was not the Lord's intention that the apostles should do a work merely amongst the Jews--quite to the contrary is the record. He instructed the eleven that his work and

their message was for all the people, ultimately; though they were to tarry at Jerusalem until endued with power, and were there to begin their testimony. Our Lord's words were, "Ye shall receive power after that the holy Spirit is come upon you, and ye shall be witnesses unto me both in Jerusalem and in Judea and in Samaria and unto the uttermost part of the earth." (*Acts 1:8*) This witnessing continued not only during the lifetime of the apostles, but still continues. They are still preaching to us, still instructing the faithful, still encouraging, still admonishing, still reproving. Their death did not stop their ministry. They still speak, still witness, are still mouthpieces of the Lord to his faithful.

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The Inspiration of the Apostles

It is well that we have confidence in the apostles as faithful witnesses, or historians, and that we notice that their testimonies bear the stamp of honesty, in that they sought not wealth nor glory amongst men, but sacrificed all earthly interests in their zeal for the risen and glorified Master. Their testimony would be invaluable if it had no further weight than this; but we find the Scriptures teaching that they were used of the Lord as his inspired agents, and that they were specially guided of him in respect to the testimony, doctrines, customs, etc., which they would establish in the Church. They bore witness not only to the things they heard and saw, but, additionally, to the instruction which they received through the holy Spirit; thus they were faithful stewards. "Let a man so account of us as...stewards of the mysteries of God," said Paul (*1 Cor. 4:1*). The same thought was expressed by our Lord when he said respecting the twelve, "I will make you fishers of men," and again, "Feed my sheep," "Feed my lambs." The Apostle also says--The mystery [the deep truths of the Gospel concerning the high calling of the New Creation--the Christ] hidden in other ages, is now revealed unto his holy apostles and prophets by the Spirit. The object of this revelation is explained to be: "To make all men see what is the fellowship of the mystery [upon what terms participation in this New Creation may be obtained] which from the beginning of the world has been hid in God." (*Eph. 3:3-11*) Again in describing how the Church is to be built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone, the Apostle declares "For this cause

[for the building up of the Church, the temple of God], I, Paul [am] the prisoner of Jesus Christ for you Gentiles."

Eph. 2:20,22; 3:1

The Comforter was promised to "teach you all things and bring all things to your remembrance whatsoever I have said unto you"; "and he shall show you things to come." (*John 14:26; 16:13*) To a certain extent, undoubtedly, this is applicable to the entire Church, but it was specially

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applicable to the apostles; and, indeed, it still operates toward the remainder of the Church through the apostles--their words still being the channels through which the holy Spirit teaches us things both new and old. In harmony with this promise we may understand the apostolic inspiration to have been of a threefold character. (1) Refreshment of memory enabling them to recall and reproduce the Lord's personal teachings. (2) Guidance into an appreciation of the truth pertaining to the divine plan of the ages. (3) Special revelations of things to come--the things of which our Lord declared, "I have yet many things to say unto you, but ye cannot bear them now." *John 16:12*

We are not to suppose that the refreshment of the memory of the apostles implied a dictation of the exact phraseology or of the exact order of our Lord's words. Nor do the apostolic writings give evidence of such a dictation. The Lord's promise, however, is itself a guarantee of the correctness of their statements. In each of the four Gospels we have a history of the Lord's early life and ministry; yet in each the individuality of the writer is manifested. Each in his own style records those items which seem to him most important; and under the Lord's supervision these various accounts furnish altogether as complete a history as is necessary for the establishment of the faith of the Church, of the identity of Jesus as the Messiah of the prophets, of the fulfilment of the prophecies concerning him, of the facts of his life and of his teachings. Had the inspiration been verbal (a word-for-word dictation), it would not have been necessary for several men to rephrase the narrative; but it is noteworthy that while each writer exercised his individual freedom of expression and made his own choice of the events most important and worthy of record, the Lord by his holy Spirit so supervised the matter that nothing of importance was omitted--all that is needed is faithfully recorded--"that the man of God may be perfect, thoroughly

furnished." It is interesting to note that the Apostle John's record supplements the other three--Matthew,

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Mark and Luke--and that he chiefly discourses of circumstances and incidents of importance omitted by the others.

The Lord's proposition that he would through the holy Spirit guide the apostles, and through them the New Creation, "into all truth," implies that the guidance would be a general one rather than a personal and individual guidance into all truth--the fulfilment after this manner is evidenced by the records. Although the apostles, with the exception of Paul, were plain and unlearned men, nevertheless their scriptural expositions are very remarkable. They were able to "confound the wisdom of the wise" theologians of their day--and ever since. However eloquent the error, it cannot stand before the logic of their deductions from the Law and the Prophets and the teachings of the Lord. The Jewish Doctors of the Law remarked this, and, as we read, "took knowledge of them that they had been with Jesus"--that they had learned his doctrine and copied his spirit.

Acts 4:5,6,13

The apostolic epistles consist of such logical arguments based upon the inspired writings of the Old Testament and upon the words of the Lord; and all who, throughout this Gospel age, have partaken of the same spirit by following the lines of argument which the Lord through his mouthpieces has set before us, are guided to the same truthful conclusions; so that our faith does not stand in the wisdom of men but in the power of God. (*1 Cor. 2:4,5*) Nevertheless, in these teachings, as well as in their historical presentations, we have no evidence of a word-for-word dictation--no evidence that they were merely amanuenses of the Lord, speaking and writing in a mechanical manner as did the prophets of olden times. (*2 Pet. 1:21*) Rather, the apostles' clear-sighted view was an illumination of the mind which enabled them to see and appreciate the divine purposes and thus to state them clearly; just as all of the Lord's people since, following their leading, have been enabled to grow in grace and in knowledge and in love, and so have been enabled to "comprehend with all saints what is the breadth,

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and length, and depth, and height; and to know the love of Christ, which passeth [all human] knowledge." *Eph 3:18,19*

Nevertheless, we are fully justified in the belief that their other teachings, as well as their historical accounts, were so supervised by the Lord that improper words were avoided, and that the truth was set forth in such a form as to constitute "meat in due season" for the household of faith from their day to the present. This divine supervision of the apostles was indicated in advance by our Lord's words, "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." (*Matt. 18:18*) We would understand this to signify, not that the Lord would yield his prerogative and become obedient to the dictates of the apostles, but that they should be so kept, so guided by the holy Spirit, that their decisions in the Church, respecting what things should be considered obligatory and what things should be considered optional, would be proper decisions; and that the Church in general, therefore, might know that the matters were fixed, settled--the conclusions arrived at being the Lord's decision as well as that of the apostles.

Upon This Rock Will I Build My Church

It was in full accord with this that, after the Apostle Peter had borne witness that our Lord was the Messiah, "Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter [*petros*--a stone, a rock], and upon this rock [*petra*--a mass of rock--the great fundamental rock of truth, which you have just expressed] I will build my Church." The Lord himself is the builder, as he himself also is declared to be the foundation, "Other foundation can no man lay than that is laid--Jesus Christ." (*1 Cor. 3:11*) He is the great Rock, and Peter's confession of him as such was, therefore, a rock testimonial--a declaration of the foundation principles underlying the divine plan. The

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Apostle Peter so understood this matter and so expressed his understanding. (*1 Pet. 2:5,6*) He declared all truly consecrated believers to be "living stones" who come to the great Rock of the divine plan, Christ Jesus--to be built up as a holy temple of God through union with him--the foundation. Peter, therefore, disowned any pretension to being the foundation-stone himself and properly classed himself in with all the other "living stones" (Gr. *lithos*) of the Church--

though *petros*, rock, signifies a larger stone than *lithos*, and all the apostles as "foundation" stones would in the divine plan and order have a larger importance than their brethren.

Rev. 21:14

Keys of Authority

In the same connection the Lord said to Peter, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven," etc. Thus the same authority given to the apostles as a whole was specifically expressed to Peter, with the additional privilege or honor of the keys--the opening power or authority. We remember how the Apostle Peter used the keys of the Kingdom and did the *opening* work of the new dispensation, first, to the Jews at Pentecost, and, later, to the Gentiles at the house of Cornelius. On the Day of Pentecost, when the holy Spirit was poured out, we read that "Peter stood up with the eleven"--he took the initiative; he *opened*, the others followed, and the gospel invitation was thus thrown open to the Jews. In the case of Cornelius the Lord sent messengers to Peter, and specially directed him by a vision to follow their invitation, and thus particularly used him in opening the door of mercy, liberty and privilege to the Gentiles--that they also might come into and share the privilege of the high calling of the New Creation. These matters are in full accord with what we have seen respecting the Lord's purposes in connection with the choice of the twelve apostles. And the more clearly the Lord's people discern the fact that these twelve men were made the peculiar representatives of the new dispensation and their

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words the special channels of truth in respect to the New Creation, the more thoroughly they will be prepared to accept their words, and the more disinclined they will be to indorse the teachings of others in conflict with their testimony. "If they speak not according to this Word, it is because there is no light in them." **Isa. 8:20**

The last proposition of our Lord's promise reads, "He [the Father's holy Spirit] shall show you things to come." This implies a special inspiration of the apostles, and indirectly it implies the blessing and enlightenment of the Lord's people down to the very close of this age, through their teachings. They were thus not only to be holy apostles, but also prophets, or seers making known future events to

the Church. It is not necessary to suppose that all of the apostles were used to the same extent in any or all of these ways of service. The fact is that some were honored more not only in privileges of service as apostles, but also more in showing the things to come. The Apostle Paul points out various things to come: the great falling away in the Church; the revealing of the "Man of Sin"; the mystery respecting the second coming of the Lord, and that we shall not all sleep, though we must all be changed; the mystery, hidden from past ages and dispensations, that the Church, including the Gentiles, should be fellow-heirs of the promise made to Abraham--that his seed should bless all the families of the earth, etc., etc. He points out, also, that in the end of the age evil conditions will prevail in the Church; that men will be lovers of pleasure more than lovers of God, having the form of godliness but denying the power thereof; covenant breakers, etc., and that "grievous wolves" (destructive higher critics) would not spare the Lord's flock. Indeed, all of the writings of the Apostle Paul are brilliantly illuminated by the visions and revelations which he enjoyed as a seer of things that in his day were still future and not proper to be fully explained, but which now are manifest to the saints through the types and prophecies of the Old Testament--understandable now in the light of the

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apostles' words because the "due time" has come for them to be understood.

The Apostle Peter, also, as a seer points out the coming of false teachers into the Church who privily, secretly, will bring in damnable heresies, even denying that the Lord bought them. Looking down to our day he prophesies saying, "There shall come in the last days scoffers... saying, Where is the promise of his [Christ's] *presence*?" etc. He prophesied also that "The day of the Lord shall so come as a thief in the night," etc.

The Apostle James likewise prophesies respecting the end of this age, saying, "Go to now, ye rich men, weep and howl for the miseries that shall come upon you...Ye have heaped treasure together for the last days," etc.

The Apostle John, however, was the most remarkable seer, or prophet of all the apostles: his visions, constituting the Book of Revelation, delineating in the most remarkable manner the things to come.

The Apostolic Infallibility

From the foregoing we are fully justified in believing that the apostles were so guided by the Lord, through his holy Spirit, that all of their public utterances were of divine inspiration for the admonition of the Church, and no less infallible than the utterances of the prophets of the preceding dispensation. But while feeling thus assured in respect to the truthfulness of their testimony and that all of their utterances to the Church have the divine approval, it is well that we examine carefully five different circumstances, mentioned in the New Testament, which are usually considered as opposed to the thought that the apostles did not err in their teachings. We will scrutinize these separately.

(1) Peter's denial of our Lord just prior to his crucifixion. It cannot be disputed that Peter here was overtaken in a serious wrong, for which afterward he was sincerely penitent; but we should not forget that this transgression though committed after his choice as an apostle, was prior

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to his being anointed by the holy Spirit at Pentecost, and his divine endowment as an apostle in the fullest sense. Furthermore, the infallibility we have claimed for the apostles is that which applies to their *public* teachings and writings, and not to all the incidents and minutiae of their lives, which, unquestionably, were affected by the blemishes of their earthen vessels, marred by the fall in which all of Adam's children have suffered. The Apostle's words that "we have this treasure in an earthen vessel," evidently applied to himself and the other apostles, as well as to all of the Church--recipients of the holy Spirit. Our share, as individuals, in the great atoning work of our Master, covers these blemishes of the flesh which are contrary to our desires as New Creatures.

The apostolic office for the service of the Lord and the Church was entirely apart from the mere weaknesses of the flesh, and was conferred upon them not because of human perfection, but while they were admittedly "men of like passions" with ourselves. (*Acts 14:15*) The office did not bring restitution--perfection to their mortal bodies--but merely the new mind and the holy Spirit to guide these. It did not make their thoughts and actions perfect, but merely overruled those thoughts and actions so that the public teachings of the twelve are infallible--the Word of the Lord. This is the kind of infallibility claimed for the popes--that

when the pope speaks *ex cathedra*, or officially, he is overruled of God and not permitted to err. This inerrancy of the popes is claimed for them on the basis that they are also apostles--overlooking and ignoring the fact that the Scriptures teach that there are but "*twelve* apostles of the Lamb."

(2) Peter on one occasion "dissembled"--was guilty of double-dealing. (*Gal. 2:11-14*) This is pointed to as a proof that the apostles were not infallible in conduct. We concede this as we perceive the apostles also avowed it (*Acts 14:15*); but we repeat that these human weaknesses were not permitted to mar their work or usefulness as apostles--who "preached the gospel with the holy Spirit sent down from heaven" (*1 Pet. 1:12; Gal. 1:11,12*)--not with man's wisdom,

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but with the wisdom from above. (*1 Cor. 2:5-16*) This error on Peter's part God promptly corrected through the Apostle Paul, who kindly, but firmly, "withstood him to the face because he was to be blamed"; and that it was properly received by the Apostle Peter, and that he quite overcame this weakness in respect to preference for the Jews, is abundantly witnessed by his two epistles, in which no trace of wavering on the subject can be found, nor any lack of faithfulness in acknowledgment to the Lord.

(3) It is claimed that the apostles expected the Lord's second advent to take place very quickly, possibly in their own lifetime, and that in this they erred doctrinally and showed that their teachings are untrustworthy. We answer that the Lord declared that he left the apostles in uncertainty respecting the time of the second coming and the establishment of the Kingdom--simply telling them and all to watch, in order that when the event should be due they might know and not be in darkness on the subject as the world in general will be. Their inquiry about this matter after the Lord's resurrection brought from him the answer, "It is not for you to know the times and the seasons which the Father hath put in his own power." Shall we then find fault with the apostles for a matter which the Lord declared to be, for a time, a divine secret? Surely not. We do find, however, that under the guidance of the Spirit in respect to "things to come," the apostles were very guarded in their expressions in respect to the time of the second advent; and so far from expecting the matter in their own lifetime their words indicate the contrary.

For instance, the Apostle Peter distinctly says that he wrote his epistles to the intent that his testimony might be

with the Church after his decease--a clear evidence that he did not expect to live until the establishment of the Kingdom. (*2 Pet. 1:15*) The Apostle Paul, while declaring that "the time is short," did not pretend to say how short. Indeed, viewed from the standpoint of a week of seven one-thousand-year days--the seventh of which would bring the Kingdom--more than four-sixths of the waiting time had

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already passed, and the time was far spent. In exactly the same way we speak of such matters now respecting earthly affairs, when on Thursday we say that the week will soon be gone. Paul also spoke of the time of his departure, of his readiness to lay down his life, of his preference so to do. He points out that the day of the Lord would so come as a thief in the night. Some false impressions on the subject he corrected, saying, "Be not soon shaken in mind nor yet be troubled: neither by spirit nor by word nor by epistle as from us, as that the day of Christ is now present. Let no man deceive you by any means: for that day shall not come except there come a falling away first and that man of sin be revealed, the son of perdition," etc.... "Remember ye not that when I was with you I told you these things? And now ye know what withholdeth, that he might be revealed in his own season."

(4) It is objected that Paul, who wrote, "I, Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing" (*Gal. 5:2*), caused Timothy to be circumcised. (*Acts 16:3*) And we are asked, Did he not thereby teach falsely, and in contradiction to his own testimony? We answer, No: Timothy was a Jew, because his mother was a Jewess (*Acts 16:1*); and circumcision was a national custom amongst the Jews, which began *before* the Law of Moses and which was continued after Christ had "made an end of the Law [Covenant], nailing it to his cross." Circumcision was given to Abraham and his seed four hundred and thirty years before the Law was given to Israel as a nation at Mount Sinai. Peter was designated the Apostle to the circumcision (i.e., to the Jews), and Paul, the Apostle to the uncircumcision (i.e., to the Gentiles). *Gal. 2:7,8*

His argument of *Gal. 5:2* was not addressed to Jews. He was addressing Gentiles, whose only reason for desiring or even thinking about circumcision was that certain false teachers were confusing them, by telling them that they must keep the Law Covenant, *as well* as accept Christ, thus leading them to ignore the Grace Covenant. The Apostle

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here shows that for them to be circumcised (*for any such reason*) would be a repudiation of the Grace Covenant, and, hence, a repudiation of the entire work of Christ. He found no objection to Jews continuing their national custom of circumcision: this is evident from his words in *1 Cor. 7:18,19*, as well as in his course with Timothy. Not that it was *necessary* for Timothy or any other Jew to be circumcised; but that it was not improper; and that, as he would be going amongst Jews to a considerable extent, it would be to his advantage--giving him the confidence of the Jews. But we see Paul's steadfast resistance, on this subject, when some who misconceived the matter sought to have Titus--a full-blooded Greek--circumcised. *Gal. 2:3-5*

(5) The account of Paul's course, recorded in *Acts 21:20-26*, is reflected upon as being contrary to his own teachings of the truth; and as indicating his errancy as respects doctrines and practices. It is claimed that it was because of wrongdoing in this instance that Paul was permitted to suffer so much as a prisoner, and was finally sent to Rome. But such a view is not borne out by Scripture-stated facts. The record shows that throughout this entire experience Paul had the sympathy and approval of all the other apostles, and, above all, the Lord's continued favor. His course was at the instance of the other apostles. It was testified to him by prophecy, before he went to Jerusalem (*Acts 21:10-14*), that bonds and imprisonment awaited him; and it was in obedience to his convictions of duty that he braved all those predicted adversities. And when in the very midst of his trouble, we read: "The Lord stood by him and said, 'Be of good cheer, Paul: for as thou *hast testified of me in Jerusalem*, so must thou bear witness also at Rome.'" Later we find the Lord again showing him favor, as we read: "There stood by me the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar: and lo, God hath given thee all them that sail with thee." *Acts 23:11; 27:23,24*

In view of these facts, we must seek an understanding of

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Paul's course in correspondence with his uniformly bold and noble course--esteeming very highly the work and testimony which God not only did not reprove, but did approve. Coming then to the examination of *Acts 21:21-27*,

we notice (verse 21) that Paul had not taught that *Jewish* converts should not circumcise their children; nor did he repudiate the Mosaic law--rather, he honored it, by pointing out the greater and grander realities which Moses' law so forcibly typified. So far, therefore, from repudiating Moses, he honored Moses and the Law, saying: "The Law is just and holy and good," and pointed out that by it the *knowledge* of the heinousness of sin had been increased; that the Law was so grand that no imperfect man could obey it fully, and that Christ, by keeping it, had won its rewards, and now under the Grace Covenant was offering everlasting life and blessings as a gift to those *unable to keep the law*, but by faith, accepted as the covering of their imperfections his perfect obedience and sacrifice, and who became his followers in the path of righteousness.

Certain ceremonies of the Jewish dispensation--such as the fasts, the celebration of new moons and Sabbath days and feasts--were typical of spiritual truths belonging to the Gospel age. The Apostle clearly shows that the Gospel of the Grace Covenant neither enjoins nor forbids these (the Lord's Supper and Baptism being the only injunctions of a symbolic character commanded us, and they new ones).

Col. 2:16,17; Luke 22:19; Matt. 28:19

One of these Jewish symbolic rites, termed "purifying," was that observed by Paul and the four Jews, in the case which we are now examining. Being Jews, they had a right, if they chose, not only to consecrate themselves to God, in Christ, but also to perform the symbol of this *purification*. And this is what they did--the men who were with Paul having made, additionally, a vow to humiliate themselves, before the Lord and the people, by having their heads shaven. These symbolic ceremonies cost something; and the charges presumably made up the "*offering*" of money--so much for each, to defray the expenses of the Temple.

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The Apostle Paul never taught the Jews that they were *free* from the Law--but, on the contrary, that the Law had dominion over each of them so long as he lived. He showed, however, that if a Jew accepted Christ, and became "*dead with him*," it settled the claims of the Law Covenant upon such Jew, and made him God's *freeman* in Christ. (***Rom. 7:1-4***) But he did teach the Gentile converts that they had never been under the Jewish Law Covenant, and that for them to attempt the practice of Jewish Law ceremonies and rites would imply that they were trusting in those symbols for

their salvation, and not relying wholly upon the merit of Christ's sacrifice. And to this all of the apostles assented. See *Acts 21:25; 15:20,23-29*.

Our conclusion is that God did most wonderfully use the twelve apostles, making them very able ministers of his truth, and guiding them supernaturally in the subjects upon which they wrote--so that nothing profitable to the man of God has been omitted--and, in the very words of their original writings, manifested a care and wisdom beyond what even the apostles themselves comprehended. Praise God for this sure foundation for our faith!

The Apostles Not Lord Of God's Heritage

Are the apostles to be regarded as in any sense *lords* in the Church? or, in other words, When the Lord and Head of the Church departed, did any of them take the place of the Head? or did they together constitute a composite head, to take his place and assume the reins of government? Or were they, or any of them, what the popes of Rome claim to be, as their successors--the vicars or substitutes of Christ to the Church, which is his body?

Against such hypothesis we have the plain statement of Paul (*Eph. 4:4,5*) "There is one body" and "*one Lord*"; and, therefore, among the various members of that body, no matter what may be the relative importance of some, only the *one Lord* and Head is to be recognized. This the Lord also clearly taught when, addressing the multitudes and his disciples, he said, "The Scribes and Pharisees...love...to

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be called Rabbi; but be not ye called Rabbi; for one is your Master, and all ye are brethren." (*Matt. 23:1,2,6-8*) And again, addressing the apostles, Jesus said, "Ye know that those presuming to rule over the Gentiles exercise lordship over them; and their great ones exercise authority over them, *but it shall not be so among you*; but whosoever will be great among you shall be your servant, and whosoever of you will be the chiefest shall be servant of all; for even the Son of Man came not to be ministered unto, but to minister [serve] and to give his life a ransom for many."

Mark 10:42-45

Nor have we any evidence that the early Church ever regarded the apostles as lords in the Church, or that the apostles ever assumed such authority or dignity. Their course was very far indeed from the papal idea of lordship,

and from that of the prominent ministers in all Christian sects. For instance, Peter never styled himself "the prince of the apostles," as papists style him; nor did he and the others ever title each other, or receive such homage from the Church. They addressed or referred to one another simply as Peter, John, Paul, etc., or else as Brother Peter, Brother John, etc.; and all of the Church were similarly greeted--as brothers and sisters in Christ. (See *Acts 9:17; 21:20; Rom. 16:23; 1 Cor. 7:15; 8:11; 2 Cor. 8:18; 2 Thess. 3:6,15; Philemon 7,16.*) And it is written that even the Lord himself was not ashamed to call them all "brethren" (*Heb. 2:11*), so far is he from any domineering attitude in the exercise of his true and acknowledged lordship or authority.

Nor did any of these leading servants in the early Church go about in priestly robes, or with cross and rosary, etc., courting the reverence and homage of the people; for, as the Lord had taught them, the chiefest among them were those who served most. Thus, for instance, when persecution scattered the Church and drove them out of Jerusalem, "the eleven" bravely stood their ground, willing to do whatever might come; because in this trying time the Church abroad would look to them at Jerusalem for encouragement and

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help. Had they fled, the whole Church would have felt dismayed and panic-stricken. And we find James perishing by the sword of Herod; Peter, with a similar fate in view, thrust into prison and chained to two soldiers (*Acts 12:1-6*); and Paul and Silas in their ministry beaten with many stripes, and then cast into prison and their feet made fast in the stocks; and Paul enduring "a great fight of afflictions." (*Acts 16:23,24; 2 Cor. 11:23-33*) Did they look like lords or act like lords? Surely not.

Peter was very explicit in this matter, when counseling the elders to "feed *the flock of God.*" He did not say *your* flock, *your* people, *your* church, as many ministers today speak, but *the flock of God, not as lords* of the heritage, but being patterns to the flock--patterns of humility, faithfulness, zeal and godliness. (*1 Pet. 5:1-3*) And Paul says, "I think that God hath set forth us the apostles last, as it were appointed to death; for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake,...we are despised;...we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place, and labor working with our own hands. Being reviled, we bless; being persecuted, we suffer it; being defamed, we intreat; we are

made as the filth of the world, and the offscouring of all things." (*1 Cor. 4:9-13*) Not much like Lords in all this, were they? And in opposing the idea of some of the brethren who seemed to be aspiring to lordship over God's heritage, Paul ironically says, "Now ye are full, now ye are rich, ye have reigned as kings *without us*"; but further along he counsels the only right way, which is that of humility, saying, "Be ye followers of me" in this respect. And again, "Let a man so account of us as of the *ministers* [servants] of Christ, and *stewards* of the mysteries of God." *1 Cor. 4:8,16,1*

And, again, the same Apostle adds: "As we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, who trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness: God is witness. Nor of men

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sought we glory--neither of you, nor yet of others, when we might have been burdensome as the Apostles of Christ. But we were gentle among you, even as a nurse [nourisher] cherisheth her children." (*1 Thess. 2:4-7*) The apostles issued neither bulls nor anathemas, but we do find among their loving entreaties such expressions as these: "Being defamed, we *entreat*." "I entreat thee also, true yokefellow." "Rebuke not an elder, but *entreat* him." *1 Cor. 4:13; Phil. 4:3; 1 Tim. 5:1*

The early Church rightly revered the piety and the superior spiritual knowledge and wisdom of the apostles, and, regarding them, as they really were, as the Lord's specially chosen ambassadors to them, they sat at their feet as learners; yet not with blank, unquestioning minds, but with a disposition to try the spirits and to prove the testimony. (*1 John 4:1; 1 Thess. 5:21; Isa. 8:20*) And the apostles, in teaching them, enjoined this attitude of mind, which required a reason for their hope, and encouraged it, and were prepared to meet it--not with enticing words of man's wisdom (of human philosophy and theory), but *in demonstration of the Spirit and of power*, that the faith of the Church might not stand in the wisdom of men, but in the power of God. (*1 Cor. 2:4,5*) They did not cultivate a blind and superstitious reverence for themselves.

We read that the Bereans "were more noble than they of Thessalonica in that they received the word with all readiness of mind, and searched the Scriptures daily [to see] whether those things were so." And it was the constant effort of the apostles to show that the gospel which they proclaimed was the very same gospel darkly expressed by the

ancient prophets, "unto whom it was revealed, that not unto themselves, but *unto us* [the body of Christ] they did minister the things now reported unto you by them [the apostles] that have preached the Gospel unto you with the holy Spirit sent down from heaven" (*1 Pet. 1:10-12*)--that it was the very same gospel of life and immortality brought to light by the Lord himself--that its greater amplification

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and all the particular details discovered to the Church by them, under the leading and direction of the holy Spirit--whether by special revelations or by other and more natural means, both of which were used--were in fulfilment of the Lord's promise to the apostles, and through them to the whole Church--"I have yet *many things* to say unto you, but ye cannot bear them now."

It was right, therefore, for the Bereans to search the Scriptures to see whether the testimony of the apostles agreed with that of the Law and the prophets, and to compare them also with the teachings of the Lord. Our Lord also invited a similar proving of his testimony by the Law and the prophets, saying, "Search the Scriptures,...for they are they that testify of me." The whole divine testimony must be in harmony, whether it be communicated by the Law, the prophets, the Lord or the apostles. Their entire harmony is the proof of their divine inspiration. And, thank God! we find that harmony existing, so that the Scriptures of the Old and New Testaments constitute what the Lord himself designates "the harp of God." (*Rev. 15:2*) And the various testimonies of the Law and the prophets are the several chords of that harp, which, when tuned by the holy Spirit dwelling in our hearts, and swept by the fingers of the devoted servants and searchers after divine truth, yields the most enchanting strains that ever fell on mortal ears. Praise the Lord for the exquisite melody of the blessed "song of Moses and the Lamb," which we learn through the testimony of his holy apostles and prophets, of whom the Lord Jesus is chief!

But although the testimony of the Lord and the apostles must harmonize with that of the Law and the prophets, we should expect them to testify of things *new* as well as *old*; for so the prophets have led us to expect. (*Matt. 13:35; Psa. 78:2; Deut. 18:15,18; Dan. 12:9*) And so we find them not only expounding the hidden truths of ancient prophecy but also disclosing new revelations of truth.

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Apostles, Prophets, Evangelists, Teachers

According to the general thought of Christendom, the Lord left the matter of Church organization with provisions which were entirely inadequate to the ends he designed, and has expected his people to use their own wisdom in the matter of organization. Many men of many minds have favored more or less strict organizations, and so we find Christians throughout the world today organized on various lines and with more or less rigidity, and each claiming advantages for his particular denomination or system of government. This is wrong! It is not reasonable to suppose that God, foreknowing this New Creation before the foundation of the world, should be so negligent of his own work as to leave his faithful people without a clear understanding of his will and an adequate arrangement or organization for their well-being. The tendency of the human mind is either toward anarchy on the one hand, or toward tight organization and bondage on the other. The divine arrangement, avoiding both of these extremes, marks out for the New Creation an organization simple in the extreme, and devoid of everything akin to bondage. Indeed, the injunction of the Scriptures to each individual Christian is, "Stand fast, therefore, in the *liberty* wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." *Gal. 5:1*

In showing forth this divine arrangement we must confine ourselves wholly to the divine records, and must entirely ignore ecclesiastical history--remembering that the predicted "falling away" had begun to work even in apostolic times; and that it proceeded rapidly after the death of the apostles, culminating first in the Papal system. In taking the Bible account we may include with the New Testament records the typical arrangements under the Law, but must continually remember that those types represented not only affairs during this Gospel age, but typified also arrangements for the coming Millennial age. For instance, the Day of Atonement and its work represented, as we have

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seen, this Gospel age. On that day the High Priest wore not his glorious garments, but simply the holy garments, or linen robes--illustrating the fact that during this Gospel age

neither the Lord nor the Church occupy a place of distinction or glory in the sight of men--their whole standing being represented simply as one of purity, righteousness--typified by the linen robes which, in the case of the Church, symbolize the righteousness of her Lord and Head. It was after the Day of Atonement that the High Priest put on his glorious robes, representing the glories, dignities, etc., of Christ's authority and power during the Millennial age. And the Church is represented with her Lord in the glories of that figure; because as the head of the High Priest represented our Lord and Master, so the body of the priest represented the Church; and the glorious garments, therefore, represented the dignities and honors of the entire Royal Priesthood when the time of exaltation shall have come. The Papal hierarchy--claiming falsely that the *reign* of Christ is being accomplished by proxy, that the popes are his vicegerents, and the cardinals, archbishops and bishops represent the Church in glory and power--attempt to exercise civil and religious control over the world, and counterfeit the glories and dignities of the elect New Creation in the gorgeous robes of office which they wear. The true Royal Priesthood, however, still wear the white robes of sacrifice and wait for the true Lord of the Church, and for the true exaltation to "glory, honor and immortality," when the last member of the elect shall have finished his share in the work of sacrifice.

It is to the New Testament that we must look particularly for our directions respecting the organization and rules of the Church during the days of her humiliation and sacrificing. The fact that these rules are not laid down in a compact form must not deter us from expecting and finding that they are, nevertheless, a complete system. We must fight against the natural expectations of our perverted judgments in respect to laws, and must remember that the

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Church as sons of God are given a "perfect law of liberty," because they are no longer servants, but sons, and because the sons of God must learn to use the liberty of sonship and thereby show the more particularly their absolute obedience to the law and principles of love.

The Apostle sets before our minds a picture of the New Creation which illustrates the entire subject. It is a human figure, the head representing the Lord, the various parts and members representing the Church. In *1 Cor. 12* this subject is grandly elaborated, and with great simplicity, the

explanation given being that, "As the body is one and hath many members, and all the members of that one body, being many, are one body, so also is Christ [one body or company composed of many members]. For by one Spirit are we all baptized into *one body* [whether Jews or Gentiles, whether bond or free]." The Apostle proceeds to call attention to the fact that as the well-being of a human body depends largely upon the unity and harmony and cooperation of all its members, so also it is with the Church, the body of Christ. If one member suffer either pain or degradation or disgrace, all the members are affected, willingly or unwillingly, and if one member is specially blessed or comforted or refreshed, proportionately all others share the blessings. He points out (verse 23) that we seek to cover and hide the weaknesses, blemishes, etc., of our natural bodies and seek to relieve and help them; and that thus it should be with the Church, the body of Christ--the most blemished members should have special care as well as the covering of charity--love; "that there be no schism [division] in the body, but that the members should have the same care one for another," for the most humble as well as for the most highly favored member--Verse 25.

According to this the Lord's organization of the Church is a very complete one indeed; but, as in nature, so in grace--where the organization is complete there is the less necessity for splints and bandages. A tree is thoroughly organized and unified from tips to roots, yet the branches are not held on by patent fastenings or cords or screws or

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printed rules and laws; and so with the body of Christ. If properly adjusted and harmonized and united on the lines which the Lord has laid down, there will be no necessity for cords, splints or screws to hold the various members together --no need for laws and creeds and human spectacular appliances to bring them together or hold them together. The one Spirit is the bond of union, and as long as the spirit of life remains, a unity, a oneness of the body must remain also, and this will be a strong or a weak union, according as the Spirit of the Lord abounds.

The Apostle goes further, and points out that God is the superintendent of the affairs of this organization, the New Creation, which he himself devised and inaugurated. His words are, "Now ye are the Body of Christ and members in particular. And God hath *set* some in the Church [*Ecclesia*, body], first, apostles; secondly, prophets; thirdly, teachers;

after that miracles, then gifts of healing, helps, governments, divers kinds of tongues." It will be a new thought to many who are used to setting themselves and setting each other in places of glory and honor and trust and service in the Church, to realize that God has promised the superintending of this matter amongst those who are looking to him for guidance and are directed by his Word and Spirit.

If this were recognized how few would dare to seek the chief seats and to wire-pull after political fashion for honorable stations! To realize the divine care over the true Church means first of all to distinguish the true Church from the nominal systems; and then to seek reverently and humbly to know the divine will in respect to all of the true Church's arrangements, services and servants.

The Apostle inquires, "Are all apostles? are all prophets? are all teachers?" implying that it will be generally conceded that this is not the case; and that any recognized as filling any of these stations should be able to produce some evidence of his divine appointment, and should exercise his office, or service, not as a man-pleaser, but as pleasing the great overseer of the Church--its Head and Lord. The Apostle calls our attention to the fact that these differences

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in the Church correspond to the differences amongst the members of the natural body, and that each member is necessary and none to be despised. The eye may not say to the foot, I have no need of you; nor to the ear, I have no need of you; nor to the hand, I have no need of you; if they were all one member where were the body? "for the body is not one member but many." Verses 19,14

True, there is not now this same variety of members in the Church; for, as the Apostle pointed out, "Tongues were for a sign not to them that believed, but to them that believed not," likewise were the miracles. When the apostles, in whom resided the power to confer these *gifts* of the Spirit, died, and when those who had received these gifts from them died, these miracles--*gifts*--would, as we have already seen, cease in the Church. But still there would be in the Church a corresponding *work* for every man and for every woman--an opportunity to serve the Lord, the Truth and the fellow-members of the body of Christ, each according to his natural abilities. As those miracles discontinued, education in the Truth and in the knowledge of the Lord and in the graces of the Spirit took their places. Even while these

inferior gifts of healing, tongues, interpretations, and miracles were in the Church, the Apostle exhorted the brethren to "covet earnestly the best gifts."

They could not reasonably covet or expect an apostleship, since there were only twelve; but they might covet or desire to be prophets (expounders) or teachers. "And yet," adds the Apostle, "a still more excellent way I show unto you." (vs. 31) He proceeds to show that far above any of these gifts or services in the Church is the honor of possessing in large measure the spirit of the Master--Love. He points out that the humblest member in the Church who attains to perfect love, has reached a position higher and nobler in the sight of the Lord than that of any apostle or prophet or teacher who lacks the grace of love. He declares that no matter what the gifts, if love be lacking, the whole matter is empty and unsatisfactory in the sight of the Lord.

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Indeed, we may be sure that no one could by the Lord's approval long hold the position of apostle or prophet or teacher in the Church unless he attained a standing of perfect love, or sought, at least, to attain to that standard. Otherwise he assuredly would be permitted to drift into darkness, and perhaps become a teacher of error instead of a teacher of the Truth--a servant of Satan to sift the brethren.

In his letter to the *Ephesians (4:1-16)* the Apostle reiterates this lesson of the oneness of the Church as one body of many members, under one Head, Christ Jesus, and united by one spirit--the spirit of love. He exhorts all such members to walk worthy of their calling in lowliness, meekness, long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. In this chapter the Apostle sets forth the various members of the body appointed to special services in it, and tells us the *object* of the service; saying: "he gave some [to be] apostles and some prophets and some evangelists and some pastors and teachers; *for the perfecting of the saints* for the work of the ministry [preparing them for the glorious ministry or service of the Millennial Kingdom], for the edifying [building up] of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ: that we,...speaking the truth in love, may grow up into him in all things, which is the Head, even Christ: from whom the whole body fitly joined together

and compacted by that which every joint supplieth... maketh increase of the body unto the edifying of itself in love." *Eph. 4:11-16*

We note the picture which the Apostle draws for us--that of a human body, but small and undeveloped. He informs us that it is the divine will that all of the various members should grow to full development, full strength and power--"the full stature of manhood" is the picture which represents the Church in its proper, complete condition. Carrying

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the figure down through the age to the present time, we see that member after member fell asleep to await the grand organization of the Millennial morning in the First Resurrection, and that the places of these were being continually supplied, so that the Church was never without a full organization, although at times there might be greater weaknesses in one member and greater strength in another. However, the endeavor of each member at all times must be to do everything in his power for the upbuilding of the body, for the strengthening of the members and for their perfection in the graces of the Spirit--"till we all come to the unity of the faith."

Unity of faith is desirable; it is to be striven for--yet not the kind of unity that is generally aimed at. Unity is to be along the lines of "the faith once delivered unto the saints" in its purity and simplicity, and with full liberty to each member to take different views of minor points, and with no instruction whatever in respect to human speculations, theories, etc. The Scriptural idea of unity is upon the foundation principles of the Gospel. (1) Our redemption through the precious blood, and our justification by demonstrated faith therein. (2) Our sanctification, setting apart to the Lord, the Truth and their service--including the service of the brethren. (3) Aside from these essentials, upon which unity must be demanded, there can be no Scriptural fellowship; upon every other point fullest liberty is to be accorded, with, however, a desire to see, and to help others to see, the divine plan in its every feature and detail. Thus each member of the body of Christ, maintaining his own personal liberty, is so thoroughly devoted to the Head and to all the members that it will be his pleasure to lay down all, even life itself, on their behalf.

We have already considered the special work of the apostles, and the fact that their number was limited, and that they are still performing their service in the Church,

speaking as the Lord's mouthpieces to his people through his Word. Let us now examine something respecting these

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other services of the Church to which the Apostle refers as the Lord's gifts to the general body, or *Ecclesia*.

The Lord provides the apostles, prophets, evangelists, pastors, teachers, for the blessing of the general body, as respects both their present and their everlasting welfare. It is for those who are earnestly relying upon the Lord as the Head, the Instructor, the Guide of the Church, his body, to expect, look for and notice his gifts in all these particulars; and to accept and to use them--if they would have the promised blessing. These gifts are not forced upon the Church, and those who neglect them, when offered, experience a corresponding loss. The Lord set these in the Church at the beginning and thus gave us the ideal Church arrangement, leaving it to his people to follow the pattern thus set them and to have proportionate blessings; or to ignore the pattern and to have corresponding difficulties and disappointments. Let us, as those who desire to be led and taught of the Lord, seek to learn how he set the various members originally, and what gifts of this kind he has been bestowing upon his people since, that we may thus appreciate whatever gifts of this character are at our disposal, and may the more zealously avail ourselves of them for the future.

The Apostle declares that it is the Lord's pleasure that there be no schism in the body--no splits, no divisions. With human methods divisions are unavoidable--except as in Papacy's period of triumph, when the nominal system became powerful and used drastic methods of persecution in dealing with all not fully in accord with itself. That, however, was a *unity of force*, of compulsion--an outward unity, and not a unity of the heart. Those whom the Son makes free can never participate heartily in such unions, in which personal liberty is utterly destroyed. The difficulty with the Protestant denominations is not that they are too liberal and, therefore, have separated into many fragments, but rather that they still have much of the spirit of the mother institution, without possessing the power which she at one

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time exercised for quelling and suppressing liberty of thought. We will, doubtless, surprise many by saying, that

instead of having too many divisions or splits of the kind we now see on every hand, the real need of the Church of Christ is *still more liberty*--until each individual member shall stand free and independent of all human bonds, creeds, confessions, etc. With each individual Christian standing fast in the liberty wherewith he was made free by the Lord (*Gal. 5:1; John 8:32*), and each individual Christian united in loyalty to the Lord and to his Word, very quickly the original unity which the Scriptures inculcated would be discerned and all true children of God, all members of the New Creation, would find themselves drawn to each other member similarly free, and bound each to the other by the cords of love far more strongly than are men bound in earthly systems and societies. "The love of Christ *constraineth us*" [*holds us together*--Young's Concordance]. **2 Cor. 5:14**

All the members of the Aaronic family were eligible to the services of the priesthood; nevertheless, there were certain limitations, barriers, and disqualifications for service in this connection. And so it is amongst the antitypical "Royal Priesthood"--all are priests, all are members of the anointed body, and the *anointing* signifies to each a full *authority* to preach and to teach the good tidings, as it is written: "The Spirit of the Lord God is upon me, because he hath *anointed me to preach* the good tidings to the meek, to bind up the brokenhearted," etc. While these words applied specially to the Head of the Christ, the New Creation, the Royal Priesthood, they apply also to all the members--hence, in a general sense, every consecrated child of God has in his anointing of the holy Spirit, a full authorization or commission to preach the Word--"to show forth the praises of him who has called us out of darkness into his marvelous light." **1 Pet. 2:9**

But as it was required of the typical priests that they should be free from certain blemishes and should have attained a certain age, so amongst members of the Royal

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Priesthood there are some who lack qualifications for public service which others possess. Each is soberly (*Rom. 12:3,6*) to seek to determine for himself the measure of God's gifts possessed and, hence, the measure of his stewardship and responsibility. And likewise all the members are to take cognizance of one another's natural, as well as spiritual, qualifications and attainments, and to judge of the divine

will accordingly. In the type, age was a factor; but this with the antitypical priests would signify experience, character-development; the blemish of crossed eyes in the type would signify in the antitypical priesthood a lack of clearness of insight and clearness of vision respecting spiritual things, which would properly be a hindrance to public service in the Church. Likewise also all the various blemishes which hindered the typical priesthood would represent various moral and physical or intellectual disabilities amongst the antitypical Royal Priesthood.

Nevertheless, as the deformed priests in the type exercised all the privileges of the others in respect to their own sustenance, eating of the shew-bread, sacrifices, etc., so with us in the antitype--those deformities which might hinder a member of the body of Christ from being a public servant of the Church and of the Truth need not hinder his spiritual development and his recognition, as possessing full rights with all the others at the spiritual table of the Lord and at the throne of grace. As none could exercise the High Priest's office except he were faultless physically and of full age, so those who would serve as ministers of the Truth in "word and doctrine" should not be novices, but members of the body, whose ripeness in character and knowledge and fruits of the Spirit would qualify them for such a service. Such were to be recognized as elders--not necessarily elders in years of natural life, but elders, or seniors, or ripe ones in respect to the Truth, and fitness to counsel and admonish the brethren along the lines of the Lord's Word.

With this understanding of the meaning of the word elder, we recognize the reasonableness of the Scriptures declaring that all who attend to the spiritual ministries of the

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Truth are properly described by the term "Elder"; whether otherwise they are doing the service of an apostle or prophet or evangelist or pastor or teacher. To fill any of these positions of service properly one must be recognized as an Elder in the Church. Thus the apostles declared that they were elders (*1 Pet. 5:1; 2 John 1*); and when referring to the ministers (servants) of the Church and their selection, they are mentioned in our common version of the Bible under three names:

Bishops, Elders, Pastors

These three terms are, however, misleading in view of the misapplication of them in churches of various denominations; hence, it is necessary that we explain that the word bishop simply signifies *overseer*; and that every appointed Elder was recognized as an overseer of a work great or small. Thus, for instance, on one occasion the Apostle was met by the elders of the Church at Ephesus, and in giving them his parting admonition said: "Take heed to yourselves and to the Church over which the holy Spirit hath made you *overseers*." **Acts 20:28**

However, under the Lord's providences some of these elders were granted a wider scope of influence or oversight in the Church and might, therefore, be properly termed *general overseers*. Such were all the apostles--the Apostle Paul having a wider scope of oversight, specially amongst the Churches established in Gentile lands--in Asia Minor and in Southern Europe. But this position of general overseer was not restricted to the apostles: the Lord in his providence raised up others to serve the Church in this manner--"not for filthy lucre, but of a ready mind"--with a desire to serve the Lord and the brethren. Primarily, Timothy engaged in this service under the direction of the Apostle Paul and partially as his representative, and was commended to various companies or *ecclesias* of the Lord's people. The Lord was, and is still, entirely competent to continue to send such overseers as he chooses to advise and admonish his flock. And the Lord's people should be thoroughly competent

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to judge of the value of the advice offered by such overseers. It should be attested by a godly life, humble demeanor and spirit of self-sacrifice; by an absence of all scheming for honor and filthy lucre, as well as by teaching which would stand the scrutiny of thoughtful Bible study--searching the Scriptures daily to see whether or not their presentations fully accord with both the letter and spirit of the Word. This, as we have seen, was done with the teachings of the apostles--and as they invited the brethren to do--commending those specially who were thus cautious without being captious, hypercritical. **Acts 17:11**

However, so far as we may judge from Church history, the spirit of rivalry and love of honor rapidly took the place of the spirit of humble devotion and self-sacrifice, while credulity and flattery readily superseded Scripture-searching;

and as a result the overseers gradually became dictatorial --gradually claimed equality with the apostles, etc.-- until finally amongst them arose a rivalry, and some of them became known and distinguished by the title of chief or archbishops. In turn, a rivalry amongst these archbishops led to the exaltation of one of their number to the position of pope. And the same spirit has since obtained to a greater or less degree, not only in Papacy, but also amongst those who have been deceived and misled by her example far away from the simplicity of the primitive arrangement. In consequence, we find today that such an organization as obtained in the primitive Church--namely, without a sectarian name and without glory, honor and authority on the part of a few over the many, and without a division into clergy and laity--is regarded as *no organization at all*. We are happy, however, to take our position amongst these disesteemed ones, to copy closely the example of the primitive Church and to enjoy correspondingly similar liberties and blessings.

As elders of the Church are all overseers, caretakers, watchers of the interests of Zion, some locally and some in the broad and general sense, so also each, according to his talent and ability, might serve the flock, one as an evangelist,

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whose qualifications fitted him and whose conditions permitted him to go about preaching the truth to beginners --finding those possessed of an ear to hear the good tidings, etc.; another serving the flock as a pastor (shepherd), because of special qualifications of a social kind, enabling him to look after the interests of the Lord's people personally, individually--visiting them at their homes, encouraging them, strengthening them, holding together and defending them against the wolves in sheep's clothing who would bite and devour them. "Prophets" also had their special qualifications for service.

The word "prophet" is not generally used today in the broad sense in which it was used in olden times, but is rather understood to signify a seer, or foreteller. The word prophet, however, strictly signifies a *public speaker*--an orator. A seer of visions or a recipient of revelations might also be a prophet, in the sense of a declarer of the same; but the two thoughts are distinctly separate. In the case of Moses and Aaron, Moses was the greater, being the divine representative, and the Lord said to him--"See, I have made thee a god (mighty one or superior) unto Pharaoh: and Aaron thy brother shall be thy prophet"--spokesman, mouthpiece.

(*Exod. 7:1*) We have already seen that several of the apostles were seers in the sense that they were granted a knowledge of things to come; we now remark that they were nearly all prophets too, that is public orators--especially Peter and Paul. But there were many other public speakers, or prophets. Barnabas, for instance, was one; and it is written "Judas and Silas, being prophets [public speakers] also themselves, exhorted the brethren with many words." *Acts 15:32*

There is no suggestion in the Scriptures that any person disqualified for the work to be done should be considered the Lord's appointee to that position for which he lacks special adaptation; but rather it is as a duty that in the body of Christ each member should serve the others according to his talents--according to his abilities--and that each should be modest enough, humble enough, "not to think of himself

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more highly than he ought to think, but to think soberly," according to the actual value of the talents the Lord has bestowed upon him. Neither should the Church recognize those of their number desiring to be greatest *on that account*. On the contrary, they should take cognizance of humility as being one of the essential qualifications to eldership or to service in any department. If, therefore, two brethren seem to have equal talent, but one is ambitious and forward and the other humble and backward, the Spirit of the Lord, which is the spirit of wisdom and of a sound mind, would teach the Lord's people to appreciate the humbler brother as the one whom the Lord would specially favor and wish them to put into the more prominent place in the service.

It seems less remarkable that "goats" and goat-like sheep in the Lord's flock should aspire to leadership, than that the true sheep who recognize the Master's voice, who know his Spirit and who are seeking to do his will, should with docility permit such goats or goat-like sheep to take the leadership amongst them. It is well that we follow peace with all men; but where we disregard the Word and Spirit of the Lord for the sake of peace it will be sure to result injuriously to a greater or less extent. It is well that all should have the docile, sheep-like nature; but it is necessary also that the sheep have *character*, else they cannot be overcomers; and if they have character they should remember the Chief Shepherd's words, "My sheep hear my voice [obey it]...and they follow me," "a *stranger* will they not follow...for they know not the voice of strangers." (*John 10:5,27*) It is the

duty, therefore, of every sheep to take special notice of the message and the manner of every brother before they aid in putting him forward as an overseer, either local or general. They should first be convinced that he has the real qualifications of an elder in the Church--that he is sound on the basic doctrines of the Gospel--the atonement, redemption through the precious blood of Christ, and full consecration to him, his message, his brethren, his service. They should have charity and sympathy for the weakest of the lambs and for all the mentally and morally lame sheep; but they

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would be doing violence to the divine arrangement to choose such for their leaders or elders. They should have no sympathy with goats, or with wolves in sheep's clothing who strive for place and authority in the Church.

It should be recognized that the *Ecclesia* is far better off without any public servant than to have for a leader a golden-tongued "goat," who would surely not "direct their hearts into the love of God," but seductively into wrong channels. Of such our Lord forewarned the Church; such the Apostle described, saying, "Of yourselves shall men arise speaking perverse things [wrong, misleading doctrines], to draw away disciples after them [to artfully attract followers after themselves]." The Apostle says that many shall follow their pernicious ways, by reason of whom the Truth will be evil spoken of. *Acts 20:30; 2 Pet. 2:2*

So we see it today. Many are preaching themselves rather than preaching the Gospel, the good tidings of the Kingdom; they are attracting disciples after themselves and their denominations, rather than attracting them to and uniting them only with the Lord, as members of his body. They are seeking to be the heads of churches, instead of having all the members of the body look directly to the Lord as the Head. From all such we should turn away--the true sheep should give them no encouragement in their wrong course. The Apostle Paul speaks of these as having a form of godliness but denying its power. (*2 Tim. 3:5*) They are great sticklers for days, forms, ceremonies, ecclesiastical authorities, etc., and are highly esteemed amongst men, but an abomination in the sight of the Lord, saith the Apostle. The true sheep must not only be careful to recognize the voice of the true Shepherd and to follow him, but they must remember also not to follow, not to support, not to encourage those who are self-seeking. Every one esteemed worthy

of confidence in the Church as an Elder, should be sufficiently well known in advance to justify such confidence; hence, the Apostle says, "not a novice." A novice might do the Church injury and might himself be injured also, by being puffed up, and thus be led away from the Lord

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and the proper spirit and the narrow path toward the Kingdom.

The Apostle Paul* gives very explicit advice concerning who might properly be recognized by the Church as elders --describing in detail what should be their character, etc. In his letter to Timothy on this subject (*1 Tim. 3:1-7*) he reiterates the same in slightly different language. In addressing Titus, who evidently was another general overseer (*Tit. 1:5-11*), he describes their duties toward the Church. The Apostle Peter on the subject says, "The elders which are among you I exhort, who am also an Elder,...Feed the flock of God which is among you, taking the oversight thereof...not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." *1 Pet. 5:1-3*

They should be generous men, men of pure lives, having no more than one wife; and if they have children it should be noticed to what extent the parent has exercised a wholesome influence in his own family--for it should reasonably be judged that if he has been derelict in his duty toward his children, he probably would be unwise or derelict in his counsels and his general ministries amongst the Lord's children in the *Ecclesia*, the Church. He is not to be double-tongued or deceptive, not to be a brawler or a contentious person. He should be one of good reputation amongst those outside the Church: not that the world will ever love or rightly appreciate the saints, but that the world should, at least, be unable to point to anything derogatory to their character as respects honesty, uprightness, morality, truthfulness. There is no limitation made respecting the number of elders in a Church or *Ecclesia*.

In addition to the foregoing limitations, it is required that an Elder shall be "apt to teach"; that is to say, he must have ability as a teacher, explainer, expounder of the divine plan, and thus to be able to assist the Lord's flock in word and in doctrine. It is not essential to eldership that the talent

**1 Tim. 3:2; 5:17; 1 Thess. 5:12; Jas. 5:14*

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or qualifications of a "prophet" or public speaker be possessed; there may be found several in the same Church possessing teaching abilities and pastoral and other qualifications of an Elder, and yet possibly none possessing the qualifications of a public speaker or declaimer of the divine plan. The Lord should be trusted to raise up such servants as are needful, and if none are supplied the *need* may be doubted. We might here remark that some of the most prosperous Ecclesias, gatherings or congregations are those in which there is no great talent for public speaking, and in which, consequently, Bible studies are the rule rather than the exception. The Scriptures clearly show that this was a custom in the early Church, too; and that when they came together an opportunity was offered for the exercise of the various talents possessed by the various members of the body--one to speak, others to pray, many, if not all, to sing. Experience seems to show that those companies of the Lord's people which follow this rule most closely, receive the largest amount of blessing and develop the strongest characters. That which is merely heard by the ear, however well-spoken and however good, is not impressed upon the heart so thoroughly as though the individual himself exercised his mind in connection with it, as is sure to be the case in a properly conducted Bible study in which all should have encouragement to take part.

Others of the elders, perhaps not so apt to teach, may be just in their element in prayer and testimony meetings, which should be a feature amongst the various gatherings of the Lord's people. He who finds himself possessed of a good talent of exhorting should exercise that talent rather than let it lie dormant while endeavoring to exercise a talent which he does not possess in any special degree. The Apostle says, "he that exhorteth let him wait upon exhortation," let him give his ability and service in that direction: "him that teacheth [who has a talent for exposition--for making the Truth plain] let him give his attention to the teaching."

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As the word bishop or overseer has a wide range of meaning, so also has the word pastor. No one but an Elder is competent to be a pastor, or overseer, or shepherd. A pastor, or shepherd in a flock, is an overseer of the flock; the two words are practically synonymous. The Lord Jehovah is

our Pastor or Shepherd in the largest sense of the word (*Psa. 23:1*), and his Only Begotten Son, our Lord Jesus, is the great Shepherd and Bishop (overseer) of our souls--to all the flock, everywhere. The general overseers and "Pilgrims" are all shepherds or pastors--looking out for the interest of the general flock; and every local Elder is a pastor, shepherd, overseer in a local capacity. It will be seen, then, that the elders in the Church should primarily possess general qualifications fitting them for eldership, and secondarily that their special natural qualifications should determine in what part of the service they can best serve the Lord's cause--some in connection with the evangelistic work and others in connection with the pastoral work amongst the sheep already evangelized, already consecrated, already in the fold; some locally and some in a wider field.

We read, "Let the elders that rule well be accounted worthy of double honor, especially they who labor in word and doctrine." (*1 Tim. 5:17,18*) On the strength of these words the nominal church has built up a class of Ruling Elders; and has claimed for all elders a ruling or authoritative, if not a dictatorial, position amongst the brethren. Such a definition of "ruling" is contrary to all the presentations of the Scriptures on the subject. Timothy, occupying the position of a general overseer, or Elder, was instructed by the Apostle, saying, "Rebuke not an Elder, but exhort him as a brother," etc. "The servant of the Lord must not strive, but be gentle toward all men." Nothing here, certainly, would sanction an autocratic ruling, or dictatorial bearing--meekness, gentleness, long-suffering, brotherly-kindness, love, must be prominent qualifications of those recognized as elders. They must in every sense of the word be ensamples to the flock. If, therefore, they should be dictatorial, the example

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to the flock would be that all should be dictatorial; but if they should be meek, long-suffering, patient, gentle and loving, then the illustration to all would be in accordance therewith. A more literal rendering of the passage under consideration shows it to mean that honor should be given to the elders in proportion as they manifest faithfulness to the responsibilities of the service they have accepted. We might, therefore, render the passage thus: Let the prominent elders be accounted worthy of double honor, especially those bending down through hard work in preaching and teaching.

Deacons, Ministers, Servants

As the word bishop signifies overseer merely, and in no sense of the word signifies a lord, or master, though it has gradually come to be so misunderstood by the people, so also is it with the word deacon, which literally signifies servant, or minister. The Apostle refers to himself and to Timothy as "ministers of God." (2 Cor. 6:4) The word here rendered ministers is from the Greek *diakonos*, which signifies servants. The Apostle again says, "Our sufficiency is of God: who also hath made us able ministers of the New Testament." (2 Cor. 3:5,6) Here also the Greek word *diakonos* is rendered ministers and signifies servants. In fact, the Apostle declares that himself and Timothy were deacons (servants) of God and deacons (servants) of the New Testament--the New Covenant. We may see then that all true elders in the Church are thus deacons, or servants of God and of the Truth and of the Church--otherwise they should not be recognized as elders at all.

We do not wish to give the idea that no distinction obtained in the early Church as respects service. Quite the contrary. The point we are making is that even the apostles and prophets who were elders in the Church were all deacons, or servants, even as our Lord declared: "He that is greatest among you shall be your servant [*diakonos*]." (Matt. 23:11)

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The character and faithfulness of the servant should mark the degree of honor and esteem that should be rendered to any in the *ecclesias* of the New Creation. As there were servants in the Church not qualified by talents, etc., for recognition as elders, because less apt to teach or less experienced, so, aside from any appointments by the Church, the apostles and prophets (teachers) on various occasions chose certain ones for their servants, or assistants, or deacons; as, for instance, when Paul and Barnabas were together they had John Mark for a time as their servant, or helper. Again, when Paul and Barnabas separated, Barnabas took John with him, while Paul and Silas took Luke with them for a servant, or helper. These helpers did not regard themselves as the equals of the apostles, nor as the equals in service to others of greater talents and experience than themselves; but rejoiced in the privilege of being assistants and servants under the direction of those whom they recognized as being qualified and accepted *servants of*

God and of the Truth. They needed not to be chosen by the Church for such a service to the apostles; as the Church chose its servants or deacons, so the apostles chose their own. Nor was it a matter of constraint, but one of option. John and Luke, we may presume, considered that they could better serve the Lord in this manner than perhaps in any other way open to them, and hence it was of their own free will and without the slightest restraint that they accepted, as they might with equal propriety have refused the service, if they believed that they could more faithfully use their talents in some other manner.

Nevertheless, this word *deacon* is applied in the New Testament to a class of brethren useful as servants of the body of Christ and honored accordingly, but not so well qualified as others for the position of elders. Their choice at all, however, to a special service in the Church implied good character, faithfulness to the Truth and zeal for the service of the Lord and his flock. Thus in the early Church, when

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the distribution of food, etc., for the poor of the flock was arranged, the apostles first undertook the matter themselves; but subsequently when the murmuring arose and the claim was made that some were neglected, the apostles turned the matter over to the believers, the Church, saying--Choose out from amongst you suitable men for this service, and we will give our time, knowledge and talents to the ministry of the Word. *Acts 6:2-5*

It will be remembered that seven servants, or deacons, were chosen, and that amongst these seven was Stephen, who later on became the first martyr--having the honor to be the first to walk in the Master's footsteps even unto death. The fact that Stephen was chosen by the Church to be a deacon in no sense of the word hindered him from preaching the Word in any and every manner in which he found an opportunity. Thus we see the perfect liberty which prevailed in the primitive Church. The whole company, recognizing the talents of any member of the body, might request him to render it a service; but its request and his acceptance was in no sense a bondage--in no sense hindered him from using his talents in any other way he might find opportunity. Stephen, the deacon, faithful in the serving of tables, transacting financial matters for the company, etc., was blessed of the Lord and granted opportunities for the exercise of his zeal and talents in a more public manner in the preaching of the Gospel--his career demonstrating

that the Lord recognized him as an Elder in the Church before the brethren discerned his ability. Doubtless had he lived longer the brethren likewise would in time have discerned his qualifications as an Elder and expounder of the Truth and would so have recognized him.

However, the point we wish to impress is the complete liberty of each individual to use his talents as he may be able, *as an evangelist*, whether by direct appointment of the *Ecclesia* of the New Creation or not. (Stephen would not have been competent to teach in the Church, however, unless

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chosen by the Church to that service.) This absolute liberty of the individual conscience and talents, and the absence of any bondage or authority to restrict, is one of the marked features of the early Church which we do well to copy in spirit and in deed. As the Church has need of elders qualified and competent to teach, and evangelists to preach, so it has need of deacons to serve it in other capacities, as ushers, treasurers, or what not. These are servants of God and of the Church, and are honored correspondingly; the elders are servants, though their service is recognized as being of a higher order--labor in word and doctrine.

Teachers in the Church

As we have just seen, "aptness to teach" is a qualification necessary for the position or service of elders in the Church. We might multiply citations from the Scriptures to show that St. Paul classed himself not only as an *apostle* and as an *elder* or *servant*, but also as a *teacher*, "not in words which man's wisdom teacheth, but as the holy Spirit teacheth." (*1 Cor. 2:13*) He was not a teacher of languages nor of mathematics nor of astronomy nor of any of the sciences, except the one great science to which the Lord's Gospel, or good tidings, refers. This is the signification of the Apostle's words just quoted; and it is well that all of the Lord's people should keep this strictly in mind. Not only those who teach and preach, but those also who listen, are to see to it that it is not man's wisdom that is proclaimed, but the divine wisdom. Thus the Apostle exhorts Timothy, "Preach the Word." (*2 Tim. 4:2*) "These things command and teach." (*1 Tim. 4:11*) "These things teach and exhort." (*1 Tim. 6:2*) Going still further the Apostle indicates that all of the Church as well as the elders should see to it that teachers of false doctrines, and teachers of philosophy and "science

falsely so-called," are not recognized as teachers of the Church. The Apostle's recommendation is, "If any man teach otherwise," etc., withdraw thyself--do not lend support

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to that which is another Gospel than the one ye have received, which was delivered unto you by them that preached the Gospel unto you with the holy Spirit sent down from heaven. *1 Tim. 6:3-5; Gal. 1:8*

There are some, however, who are competent to teach, capable of making plain to others the divine plan in a private way, who have no capacity for oratory, public speaking, "prophecy." Those who can privately speak a word for the Lord and for his cause are not to be discouraged; but, on the contrary, are to be encouraged to use their every opportunity to serve those who have an ear to hear, and to show forth the praises of our Lord and King. Then, again, we are to distinguish as between "teaching and preaching." (*Acts 15:35*) Preaching is discoursing in public; teaching can generally better be accomplished in a more private manner--in a Bible class or in private conversation--and the ablest preachers, public speakers or "prophets" have found occasionally that their public work prospers best when it is ably supplemented by the less public discourses, by the more private expounding of the deep things of God, to a smaller company.

The gift of the evangelist, the power to stir men's hearts and minds to investigation of the Truth, is a special gift not possessed by all today any more than in the early Church. Moreover, changed conditions have more or less changed the character of this work, so that today we find that in consequence of general education amongst the people, the evangelistic work can largely be accomplished through the printed page. Many are engaged in the present time in this work--scattering tracts and colportering the SCRIPTURE STUDIES series. The fact that these evangelists are working on lines adapted to our day instead of upon the lines adapted to the past, is no more an argument against this work than is the fact that they travel by steam and electric power instead of on foot or on camels. The evangelization is through the presentation of the Truth--the divine plan of

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the ages--the Word of God--the "good tidings of great joy." According to our judgment, there is no other evangelistic

work today achieving so great results as this. And there are many who have the talent, the qualifications, for engaging in this service, who are not prepared to engage in other departments of the work--many reapers who have not yet gone forth into the vineyard, and on whose behalf we are continually praying that the Lord of the harvest would send them forth--would grant them to see their privileges and opportunities of engaging in this evangelistic ministry.

When Philip, the evangelist, had done what he could for the people of Samaria, Peter and John were sent to them. (*Acts 8:14*) And so our colporteur evangelists, after stirring up the pure minds of their hearers, introduce to them the *Studies in the Scriptures* as teachers from which they can further learn respecting the way of the Lord. As Peter and Paul and James and John, as the Lord's messengers and representatives, wrote epistles to the household of faith, and thus shepherded and counseled and encouraged his flock, so now truth literature visits the friends, personally and collectively, regularly--seeking to confirm their faith and to form and crystallize their characters along the lines established by the Lord and his apostles.

Many Should be Able to Teach

The Apostle wrote to some, "For the time [ye have been in the Truth] ye ought to be teachers, but [in consequence of a lack of zeal for the Lord and a spirit of worldliness] ye have need that one teach you again which be the first principles of the oracles of God." (*Heb. 5:12*) This implies that in a general sense, at least, the entire Church, the entire priesthood, the members of the New Creation, should become skillful in their Father's Word to the extent that they will be "ready always to give an answer to every man that

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asketh a reason for the hope that is in them, with meekness and reverence." (*1 Pet. 3:15*) Thus we see again that teaching, Scripturally considered, is not limited to a clerical class; that every member of the New Creation is a member of the Royal Priesthood "anointed to preach," and thus fully authorized to declare the good tidings to those who have ears to hear--each according to his ability to present it faithfully and lucidly. But here comes in a peculiar statement by another Apostle:

"Be Not Many of You Teachers, Brethren"

--*James 3:1*--

What does this mean? The Apostle answers, saying: "Knowing that ye shall receive severer sentence"--knowing that temptations and responsibilities both increase with every advance step of eminence in the body of Christ. The Apostle does not exhort that none shall become teachers, but would have each one who believes himself possessed of some talent for teaching remember that it is a responsible thing to undertake to any extent to be the mouthpiece of God--to make sure that not a word is uttered which would misrepresent the divine character and plan, and thus dishonor God as well as do injury to those who might hear.

Well were it for the Church if all would recognize and obey this counsel, this wisdom from above. There might be much less teaching done than is now being done; but the effect both upon teachers and learners would be not only a greater reverence for the Lord and the Truth, his Word, but a greater freedom from confusing errors. Along this line, our Master's words imply that some will have a share in the Kingdom whose teachings have not been in the fullest accord with the divine plan; but that the consequent result will be a lower position in the Kingdom than if more earnest heed had been given to have the teaching none other than the divine message. His words are, "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven." *Matt. 5:19*

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"Ye Need Not That Any Man Teach You"

"The anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you ye shall abide in him."

"Ye have an unction from the holy one and ye know all things."
1 John 2:27,20

In view of the many scriptures which encourage the Church to learn, to grow in grace and knowledge, to build one another up in the most holy faith, and to expect that the Lord would raise up apostles, prophets, evangelists, teachers, etc., this statement by the Apostle James seems very peculiar until rightly understood. It has been a stone of

stumbling to quite a few, although we may be sure that the Lord has not permitted any whose hearts were in a proper attitude toward him to be injured by it. The prevalent tenor of the Scripture to the contrary--line upon line and precept upon precept--no less than the experiences of life, are quite sufficient to convince every person of humble mind that there is something radically wrong with the translation of this passage or with the ideas that are generally drawn from it. Those who are injured are usually very self-conscious people, whose self-conceit leads them to prefer that the Lord should treat them separately and apart from all the remainder of the New Creation. Such, however, is in absolute contradiction to the general teaching of the Scriptures that the body is one, and has many members united in the one; and that the nutriment supplied is carried to each member of the body for its nourishment and strengthening through or in conjunction with the other members. Thus the Lord intended to make his people interdependent upon each other, to the intent that there might be no schism in the body; and it is to this end that he has exhorted us through the Apostle not to neglect the assembling of ourselves together, but to remember that he is specially pleased to meet with the Ecclesia, the body, in every place, even if so small a number as "two or three be gathered together" in his name.

Examining the text we find that the Apostle is controverting

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an error prevalent in his day--a gross error which, in the name of the Truth, in the name of Christianity, in the name of discipleship to the Lord, was virtually making void the entire revelation. He declared this erroneous system to be no part of the true Church or its doctrines, but, on the contrary, antichrist, or opposed to Christ while claiming his name; thus sailing under false colors. He says of these that "they went out from us because they were not of us [either they never were true Christians or they had ceased to be such]; for if they had been of us they would have remained with us." He points out their error; namely that the prophecies of a Messiah were figurative, and never to be fulfilled through mankind, and declared this a complete denial of the Gospel statement that the Son of God became flesh, was anointed at his baptism by the holy Spirit as the Messiah and that he redeemed us.

The Apostle's thought is, that any who have become Christians at all, any who have understood the divine plan

to any extent, must first have before them the fact that they and all were sinners and in need of a Redeemer; and, secondly, the fact that Jesus, the Anointed One, had redeemed them by the sacrifice of his own life. The Apostle further declares that they have no need that any man *teach them this basic truth*. They could not be Christians at all and yet be in ignorance of this fundamental of the Christian religion-- that Christ died for *their* sins according to the Scriptures, and rose again for their justification--and that our justification and consequent sanctification and hope of glory are all dependent upon the fact and value of Christ's sacrifice on their behalf. He points out that although it might have been possible to trust in and believe on the Father without believing on the Son before the Son was manifested, yet *now*, whosoever denieth the Son of God denies thereby the Father; and no one can confess the Son of God without confessing at the same time the Father and the Father's plan, of which he is the center and executor.

So, then, we today can see exactly what the Apostle meant; namely, that whoever had been begotten of the

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holy Spirit must first have been a believer in the Lord Jesus; that he was the Only Begotten of the Father; that he was manifested in the flesh; that he was holy, harmless and separate from sinners; that he gave himself as our ransom; and that the sacrifice was accepted of the Father and witnessed by his resurrection to be the glorious King and Deliverer. Without this faith no one could receive the holy Spirit, the anointing; consequently, whoever has the anointing needs not that any man shall waste time in discussing further the fundamental question as to whether Jesus was or was not the Son of God; whether or not he was the Redeemer; whether or not he was the anointed Messiah who shall fulfil in God's due time the precious promises of the Scriptures. The same anointing which we have received, if it abides in us, will assure us of the truth of these things--"Even as it hath taught you ye must abide in him." Whoever abides not in him, in the Vine, is--like the branch cut off--sure to wither; whoever abides in him is sure to abide in his Spirit also, and cannot deny him.

"Ye have an unction from the holy one and ye all know it." (*Diaglott*) The holy Spirit was typified throughout the Jewish dispensation by holy oil which, poured upon the head of the High Priest, ran down over all the body; so whoever is of the body of Christ is under the anointing, under

the influence of the Spirit, and wherever the Spirit of the Lord is, it is unctuous, smooth, lubricative. Its tendency is to follow peace with all men, so far as is possible, and so far as fidelity to righteousness will permit. It is opposed to friction--to anger, malice, hatred, strife. Those under its influence are glad to be taught of the Lord, and so far from quarreling with his plan and revelation, they readily fall into full harmony with them, and have correspondingly the lubrication promised--the unction, the smoothness, the peace, the joy, the holiness of mind.

Those who have received the Spirit of the Lord in this sense of the word, bringing peace and joy and harmony into their hearts, know that they have these as a result of the Lord's dealings with them, and that they received these

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since they believed on the Lord Jesus and accepted him as the Anointed One. This unction, therefore, is an evidence not only to themselves but, in a considerable measure, an evidence to others that they are members of the body of Christ; while those who lack this peace and joy, and whose hearts are filled with malice and strife and hatred and bickerings and quarrelings and disputes, certainly lack the evidence of the anointing, of the lubrication, of the smoothness which accompanies the Spirit of the Lord.

True, we are not all alike, and the smoothness may not in the outward affairs of life manifest itself so quickly in some as in others; but very early in the Christian experience this smoothness should be looked for in the heart, as an evidence that we have been with Jesus and learned of him and received his Spirit, and shortly after it should begin to be evident to others in the daily life.

We see, then, that nothing in the Scriptures opposes the general tenor of the Lord's Word respecting the necessity of teachers and of learning the mind of the Lord through them. Not that we hold that God is dependent upon the teachers, and that he *could not* instruct, edify, and build up the members of the New Creation by some other means or agency; but because his Word declares that this *is* his means and agency, his method for instructing and upbuilding the Church, the body of Christ--that there may be no schism in the body and that each member may learn to sympathize with and cooperate with and assist every other member.

We have already considered the fact that these teachers are not to be regarded as infallible but that their words are to be weighed and measured by the divine standards--the

words of the Lord and the apostles and the holy prophets of past dispensations, who spoke and wrote as they were moved by the holy Spirit for our admonition upon whom the ends of the age have come. We now call attention to the Apostle's declaration, "Let him that is taught in the Word communicate to him that teacheth in all good things."

Gal. 6:6

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"Him that is Taught" and "Him that Teacheth"

This scripture, in accord with all the others, shows us that God designed to instruct his people by means of each other; and that even the humblest of his flock shall think for himself and thus develop an individual faith as well as an individual character. Alas, that this important matter is so generally overlooked amongst those who name the name of Christ! This scripture recognizes teacher and pupils; but the pupils are to feel free to communicate, to make known to the teachers any and every matter coming to their notice and seeming to bear upon the subject discussed--not as desiring to be teacher but as an intelligent student to an elder brother student. They are not to be machines, nor to be afraid to communicate; but by asking questions, calling attention to what seems to them to be misapplications of Scripture or what not, they are to do their part in keeping the body of Christ and his teachings pure--they are thus to be critics; and instead of being discouraged from doing this, and instead of being told that they must not criticize the teacher or call in question his expositions, they are, on the contrary, urged to communicate, to criticize.

We must not, however, suppose that the Lord wished to encourage any hypercritical spirit, or combative, fault-finding disposition. Such a spirit is entirely contrary to the holy Spirit, and not only so, but would be very dangerous; because whoever in a spirit of debate sets forth a hypothetical, or supposititious case which he does not believe to be the Truth, merely with a view to confusing his opponent, having a "debate," etc., is sure to be injured as well as tolerably sure to injure others by such a course. Honesty to the Truth is a prime essential to progress in it: to oppose what one believes to be the Truth, and to even temporarily uphold what one believes to be an error, "for fun," or for any other reason, will surely be offensive to the Lord and bring some just retribution. Alas, how many have undertaken to "see just what could be said" against a position which they

believed to be the Truth, and have been entangled and entirely

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captivated and blinded while pursuing this course!

Next to the Lord, the Truth is the most precious thing in all the world; it is not to be trifled with, not to be played with; and whoever is negligent along this line will himself sustain injury. See *2 Thess. 2:10,11*.

It is proper to remark that the word "*communicate*" is a broad one, and includes not only communication respecting thoughts, sentiments, etc., but may be understood also to mean that he who is taught and who receives spiritual benefits should be glad to communicate in some manner to the support of those who teach--giving to the Lord, the brethren, the Truth, of the fruit of his labors and talents. And such is the very essence of the holy disposition of the New Creation. Early in Christian experience each learns the meaning of their Master's words, "It is more blessed to give than to receive," and, hence, all who have this spirit are glad indeed to give of earthly things in the service of the Truth, and that in proportion as they receive spiritual blessings into good and honest hearts. The question of how to give, and of the wisdom to be exercised, will be considered later on, under another head.

Woman's Province in the Church

In some respects this subject could be better considered after examining the general relationship of man and woman in the divine order; but in an important sense this is the appropriate place for its presentation--the other concurrent views, set forth later on, we believe will be found corroborative of what we now present.

Nothing is clearer than that sex is ignored by the Lord in the selecting of his *Ecclesia* of the New Creation. Both males and females are baptized into membership in the "one body" of which Jesus is the Head. Both are, therefore, alike eligible to a share in the First Resurrection and its glory, honor and immortality, on the general condition, "if we suffer with him we shall also reign with him." Both have been honorably mentioned by our Lord and the apostles in

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warmest terms. Hence, any limitations placed upon the female as to the character and extent of Gospel service, must

be understood to appertain merely to the present time, while still in the flesh; and must be accounted for in some other manner than by supposing a divine preference for males. We shall endeavor to show that the discriminations between the sexes are along symbolical and typical lines--because the man symbolizes Christ Jesus, the Head of the Church, while the woman symbolizes the Church, the Bride, under the divinely appointed Head.

Our Lord's love for his mother, and for Martha and Mary and other "honorable women who ministered unto him of their substance," is very evident from the record, even aside from the direct statement that he "loved" them (*Jno. 11:5*); yet when choosing his twelve apostles, and later the "seventy," he included none of them. We cannot suppose this to have been an oversight, either--even as it was not by oversight that the female members of the tribe of Levi were, as respected the public services, ignored for the more than sixteen centuries previous. Nor can we explain the matter by supposing that the females of our Lord's friends were not sufficiently educated to be used by him; for of those chosen the record is that it was readily perceived that "they were ignorant and unlearned men." We must, therefore, conclude that it was of divine intention that from amongst the "brethren," only the males were chosen to be the special public servants and ambassadors of the Gospel. And here, be it noted, that this divine arrangement is the reverse of the method of the great Adversary who, although ready to use either sex as his tools, has always found woman his most efficient representative.

The first woman was Satan's first ambassador--a successful one, too, in misleading the first man and plunging the entire race into sin and death. The witches of the past, and spirit mediums, "Christian Scientists" of our times, are all evidences along this same line--of Satan's propaganda through women nearly as marked as the divine propaganda through men. Moreover, the divine program runs

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counter to the natural tendency of all men to specially esteem women in religious matters--to accredit to the sex a higher degree of purity, spirituality, fellowship with God. This tendency is notable in the records of the past as well as in the present, as evidenced by the Egyptian goddess Isis, the Assyrian goddess Ashtaroth, the Greek goddess Diana, and Juno and Venus and Bellona, and the Mariolatry which for centuries and today dominates fully two-thirds of

those claiming the name of Christ--notwithstanding the most explicit appointment of man as the mouthpiece and representative of the Lord in his Church.

Aside from its symbolic meaning, the Lord's Word does not inform us if there be other reasons for sex distinction, and our surmises respecting the matter may or may not be correct: in our opinion, however, some of the qualities of heart and mind which combine in the noblest types of woman, render her unsuitable for public religious services. For instance, by nature woman is, fortunately, endowed with the desire to please and to win *approval* and praise. This quality is an inestimable blessing in the home, leading to the preparation of the numerous table delicacies and attractive home adornments which differentiate a home from the apartments of old maids or old bachelors. The true wife is happy when endeavoring to make her family happy, and rejoices in their manifestations of appreciation of her efforts --cooking, etc., and she should never be denied the encomiums which surely are her due and which her nature craves and which are absolutely essential to her health and progress.

But, if woman be lifted out of her sphere--so large and so important that the poet has well said, "The hand that rocks the cradle is the hand that rules the world"--if she gets before the public as a lecturer or teacher or writer, she gets into a position of great danger; because several of the peculiarities of her sex (one of which we have mentioned) which go to make her a true woman and attractive to true men will conspire under the *unnatural* conditions to spoil her womanhood--to make her "mannish." Nature has set the

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metes and bounds of the sexes, not only in physical contour and hair-suite but equally in qualities of heart and head--adapting each to the other so thoroughly that any interference with, or disregard of, her laws is sure to work injury in the end, however beneficial the changes may temporarily appear to be.

The quality of *approbativeness* which nature has so freely bestowed upon and which rightly exercised is so helpful to her, to her home and to her family, is almost certain to become a snare to her if exercised toward the public--in seeking the approval of the Church or the world. Ambition to shine--to appear wiser and abler than others--is a danger which besets all before the public eye, and, undoubtedly, has stumbled many men who have become puffed up, and

thus have fallen into a snare of the Adversary: but the very womanliness of woman renders her peculiarly liable, not only to herself stumble in her attempt to shine, but liable also to stumble others; because such an one getting off the track would be sure to be supplied by the Adversary with spurious oil--by whose false light many might be led out of the way of the Lord. Thus the Apostle's warning--"Be not many of you teachers, brethren, knowing that a man [who is a teacher] shall receive the severer testing" (*James 3:1*)--would be still more forceful if applied to the sisters. Indeed, the danger with them would be so great that none were appointed to be teachers; and the Apostle writes--"I suffer not a woman to teach, nor to usurp authority over a man, but to be in silence." *1 Tim. 2:11,12*

This emphatic and explicit statement cannot, however, be understood to mean that the sisters of the New Creation may never impart a blessing by telling the old, old story. The same Apostle refers most respectfully to noble women of his day as *helpers* in the ministry. For instance, he mentions Priscilla as well as her husband as "helpers," or "fellow-workers." (*Rom. 16:3*) This signifies more than merely entertainers who had received the Apostle into their home: it meant that they worked with him in his work--not merely in tent-making, but specially in his chief work as a minister

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of the Gospel. In a later verse (6) he mentions Mary's services differently, saying--"Mary bestowed much labor *on us*." She evidently was not a fellow-worker. Her services rendered the Apostle, and which he wished to acknowledge, were personal services--perhaps washing or mending. Priscilla's service, on the contrary, is mentioned in the same language as the services of Urbane (vs. 9). Indeed, since Aquila's name is mentioned after that of his wife, the inference is reasonable that the wife was the more efficient of the two as a "fellow-worker." Tryphena and Tryphosa (vs. 12) are two other sisters whose "*labor in the Lord*" is honorably mentioned.

Any interpretation of the Apostle's words which would ignore all opportunity for the sisters to "labor in the Lord" would manifestly be erroneous. It is in the gatherings of the Church (whether two or three or more) for worship and praise and mutual edification that the sisters are to take a subordinate place and not attempt to be the leaders and teachers--thus to do would be *usurping* authority over

the man, upon whom, both by nature and by precept, the Lord has placed the responsibility of the leading ministries --undoubtedly for wise reasons, whether we could agree respecting them or not.

The Apostle's restrictions evidently related to meetings such as he describes in *1 Corinthians 14*. These meetings included the sisters, who certainly shared all of its blessings-- joining in the songs and hymns and spiritual songs and in the prayers, by whomsoever offered. The Apostle wished to inculcate the necessity for order in the meetings, that they all might be the more profited. He urges that not more than one speaker orate or prophesy at a time, and that all others give attention; and that not more than two or three orators or prophets speak at one meeting, so as not to give too great diversity of sentiment at one session. Likewise any speaking unknown tongues were to keep silence unless some one present could interpret their utterances.

Women were not to speak at all in such meetings, although outside the meetings or at home they might "ask

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their own husbands," or, more properly, their own *men*; they could suggest their views or make queries through those brethren (men) with whom they were most intimately acquainted --their husbands, if possible, or brethren with whom they talked on their way homeward from meetings, etc. The word *home* in this text has the significance of *family* or acquaintanceship. The thought then is, Let them ask their questions of or through the males of their acquaintance. The Apostle proceeds to say, "It is not permitted unto them to speak; but they are commanded to be under obedience, *as also saith the Law.*" ***1 Cor. 14:34-36***

Evidently some in the Church at Corinth favored the "women's rights" idea, claiming that in the Church the rights of the sexes were indiscriminate. But the Apostle not only negatives this thought but, additionally, reprimands their audacity in thinking to inaugurate a procedure not recognized by others of the Lord's people. His words are, "What, came the word [message] of God out from you [originating with you]? or came it [from elsewhere] *unto you*, only? If any man think himself a prophet, or spiritual, let him acknowledge that the things that I write unto you are the *commandments of the Lord*," and not merely my personal opinions, or crotchets. We, then, no more than the Corinthians, are to exercise our own preferences or judgments on this subject, but are to bow to the Apostle's statements as

the Lord's command. And if any one disputes the Apostle's guidance on this subject, let him be consistent and reject him as an apostle in toto.

It is proper in this connection to call attention to the Apostle's words when speaking of the gifts from our Lord to the Church--dating from Pentecost. He says, "And he gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. (*Eph. 4:11,12*) In the Greek the *article* indicates the gender--masculine, feminine, or neuter. This text then is an excellent one from which to decide how particularly the Lord through the holy Spirit drew the line of

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sex amongst the active servants given to his Church. What are the facts as respects the above text; which gender is indicated in the Greek? We reply that the article *tous* (plural, Accus., *masculine*) occurs before apostles, prophets, evangelists and pastors, and no article at all before teachers, which apparently stands here either for "helpers" (*1 Cor. 12:28*), or else is a comprehensive term referring to the male apostles, male orators, male evangelists and male persons as *all* teachers.

Let us here remark, however, that for a sister to call the attention of the assembly to the words of the Lord or of the apostles on any subject under discussion without giving her own views could not be considered teaching, nor as in any sense usurping authority over the man: she would, on the contrary, merely be calling up the words of recognized and authorized teachers. Similarly for a sister to refer to, or to read to others, this book or other of our publications explanatory of the Scriptures would not be teaching on her part, but by the author quoted. Thus we see that the Lord's arrangements safeguard his flock and at the same time make ample provision for their needs.

All may obey the divine command, but, assuredly, none will comprehend it except as he realizes that in Biblical usage a woman symbolizes the Church, and a man symbolizes the Lord, the Head or Master of the Church. (See *Eph. 5:23; 1 Cor. 11:3*) As the Church is not to attempt to teach the Lord, so woman, who symbolizes the Church, must not assume the role of teacher over man, who symbolically represents the Lord. With this thought before our minds no sister need feel slighted and no brother may feel puffed up by this Scripture regulation; rather, all will have

in mind that the Lord is the only teacher and that the brethren dare not utter wisdom of their own; but merely present to others that which their Head sets forth as the Truth. Let us apply this scripture (*1 Tim. 2:11,12*) to the Lord and the Church, thus--Let a church learn in silence with all subjection. I suffer not a church to teach, nor to usurp authority over Christ but to be in silence."

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"Let Her Be Covered"

We have already pointed out* that the High Priest who typified Christ, the High Priest of our Profession, alone went with uncovered head when in priestly attire; and that all of the under-priests, who typified the Church, "the Royal Priesthood," wore head coverings called "bonnets." The teaching of this type is in full accord with what we have just seen, for in the gatherings of the *Ecclesia* of the New Creation, the Lord, the antitypical High Priest, is represented by the brethren, while the Church or Royal Priesthood is represented by the sisters, who the Apostle declares should likewise wear a head covering as indicating the same lesson--the subserviency of the Church to the Lord. The Apostle details this in *1 Cor. 11:3-7,10-15*.

Some have inferred that as the Apostle mentions a woman's long hair being given her by nature as a covering, that he meant nothing more than this; but verse 6 clearly shows to the contrary--that he meant that women should not only let their hair grow long as nature provided for, but, additionally, should wear a covering, which in verse 10 he declares is a *sign*, or symbolic recognition of being subject to, or under the authority of man; symbolically teaching that the entire Church is under law to Christ. The record of verse 4 seems at first to be in conflict with the requirement that women keep silence in the *ecclesias*. Our thought is that while at the general Church service women are not to take a public part, yet in social meetings for prayer and testimony, and not for doctrinal teaching, there could be no objection to the sisters participating with their heads covered.

Respecting this matter of perpetuating the typical covering of their heads by the sisters, the Apostle urges it, but he does not state it to be a divine command. On the contrary, he adds, "If any man seemeth to be contentious [on the subject] we have no such custom [positive law in the Church]." It should not be considered a vital subject; though all who are seeking to do the Lord's will should be

**Tabernacle Shadows of the Better Sacrifices*, p. 36.

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particular in this as well as in other regards from the time they discern its appropriateness as a symbol. The words, "because of the angels," seem to refer to the chosen *elders* of the Church, who specially represent the Lord, the Head, in the *ecclesias*. **Rev. 2:1**

* * *

Summarizing, we suggest that the most liberal interpretation possible should be given to the inspired Apostle's words respecting the scope of the liberty of the sisters in the affairs of the Church. Our judgment of this we set forth thus:

(1) The sisters have the same liberty as the brethren in the matter of the election of the Church's servants--the Elders and Deacons.

(2) The sisters cannot serve as elders or teachers in the Church, because, the Apostle says, "I suffer not a woman to teach." (**1 Tim. 2:12**) This, however, need not be understood to hinder the sisters from participating in meetings not of the teaching or preaching kind; such as prayer and testimony meetings, Berean studies, etc., because the Apostle says that if she pray or prophesy (speak) it should be with her head covered, representing her acknowledgment of the fact that the Lord, the Great Teacher, is specially represented by the brethren. (**1 Cor. 11:5,7,10**) Such participation need not be considered teaching; because neither are the brethren who participate teachers; as the Apostle says "Are all teachers?" No, the teachers or Elders are specially chosen, though always from among the males. **Eph. 4:11; 2 Tim. 2:24; 1 Cor. 12:28,29**

Still I have the power to make them
Like the snowflake in its fall.

Through my heart the words so simple
Throbbled with echo in and out:
Crimson--scarlet--white as snowflake--
Can this man? and can *God not*?

Now upon a day thereafter,
(Thus the tale went on at will),
To the queen there came a present
From the master at the mill.

Fold on fold of fairest texture
Lay the paper, purest white;
On each sheet there gleamed the letters
Of her name in golden light.

Precious lesson, wrote the master,
Hath my mill thus given me,
Showing how our Christ can gather
Vilest hearts from land or sea;

In some heavenly alembic,
Snowy white from crimson bring;
Stamp his name on each, and bear them
To the palace of the king.

* * *

O what wondrous visions wrapped me!
Heaven's gates seemed opened wide,
Even I stood clear and faultless,
By my dear Redeemer's side.

Faultless in his glory's presence!
Faultless in that dazzling light!
Christ's own love, majestic, tender,
Made my crimson snowy white!

STUDY VI

ORDER AND DISCIPLINE IN THE NEW CREATION

Meaning of Ordination--Only the Twelve Ministers Plenipotentiary--
 "Clergy" and "Laity"--Choosing Elders and Deacons--Ordaining Elders
 in Every Ecclesia--Who May Elect Elders and How--Majorities
 not Sufficient--Various Ministries--A Paid Ministry?--Discipline in
 the Ecclesia--Mistaken Calls to Preach--"Warn Them that are Unruly"--
 To Admonish not a General Order--Public Rebukes Rare--
 "See that None Render Evil for Evil"--Provoking to Love--"The Assembling
 of Ourselves"--Variety and Character of our Meetings--
 Doctrine Still Necessary--Opportunities for Questions--Profitable
 Meetings Illustrated--"Let Every Man be Fully Persuaded in His
 Own Mind"--Funeral Services--Tithes, Collections, Charities.

IN CONSIDERING this subject it is well that we keep
 clearly before our minds the oneness of the Church, and
 that while the entire Church throughout the world is one,
 yet in another sense of the word each separate gathering, or
 company, of believers is a representation of the whole. Each
 separate *Ecclesia*, therefore, is to consider the Lord as *its*
 Head, and to consider the twelve apostles as the twelve
 stars, bright ones, teachers, whom the Lord specially held in
 his hand and controlled--using them as his mouthpieces for
 the instruction of his Church in every place, in every gathering,
 throughout the entire age.

Each congregation or *Ecclesia*--even if composed of only
 two or three--is to seek to recognize the will of the Head in
 respect to all of its affairs. It is to feel a oneness with all the
 dear *ecclesias* of "like precious faith" in the dear Redeemer's
 sacrifice and in the promises of God--everywhere. It is to be
 glad to hear of their welfare, and to recognize the fact that

the Lord, as the overseer of his work, may today, as in every
 period, use some special instruments for the service of the

Church as a whole, as well as use certain members of each little local company. Looking thus to the Lord and recognizing the character of the servants he would use--humble, zealous, well reported of, clear in the Truth, giving evidence of having the anointing and the unction of the Spirit--they would be prepared to *expect* such general ministries to the needs of the whole Church, and to *seek* a share in the general blessing and dispensation of the "meat in due season" promised us by the Master. They will specially remember, too, how he promised special blessings in the end of this age, and that he would provide things new as well as old to the household of faith through appropriate channels of his own choosing. ***Matt. 24:45-47***

The means, the channels of these blessings, the Lord himself will oversee and direct. All the members of the body united to the Head are to have confidence and to look for the fulfilment of his promises; but, nevertheless, are to "try the spirits"--to test the doctrines from whomsoever they emanate. The proving does not imply a lack of confidence in those recognized as divinely directed channels of the Truth; but it does imply a faithfulness to the Lord and to the Truth as superior to all human teachers and their utterances; it implies also that they are not listening for the voice of man, but for the voice of the Chief Shepherd; that they feast upon his words and love them--love to masticate them and to digest them. Such members of the body grow stronger and more rapidly in the Lord and in the power of his might than do others, because more attentive to the Lord's leading and instruction.

This general unity of the body, this general sympathy, this general teaching through a general channel which the Lord has provided for the gathering together of his jewels to himself at his second presence (***Mal. 3:17; Matt. 24:31***), does not interfere, however, with a proper recognition of order in each of the little companies, or *ecclesias*. However small the company, there should be order in it. By this word

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"order" we do not, however, mean stiffness or formalism. The order which works best and most satisfactorily is that which works noiselessly, and of which the machinery is quite out of sight. If the meeting be so small as three or five or ten, it should, nevertheless, look to the Lord to ascertain his guidance as to which of the number should be recognized as elders, seniors, or most advanced ones in the Truth, possessing the various qualifications of an Elder as we have

already seen these outlined in the inspired Word--clearness in the Truth, aptness for teaching it, blamelessness of life as respects moral character, and ability to preserve order without unnecessary friction, as might be exemplified in his family, etc.

If the little company thus have the Word and Spirit of the Lord before them and actuating them, the result of their united judgments, as expressed in an election of servants, should be accepted as the mind of the Lord on the subject--the persons chosen as elders would, in all probability, be the best and most suitable in the number. However, care needs to be observed that such selections are not made without due consideration and prayer; hence, it is advisable that due announcement be made in advance, and that it be recognized that only those who claim to be members of the New Creation (male and female) shall attempt to express the mind of the Lord on the subject--in the vote. These should be such as have passed the point of *repentance* for sin and *restitution* to the extent of their ability and *acceptance* of the Lord Jesus' sacrifice as the basis of their harmony with God, and who then have made a full *consecration* of themselves to the Lord, and thus have come under the anointing and all the privileges of the "house of sons." These alone are competent to appreciate and to express the mind, the will, of the Head of the body. These alone constitute the Church, the body of Christ, though others, who have not yet taken the step of consecration, but who are trusting in the precious blood, may be counted as members of "the household of faith" whose progress is to be hoped for, and whose welfare is to be considered.

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Ordaining Elders in Every Ecclesia

"And when they had ordained them elders in every church [Ecclesia], and had prayed with fasting, they commended them to the Lord." Acts 14:23

The form of this statement, with other frequent references to elders in connection with all churches, justifies the inference that this was the *invariable* custom in the early Church. The term "elders," as seen in the text, includes evangelists, pastors, teachers, and prophets (or public exponents); hence, it is important that we learn what is meant by this word "*ordained*." At the present time this word is generally used in reference to a ceremony of installation; but this is not the significance of the Greek word *kirotoneo* used in

this text. It means, "*to elect by stretching out the hand,*" still the usual form of voting. This definition is given in Prof. Young's Analytical Bible Concordance. As that may be considered a Presbyterian authority, we will give also the definition set forth in "Strong's Exhaustive Concordance," which may be considered a Methodist authority. The latter defines the root of the word--"A hand-reacher, or voter (by raising the hand)."

A totally different Greek word is used when our Lord declared of the apostles, "I have chosen you and *ordained* you." (*John 15:16*) This is the same word, *tithemi*, used by the Apostle when, speaking of his ordination, he says: "I am *ordained* a preacher and an apostle." (*1 Tim. 2:7*) But this ordination, the Apostle distinctly declares, was "not of men, nor by man, but by Jesus Christ and God the Father." (*Gal. 1:1*) All of the members of the Anointed Body, united with the Head and partakers of his Spirit, are thereby similarly ordained, not indeed to apostleship like Paul, but to be ministers (servants) of the Truth, each to the extent of his talents and opportunities (*Isa. 61:1*)--the twelve only were *ordained* to be apostles, or special representatives--ministers plenipotentiary.

Recurring to the ordination or recognition of elders by the vote of the congregation (*Ecclesia*) of the New Creation, by "stretching forth the hand," as seen above, we note that

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this was the customary mode; for the Apostle uses the same Greek word in telling how Titus became his helper. He says, "*who was also chosen* of the churches to travel with us." The words italicized are from the Greek word *kirotoneo* which, as above shown, signifies "to elect by stretching out the hand." And, further, the word "also" here implies that the Apostle himself was chosen by a similar vote. Not chosen or elected to be an apostle, but to be a missionary--a representative of the churches on this occasion, and, doubtless, at their expense.

Evidently, however, some of the Apostle's subsequent tours were without the vote or support of the Antioch Church. (*2 Tim. 1:15*) Primitive Church regulations left all free to exercise their talents and stewardship according to their own consciences. The *ecclesias* (congregations) could accept or decline the services of apostles, even, as their special representatives; and the apostles could accept or reject such engagements--each exercising his own liberty of conscience.

But, is there no ordination of elders, etc., mentioned in the New Testament other than this--an election? Is there nothing signifying *to give authority* or permission to preach, as the English word *ordain* is now generally used in all denominations in connection with licensing and ordaining elders, preachers, etc.? We will examine into these questions.

The word *ordain*, in respect to elders, is used in one other place, only, and it is the translation of a different Greek word, viz., *kathestemi*, which signifies--"To place, or set down"--*Young*. "To place down"--*Strong*. This word occurs in **Titus 1:5**: "Set in order the things that are wanting, and *ordain* elders in every city, as I had appointed thee"--i.e., as I arranged. *Revised Version*, "as I gave thee charge." On the face of it this text seems to imply that Titus was empowered to appoint these elders, regardless of the wishes of the congregations (churches, *ecclesias*); and it is on this view that the Episcopal theory of church order rests. Catholics, Episcopalians and Methodist-Episcopals all claim for their

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bishops an apostolic authority to set, to place or appoint, elders for the congregations--without the stretching forth of the hand, or vote of the Church.

This text is the bulwark of this idea; but it appears to be rather a weak support when we notice the last clause--"As I gave thee charge"--and reflect that the Apostle would surely not give Titus "charge" or instruction to do differently from what he (the Apostle) did in this matter. The account of the Apostle's own procedure, rightly translated, is very explicit: "And when they had elected them elders by a show of hands in every *Ecclesia*, and had prayed with fasting, they commended them to the Lord." **Acts 14:23**

No doubt the Apostle's advice and the advice of Titus, whom he specially commended to the brethren as a faithful minister of the Truth, would not only be desired, but sought by the brethren, and very generally followed; nevertheless, the Apostle and all who followed in his steps sought to place the responsibility where God placed it--on the *Ecclesia*, whose concern it should be to "Try the spirits [teachings and teachers] whether they be of God." (**1 John 4:1**) "If any speak not according to this Word it is because there is no light in them"; and "from such turn away," the Apostle advises; they are not to vote for such, nor in any manner to accept them as teachers, elders, etc.

In any event the concurrence of the *Ecclesia* would be necessary

--whether expressed by vote, as stated, or not; for suppose that Titus had appointed elders not congenial to the brethren, how long would peace have prevailed?--how much pastoral or other service would such an Elder, obnoxious to the sentiments of the Church, accomplish? Practically none.

Priest-craft, and not the teachings of our Lord and his twelve apostles, is responsible for the division of the saints into two classes, called "clergy" and "laity." It is the spirit of priest-craft and antichrist that still seeks to lord it over God's heritage in every way possible--proportionately to the density of the ignorance prevailing in any congregation.

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The Lord and the Apostle recognize not the elders, but the Church (*Ecclesia*) as the body of Christ; and whatever dignity or honor attaches to faithful elders, as servants of the Lord and the Church, is not merely their recognition of themselves nor their recognition by other elders. The congregation choosing must know them, must recognize their Christian graces and abilities in the light of God's Word, else they can grant them no such standing or honor. No Elder, therefore, has any authority by self-appointment. Indeed, the disposition to ignore the Church, the body of Christ, and to make himself and his judgment superior to the whole, is first-class evidence that such a brother is not in the proper attitude to be recognized as an Elder--humility, and a recognition of the oneness of the *Ecclesia* as the Lord's body, being prime essentials for such a service.

Nor should any brother assume public duties in the Church as leader, representative, etc., without an election--even though assured that there is no question respecting his acceptability. The Scriptural method of ordaining elders in all the churches is by congregational election--by stretching forth the hand in a vote. To insist on such an election before serving is to follow Scriptural order; it fortifies the Elder, and, additionally, reminds the *Ecclesia* of its duties and responsibilities as appointees of the elders in the Lord's name and spirit--as expressing God's choice, God's will. Additionally, this Scriptural arrangement interests the members of the *Ecclesia* in all the words and deeds of the elders, as their servants and representatives. It opposes the too prevalent idea that the elders own and rule the congregation and puts an end to their thinking of them and speaking of them as "my people"--rather than as "the Lord's people whom I serve."

Why are not these matters, so clearly Scriptural, more generally understood and set forth? Because human nature is pleased to have honor and preferment, and falls readily into wrong conditions favorable to these; because they have been popular for seventeen centuries; because the people

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yield to these conditions and prefer them to the liberties wherewith Christ makes free. Then, too, many have felt so confident that the customs of Babylon must be right that they have never studied the Word of the Lord on this subject.

The Period of Eldership

Nothing is said by inspiration respecting the period for which an Elder should be chosen: we are, therefore, at liberty to exercise reason and judgment on the question. Many persons may be esteemed elders, or developed brethren in the Church, and may be useful and highly appreciated, and yet not be of the chosen elders set forth by the *Ecclesia* as its representatives--evangelists, teachers, pastors. The "elder women"* are thus several times referred to honorably by the apostles, without the least suggestion that any of them were ever chosen as representative elders or teachers in the congregation (*Ecclesia*). Some chosen as suitable to the *Ecclesia's* service might cease to possess the stipulated qualifications; or others might, under divine providence, advance to greater efficiency for the service of the Church. A year, or its divisions--a half or a quarter year--would seem appropriate periods for such services--the latter if the persons were less tried, the former if well tried and favorably known. In the absence of law, or even of advice or suggestion, it would be for each congregation to determine as best they can the Lord's will in each case.

The Number of Elders

The number of elders is not limited in the Scriptures; but, reasonably, much would depend on the size of the *Ecclesia*, as well as upon the number available--competent, etc. (None should be *assumed* to be a believer and to be fully consecrated; both by word and act he should have given unmistakable evidences of both his faith and consecration long before being chosen an Elder.) We favor having as

*Woman's place in the Church is treated in Chap. v.

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many as are possessed of the outlined qualifications, and the dividing of the services amongst them. If the proper zeal actuates them, some kind of missionary or evangelistic work will soon claim some of them, or portions of the time of many. Each *Ecclesia* should thus be a theological seminary from which efficient teachers would continually be going forth to wider fields of service. The Elder who would manifest jealousy of others and a desire to hinder them from ministering should be considered unworthy of continuance; yet, no one either incompetent or a novice should be chosen--to satisfy his vanity. The Church, as members of the body of Christ, must vote as they believe the Head would have them vote.

A caution should perhaps be given against electing an Elder where none is found competent for the service, under the qualifications set forth by the apostles--far better have no elders than incompetent ones. In the interim, until a brother shall be found competent for the service, let the meetings be of an informal kind, with the Bible as the textbook and with Brother Russell representatively present as teacher in the *Scripture Studies*--your chosen Elder, if you so prefer.

Who May Elect Elders and How?

Only the *Ecclesia* (the body--male and female), the New Creatures, are electors or voters. The general "household of faith," *believers who have not consecrated*, have nothing to do with such an election; because it is the Lord's choice, through his "body," possessing his Spirit, that is sought. All of the consecrated body should vote, and any of them may make nominations at a general meeting called for the purpose--preferably a week in advance of the voting, so as to afford time for consideration.

Some have urged that the voting should be by ballot, so that all might be the more free to express their real choice. We answer that whatever advantage there is in this is offset by a disadvantage: namely, in the loss of the discipline and character-building accomplished by the apostolic mode of

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"stretching forth the hand." Each should learn to be candid

and straightforward, yet, at the same time, loving and gentle. The vote, be it remembered, is the Lord's choice--expressed by members of his body to the extent of their ability to discern it. No one is at liberty to shirk this duty, nor to favor one above another except as he believes he has, and expresses, the mind of the Lord.

Majorities Not Sufficient

In worldly matters the voice of a bare majority decides; but evidently it should not be so in the Lord's *Ecclesia*, or body. Rather, so far as practicable, the jury-rule should prevail and a unanimous verdict or decision be sought. The brother receiving a bare majority in the vote could scarcely feel comfortable to accept that as "the Lord's choice," any more than could the congregation. Another candidate able to draw the support of all, or nearly all, should be sought for, by vote after vote, week after week, until found or the matter abandoned; or let all agree on the two or three or more who could serve in turn and thus meet the ideas of all. But if fervent love for the Lord and the Truth prevail, with prayer for guidance and the disposition to prefer one another in honor, where talents are on an equality, it will generally be found easy to unite in judgment respecting the divine will on the subject. "Let nothing be done through strife or vainglory." "Preserve the unity of the Spirit in the bond of peace." *Phil. 2:3; Eph. 4:3*

The same order should prevail in respect to the choice of helpers called deacons and deaconesses, whose good repute should also be noted as a qualification. (See *1 Tim. 3:8-13*.) These may be for any service required--and they should have as many of the qualifications of eldership as possible, including aptness in teaching, and graces of the Spirit.

Variety of Ministries

As already seen, elders may have special qualifications in one or another particular--some excelling in exhorting,

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some in teaching, some in prophesying or oratory, some as evangelists, in interesting unbelievers, and some as pastors taking a general oversight of the flock in its various interests, local or general. The Apostle Paul's address to the Elders of the *Ecclesia* at Ephesus gives us the general scope

of the ministry to which each individual must adapt and fit his talents as a steward. His words are well worthy of careful and prayerful consideration by all accepting the service of an Elder in any department of the work. He said: "Take heed, therefore, unto yourselves, and to all the flock, over which the holy Spirit hath made you *overseers* [the word elsewhere misrendered bishops] to feed the Church [*Ecclesia*] of God." (**Acts 20:28**) Ah, yes! the elders need first of all to watch *themselves*, lest the little honor of their position make them proud and lordly, and lest they assume to themselves authority and honors belonging to the Head--the Chief Shepherd. To feed the flock is the Lord's province; as it is written, "He shall feed his flock like a shepherd." (**Isa. 40:11**) When, therefore, one is chosen an Elder it is that he may represent the Chief Shepherd--that he may be the instrument or channel through whom the great Shepherd of the flock may send to his own "meat in due season," "things new and old."

"Woe be unto the pastors [shepherds] that destroy and scatter the sheep of my pasture! saith the Lord. Therefore, thus saith the Lord God of Israel against the pastors [shepherds] that feed my people: Ye have scattered my flock and driven them away, and have not visited them: behold I will visit upon you the evil of your doings, saith the Lord....I will set up shepherds over them which shall feed them: and they shall fear no more nor be dismayed." **Jer. 23:1,2,4**

Laying On of Hands of the Presbytery

(1) "Neglect not the gift [endowment] that is in thee, which was given thee by prophecy [prediction], with the *laying on of the hands of the presbytery* [assembled elders]." **1 Tim. 4:14**

(2) "Whom [the seven deacons chosen by the Church] they set before the apostles: and when they had prayed, they *laid their hands upon them*." **Acts 6:6**

(3) "In the Church [*Ecclesia*] that was at Antioch,...the holy Spirit said, Separate me Barnabas and Saul for the work whereunto

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I have called them. And when they had fasted and prayed and *laid their hands on them*, they sent them away." **Acts 13:1-3**

(4) "*Lay hands* hastily on no man, and be not partaker of other men's sins." **1 Tim. 5:22**

(5) "And when Paul had *laid his hands upon them*, the holy Spirit came on them; and they spake with tongues, and prophesied [preached]." **Acts 19:6**

(6) Then *laid they* [the apostles] *their hands* on them, and they

received the holy Spirit." *Acts 8:17-19*

(7) "Stir up the gift of God that is in thee, by the *laying on of my hands.*" *2 Tim. 1:6*

We thus aggregate the inspired testimony respecting laying on of hands in the *Eccllesia* of the New Creation. In the last three (5,6,7) the reference to the imparting of the "gifts" common in the early Church is evident. Apostolic hands were thus laid on all consecrated believers and some one or more gifts followed--"tongues," etc. "A measure of the Spirit is given to every man to profit withal."* The first four texts (1,2,3,4) may be grouped together as of one general teaching; namely, as a mark of approval or indorsement--but not as a sign of permission or authorization.

(1) Timothy, Paul's adopted "son" in the ministry, had already been baptized and had already received a gift of the holy Spirit at the hands of the Apostle Paul (see 7) when he went with Paul to Jerusalem. (*Acts 21:15-19*) Doubtless, there and then "James and all the elders," apostolic-elders, recognizing Timothy's devotion and close affiliation with Paul, unitedly blessed him, laying their hands upon him by way of indorsement; and the account implies that they did this, not according to a usual custom nor to all of Paul's companions, but "by prophecy"--indicating that they were led to do it by some prediction by, or instruction from, the Lord.

(2) These deacons were not commissioned, or authorized to preach, by the apostles' laying hands on them, for they were not elected to be preachers, but to serve tables; and, anyway, they already, by virtue of their anointing of the

*See Volume V, Chap. viii.

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holy Spirit, had full authority to preach to the extent of their talents and opportunity. And without any mention of license, or permission, or other ordination from anybody, we find Stephen, one of these deacons, preaching so zealously that he was the first after the Master to seal his testimony with his blood. This laying on of hands evidently signified merely the apostolic approval and blessing.

(3) The laying on of hands on Paul and Barnabas could not have been a permission to preach; for they were already recognized as elders and had been teaching in the Antioch Church for over a year. Besides, they had both been preaching elsewhere, previously. (Compare *Acts 9:20-29; 11:26.*)

This laying on of hands could only mean the *indorsement of the missionary work* about to be undertaken by Paul and Barnabas--that the Antioch *Ecclesia* joined in the mission with them and probably defrayed their expenses.

(4) Here the Apostle intimates that a laying on of Timothy's hands upon a fellow-laborer in the vineyard would signify his approval, or indorsement: so that if the man turned out poorly in any respect, Timothy would share in his demerit. He must, so far as possible, make sure that he did not give his influence to introduce one who would do injury to the Lord's sheep, either morally or doctrinally.

No risk should be run; caution should be exercised either in giving a letter of recommendation or a public indorsement in the form of a public God-speed. The same advice is still appropriate to all of the Lord's people in proportion to the degree of their influence. Nothing in this, however, implied that any were dependent upon Timothy's indorsement before they would have the right to preach: that right according to ability being granted by the Lord to all who receive the holy Spirit of anointing.

A Paid Ministry?

The custom of a paid ministry, now so general and considered by many unavoidable and indispensable, was not the usage of the early Church. Our Lord and his chosen twelve were, so far as we are able to judge from the inspired

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records, poor--except, perhaps, James and John and Matthew. Accustomed to voluntary giving to the Levites, the Jews evidently extended this usage to everything religious that appealed to them as being of God. The disciples had a general treasurer, Judas (*John 12:6; 13:29*), and evidently never lacked; though it is equally evident that they never *solicited alms*. Not a hint of the kind is even suggested in the record of our Lord's words. He trusted to the Father's provision, and certain honorable women ministered unto him (and his) of their abundance. See *Matt. 27:55,56; Luke 8:2,3*.

Had our Lord's sermons and parables been interlarded with appeals for money, it would have sapped their life. Nothing appeals to us more than does the evident unselfishness of the Master and all his specially chosen ones, Judas being the only exception, and his avarice cost him his fall. (*John 12:5,6*) The love of money and show and the begging

system of Babylon today is much against its powerful influence; and the absence of this spirit amongst the Lord's faithful now, as at the first advent, tells much in their favor with those who study them as living epistles, not fully appreciating their teachings. In a most remarkable manner the Lord has provided thus far for his "harvest" work without one solitary appeal being made for money; and we trust it will never be otherwise, believing that this is the Lord's mind.

Let those ambitious for this world's luxuries and wealth seek them in the fields of trade or in the lucrative professions; but let none become ministers of the Gospel of Christ from any other motive than love for God and for his Truth and for his brethren: a love that will rejoice in sacrificing ease and wealth and honor of men--not grudgingly, but heartily. But alas! nominal Christianity has grown great and worldly, and her servants are honored with the titles Reverend, Very Reverend, Most Reverend and Doctor of Divinity; and with these honors and titles go salaries--not according to the minister's needs, but on the commercial basis of his ability to attract large congregations and

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wealthy people. The natural result has followed--"The priests thereof teach for hire and the prophets thereof divine for money: yet will they lean upon the Lord and say, Is not the Lord among us? None evil can come upon us." "His watchmen are blind: they are all ignorant, they are all D----- D-----s, they cannot bark; dreaming or talking in their sleep; lazy, loving slumber [ease]. Yea, they are greedy dogs which can never have enough; and they are shepherds that cannot understand: they all look to their own way [welfare], every one for his gain from his own quarter [denomination]." "They shall gather to themselves teachers having ears itching [for praise of men]; and they shall turn their ears from the Truth and shall be turned unto fables." *Isa. 56:10,11; Micah 3:11; Phil. 3:2; 2 Tim. 4:3,4*

Some may reason that both extremes ought to be avoided--large salaries and no salaries--and may call to mind the Lord's words, "The laborer is worthy of his hire;" and the Apostle's words, "If we have sown unto you spiritual things, is it a great thing if we reap your carnal things?" Yet we must remember that even these strongest statements of Scripture refer not to princely salaries, but to bare necessities. This the Apostle illustrates by the quotation, "Thou

shalt not muzzle the ox that treadeth out the corn." The ox was to be free to provide for his necessities, but no more. The Apostle has given us the keynote of his own successful ministry, saying: "I will not be burdensome to you: for I seek not yours, but you....And I will very gladly spend and be spent for you; though the more abundantly I love you the less I be loved." **2 Cor. 12:14,15**

Following in the footsteps of Jesus will not lead us in the direction of salaries: neither will the footsteps of his chief apostle, Paul. The latter, after showing that to ask earthly remuneration for spiritual services would in no sense violate justice, tells us of his own course in the matter in these words:

"I have coveted no man's silver or gold or apparel. Yea, yourselves know that these [my] hands have ministered unto my necessities, and

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to them that were with me. I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of our Lord Jesus, how he said, It is more blessed to give than to receive." **Acts 20:33-35**

"We have not used this right [over you to require temporal things in exchange for spiritual]: but we bear all things that we may cause no hindrance to the gospel of Christ." (1 Cor. 9:12) "When I was present with you and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia [voluntarily] supplied." 2 Cor. 11:9

Our liberties are just the same as were those of the apostles in these respects; and fidelity to the cause should lead us to follow their steps in this as in all matters. The Lord, the apostles, and their associates, who traveled and gave their entire time to the ministry of the truth, did accept voluntary contributions from the brethren to meet their expenses; and, as already intimated, the laying on of the hands of the Antioch Church upon Paul and Barnabas, when they were about to start on their first missionary tour, seems to have implied that the Church became responsible for their expenses, and correspondingly participated in their work.

There is no intimation, direct or indirect, that the elders serving the Church at home received either salary or expense money; and we believe that it will generally be found advantageous to each local Church to use the voluntary services of its own members--few or many, great or insignificant.

This Scriptural method is spiritually healthful: it tends to draw out all the various members in the exercise of their spiritual gifts, and leads all to look more to the Lord as the real Shepherd, than does the hiring method. As the number of qualified teachers increases, let the example of the Antioch Church be imitated--let some be sent forth as missionaries, colporteurs, pilgrims, etc.

Nevertheless, if any congregation considers that its field of usefulness is a large one and that a brother could advantageously give his entire time to ministering to it and to

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mission work, and if they *voluntarily* tender him money sufficient for his expenses, we know of no scripture that would forbid its acceptance. But both the serving Elder and the supporting *Ecclesia* should see to it that the amount provided is not more than *reasonable living expenses* for the servant and those properly dependent on him. And both should see also that *all* the members of the *Ecclesia* be exercised, and particularly such as possess qualifications for eldership; otherwise the spirit of Babylon, churchianity, will be sure to develop.

Discipline in the Ecclesia **--Matt. 18:15-18--**

The administration of discipline is not the function of the elders only, but of the entire Church. If one appears to be in error or in sin, his supposed wrong should be pointed out to the erring one only by the one he has injured, or by the member first discovering the wrong. If the reprovved one fails to clear himself, and *continues* in the error or sin, then two or three brethren without previous prejudice should be asked to hear the matter and advise the disputants. (Elders they may or may not be, but their eldership would add no force or authority in the case except as their judgment might be the riper and their influence the more potent.) If this committee decide unanimously with either party, the other should acquiesce and the matter be wholly at an end--correction, or restitution, so far as possible, being promptly made. If either of the original disputants still persists in the wrong course, the one who made the original charge or one of those called in committee or, preferably, all of these together, *may* then (but not sooner) exercise their privilege of bringing the matter before the *Ecclesia*, the body, the Church. Thus it is evident that the Elders were

in no sense to be judges of the members--hearing and judgment were left to the local body, or Church.

The two preliminary steps (above mentioned) having been taken, the facts being certified to the elders, it would

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be their duty to call a general meeting of the *Ecclesia*, or consecrated body, as a *court*--to hear the case in all of its particulars, and in the name and reverence of its Head to render a decision. And the matter should be so clear, and the condemned should have such generous treatment, that the decision would be a unanimous one, or nearly so. Thus the peace and oneness of the body (the *Ecclesia*) would be preserved. Repentance even up to the moment of the Church's condemnation is possible. Nay, to secure repentance and reform is the very object of every step of these proceedings--to reclaim the transgressor; his *punishment* not at all the object. Punishment is not ours but God's: "Vengeance is mine, I will repay, saith the Lord." (**Rom. 12:19**) Should the wrongdoer repent at any step in this proceeding, it should be a cause of thanksgiving and rejoicing to all who possess the Lord's Spirit, and no others are members of his body.

Rom. 8:9

Indeed, even if the transgressor refuse to hear (obey) the decision of the entire Church, no punishment is to be inflicted or even attempted. What then? Merely the Church is to withdraw from him its fellowship and any and all signs or manifestations of brotherhood. Thenceforth the offender is to be treated "*as a heathen man and a publican.*"

Matt. 18:17

At no time in these proceedings are the faults or failings of the offender to be made public property--scandalizing him and the Church, and the Lord, the Head of the Church. Nor is he to be harshly spoken of even after the separation; just as we are not to berate, or rail against, heathen men and publicans, but are to "speak evil of no man" and to "do good unto all men." (**Titus 3:2; Gal. 6:10**) Love is the quality which insists on the strictest obedience to these last two requirements to "all men": how much more will love insist that a "brother," a fellow-member in the *Ecclesia*, the body of Christ, shall not only not be injured by false or garbled statements, but that additionally, his weaknesses or blunders or sins be carefully covered, not from the unsympathetic world only, but also from "the household of

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faith" and from even the Church--until the final step of "telling it to the Church" should be found absolutely necessary. At every step the spirit of love will hope that the wrongdoer is laboring under some misapprehensions, and will be praying for wisdom and grace to turn a sinner from the error of his way and thus (possibly) to save a soul from death. **James 5:20**

Oh, that the holy Spirit, the spirit of love, might dwell in every member of the Ecclesia so richly that it would give pain to hear a defamatory tale about any one, and especially about a fellow-member! This would at once eliminate one-half the friction, or more. Nor would the following of the above procedure, outlined by our Lord, lead to *frequent* church trials: rather, while removing the ground for animosities, it would inculcate a respect for the judgment of the Church as being the judgment of the Lord, and the voice of the Church would be heard and obeyed accordingly. Furthermore, with order and love thus prevailing we may be sure that each would seek as far as possible to "mind his own business" and not attempt to reprove his brother or correct him, or bring the matter before a committee or the Church, unless the matter were one of some importance as concerned himself or the Church or the Truth.

Unquestionably, the majority of the Church troubles (and society and family troubles as well) spring not from a desire to wrong, nor even from a wrong unintentionally committed, but from misunderstandings and, at least, partial misinterpretations of intentions or motives. The tongue is the general mischief-maker; and it is part of the spirit of a sound mind, therefore, to set a guard upon the lips as well as upon the heart, from which proceed the ungenerous sentiments which, the lips expressing, set fire to evil passions and often injure many. The New Creation--the Church--has strict instructions from their Lord and Head on this important subject. His spirit of love is to fill them as they go *alone*, privately, to the injuring person without previous conference or talking with anyone. They go not to make him (or her) *ashamed of his conduct*, nor to berate him or otherwise

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punish, but to secure a cessation of the wrong and, if possible, some recompense for injury already received. Telling others of the wrong, first or afterward, is unkind, unloving --contrary to the Word and Spirit of our Head. Not even to ask *advice* should the matter be told: we have the Lord's

advice and should follow it. If the case be a peculiar one, the wisest of the elders should be asked for advice along the lines of a hypothetical case, so as not to disclose the real trouble and wrongdoer.

Unless the trouble is serious, the matter ought to stop with the personal appeal to the erring one, whether he hears or forebears to hear--to yield. But if the second step be deemed necessary, no explanation of the trouble should be made to those asked to confer until they gather in the presence of the accuser and the accused. Thus slanderous "talk" will be avoided and the committee of brethren will come to the case unbiased and be the better able to counsel both parties wisely; for the trouble may be on both sides, or, possibly, wholly on the side of the accuser. At all events, the accused will be favorably impressed by such fair treatment and will be much more likely to yield to such counselors if his course seems to them also to be wrong. But whether the one deemed by the committee to be in error shall yield or not, the whole matter is still strictly private, and not a mention of it should be made to anyone until, if thought sufficiently important, it is brought before the Church, and passed upon finally. Then for the first time it is common property to the saints only, and in proportion as they are *saints* they will desire to say no more than necessary to anyone respecting the weaknesses or sins of anybody.*

In carrying out the findings of the Church court, the matter rests with each individual; hence, each must discern the justice of the decision for himself. The penalty of withdrawal of fellowship is designed to be a correction in righteousness, and is of the Lord's prescribing. It is to serve as a protection to the Church, to separate those who walk disorderly,

*Additionally see Chap. ix--"If thy brother trespass against thee."

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not after the spirit of love. It is not to be esteemed a perpetual separation, but merely until the reprov'd one shall recognize and acknowledge his wrong and to the extent of his ability make amends.

Accusations Against Elders

"Against an Elder receive not an accusation, except at the mouth of two or three witnesses." 1 Tim. 5:19, R.V.

The Apostle in this statement recognizes two principles.

(1) That an Elder has already been recognized by the congregation as possessing a good and noble character, and as being specially earnest for the Truth, and devoted to God.

(2) That such persons, by reason of their prominence in the Church, would be marked by the Adversary as special objects for his attacks--objects of envy, malice, hatred and strife on the part of some, even as our Lord forewarned--"Marvel not if the world hate you"; "ye know that it hated me before it hated you"; "If they have called the Master of the house Beelzebub, how much more shall they call them of his household!" (*Matt. 10:25; 1 Jno. 3:13; Jno. 15:18*) The more faithful and capable the brother, the more nearly a copy of his Master, the more proper his choice as an Elder; and the more faithful the Elder, the more sure he will be to have as enemies--not Satan and his messengers only, but as many also as Satan can delude and mislead.

These reasons should guarantee an Elder against condemnation on the word of any one person, if otherwise his life appeared consistent. As for hearsay or rumor, they were not to be considered at all; because no true yokefellow, cognizant of the Lord's rule (*Matt. 18:15*), would circulate rumors or have confidence in the word of those who would thus disregard the Master's directions. To be heard at all, the accusers must profess to have been *witnesses*. And even if two or more witnesses made charges there would be no other way of hearing the case than that already defined. Any one person charging wrong against the Elder, should, after personal conference failing, have taken with him two or three others who would thus become *witnesses* to the contumacy.

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Then the matter, still unamended, might be brought by Timothy or anyone before the Church, etc.

Indeed, this accusation before two or three witnesses, being the requirement as respects all of the members, leaves room for the supposition that the Apostle was merely claiming that an Elder should have every right and privilege guaranteed to any of the brethren. It may be that some were inclined to hold that since an Elder must be "well reported," not only in the Church, but out of it, an Elder

should be arraigned upon the slightest charges, because of his influential position. But the Apostle's words settle it that an Elder's opportunities must equal those of others.

This matter of *witnesses* needs to be deeply engraved on the mind of every New Creature. What others claim to know and what they slanderously tell is not even to be heeded--not to be received. If two or three, following the Lord's directions, bring charges against anyone--not back-bitingly and slanderously but as instructed--before the Church, they are not even then to be believed; but then will be the proper time for the Church to *hear* the matter--hear both sides, in each other's presence; and then give a godly decision and admonition, so phrased as to help the wrongdoer back to righteousness and not to push him off into outer darkness.

Mistaken Calls to Preach

A considerable number of people declare that they received of the Lord a *call* to preach the Gospel; perhaps they add in the next breath that they never knew why, or that they are aware that they have no special qualifications for the service, or that circumstances have always seemed to hinder them from responding to the call. Questioning them respecting the nature of the "call," develops the fact that it was merely an imagination or conjecture. One felt *impressed* at some time in his experience (perhaps before becoming a Christian at all) that he ought to devote himself to God and his service, and his highest ideal of God's service was drawn

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from his nominal church experiences, represented in the preacher whose services his family attended. Another felt his organ of approbateness impressed, and said to himself --How I would like to be able to wear the cloth and receive the respect and titles and salary of a preacher--even a second or third-rate one. If possessed of large self-esteem, too, he probably felt still further impressed that as the chosen apostles were "untalented and ignorant men," so, possibly, God had him specially in mind because of his lack of talent and education. God has favored many such, and his cause as well, in not opening the way to their ambitions, misconstrued to be his call to preach.

As already pointed out, every member of the New Creation is *called to preach*; not by his ambitions or imaginations, but by the Word, which calls upon all who receive the grace

of God not in vain to "*show forth the praises* of him who has called us out of darkness into his marvelous light." (*1 Pet. 2:9*) This call includes, therefore, all begotten of the spirit of the Truth--male and female, bond and free, rich and poor, educated and uneducated--black, brown, red, yellow and white. What further commission is needed than this--"He hath put a new song into my mouth," even "the loving kindness of Jehovah"? *Psa. 40:3; 107:43*

True, the Lord did *specialy choose* and specially call the twelve apostles for a special work; true also he has proposed that in so far as his people will hearken to his words he will "*set* the various members in the body" as pleases him--some to one service and some to another, "to every man according to his several ability." (*Matt. 25:15*) But he clearly shows us that many will seek to "*set*" themselves as teachers; that it is the duty of the Church to look continually to him as their true Head and Leader, and not to favor the self-seeking ambitious brethren; that neglect of this duty will mean neglect of his words; deficiency, therefore, of love and obedience; and will surely be to the spiritual disadvantage of such an *Ecclesia*, as well as to the disadvantage of the self-set teacher.

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The Lord's rule on this subject is clearly set forth to be-- "He that humbleth himself shall be exalted; and he that exalteth himself shall be abased." (*Luke 14:11*) The Church is to follow this rule, this mind of the Spirit, in all matters in which she shall seek to know and obey her Lord. The Lord's method is to advance only him whose zeal and faithfulness and perseverance in well-doing have shown themselves in little things. "He that is faithful in that which is least is faithful also in much." (*Luke 16:10*) "Thou hast been faithful over a few things: I will make thee ruler over many things." (*Matt. 25:21,23*) There is always plenty of room at the bottom of the ladder of honor. Whosoever wills, need not for long be without opportunities for serving the Lord, the Truth and the brethren in humble ways which the proud-spirited will disdain and neglect, looking for service more honorable in the sight of men. The faithful will rejoice in any service, and to them the Lord will open wider and yet wider doors of opportunity. Thus his will, exemplifying the wisdom from above, is to be carefully followed by every member of the New Creation--especially in his vote, in his stretching forth of his hand as a member of the body of Christ to express the will of the Head.

A self-seeking brother should be passed by, however capable; and a less capable, but humble, brother should be chosen for Elder. So gentle a reproof should be beneficial to all--even though not one word be uttered respecting the reasons governing. And in the case of a capable Elder giving evidence of a dictatorial spirit, or inclining to regard himself as above the Church and of a separate class, or implying a divine right to teach not coming through the *Ecclesia* (Church), it would be a kindness as well as a duty to such an one to drop him to some less prominent part of the service or from all special services for a time, until he shall take this gentle reproof and recover himself from the snare of the Adversary.

All are to remember that, like other faculties, *ambition* is necessary in the Church as well as in the world; but that in

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the New Creation it must not be a selfish ambition to be something great and prominent, but a loving ambition to serve the Lord and his people, even the very humblest. We all know how ambition led to Satan's fall--from the favor and service of God to the position of an enemy of his Creator and an opponent of all his righteous regulations. Similarly, all who adopt his course, saying, "I will ascend above the stars of God [I will *set* myself above others of the sons of God], I will be as the Most High--[a ruler amongst them, a usurper of divine authority without divine appointment, and contrary to the divine regulation]," are sure to suffer divine disapprobation, and proportionate alienation from the Lord. And the influence of such, like Satan's, is sure to be injurious. As Satan would be an unsafe teacher, so are all who have his disposition sure to lead into darkness for light; because they are not in the proper attitude to receive the light and be used as messengers of it to others.

Whenever, therefore, any brother feels sure that he is called to preach in some public capacity when no door of service has been opened to him in the appointed manner--if he is inclined to force himself upon the Church, without its almost unanimous request--or if having been chosen to the position of a leader or Elder he seeks to hold the position and consider it his by right, without regular votes of the Church from time to time requesting his service continued, we may set it down either that the brother has not noted the proprieties of the case, or that he has the wrong, self-seeking spirit unsuitable to any service in the *Ecclesia*. In either event it will be the proper course to make a *change* at the first

proper occasion for holding an election: and, as already suggested, the first Sunday of a year or in a quarter would be an appropriate time easily remembered.

"Warn Them That Are Unruly"

"We exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. See that none render evil for evil unto any, but ever follow that which is good, both among yourselves and to all men." 1 Thess. 5:14,15

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This exhortation is not to elders, but to the entire Church, including the elders. It takes cognizance of the fact that although the entire Church, as God's New Creation, has a perfect standing before him as New Creatures in Christ Jesus, nevertheless each and all of them have their imperfections according to the flesh. It shows, further, what we all recognize; viz., that there are differences in the degrees and in the kinds of our fleshly imperfections; so that, as in children of an earthly family different dispositions require different treatment by the parents, much more in the family of God there are such wide differences of disposition as to require special consideration one for the other. To take notice of each other's imperfections, from the standpoint of criticism, would be to do ourselves much injury, cultivating in our hearts a faultfinding disposition, keenly awake to the weaknesses and imperfections of others, and proportionately, perhaps, inclined to be blind to our own defects. Such criticism is entirely foreign to the spirit and intention of the Apostle's exhortation.

Those are addressed who have been begotten of the spirit of the truth, the spirit of holiness, the spirit of humility, the spirit of love. Such as are thus growing in the graces of the Spirit, will fear and criticize chiefly their own defects; while their love for others will lead them to make as many mental excuses and allowances for them as possible. But while this spirit of love is properly condoning the offenses and weaknesses of the brethren, it is to be on the alert, nevertheless, to do them good--not by bickering, strife, contention, chiding, faultfinding and slandering one another, but in a manner such as the Golden Rule, would approve. With gentleness, meekness, long-suffering and patience, it will seek to make allowance for each other's weaknesses, and at the same time to help each other out of them, each remembering his own

weaknesses of some kind.

The *unruly* are not to be comforted and supported and encouraged in their wrong way; but in kindness, in love, they are to be admonished that God is a God of order; and that

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in proportion as we would grow in his likeness and favor we must observe rules of order. They should be admonished that nothing is further from the divine arrangement than anarchy; and that as even worldly people recognize the principle that the worst form of government imaginable is preferable to anarchy, so much the more should God's people, who have received the spirit of a sound mind, the holy Spirit, recognize this same principle in the Church; and the Apostle exhorts us to submit ourselves one to the other, for the sake of the general interests of the Lord's cause. If we were all perfect, and our judgment of the Lord's will perfect, we would all think exactly the same--there would be no particular necessity for submitting one to another; but since our judgments differ, it is necessary that each consider the other and the other's standpoint of observation and judgment, and that each seek to yield something in the interest of general peace--yea, to yield everything so as to preserve the unity of the Spirit in the bonds of peace in the body of Christ, except where principle would be infringed by such a course.

The unruly or disorderly are not entirely to blame for their condition, perhaps. Many people are born disorderly and inclined to be so in their dress and in all their affairs in life. Disorderliness, therefore, is a part of their weakness, which should be thought of sympathetically, kindly, but, nevertheless, should not be permitted to do injury to the Church of God, to hinder its usefulness, to prevent its cooperation in the study and service of the Truth. It is not the will of God that his people should have that meekness which would amount to weakness in dealing with disorderly persons. Kindly, lovingly, but firmly, they should be shown that, as order is heaven's first law, so it must be highly esteemed amongst those who are heavenly-minded; and that it would be sinful for the congregation to permit one or two or more of its members to do violence to the divine regulations, as expressed in the Word of God and as generally understood by the congregation with which he is associated.

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Admonishing Not a General Order

It would be a great mistake, however, to suppose that the Apostle, in using this general language to the Church, meant that every individual of the Church was to do such admonishing. To admonish wisely, helpfully, is a very delicate matter indeed, and remarkably few have a talent for it. The election of elders on the part of congregations is understood to signify the election of those of the number possessed of the largest measure of spiritual development, combined with natural qualifications to constitute them the representatives of the congregation, not only in respect to the leading of meetings, etc., but also in respect to keeping order in the meetings and admonishing unruly ones wisely, kindly, firmly. That this is the Apostle's thought is clearly shown in the two preceding verses, in which he says:

"We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works' sake. And be at peace amongst yourselves."

1 Thess. 5:12,13

If divine wisdom has been properly sought and properly exercised in the choosing of elders of a congregation, it follows that those thus chosen were very highly esteemed; and since novices are not to be chosen, it follows that these were appreciated and selected for their works' sake, because it was discerned by the brethren that they had a considerable measure of the holy spirit of love and wisdom and meekness, besides certain natural gifts and qualifications for this service. To "be at peace amongst yourselves," as the Apostle exhorts, would mean that, having chosen these elders to be the representatives of the congregation, the body in general would *look to them to perform the service to which they were chosen*, and would not attempt to take it each upon himself to be a reprover, or admonisher, etc. Indeed, as we have already seen, the Lord's people are not to judge one another personally; and only the congregation as a whole may exclude one of the number from the fellowship and privileges of the meeting. And this, we have seen, can come only after the various steps of a more private kind have been taken--after

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all efforts to bring about reform have proved unavailing, and the interests of the Church in general are seriously threatened by the wrong course of the offender. But in the

text before us the Apostle exhorts that the congregation shall "know"--that is, recognize, look to--those whom they have chosen as their representatives, and expect them to keep guard over the interests of the Church, and to do the admonishing of the unruly, up to the point where matters would be serious enough to bring them before the Church as a court.

Public Rebukes Rare

This admonishing, under some circumstances, might need to be done publicly before the congregation, as the Apostle suggests to Timothy: "Them that sin [publicly] rebuke before all, that others also may fear." (*1 Tim. 5:20*) Such a public rebuke necessarily implies a *public sin of a grievous nature*. For any comparatively slight deviation from rules of order the elders, under the law of love, and the Golden Rule, should surely "consider one another to provoke unto love and to good works," and so considering they would know that a word in private would probably be much more helpful to the individual than a public rebuke, which might cut or wound or injure a sensitive nature where such wounding was entirely unnecessary, and where love would have prompted a different course. But even though an Elder should rebuke a grievous sin publicly, it should be done, nevertheless, lovingly, and with a desire that the reprovved one might be corrected and helped back, and not with a desire to make him odious and to cast him forth. Nor, indeed, does it come within the Elder's province to rebuke any to the extent of debarring them from the privileges of the congregation. Rebuke to this extent, as we have just seen, can proceed only from the Church as a whole, and that after a full hearing of the case, in which the accused one has full opportunity for either defending himself or amending his ways and being forgiven. The Church, the *Ecclesia*, the consecrated of the Lord, are, as a whole, his

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representatives, and the Elder is merely the Church's representative --the Church's best conception of the Lord's choice. The Church, therefore, and not the elders, constitute the court of last resort in all such matters; hence, an elder's course is always subject to review or correction by the Church, according to the united judgment of the Lord's will.

While considering this phase of the subject, we might

pause a moment to inquire the extent to which the Church, directly or indirectly, or through its elders, is to exercise this duty of admonishing the disorderly, and of eventually excluding them from the assembly. It is not within the power of the Church to exclude permanently. The brother who, having offended either a brother member or the whole Church body, returns again and says, "I repent of my wrong course, and promise my best endeavors to do right in the future," or the equivalent of this, is to be forgiven--fully, freely--as heartily as we hope the Lord will forgive the trespasses of all. No one but the Lord has the power or authority to cut off any individual everlastingly--the power to sever a branch from the Vine. We are informed that there is a sin unto death, for which it is useless to pray (*1 John 5:16*); and we are to expect that such a wilful sin as would thus bring the penalty of the Second Death would be so open, so flagrant, as to be readily discerned by those who are in fellowship with the Lord. We are not to judge of any by what is in their hearts, for we cannot read their hearts; but if they commit wilful sin unto death it will surely become manifest outwardly--by their lips, if they are doctrinal transgressions, denying the precious blood of atonement; or by their immoralities, if they have turned to walk after the flesh, "like the sow that is washed, to her wallowing in the mire." It is respecting such as these, referred to in *Heb. 6:4-8; 10:26-31*, that the Apostle warns us to have no dealings whatever--not to eat with them, not to receive them into our houses, and not to bid them Godspeed (*2 John 9-11*); because those who would affiliate with them or bid them Godspeed would be accounted as taking

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their places as enemies of God, and as partaking of the evil deeds or evil doctrines, as the case might be.

But in respect to others, who "walk disorderly," the regulation is very different. Such an excluded brother or sister should not be treated as an enemy, nor thought of as such; but as an erring brother, as the Apostle says further on in this same epistle, "If any man obey not our word by this epistle [if he be disorderly, unwilling to submit himself to sound reasoning and loving, generous rules of order] note that man, and have no company with him, to the end that he may be ashamed; yet count him not as an enemy, but admonish him as a brother." (*2 Thess. 3:14,15*) Such a case as this would imply some open, public opposition on the

part of the brother to the rules of order laid down by the Apostle, as the Lord's mouthpiece; and such a public opposition to right principles should be rebuked by the congregation, should they decide that the brother is so out of order that he needs admonishing; and if he does not consent to the form of sound words, sent us by our Lord through the Apostle, he should be considered as so out of accord as to make it no longer proper that he should have the fellowship of the brethren until he would consent to these reasonable requirements. He should not be passed by on the street unnoticed by the brethren, but be treated courteously. The exclusion should be merely from the privileges of the assembly and from any special brotherly associations, etc., peculiar to the faithful. This is implied also in our Lord's words, "Let him be unto thee as an heathen man and a publican." Our Lord did not mean that we should do injury to a heathen man or a publican, nor treat either in any manner unkindly; but merely that we should not fellowship such as *brethren*, nor seek their confidences, nor as New Creatures give them ours. The household of faith is to be cemented and bound together with mutual love and sympathy, and expressions of these in various ways. It is from the lack of these privileges and blessings that the excluded brother is caused to suffer, until he feels that he must reform his ways and return to the family gathering. There is a suggestion

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in this respect to warmth, to cordiality, to true brotherliness, that should prevail amongst those who are members of the Lord's body.

"Comfort the Feeble-Minded"

Continuing our examination of the Apostle's words in our text, we note that the Church is to comfort the feeble-minded. We thus have notice that the reception of the holy Spirit does not transform our mortal bodies so as to entirely overcome their weaknesses. There are some with feeble minds, as there are others with feeble bodies, and each needs sympathy along the line of his own weakness. The feeble minds were not to be miraculously cured; nor should we expect that because the minds of some are feeble and unable to grasp all the lengths, and breadths, and heights, and depths of the divine plan that, therefore, they are not of the body. On the contrary, as the Lord is not seeking for his Church merely those who are of fine physical development,

strong and robust, so likewise he is not seeking merely those who are strong and robust in mind, and able to reason and analyze thoroughly, completely, every feature of the divine plan. There will be in the body some who will be thus qualified, but others are feeble-minded, and do not come up even to the average standard of knowledge. What comfort should we give to these? We answer that the elders, in their presentations of the Truth, and all of the Church in their relationship one with the other, should comfort these, not necessarily in pointing out their feebleness and condoning the same, but rather along general lines--not expecting the same degree of proficiency and intellectual discernment in the members of the family of God. None should claim that those who have such disabilities are, therefore, not of the body.

The lesson is much the same if we accept the revised reading, "Comfort the fainthearted." Some naturally lack courage and combativeness, and with ever so good will and ever so loyal hearts cannot, to the same degree as others of the body, "be strong in the Lord," nor "fight the good fight

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of faith" in the open. The Lord, however, must see their will, their intention, to be courageous and loyal, and so should the brethren--if they are to attain the rank of overcomers.

All should recognize that the Lord's judgment of his people is according to their hearts, and that if these feeble-minded or fainthearted ones have had a sufficiency of mind and will to grasp the fundamentals of the divine plan of redemption through Christ Jesus, and their own justification in God's sight through faith in the Redeemer, and if on this basis they are striving to live a life of consecration to the Lord, they are to be treated in every way so as to permit them to feel that they are fully and thoroughly members of the body of Christ; and that the fact that they cannot expound or cannot perhaps with clearness discern every feature of the divine plan intellectually, and defend the same as courageously as others, is not to be esteemed as impugning their acceptance with the Lord. They should be encouraged to press along the line of self-sacrifice in the divine service, doing such things as their hands find to do, to the glory of the Lord and to the blessing of his people--comforted with the thought that in due time all who abide in Christ and cultivate the fruits of his Spirit and walk in his steps of sacrifice will have new bodies with perfect capacity,

in which all the members shall be able to know as they are known--and that meantime the Lord assures us that his strength is shown the more fully in our weakness.

"Support the Weak"

This implies that there are some in the Church weaker than others; not merely physically weaker, but weaker spiritually --in the sense of having human organisms depraved in such a manner that they as New Creatures, find greater difficulty in growth and spiritual development. Such are not to be rejected from the body, but, on the contrary, we are to understand that if the Lord counted them worthy of a knowledge of his grace, it means that he is able to bring them off conquerors through him who loved us and bought

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us with his precious blood. They are to be supported with such promises as the Scriptures afford--to the effect that when we are weak in ourselves we may be strong in the Lord and in the power of his might, by casting all our care upon him, and by faith laying hold upon his grace; that in the hour of weakness and temptation they will find fulfilled the promise, "My grace is sufficient for thee; my strength is made perfect in weakness." The entire congregation can assist in this comforting and supporting, though, of course, the elders have a special charge and responsibility toward these, because they are the chosen representatives of the Church, and, hence, of the Lord. The Apostle, speaking of the various members of the body, after telling of pastors and teachers, speaks of "helps." (*1 Cor. 12:28*) Evidently the Lord's good pleasure would be that each member of the Church should seek to occupy such a place of helpfulness, not only helping the elders chosen as the representatives of the Church, but also helping one another, doing good unto all men as we have opportunity, but especially to the household of faith.

"Patient Toward All"

In obeying this exhortation to exercise patience toward each other under all circumstances, the New Creatures will find that they are not only exercising the proper attitude toward each other, but that they are cultivating in themselves one of the grandest graces of the holy Spirit--patience. Patience is a grace of the Spirit which will find abundant opportunity

for exercise in all of life's affairs, toward those outside the Church as well as toward those within it, and it is well that we remember that the whole world has a *claim* upon our patience. We discern this only as we get clear views of the groaning creation's condition, revealed to us through the Scriptures. Therein we see the story of the fall, and how all have been injured by it. Therein we see God's patience toward sinners and his wonderful love in their redemption, and in the provisions he has made, not only for

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the blessing and uplifting of his Church out of the miry clay and out of the horrible pit of sin and death, but glorious provisions also for the whole world of mankind. In it, too, we see that the great difficulty with the world is that they are under the delusions of our Adversary, "the god of this world," who now blinds and deceives them. **2 Cor. 4:4**

Surely this knowledge should give us patience! And if we have patience with the world, much more should we have patience with those who are no longer of the world, but who have by God's grace come under the conditions of his forgiveness in Christ Jesus, have been adopted into his family, and are now seeking to walk in his steps. What loving and long-suffering patience we *should* have toward these fellow-disciples, members of the Lord's body! Surely we *could* have nothing else than patience toward these; and surely our Lord and Master would specially disapprove and in some manner rebuke impatience toward any of them. Furthermore, we have great need of patience even in dealing with ourselves under present distress and weaknesses and battles with the world, the flesh and the Adversary. Learning to appreciate these facts will help to make us more patient toward all.

"See That None Render Evil for Evil"

This is more than an individual *advice*: it is an injunction, addressed to the Church as a whole, and is applicable to each congregation of the Lord's people. It implies that if some of the household of faith are disposed to take vengeance, to retaliate, to render evil for evil, either upon brother members or upon those outside, that the Church will not be acting the part of a busybody in taking notice of such a course. It is the duty of the Church to *see* to this. "See that no man render evil for evil," means, give attention to it that this proper spirit is observed in your midst amongst the

brethren. If, therefore, the elders should learn of such occasions as would be covered by this injunction, it would be their duty kindly to admonish the brothers or the sisters respecting

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the Word of the Lord; and, if they will not hear, it would be the duty of the former to bring the matter before the congregation, etc., etc. And here is the Church's commission to take cognizance of such an improper course on the part of any. Not only are we thus to see one another, and to look out for each other with kindly interest, to note that backward steps are not taken, but we are to see to it that, on the contrary, all follow after that which is good. We should rejoice in and commend every evidence of progress in a right way, giving it our support as individuals and as congregations of the Lord's people. By thus doing, as the Apostle suggests, we may rejoice evermore, and with good cause; for so helping one another the body of Christ will make increase of itself in love, growing more and more in the likeness of the Head, and becoming more and more fit for joint-heirship with him in the Kingdom.

**"Let Us Consider One Another to Provoke
Unto Love and to Good Works"
--Heb. 10:24--**

What a loving and beautiful thought is here expressed! While others consider their fellows to fault-find or discourage, or selfishly to take advantage of their weaknesses, the New Creation is to do the reverse--to study carefully each other's dispositions with a view to avoiding the saying or doing of things which would unnecessarily wound, stir up anger, etc., but with a view to provoking them to love and good conduct.

And why not? Is not the whole attitude of the world, the flesh and the devil provocative of envy, selfishness, jealousy, and full of evil enticement to sin, of thought, word and deed? Why, then, should not the New Creatures of the Christ body not only abstain from such provocations toward themselves and others, but engage in provoking or inciting in the reverse direction--toward love and good works? Surely this, like every admonition and exhortation of God's Word, is reasonable as well as profitable.

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"The Assembling of Ourselves"

"Not forsaking the assembling of ourselves together, as the custom of some is, but exhorting one another, and so much the more as ye see the day drawing on." Heb. 10:25

The Lord's injunction, through the Apostle, respecting the assembling of his people, is in full accord with his own words, "Where two or three of you are met in my name, there am I in the midst." (*Matt. 18:20*) The object of these gatherings is clearly indicated; they are for mutual advancement in spiritual things--opportunities for provoking or inciting each other unto more and more love for the Lord and for each other, and to increased good works of every kind that would glorify our Father, that would bless the brotherhood, and that would do good unto all men as we have opportunity. If he who says, I love God, yet hateth his brother, knows not what he says, and deceives himself (*1 John 4:20*), similarly mistaken, we believe, are those who say, I long to be with the Lord and to enjoy his blessing and fellowship, if they meantime neglect opportunities to meet with the brethren, and do not enjoy their company and fellowship.

It is in the nature of things that each human being must seek some companionship; and experience attests the truthfulness of the proverb, that "Birds of a feather flock together." If, therefore, the fellowship of the spiritually minded is not appreciated, longed for and sought after, if we do not improve opportunities to enjoy it, we may be sure these are unhealthy indications as respects our spiritual condition. The natural man loves and enjoys natural fellowship and companionship, and plans and arranges with his associates in respect to business matters and pleasures, even though their common worldly hopes and plans are very limited indeed as compared with the exceeding great and precious hopes of the New Creation. As our minds become transformed by the renewing of the holy Spirit, our appetite for fellowship is not destroyed, but merely turned into new channels, where we find a wonderful field for fellowship,

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investigation, discussion and enjoyment--the history of sin and the groaning creation, past and present--God's record of the redemption and the coming deliverance of the groaning creation--our high calling to joint-heirship

with the Lord--the evidences that our deliverance is drawing nigh, etc. What an abundant field for thought, for study, for fellowship and communion!

No wonder we say that the one who is unappreciative of the privilege of meeting with others for the discussion of these subjects is spiritually sick, in some respects, whether he is able to diagnose his own ailment or not. It may be that he is diseased with a kind of spiritual pride and self-sufficiency, which leads him to say to himself, I need not go to the common school of Christ, to be taught with his other followers; I will take private lessons from the Lord at home, and he will teach me separately, and deeper and more spiritual lessons. Quite a few seem to be afflicted with this spiritual egotism--to imagine themselves better than others of the Lord's brethren, and that he would depart from his usual custom and from the lines marked out in his Word, to serve them in a peculiar manner, just because they think more highly of themselves than they ought to think, and because they request it. Such brethren should remember that they have not one solitary promise of the Lord of a blessing so long as they are in this attitude of heart and conduct. On the contrary, "the Lord resisteth the proud and showeth his favors to the humble." The Lord blesses those who hear and obey his instructions, saying, "If ye love me, keep my commandments." To those who are in a right attitude of heart it is quite sufficient that the Lord has enjoined that we come together in his name; and that he has promised special blessings to so few as even two or three obeying him, and that the Church is representatively his body, and is to be prospered by "that which every joint supplieth," and to edify itself and to "build one another up," as members in all the graces and fruits of the Spirit. Sometimes the difficulty is not purely a spiritual egotism, but partially a neglect of the Word of God and a leaning to human understanding,

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supposing that the promise, "they shall be all taught of God," implies an individual teaching, separate the one from the other. The customs of the apostles and their teachings, and the experience of the Lord's people, are all contrary to such a thought.

However, on the other hand, we are not to crave merely numbers and show and popularity, but are to remember that the Lord's promised blessing is to "two or three *of you*"; and, again, through the Apostle, the exhortation is to "the assembling of *ourselves* together." It is not a sectarian spirit

that the Lord and the Apostle inculcate here, when they intimate that the assemblies are not to be worldly assemblies, in which the Lord's people are to mingle, but Christian assemblies --assemblies of those who know of God's grace and who have accepted of the same by a full consecration of themselves to him and his service. The worldly are not to be urged to come to these meetings. They are not of *you*, even as "Ye are not of the world"; and if they were attracted, either by music or other features, the spirit of the injunction would be lost, for where worldliness would abound, and a desire to please and to attract the worldly, very speedily the proper object of the meeting would be lost sight of. That proper object is explained to be "the building up of *yourselves* in the most holy faith," "edifying *one another*," "inciting *one another* to love and to good works." **Jude 20; 1 Thess. 5:11; Heb. 10:24**

Let the *evilly disposed* flock together, if they will; let the *morally disposed* flock together with their kind; and let the Spirit-begotten ones *assemble themselves* and proceed along the lines laid down in the Lord's Word for their edification. But if they neglect this, let the blame for unfavorable consequences not be attached to the Head of the Church nor to the faithful apostles, who clearly emphasized the proper course and exemplified it in their own conduct.

This does not mean that outsiders are to be forbidden entrance to the meetings of the Church, if they are interested enough to desire to come in and "behold your order," and be blessed by your holy conversation, exhortations to good

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works, and love, and exposition of the divine Word of promise, etc. The Apostle intimates this very clearly in **1 Cor. 14:24**. The point we are making is that "assembling ourselves" is not an assemblage of unbelievers, where endeavors are made constantly to break the hearts of sinners.

The sinner should be free to attend, but should be let alone to see the order and love prevailing amongst the Lord's consecrated ones, that thus even though he comprehend only in part, he may be reprov'd of his sins by discerning the spirit of holiness and purity in the Church, and may be convinced respecting his errors of doctrine by beholding the order and symmetry of the truth which prevails amongst the Lord's people. Compare **1 Cor. 14:23-26**.

This brings us to a consideration of the general

Character of the Meetings

of the Lord's people. We remark, first of all, that on this subject, as on others, the Lord's people are left without cast-iron laws and regulations--left free to adapt themselves to the changing conditions of time and country, left free in the exercise of the spirit of a sound mind, left free to seek the wisdom that cometh from above, and to manifest the degree of their attainment of the Lord's character-likeness under the discipline of the Law of Love. That Law of Love will be sure to urge modesty as respects all innovations or changes from the customs of the early Church; it will be sure to hesitate to make radical changes except as it shall discern their necessity, and even then will seek to keep close within the spirit of every admonition and instruction and practice of the early Church.

In the early Church we have the example of the apostles as special teachers. We have the example of the elders, doing pastoral work, evangelistic work, and prophesying or public speaking; and from one illustration, given with particularity in *1 Cor. 14*, we may judge that each member of the Church was encouraged by the apostles to stir up whatever talent and gift he might possess, to glorify the Lord and to serve the brethren--thus to exercise himself and to

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grow strong in the Lord and in the Truth, helping others and being helped in turn by others. This account of an ordinary Church meeting in the Apostle's day could not be followed fully and in detail today, because of the peculiar "gifts of the Spirit" temporarily bestowed upon the early Church for the convincing of outsiders, as well as for personal encouragement at a time when, without these gifts, it would have been impossible for any of the number to be edified or profited to any extent. Nevertheless, we can draw from this early custom, approved by the Apostle, certain valuable and helpful lessons, which can be appropriated by the little companies of the Lord's people everywhere, according to circumstances.

The chief lesson is that of mutual helpfulness, "building one another up in the most holy faith." It was not the custom for one or even several of the elders to preach regularly, nor to do or attempt to do all the edifying or building up. It was the custom for each member to do his part, the parts of the elders being more important according to their abilities

and gifts; and we can see that this would be a very helpful arrangement and bring a blessing not only to those who heard, but also to all participating. And who does not know that even the poorest speaker or the most illiterate person may, if his heart be full of love for the Lord and devotion to him, communicate thoughts which will be precious to all who may hear. The class of meetings here described by the Apostle evidently was a sample of the majority of meetings held by the Church. The account shows that it was a mixed meeting, at which, adapting the account to present times, one might exhort, another might expound, another might offer prayer, another propose a hymn, another read a poem which seemed to fit his sentiments and experiences, in harmony with the topic of the meeting; another might quote some scriptures bearing on the topic under discussion, and thus the Lord might use each and all of these members of the Church in mutual edification, mutual upbuilding.

It is not our thought that there never was preaching in the early Church. On the contrary, we find that wherever

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the apostles went they were considered specially able expounders of the Word of God, who would be present probably but a short time, and during the period of their presence, it is likely, they did nearly all of the public speaking, though we doubt not that other social meetings, open to all, were held as well. This same practice respecting apostolic preaching was no doubt followed by others who were not apostles; as, for instance, Barnabas, Timothy, Apollos, Titus, etc., and the same liberties were enjoyed also by some who misused them and exercised quite an influence for evil--Hymenaeus and Philetus and others.

Where the Lord has laid down no positive law it would be inappropriate for us or for others to fix a law. We offer, however, some suggestions, viz., that there are certain spiritual needs of the Church which require ministering to:

(1) *Instruction* is necessary--in the more purely prophetic matters and also in the moral doctrines, and in respect to the development of the Christian graces.

(2) Because of more or less differing methods in the use of language, and because of more or less obtuseness of mind and varying degrees of spiritual perception, as between those who are babes in Christ and those who are more mature in knowledge and in grace, it is advisable that opportunities be afforded at which each will be encouraged to express his understanding of the things which he has

learned, either through reading or hearing, to the intent that if his understanding of these things be defective it may be corrected by the statements of others on the subject.

(3) There should be frequent regular meetings at which reasonably full opportunities would be given to anyone to present what he might believe to be a different view of truth from that perhaps generally held and approved by the *Ecclesia*.

(4) There should be not only devotional services connected with all meetings of the Lord's people, but experience shows the profitableness of *each one*, in the hearing of his brethren, *confessing with his mouth*, either in testimony or in prayer, his devotion to the Lord.

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Doctrine Still Necessary

Respecting the first proposition: We are living in a time when doctrines in general are being sneered at, and when quite a good many claim that doctrine and faith are of no value in comparison to works and morals. We cannot agree with this, because we find it entirely out of accord with the divine Word, in which faith is placed first and works second. It is our faith that is accepted of the Lord, and according to our faith he will reward us, though he will properly expect that a good faith will bring forth as many good works as the weaknesses of the earthen vessel will permit. This is the rule of faith everywhere laid down in the Scriptures. "Without faith it is impossible to please God." "This is the victory that overcometh the world, even our faith." (**Heb. 11:6; 1 John 5:4**) No man can properly be an overcomer, therefore, unless he exercise faith in God and in his promises; and in order to exercise faith in the promises of God he must understand them; and this opportunity and ability to grow strong in faith will be in proportion to his understanding of the divine plan of the ages, and the exceeding great and precious promises connected therewith. Hence, doctrine--instruction--is important, not merely for the knowledge which God's people are to have and to enjoy above and beyond the knowledge of the world in things pertaining to God, but especially because of the influence which this knowledge will exercise upon all hopes and aims and conduct. "He that hath this hope in him purifieth himself" (**1 John 3:3**) is a Scriptural expression which fully coincides with the foregoing statements. He who would endeavor to purify himself, to cleanse his conduct, must, to

be successful, begin as the Scriptures begin, with the heart, and must progress, using, for a cleansing, the inspired promises. And this means a knowledge of the doctrines of Christ.

It is appropriate, however, that we clearly distinguish and differentiate between the doctrines of Christ and the doctrines of men. The doctrines of Christ are those which he himself and his inspired apostles have set before us in the

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New Testament. The doctrines of men are represented in the creeds of men, many of which are grossly and seriously at variance with the doctrines of the Lord, and all of them in disagreement with each other. Moreover, it is not sufficient that we be indoctrinated once; for, as the Apostle intimates, we receive the treasures of God's grace into poor earthen vessels which are very leaky; and hence, if we cease to receive we will cease to have; for which cause it is necessary that we have "line upon line, precept upon precept," and that we continually renew and review our study of the divine plan of the ages, using whatever helps and assistances divine providence supplies, seeking so far as possible to obey the Apostle's injunction to be--"not forgetful hearers, but doers of the work," and thus "doers of the Word."

James 1:22-25

Our second proposition is one that may not at once be so fully appreciated as the first. It is apt to be the thought of many, if not of all, that those who can express the truth most clearly, most fluently, most accurately, should be the only ones to express it, and that the others should keep silence and hear and learn. This thought is right in many respects. It is not our suggestion that any should be put to teach or be looked up to as teachers, or their words received as instruction, who are incapable of giving instruction, and who do not clearly apprehend the divine plan. But there is a great difference between setting such to teach--as in the case of elders--and having a meeting at which all members of the New Creation would have an opportunity of *briefly expressing themselves or asking questions*, with the understanding that their questions or doubts or expressions are not upheld by the Church as being the sentiments of the company. At such meetings, wrong ideas may possibly be set forth in the form of questions--not with an intention of teaching these opinions, nor with the purpose of enforcing them, but with a view to having them criticized. But beware of violating conscience by any attempt to defend error. Such procedure

should be sanctioned only in the presence of someone advanced

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in the Truth and able to give a Scriptural reason for his faith, and to show the way of the Lord more perfectly. Is it asked, What advantage could come from such a course? We reply that we have frequently seen the advantages demonstrated. It is often difficult--sometimes impossible--to state matters in the simplest and most direct manner; and it is equally impossible for all minds, however honest, to grasp a subject with an equal degree of clearness from the same illustration. Hence the value of questions, and of a variety of presentations of the same truth, as illustrated in our Lord's parables, which present subjects from various standpoints, affording a more complete and harmonious view of the whole. So, too, we have noticed that the blundering and somewhat bungling statement of a truth may, at times, effect an entrance into some minds where a more sound and more logical statement had failed--the incompetence of the speaker matching in some respects the lower plane of reason and judgment in the hearer. We are to rejoice if the Gospel is preached and finds a lodgment in hungry hearts, whatever the channel, as the Apostle explains--"some even preach Christ of contention and vainglory." We can only rejoice if some are brought to a proper knowledge of the Lord, even though we must greatly regret the improper motives of the presentation; or, as in the other case, the imperfection of the presentation. It is the Lord and the Truth and the brethren that we love and desire to serve; and, hence, we must rejoice in anything which brings the desired results, and should make our arrangements so as not to interfere with this, which we recognize to be a fact. This does not signify that the illogical and incompetent should be *set* to teach in the Church, nor that we should imagine that the illogical presentations would be the most successful in general. Quite the contrary. Nevertheless, we are not *wholly to ignore* that which we see is sometimes a channel of blessing to some minds and which has the backing of primitive Church usage.

In support of our third proposition: No matter how confident

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we are that we have the truth, it would certainly be unwise for us so to shut and lock the door of interrogation

and contrary expressions as thoroughly to exclude all that might be considered error by the leader of the meeting or by the entire congregation. One limitation alone should prevail to a thorough exclusion; viz., that the gatherings of the New Creatures are not for the consideration of secular subjects, worldly sciences and philosophies, but solely for the study of the divine revelation; and in the study of the divine revelation the congregation should first, last and always recognize the difference between the foundation principles of the doctrines of Christ (which no member may change or alter, nor consent to have questioned) and the discussion of advanced doctrines, which must be fully in accord with the foundation principles. The latter should at all times have full, free opportunities to be heard, and there should be meetings at which they can be heard. This, however, does not mean that they should be heard over and over, and that some individual should be permitted to confuse and distract every meeting and every topic with some particular hobby. Let his hobby have a fair hearing and a fair discussion at an appropriate time, in the presence of some well versed in the Truth, and if ruled out by the congregation as unscriptural, and the promoter of the thought be not convinced of its unscripturalness, let him at least refrain from intruding the subject upon the notice of the Church for a long time--perhaps a year--when he might without impropriety request another hearing, which might or might not be granted, as the congregation should think the matter worthy or unworthy of hearing and investigation.

What we urge is, that unless there be some such vent, two dangers may be encountered: One, the danger of falling into the condition we see prevailing now in the nominal churches of Christendom, in which it is impossible to find access to their ears through their regular Church meetings, every avenue of approach being carefully guarded. The other danger is, that the individual having a theory which

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appeals to his judgment as truth--no matter how false and irrational it might be--would never feel satisfied unless it should have a reasonable hearing, but would be continually obtruding the topic; whereas, after having been heard reasonably, even if not convinced of the error of his argument, he would be disarmed as respects the impropriety of intruding the matter upon those who have already heard and rejected his thought.

Our fourth proposition: Growth in knowledge is very liable to detract from devotion--strange as it may appear that it should be so. We find our capacities so small, and our time for religious things so limited, that if attention be energetically directed in one channel it is apt to lead to dwarfing in other directions. The Christian is not to be all head and no heart, nor all heart and no head. The "spirit of a sound mind" directs us to cultivate all the fruits and graces which go to round out and complete a perfect character. The tendency of our day in all matters is in the opposite direction --to specialize. One workman does this part, another workman that part; so that now very few workmen understand a trade in full as in former times. The New Creature must resist this tendency, and must "make straight paths for his feet" accordingly; lest while cultivating one element of grace he falls into danger through the lack of the proper exercise of another God-given faculty or privilege.

The qualities of devotion are found in all mankind in a greater or less degree of development. These mental qualities are called veneration and spirituality, and they summon to their aid the organs of conscience, hope, tune, etc. If these be neglected, the result will be that interest in and love for the Truth will degenerate; so that instead of our hearts being led to the Lord with greater appreciation of his love, and with greater desire to please, honor and serve him, we will find the lower organs joining more in the controversy, taking the places of these higher ones, and the investigations will come to be more in the light of mental philosophies, into which will enter combativeness and destructiveness, ambition, strife and vainglory. The New

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Creation needs, therefore, not only to unite devotional services, prayer and praise, as a part of every meeting, but, we believe, needs in addition a special meeting of a devotional kind once a week, joined with which should be opportunities for testimony respecting Christian experiences--not according to the usual custom of going back from one to twenty years or more to tell about a first conversion, etc., but an up-to-date testimony, referring specifically to the condition of the heart at the moment, and during the week intervening since the last meeting of a similar kind. Such up-to-date testimonies prove helpful to those who hear; sometimes encouraging them by the rehearsal of favorable experiences, and sometimes comforting them by the narration of trials, difficulties, perplexities, etc., because they thus

discern that they are not alone in having trying experiences, and sometimes failures.

Thus all may learn more fully the meaning of the words of the Apostle, "Think it not strange concerning the fiery trial which shall try you, as though some strange thing happened unto you." (*1 Pet. 4:12*) They find that all who are the Lord's people have trials and difficulties, and each learns thus to sympathize with the other; and as the bond of sympathy grows the spirit of helpfulness grows, and the spirit of love--the holy Spirit. Such midweek meetings could advantageously have a topic suggested at the previous Sunday gathering; and this topic being before the minds of the class should inspire each to mark the passing experiences of life, and to make note of them, especially along the line of the particular topic for the week. Undoubtedly every Christian has an abundance of opportunities for noting the lessons and experiences of life along various lines every week; but the majority, not thinking, not noticing, permit these valuable lessons to flow past them unrecognized, and learn chiefly from the larger and more bitter experiences of life what they might better have learned by taking heed to the Lord's daily dealings with them through his providences.

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To illustrate: Suppose that the topic for the week had been, "The peace of God," from the text, "The peace of God, which passeth all understanding, shall keep [guard in] your hearts." (*Phil. 4:7*) Each of the brotherhood should take notice during the week to what extent this scripture found fulfilment in his own case; and what things seemed to interrupt and prevent this ruling peace--bringing in disquiet, discontent. These experiences and the lessons drawn from them, told by those in the group more expert, and by those less expert (male and female) would not only bring to each other's attention their own experiences during the forepart of the week, but in the after part would add to their own experiences the lessons and experiences of others, thus broadening their sympathies and leading them more and more to discern the beauties of peace in contrast with strife--the blessing of the peace of God in the heart; and how it is possible to have this peace even when surrounded by turmoil and confusion or distressing conditions over which we have no control. The devotional feature of these meetings will add to their profit. He who realizes most keenly his own defects, and who is most earnestly striving to

grow in the graces of the Spirit, will be the most earnest in his devotions to the Lord and in his desires to please him and to partake more and more of his holy Spirit.*

In these meetings, as in all others, it is apparent that the greatest good can be accomplished by preserving order--not to the extent of destroying the life and liberty of the meeting, but to the proper extent of best preserving its liberty, without anarchy or disorder, under wise, loving, gentle restraint. For instance: The character of the meeting should be understood in advance; and it would be the duty of the leader to hold it, with reasonable, loving laxity, to its specified and agreed-upon purpose. It should be understood that these are not general question-meetings, nor

*There are meetings of the character here described held in various localities, convenient to the little groups who constitute them.

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meetings for discussion, nor for preaching; that other meetings are provided, and that those who wish are welcome to attend them; but that these meetings have a limited scope. To keep the meeting thus properly in line, and to avoid private discussions or replies of one individual to another, the leader--being the one chosen to represent the whole--should be the only one to reply or to criticize others--and then only when *necessary*. It is his bounden duty to see that some testimonies are not so lengthy as to be tedious and hinder others from having opportunity, and that the meeting is not prolonged beyond its reasonable, agreed-upon, length. All these things devolving upon the leader, imply that he should be an Elder in the Church. A novice of insufficient experience would be apt, even with the best of intentions, to be either too lax or too rigid in applying principles to such an occasion; he might either spoil the meetings with too great leniency, or offend some worthy brother or sister by an unwisely expressed correction and application of proper rules. Moreover, the leader of such a meeting should be an Elder, or one competent to hold the position of an Elder in the Church, so that he might have a sufficiency of knowledge of the Word, and experience in grace and teaching ability to be able to give a word of encouragement or counsel or helpful advice *in response* to the various testimonies as presented. For "A word in due season, how good it is!"--how much more helpful, often, than a whole discourse under other conditions. ***Prov. 15:23***

Although in the foregoing we have indicated various interests

that should be provided for in the meetings, we have described particularly only the last--which, by the way, we consider one of the most important of all: the one meeting most helpful in spiritual growth. Let us now glance at what might be good arrangements respecting other meetings. These would differ according to the circumstances, conditions, and numbers constituting the gathering--the *Ecclesia*, the body. If the number were fifty or so, and if some of the number were particularly talented in public speaking and

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clear exposition of the Truth, we advise that one preaching service in the week might generally be advantageous--especially as the meeting to which friends, neighbors or others might be invited. But if in the Lord's providence none of the company are specially qualified for the presentation of a connected, logical, reasonable discourse on some Scriptural topic, we believe it would be better that this form of meeting be not attempted, or that the time be divided between several possessed of some ability to treat a Scriptural subject thus connectedly in public, the topic being the same and the brethren taking turns in leading off. Or such elders might alternate, one this Sunday, another next, and so on, or two this Sunday, two next, and so on. It would appear that the best interests of the whole Church are conserved by the bringing forward and granting opportunities to *all* the brethren *in proportion* to their ability--always estimating that humility and clearness in the Truth are absolutely the primary essentials--not flourish and oratory.

But the most important meeting in our judgment, the most helpful, next to the devotional meeting first described, is one in which the whole company of believers take part under sometimes one chairman, or leader, and sometimes another. For these meetings either a topic or a text of Scripture may be taken up for discussion, and the leader, looking over the subject in advance, should be intrusted with authority to divide it amongst leading brethren, if possible appointing them their parts a week in advance, that they may come to the meeting prepared to offer suggestions, each along the line of his own particular department of the topic. These principal participants in the examination of the subject (perhaps two, or perhaps a half dozen, or more, as the number of competent persons, the size of the congregation, and the weight of the topic might demand) will find the Berean Bibles with the references to *Studies* and *Reprints* and

the Topical Indexes, very helpful. Let them either present the matter in their own language, or find special extracts from *Studies, Reprints*, etc., right to the point, which

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they might read in connection with some appropriate remarks.

When the meeting has been opened by praise and prayer, the topics may be called for in their proper turn by the Chairman; and after each appointed speaker has presented his findings on his phase of the subject it should be open to the entire class for questions and expressions, either in harmony with, or in opposition to, what has already been presented by the leading speaker on the topic. If the class appear disinclined to discuss, and need drawing out, the Chairman should do this by skillful questions. The Chairman only should address the speakers or attempt to *answer* or harmonize their declarations; though, of course, he may call upon any speaker for a further explanation of his position or reasons. The speakers should all address their remarks to the Chairman and never to each other, and thus danger of personality and wrangling may be avoided. The Chairman should take no other part than as above in connection with the discussion, but should be able at the close to draw together the various findings, briefly summarizing the whole subject from his own standpoint, before closing the session with praise and thanksgiving.

Each point may be gone through with, and the entire subject be well ventilated and investigated, so that it will be clearly discerned by all. Or, in some of the more complex subjects, the Chairman might better sum up and give his views at the close of the examination of each topic. We know of no better kind of meeting than this for a thorough study of the divine Word. We consider it much more advantageous usually than regular preaching for the majority of gatherings of the Lord's people.

A meeting of this kind includes all the features covered by the suggestions numbered 1, 2 and 3, foregoing. As respects the first, those who are assigned the leading parts have full opportunity for the exercise of whatever abilities they possess. In regard to the second point, all have an opportunity

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of taking part, asking questions, offering suggestions,

etc., following each of the leading speakers on the several points. And as to the third point, it also is accommodated by such a meeting as this, because the topics for each week should preferably be decided on by the whole class, and not by the leader, and at least a week ahead of their discussion.

Any one in attendance at such a class should have the privilege of presenting his question or topic, and the spirit of love and sympathy and helpfulness and consideration pervading all should be such that all proper topics would be accorded a respectful hearing. And in the case of a special request for a topic supposed to be contrary to the general views of the congregation, yet fully within the lines of the foundation principles of the Gospel, the person desirous of having the subject discussed should be granted a reasonable time for the presentation, and should be the chief speaker for the occasion, his time possibly being limited, say, to thirty minutes or more or less, according to the importance of the topic and the interest of the class in it. Following his presentation the question should be open for discussion by the others of the class, the propounder of the question having a few minutes granted him subsequently for a brief answer to any objections brought forward by others, the Chairman having the final word in closing the meeting.

Another kind of meeting which has proven very advantageous in the study of the Word is known as a "Berean Circle for Bible study." These are not merely reading circles, but a systematic study of the divine plan in all its phases, taken up item by item. The several volumes of SCRIPTURE STUDIES, treating the subjects, as they do, in a connected and consecutive order, constitute (with the Bible) textbooks for these Bible studies; but in order to the profit of these classes it is necessary that the leader and the class should clearly differentiate between reading and studying. So far as the reading is concerned, all of the dear friends can

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as well, or perhaps better, do their reading by themselves at home. The object of these studies is to take up a certain portion of each topic as presented in one or more paragraphs, and to discuss it thoroughly between themselves, calling up collateral passages of Scripture, etc., and thoroughly ventilating the matter, and, if possible, getting each member of the class to give an expression of his thought respecting the particular matter under consideration, proceeding then to

the next topic. Some of these Berean Circles have taken a year or two for the study of a single volume of SCRIPTURE STUDIES--and that to great interest and profit.*

"Let Every Man Be Fully Persuaded in His Own Mind"
--Rom. 14:5--

All logical minds delight in reaching a *decision*, if possible, respecting every item of truth; and this the Apostle declares should be striven for by each member of the Church for himself--"in his own mind." It is a common mistake, however, to attempt to apply this personally good rule to a Church or to a class in Bible-study--to attempt to force all to *decide* on exactly the same conclusion respecting the meaning of the Lord's Word. It is proper that we should wish that all might "see eye to eye"; but it is not reasonable to expect it when we know that all are fallen from perfection, not only of body, but also of mind, and that these deflections are in various directions, as shown by the various shapes of head to be found in any gathering of people. Our various kinds and degrees of education are important factors also in assisting or hindering oneness of view.

But does not the Apostle intimate that we should all mind the same things?--and that we will be all taught of God so that we will all have the spirit of a sound mind?--and that we should expect to grow in grace and knowledge, building one another up in the most holy faith?

*There are meetings of this kind held in various localities, and on evenings most convenient for the friends attending each. They are led by various brethren-elders.

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Yes, all this is true; but it is not intimated that it will all be attained in one meeting. The Lord's people not only have differently developed heads, and differences in experience or education, but they are additionally of different ages as New Creatures--babes, youths, matured. It must not surprise us, therefore, if some are slower than others to comprehend and, hence, slower to be fully persuaded in their own minds respecting some of "the deep things of God." They must grasp the *fundamentals*--that all were sinners; that Christ Jesus, our Leader, *redeemed* us by his sacrifice finished at Calvary; that we are now in the School of Christ to be taught and fitted for the Kingdom and its service; and that none enter this School except upon full consecration

of their all to the Lord. These things all must see and fully and always assent to, else we could not recognize them as even baby brothers in the New Creation; but we have all need of patience with each other, and forbearance with each other's peculiarities--and behind these must be *love*, increasing every grace of the Spirit as we attain more and more nearly to its fulness.

This being so, all questions, all answers, all remarks--in meetings where several participate--should be *for* the entire company present (and not personal to any one or any number), and should, therefore, be *addressed to the Chairman*, who represents all--except when the Chairman may for convenience request the speaker to face and address the audience direct. Hence, too, after having expressed his own view, each is quietly to hear the views of others and not feel called to debate or restate his already stated position. Having used his opportunity, each is to trust to the Lord to guide and teach and show the truth, and should not insist that all must be *made to see* every item as he sees it, nor even as the majority view it. "On essentials, unity; on non-essentials, charity," is the proper rule to be followed.

We agree, however, that every item of truth is important, and that the smallest item of error is injurious, and that the Lord's people should pray and strive for unity in knowledge;

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but we must not hope to attain this by force. Unity of spirit on the first basic principles of truth is the important thing; and where this is maintained we may be confident that our Lord will *guide* all possessing it into all truth due and necessary to him. It is in this connection that the leaders of the Lord's flock need special wisdom and love and force of character and clearness in the Truth, so that at the conclusion of each meeting he who has led may be able to summarize the Scriptural findings and leave all minds under their blessed influence--expressing himself clearly, positively, lovingly--but never dogmatically, except upon the foundation principles.

Funeral Services

On funeral occasions, when more or less of solemnity prevails amongst the friends in attendance, the cold and silent corpse, the wounded hearts and tearful eyes, the crape, etc., all help to impress the general lesson that death is not the

friend of mankind, but its enemy. Such occasions, therefore, are very favorable to the presentation of the Truth, and should be improved. Many now interested in Present Truth received their first clear impressions of it from a funeral discourse. Besides, many will attend and listen on such an occasion who would be too prejudiced, too fearful of opposing the wishes of their friends, to attend any of the regular ministries of the Truth. Accordingly, we advise that such opportunities be used as effectively as circumstances will permit. Where the deceased is a believer, and his family are in opposition, he should make a dying request that someone representing the Truth address the mourners on the occasion of his funeral. If the deceased be a child, and the parents are both in the Truth, there would be no question respecting the matter; but if only one of them were in sympathy and the other opposed, the responsibilities of the matter would rest with the father, though the wife would have a perfect right to present her view of the matter to her husband, and he should give her suggestions reasonable

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consideration--not, however, to the avoidance of his own responsibility to God as the head of the family.

In many of the little companies there are brethren quite qualified to make an interesting and profitable discourse suitable to such an occasion, without any suggestions from us or from any one; but in the majority of the little groups of consecrated ones special talent for such a discourse is lacking, and it is for this reason that we offer some suggestions respecting a profitable method of conducting such services. The brother conducting the service would preferably be one not close of kin to the deceased; and yet if no other than one of close kin were available, there could be no impropriety in a son or a husband or a father conducting the service. Unless quite conversant with public speaking, and familiar with the subject, his better plan might be to adapt to his particular use and the occasion the suggestions below given--writing them in manuscript form, from which he would read to the assembled friends. The writing should be in a very plain hand or by typewriter, and should be read over several times aloud before attempting to deliver it in public, so that the delivery might be as smooth and distinct and easily understood as possible. We would suggest further that if no brother be found competent for the occasion there would be no impropriety in such a reading by a sister--wearing some kind of a head covering.

We offer the following suggestions for the conduct of the service and for an address at the funeral of a brother in the Lord:

(1) Commence service by the singing of some appropriate hymn to a moderately slow tune--"Rock of Ages," "Nearer, my God, to Thee," "Lead, Kindly Light," "Many Sleep, but not Forever," or other.

(2) If any of the family be members of denominational churches, and desire their minister to be assigned some part in the service, this would be the most appropriate place to have him either read a few verses of Scripture on the resurrection,

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or offer a prayer, or both. If there be no such request, omit this (2), and pass from (1) to (3).

(3) Suggestive Outline of Funeral Discourse

Dear Friends: We are met together to offer a tribute of respect to the memory of our friend and Brother, whose earthly remains we are about to commit to the tomb--dust to dust, ashes to ashes. Notwithstanding the fact that there is nothing more common in the world than dying, and its attendant processes of sickness and pain and sorrow, we, nevertheless, find it impossible, as intelligent beings, to get accustomed to such painful breakings of ties of friendship, of home, of love, of brotherhood. Salve the sore as we will it is still painful, even though, as the Apostle declares, we, as Christians, "sorrow not as others who have no hope." And what could be more appropriate here today than an examination of this good hope, set before us in the Gospel as the balm of Gilead, which is able to heal earth's sorrows as nothing else can do.

However, before considering the hopes set before us in the Gospel--the hope of a resurrection of the dead, the hope of a future life in a much more happy condition than the present one--we are not improperly met with the question, Why should we need such a hope? Why should we not rather be spared from death than be given a hope of resurrection from the dead? Why does God permit us to live but a few short days or years, and they full of trouble? and why are we then cut off, as the grass that withereth? and why are the heartstrings broken, and the home and family arrangements disordered by this great enemy of our race, death, which, during the past six thousand years has slain, it is estimated, over fifty thousand millions of our human race, our

brethren according to the flesh--children of Adam? To thoughtful minds there is no more interesting question than this conceivable.

Infidelity tells us that being merely the highest grade of animals we are born and live and die as does the brute

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beast, and that there is no future life provided for us. But while shuddering at such a thought, and unable to prove to the contrary by any experience of our own, we, as children of God have heard our Father's Word "speaking peace through Jesus Christ our Lord." The message of peace, which our dear Redeemer gives us as his followers, is not a denial of the facts of the case, not a declaration that there is no pain, no sorrow, and no death, but the reverse of this. He declares, "I am the resurrection and the life." He tells us again that "all that are in their graves shall hear his voice and shall come forth." Ah! this contradiction of the voice of infidelity is sweet to us! It brings hope, and hope brings peace in proportion as we learn to know and to trust the Father and also the Son, whose words we have heard, and who is carrying out the Father's gracious plans.

But if the Lord thus purposes a resurrection, and if the message of the resurrection brings peace and rest and hope, is it not still proper for us to inquire, Why should God first turn man to destruction and then later on, by a resurrection, say to mankind, in the language of the Psalmist (*Psa. 90:3*) "Return ye children of men"? Why not have kept them alive? Why not hinder sorrow, pain and death? We answer that the Scriptures, and the Scriptures alone, give us the explanation of present conditions: nothing else throws the slightest light upon the subject. Their testimony is that God originally created our race perfect, upright, in his own image and likeness, and that through disobedience our first parents fell from that noble estate--came under the penalty of sin, which is *death*--and that this penalty for sin which was pronounced against father Adam involves his entire race in a natural way. The momentum of sin increased with human generations, and sickness, pain and death were proportionately hastened.

We have all been mistaught that the wages of father Adam's sin, the curse, the penalty, was to be eternal torment; that we and all mankind inherited that indescribable penalty as the result of original sin; and that only such as

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become followers of Jesus, consecrated saints, would escape that eternal torment. But we find, dear friends, that God's Word supports no such unreasonable, unjust and unloving plan, and that the Scriptures quite clearly state, to the contrary, that the wages of sin is *death*, that eternal life is the *gift* of God, and that none can have this *gift* except those who become vitally united to God's dear Son. Hence, we see that since the wicked will not be granted eternal life they could not suffer eternal misery. The Scriptural declaration is very plain and very reasonable: "All the wicked will God *destroy*." ***Psa. 145:20***

Note how clearly this was stated to father Adam when he was put on trial, the very time and place above all others where we should look for a statement from our Heavenly Father respecting what would be the penalty of his righteous wrath. The statement is that the Lord made bountiful provision for our first parents in the various life-giving fruit-trees of Paradise, and merely tested them along the lines of obedience by prohibiting them from eating or even tasting or touching the fruit of one particular tree. It was this disobedience that brought exclusion from Paradise--exclusion from the trees (grove) of life, and, hence, gradually brought the dying conditions which still prevail, and that increasingly; for all are aware that the average of human life today is very much shorter than that of father Adam, who "*lived nine hundred and thirty years*."

The Lord's words as presented in Genesis are, "In the day that thou eatest thereof thou shalt surely die." This "day," the Apostle Peter explains to us, was a day of the Lord, respecting which he says, "Be not ignorant, brethren, concerning this one thing, that *a day with the Lord is as a thousand years*"; and it was within this "day" that Adam died, and none of his posterity have ever lived out an entire thousand-year day. After Adam had transgressed, the Lord's words of condemnation show very clearly that he had no thought of tormenting his creatures, and that the curse extended no farther than to the destruction of the present life and the incidental tribulations connected with the dying condition.

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The Lord's expression of the curse to Adam was, "In the sweat of thy face shalt thou eat bread, until thou art returned unto the ground, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." ***Gen. 2:17; 3:19;***

2 Pet. 3:8

It is certainly a great cause for rejoicing to realize that the terrible doctrine of eternal torment, with its infliction, not only upon our first parents, but upon all of their race, all of their children, is a false doctrine which came to us not from the Bible, but from the "Dark Ages." It is not in the Lord's declaration in any sense of the word. Hear the Apostle Paul's explanation of the matter, in full accord with the account in Genesis. He says (**Rom. 5:12**): "By one man sin entered into the world, and death by [as a result of] sin, and thus death passed upon all men, because all are sinners."

What could be more reasonable or sensible or more satisfactory than this divine explanation of death?--that it is the result of sin; that our father Adam, when on trial, lost all of his rights and privileges by disobedience and came under this curse of sickness and pain, sorrow and trouble and dying; and that we, without having any trial (it being useless to try us who have inherited sinful propensities and weaknesses) are sharers of this same divine sentence against sin; viz., *death*--and are as a race gradually going down in weakness, sickness, pain and trouble, into the tomb?

The explanation is satisfactory to our judgments, and it accounts for the fact that the infant of but an hour or a day or a week or a month shares in the pain and dying process as well as those who live a few years longer and participate personally in the transgression of the laws of righteousness. "I was born in sin, shapen in iniquity; in sin did my mother conceive me," is the Scriptural declaration on this point. "All have sinned, and come short of the glory of God."

But now, where is the hope? What help can there be for such a sad condition of things? What can be done for those who are now suffering, sorrowing and dying, the world over--and what can be done for the fifty thousand millions who have already gone down into the prison-house of

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death? We answer that they can certainly do nothing for themselves. Six thousand years of human endeavor to lift itself out of sickness, pain and death has proven, unquestionably, the utter baselessness of any hope of that kind.

Those who exercise hope must do so by looking unto the Lord, the God of our salvation. He has proposed a salvation, and the Bible is the revelation of the glorious plan of the ages which God is accomplishing step by step. The first step was that of redemption, the payment of the penalty that was against us--the death penalty. It was paid by our Lord

Jesus, who "died, the just for the unjust, that he might bring us unto God." None of the condemned race could so much as redeem himself, and hence, surely--as the prophet pointed out--"None could give to God a ransom for his brother." But man's extremity became God's opportunity, and he sent Jesus, who gave for us his *unimpaired life*, his life that was "holy, harmless, separate from sinners," separate from the dying race. This life God accepts as the corresponding price and offset to the condemned life of father Adam; and thus it avails for all of us who are of Adam's children, because we were not condemned on *our own* account, but "by one man's disobedience"; hence, God can be just and can release us through the obedience and ransom of one--Jesus Christ, our Lord. Of him it is written that he "gave himself a ransom for all, to be testified in due time." ***1 Tim. 2:6***

Let us notice, dear friends, while passing, that our Lord Jesus did not redeem merely the Church; but, as the Scriptures clearly declare, "He is the propitiation [satisfaction] for our sins [the Church's sins], and not for ours only, but also for the sins of the whole world." (***1 John 2:2***) Here, thank God! we have the basis for the good hope which, as the Apostle suggests, enables us to sorrow not as others who have no hope, or who have but a flimsy hope, not based upon the positive declarations of God's Word.

But, says one, It is long since Jesus died. Why is it that sin and death are still permitted to reign and to swallow up the human family? We answer that God delayed the sending of

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the *sacrifice* for four thousand years, and still delays to send the blessing secured by it which must ultimately result--which blessing will be sure in God's "due time." The object in the delay, as explained by the Scriptures, is twofold:

First, to permit of the birth of a sufficient number of the human family properly to fill or populate the whole earth, when it shall be brought to the perfection of Eden, and as a whole be the Paradise of God restored on a larger and grander scale. These during the present time gain a certain amount of experience with sin and death, and learn a part of a very important lesson; viz., the exceeding sinfulness of sin and its undesirability. As soon as the Lord's time shall come, which we believe is not far distant, he will fulfil his promise and establish his Kingdom in the world, which will bind Satan, restrain all the powers and influences now working toward sin and death, and cause the knowledge of the Lord to fill the whole earth. Thus Christ will bless the

human family and lift it up, step by step, toward the grand perfection in which it was created--in the image of God as represented in father Adam. This period of blessing is called the Millennial Kingdom, and it was for it that the Lord taught us to pray, "Thy Kingdom come; thy will be done on earth as it is done in heaven." It will require all of this thousand-year day of blessing and restitution to establish righteousness on a firm basis in the earth, and to test the world of mankind--to ascertain who of mankind, by obedience to Christ, may be accounted worthy of eternal life; and who under full knowledge, because of preference for sin, will be sentenced to the Second Death--"everlasting destruction from the presence of the Lord and from the glory of his power." These blessings of the Millennial age apply, not only to the sixteen hundred millions now living on the earth, but also to the fifty thousand millions who have gone into the tomb, the great prison-house of death, from which our Lord Jesus will call them forth to those Kingdom opportunities; as he declares, "I have the keys of death and of the tomb." *Rev. 1:18*

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Secondly, dear friends, the Lord has delayed bringing in the general blessing and opportunities for the world, since our Lord redeemed us, in order that during this Gospel age he might gather out from amongst mankind, whom he has redeemed, a "little flock," an "elect" class, disciples, footstep followers, saints, holy ones. He is seeking thus "a peculiar people," "a Royal Priesthood," to be associated with himself in that Millennial Kingdom--not to have part with the world in restitution to earthly conditions, however perfect and grand and glorious, and to an Edenic home, however desirable, but to a still higher favor, to be like their Lord--spirit beings, partakers of the divine nature, far above angels, principalities and powers, and sharers of his glory. What a wonderful hope is this, and how inspiring to the hearts of everyone who has heard the invitation and who has become a disciple, a follower of Jesus, and is seeking to walk in his steps, as he has set us an example! What a blessing it will be to attain to such glory, honor and immortality as is offered to the Church in the First Resurrection! and what a grand privilege it will be to be associated with our Lord in dispensing the divine favors to the entire groaning creation, and bidding whosoever will, to Come to the water of life, and partake thereof freely! Yes; then, in the Kingdom, the Spirit and the Bride will say "Come" (for

there will be a Bride then, the marriage of the Lamb taking place in the end of this Gospel age), "and whosoever will, may take of the water of life freely." (*Rev. 22:17*) Are not these two good reasons why God delayed giving the blessing as soon as the redemption sacrifice at Calvary was finished? Surely we may rejoice in the delay, and in our consequent opportunity to be called and to make our calling and election sure.

Such, dear friends, is a brief statement of the glorious hopes which animated our dear brother whose memory we honor today. These hopes were as an anchor to his soul, which enabled him to stand firmly on the Lord's side and to cast in his lot with those who confess the Master, and who seek to take up their cross daily in following him. He had

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noble qualities, which doubtless many of you recognized; but we are not basing our hopes and joys on his account on the supposition that he was perfect; but on our knowledge that Christ Jesus was his perfect Redeemer, and that he trusted in him; and that whosoever trusts in him will never be put to shame, but will eventually be brought off conqueror. No doubt our dear brother had estimable qualities which we all might copy, but we do not need to take any earthly pattern. God himself has given us in his Son a glorious example, which we all, like our dear brother, are to endeavor to copy. We do well not to look at each other, but at the perfect copy, Jesus. We do well to overlook natural blemishes, which all mankind have through the fall, and to remember that all these are covered, for such as are the Lord's followers, by the robe of his righteousness, so that they are "accepted in the Beloved."

Finally, dear friends, let us learn a lesson of the brevity of present life; and that while God has great blessings in store for the world, we who have already heard of his grace and salvation in Jesus have special privileges, special opportunities, and correspondingly special responsibilities in connection with our knowledge. As the Apostle declares, "He that hath this hope in him purifieth himself, even as he is pure." If we expect to be with the Lord and to share his glory and to be associates in his work in the future, we know that it will mean that our characters must be transformed, that our hearts must be renewed, that we must become not only pure in heart--that is, in intention, in will, in purpose, toward God, but, so far as possible, in word and in deed also--as nearly as the new mind may be able, under

various circumstances, to control these bodies, imperfect through the fall. We are to remember not only to abide in Jesus and under the robe of his merit, but also to cultivate in our hearts more and more the graces of his Spirit; and good resolutions are a great aid in this direction. Let us, therefore, resolve afresh under these solemn circumstances and with these solemn, yet joyful thoughts before our minds, that as for us we will henceforth endeavor to walk

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more closely in the Master's footsteps and to let the light of his truth and grace more and more shine out through our lives. Let us endeavor that the world shall be better and happier for each day that we live in it, and that so far as possible we will glorify God in our bodies and spirits which are his. Amen.

(4) The discourse may be followed with prayer, which should be either by the speaker himself or by some competent brother in the Truth. An outside minister should never be called upon to pray *after* the discourse. He would be tolerably certain to pray to men and not to God, and to try to destroy in the minds of the audience whatever good effect had been produced by the discourse. In the prayer the Lord should be specially thanked for his grace in Christ Jesus, and his blessing should be asked upon all present, and particularly upon the bereaved ones in the family connection.

(5) The service may be appropriately closed with a verse or two of a suitable hymn, such as previously suggested.

(6) We advocate merely a few words of prayer at the grave-side after the lowering of the coffin.

Variations in the Discourse, to Suit Varying Circumstances

The above discourse would, of course, be equally appropriate to a sister, by substituting the word "Sister" for "Brother"; but in the case of a worldly person or one not professing full consecration to the Lord, there would be need to make several amendments, such as will readily suggest themselves to any person competent to deliver such a discourse.

In the case of a child, whether of believing or unbelieving parentage, the discourse might be varied to suit; the deceased being referred to as "our young friend, cut down in

the bud of manhood or womanhood by the scythe of the grim reaper, death"; or, if a babe, the text might be taken, "Refrain thy voice from weeping and thine eyes from tears, for thy works shall be rewarded, saith the Lord; and they

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shall *come again from the land of the enemy.*" (*Jer. 31:15-17*) In such a case it would be appropriate to emphasize the fact, that none will dispute, that children of immature years could not commit sin unto death, and that thus the Scriptural declaration is verified, that it was by one man's disobedience, and not by universal disobedience, that sin entered into the world, with death as its result or penalty.

Tithes, Collections, Etc.

So far as we are aware, none of the little companies of the Lord's people "of this way" (*Acts 22:4*) take up public collections. We have from the first advocated the avoidance of public collections, not because we believe that there would be anything sinful in the procedure, and not because there is anything in the Scriptures to condemn it, but because the money question has been made so prominent throughout Christendom by all denominations that, in our opinion, its total avoidance would be to the Lord's glory. People who all their lives have been dunned for money are rapidly coming to believe that a great deal of the preaching and teaching, etc., is done for revenue--if not for revenue only or chiefly, at least for revenue in a considerable measure.

Not only do the Scriptures intimate that the majority of the Lord's faithful will be of the poor of this world, but our experience attests the same--that there are not many rich, not many great, not many noble, but "chiefly the poor of this world, rich in faith." Some of these, we are sure, coming into meetings where Present Truth is advocated, feel a sense of relief in the absence of the worldly, money-grabbing spirit; and in some instances, at least, this feature has commended the Truth to them. Those whose eyes become opened to the light of Present Truth become possessed of a zeal and an energy in the service of the Truth, and so great a desire to let their light shine to the glory of the Father and of the Son, that many lukewarm Christians are inclined to say, What is the motive? What is the object? How will it pay you, or what will it advantage you, that you should

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seek to interest me--that you should loan me books or spend your time in endeavoring to draw my attention to these Bible themes, as you see them? Coming to the meetings and finding that even the usual collections and money-duns are absent, these inquirers are the more thoroughly convinced that it has been *Love*, for the Lord and for his Truth and for his flock, that has inspired the efforts made to bring the Truth within their reach. Even though somewhat inclined to be prejudiced against the Truth, these evidences of sincerity and of a Godlike spirit of benevolence and generosity commend themselves as being the emanations of the Spirit of the Lord, the spirit of love.

But while advocating this principle, and commending it most heartily to all of the Lord's people everywhere, it is our duty, on the other hand, to call attention to the fact that however ignoble and selfish and miserly any might be at the time of his acceptance of the Lord and consecration to him, he could not remain identified with "the Church whose names are written in heaven," and with the Lord, the Head of that Church, without to a considerable degree gaining a victory over his selfish disposition. We well know that selfishness and stinginess are foreign to the Spirit of our Heavenly Father and our Lord Jesus and must, therefore, be foreign to all who will be ultimately recognized as children of their Father--all of whom must have the family likeness, the chief characteristic of which is love--benevolence. If, by heredity or unfortunate environment and education, the spirit of meanness has become largely developed in the mortal flesh of any who have been accepted as probationary members of the New Creation, he will find a warfare shortly along this very line. As the Apostle intimates, the mind of the flesh will war against the mind of the spirit, the New Creature, and the mind of the New Creature must gain the victory if it would ultimately attain the coveted position amongst the overcomers. Selfishness and meanness are to be overcome; godliness and liberality and generosity, both of heart and deed, are to be diligently cultivated. Such may, even to their dying day, be obliged to

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struggle with the flesh, but there must be no question about the attitude of the mind, the new will; and those who know them best will surely perceive in their conduct evidences of the victory of the new mind over the fleshly and selfish

mind.

Our thought, therefore, in connection with the avoidance of collections and all financial questions in the assemblies of the Church is not to discourage giving. So far as our observation goes, those who give to the Lord most abundantly, most heartily, most cheerfully, are the most blessed of him in spiritual matters. It will be observed that we are not limiting this expression, "The Lord loveth a cheerful giver," to monetary gifts; but are including in it all the gifts and sacrifices which the Lord's people are privileged to present on the altar of sacrifice, and which God informs us he is pleased to accept through the merit of our dear Redeemer. Indeed, wherever and whenever the question has been presented to us--Should I best pursue such a course of business, and thus be enabled to give largely of the product of my hands and brain for the spread of the truth? or should I better be content with less ability and service in this direction, by taking another course which would enable me to give more of my time and personality to the interests of the Truth and its promulgation amongst friends and neighbors, etc.?--our answer universally has been that we should consider that our time and influence given to the service of the Truth are still more appreciated in the Lord's sight than gifts of money.

Hence, if one found himself possessed of a talent for presenting the Truth, and also a talent for legitimate money-making, our advice would be that he should preferably exercise the money-getting talent to a limited degree only, so as to give as much time and attention and energy as possible to the exercise of his still higher talent of ministering the Truth. And this would apply in considerable degree also to the ministries of the Truth through the printed page, colporteur, etc.

"It is more blessed to give than to receive," is an axiom

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which all of the Lord's people who have reached any good degree of development in divine likeness can well appreciate. God is the great Giver--he is continually giving. The whole creation in its every department is the result of this benevolence on God's part. He gave his Only Begotten Son, with the life, the pleasures, the blessings of intimate association with him. He has given to the angelic sons of God innumerable blessings. He bestowed upon our race, in the person of father Adam, the blessing of life, and the teeming blessings of this world, which, even in their present fallen

and degraded condition, are wonderful. He not only provided us with our senses, by which we might notice pleasant odors, pleasant flavors, beautiful colors and combinations of them, etc., etc., but he has provided in nature wonderfully, bountifully, for the gratification of these tastes: in fruit and flower, gem and starry sky, he has been lavish in bestowing his bounties upon natural man.

And when we contemplate the blessings God has in reservation for the "little flock" of the New Creation, as revealed to us in his Word, we acknowledge that they are exceedingly abundant, more than we could have asked or thought. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath in reservation for them that love him; but God hath revealed them unto us by his Spirit." Benevolence, therefore, or giving, assisting, blessing others, is a part of the Godlikeness. What wonder, then, that we should appreciate giving as being superior to receiving?

In proportion as we learn to appreciate the spiritual things, and in proportion as we have fellowship with the Lord, and become partakers of his Spirit, and in proportion as that spirit of love and bounty and generosity is shed abroad in our hearts--in the same proportion we find ourselves delighting to do good unto all men--especially to the household of faith. Love in us, as in our Heavenly Father, seeketh not merely her own interest and welfare, but is continually on the alert to notice how blessings may be conferred also upon others; how the lives of others may be

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brightened and cheered; how they may be comforted in their sorrows and assisted in their necessities. Indeed, it is in proportion as this new mind is shed abroad in us, in proportion as we become transformed by the renewing of our minds, and changed from glory to glory, that we come to appreciate the great work that God has mapped out for us in the future--the Godlike work of blessing all the families of the earth, of being his agents in the distribution of the heavenly bounties which he has provided for all who will come into accord with him. The New Creatures, therefore, find that in proportion as they grow in grace they come rather, while still appreciating the personal glories promised, to think more particularly of the privileges which will be theirs through joint-heirship with their Lord, of ministering restitution and all of its multitudinous blessings to

the poor groaning creation--lifting as many of them as will up to the human perfection from which all fell in Adam.

This spirit of love, this desire to give, this desire to assist others, as it grows in our hearts in the present time, leads us not only to generosity of thought respecting others, but also to generosity of conduct--to willingness to sacrifice our time and influence for the sake of others; so that they may be blessed with the light of Present Truth, as we have been blessed by it. And this same spirit leads us, if we have not the talent for teaching or expounding, to seek to use our talent of time and opportunity for distribution of tracts, etc., accompanied by a word in season, however brief. And it leads us further, if we have also the money talent, to use it in the Lord's service, for the promulgation of the Gospel. Indeed, we believe that the Lord appreciates today, as much as ever he did, the spirit which was in the poor widow who cast two mites into the Lord's treasury, and whose self-denial, as exhibited in this small offering, our Lord declared placed her, in his estimation, and, therefore, in the estimation of the Father, as a giver on the very highest plane--after his own heart: "She of her penury hath cast in all the living that she had." (*Luke 21:4*) In her way, therefore, she was doing for the general cause much along the same line

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that our Lord himself was doing. He was giving, not merely a living, but laying down life itself, daily, hourly, in the service of others; and finally at Calvary, in the fullest and completest sense, he finished the work.

We have been inclined to wonder why our Lord did not in some degree caution the poor widow that she had done more than her duty; that if she had only two mites she should have kept them both, or at least one of them, for her own necessities. Had it been anyone else than the Lord or one of the apostles who noted this transaction and commended it, without expressing a word of caution in connection with it, we would have felt perfectly free to have added that word of caution. But, on the whole, we presume that very few require caution along the line of self-preservation. Very few require to be cautioned against giving all of their living. There may be some; but we are sure it would be true with those few, as with the poor widow, that the Lord would make up to them in some manner for what we would be inclined to consider their over-generosity. We are quite confident that it is better they should err on that side of the question than that they should err on the opposite side.

"There is that scattereth and yet increaseth [if the increase come not in natural things it surely will come in spiritual matters], and there is that withholdeth more than is meet [those that are overcareful, overcautious, penurious, overly conservative], but it tendeth to poverty [sometimes to financial poverty, but always, surely, to spiritual poverty]."

Prov. 11:24

Since the Lord has placed no law upon his people in respect to their benevolences, but has left the matter open to those who have consecrated *their all* to him, it is evident that he intends that their consecration shall be measured by their subsequent conduct--their sacrifices, their self-denials. The question, then, properly comes before each of us individually, To what extent should I give of my time, of my influence, of my money, to the Lord? We answer that if the inquiry comes from one who has made a *full* consecration of

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himself, and has become a New Creature, there can be but one answer; viz., that he has nothing *to give*--he has already *given* all that he has to the Lord. If he kept anything back then he did not make a full consecration, and he may be sure that he has not been fully accepted of the Lord.

But, admitting that we have given all to the Lord, how shall we determine the divine will respecting our carrying out of this gift? We answer that each one is to consider himself as appointed by the Lord the *steward* of his own time, influence, money, etc., and each is to seek to use these talents to the best of his ability, to the Master's glory. And since he is granted the privilege of the throne of grace, this would mean that if he is in doubt respecting the use of these talents, he may ask of God who giveth his wisdom liberally to him that asketh, and upbraideth not. Guided by this wisdom from above, in proportion as his love and zeal for the Lord grow day by day through a knowledge of the Truth and the attainment of its spirit, he will find himself giving more and more of time, more and more of his influence, and more and more of such means as are at his command, for the service of the Truth--and planning, additionally, how he may curtail the various personal and family obligations so as to be able to increase his offerings and sacrifices.

As is well known, God instituted with the Jews a tithing system, under which the one-tenth of all the increase of wealth, whether of grain or vegetables or herds or flocks or money, was set apart for sacred uses as the Lord's, to be used only for sacred purposes. But this was an arrangement

only for "the house of *servants*." The Lord has left "the house of *sons*" without any such law or regulation. Does this imply that he expects less from the sons than from the servants? Nay, verily; the son who would be less interested in the father's business than the servant would be unworthy his place as a son, and would certainly lose it; another would be found possessed of more of the true spirit of sonship. In the case of the house of sons, not merely *one-tenth* but *everything* is consecrated, sacrificed, and *all* is to be used

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as opportunity indicates to us as possible services to the Lord and to his cause. Thus we are to proceed continually, laying down our lives, our all, in the service of the Truth.*

The Apostle draws this lesson to our attention in his letter to the *Philippians (4:17)*: assuring them that their voluntary gifts were both useful and appreciated, he adds--"Not because I desired a gift; but I desired fruit that might abound to your account." He knew that so surely as they had been begotten of the holy Spirit it would begin to bring forth a fruitage of good works and benevolences; and that the more these benevolences were in evidence, the more he had demonstration of their spiritual growth, which was the thing he really desired. And so it is today. The Lord informs us that all the gold and silver are his, and the cattle upon a thousand hills. He really needs none of our efforts, none of our money; but because it will be to our advantage, and assist in our development, he permits his work to be in such a condition that it will have need of all the efforts of those who are truly his, and of all the means which they will be prompted to use in their efforts to glorify him.

How gracious is this arrangement! What blessings these privileges have already brought to the Lord's dear people! We doubt not that they will continue with us to the end of our racecourse--to the intent that we may all have the blessed privilege of rendering our talents, whatever they may be in the Lord's service. So then we urge that, after the example of the poor widow and her two mites, there are none so poor that they cannot show the Lord their desire of heart. Our Lord's estimate seems to be, as expressed in one place, that he that is faithful in a few things will be faithful in larger and greater opportunities; and to such it is that he will be inclined to give, not only the larger opportunities of the future, but the larger opportunities also of the present time.

*The obligations of the consecrated to their families, and how this has to do with the devotion of their *all* to the Lord, is considered in Chap. xiii.

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Our advice is that the money question be left, so far as possible (and that we believe is *altogether*), out of consideration in the general meetings of the Church. We advise that the Spirit of the Lord be cultivated, and that as it richly dwells within, each will be anxious to do his share toward meeting, not only the current expenses of the Church--rent, perhaps, or other expenses--but he will be anxious also to do what he can in respect to the extending of the light which is blessing his own soul, to others who yet sit in darkness. We advise along this same line that money be not solicited from outsiders, though we know of no reason why money tendered by outsiders should ever be refused. It would, at least, be an indication of their sympathy, and no doubt would bring them eventually, either in the present or in the coming life, some recognition and reward from him who declared that even a cup of cold water given to one of his disciples in his name would by no means fail of its reward. *Matt. 10:42; Mark 9:41*

* * *

"E'en through harsh noises of our day,
A low, sweet prelude finds its way;
Through clouds of doubts and creeds of fear,
A light is breaking calm and clear.

"They needs must grope who cannot see,
The blade before the ear must be;
As ye are feeling I have felt,
And where ye dwell I too have dwelt."

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If I Could Know

"If I could only surely know
That all these things that tire me so
Were noticed by my Lord--
The pang that cuts me like a knife,
The noise, the weariness, the strife,

And all the nameless ills of life--
What peace it would afford!

"I wonder if he really shares
In all these little human cares,
This mighty King of kings!
If he who guides through boundless space
Each radiant planet in its place,
Can have the condescending grace
To mind these petty things.

"It seems to me, if sure of this,
Blent with each ill would come such bliss
That I might covet pain,
And deem whatever brought to me
The blessed thought of Deity
And sense of Christ's sweet sympathy
Not loss, but richest gain.

"Dear Lord, my heart shall no more doubt
That thou dost compass me about
With sympathy divine.
The Love for me once crucified
Is not the love to leave my side,
But waiteth ever to divide
Each smallest care of mine."

STUDY VII

THE LAW OF THE NEW CREATION

The Giving of a Law Implies Ability to Keep that Law--The Divine Law as Originally Written--A Law of Life Could Not be Given to the Fallen Race--Redemption Not of Law, but of Grace--Law Covenant Fulfilled and New Covenant Sealed by the One Sacrifice of Christ--Sinaitic Law to Fleshly Israel Only--The Law of the New Covenant--The Commandment under which the Saints are Developed--New Creation Separate and Distinct in Divine Relation and in Covenant--Growth in Appreciation of the Perfect Law--Running for the Mark and Standing Fast Thereat--The Golden Rule--The Perfect Law of Liberty.

THE giving of a law by any competent authority implies an ability on the part of the recipient to keep that law, or some arrangement for the condoning of offenses under it. The giving of a law presupposes the possibility of its violation, and, hence, a law always has penalties attached to it. In the case of father Adam, who, we are told, was created in the image and likeness of God, and upon whom came a sentence or curse because of disobedience to the divine will, we reason backward that a law must have been given him, and that it was sufficiently explicit, otherwise he could not have been justly condemned as a transgressor by his Creator. We are distinctly told that the sin of Eden was disobedience to a divine command. The justice of the sentence of death which came upon Adam, and through him in a natural way extended to his posterity, implied his comprehension of the law he was under, and that he knowingly transgressed it: otherwise the fault would have been with the lawgiver. That Adam was in a condition to receive the divine law, and to obey it, is evidenced also by the fact that

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there was no provision for the condoning of that law--no mediator--but as the result of the violation the full penalty came upon him.

We have no record to the effect that the Creator presented to father Adam and mother Eve a code of laws written

in stone or otherwise; and such a codification of laws being common today, because of human weaknesses, many are unable to see in what manner the perfect Adam possessed a perfect law, under which he was tried and, through failure, condemned. It is a mistake to suppose that laws must be written externally--upon paper, stone, etc.--and not to realize that a still higher form of writing the divine Law would be in the creation of man so in harmony with the principles of righteousness that it would be proper to say that the divine Law--an appreciation of right and wrong--was written in the perfect organism. In this manner God's Law is written in his own being and in that of all the angelic hosts, and thus, also, the divine Law was written in the very constitution of Adam and Eve. They were not prone to sin. They were, instead, inclined to righteousness. They were righteous, surrounded by righteous and perfect conditions, and conscious of their obligations to their Creator, and aware of their responsibilities to obey his every command; and they knew, not vaguely, but precisely, what he had commanded. They were, therefore, without excuse in their transgression. Mercy might make apologies for them, claiming their inexperience, etc., in respect to the penalties; but the fact that they may not have fully comprehended what constituted the penalties for sin does not alter the other fact that they knew the right course from the wrong one. They knew that it was right to obey God and wrong to disobey him--entirely apart from an appreciation of what calamities would follow the disobedience. The Apostle confirms the Genesis account in all these particulars, saying that, "Adam was not deceived"--that he committed transgression knowingly, wilfully, and that he thus brought upon himself the curse, or sentence of wilful sin, which his Creator had previously declared, viz., death.

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As we look about us today we find that the world in general has lost to a considerable extent this original likeness of God in which our first parents were created--they have lost much more than intuitive appreciation of right and wrong. The divine law, once clearly and distinctly implanted in the human nature, has been, in a very large measure, effaced during the past six thousand years of the "reign of sin and death." God, through his communications with some of the human family, has to a considerable extent revived the original law in many hearts, retracing more or less deeply the various features of righteousness; and yet, even amongst

the most civilized and most Christianized, none dare trust, unqualifiedly, his own judgment of right and wrong on various questions. We therefore still need to have set before us certain divine standards to which we can go, and according to which we can correct our estimates of right and wrong, and bring them nearer and nearer to the divine mark. Nevertheless, even amongst the most degraded peoples of the heathen world, we frequently find elements of conscience, and certain more or less crude conceptions of right and wrong. These are the warped and twisted remnants of the original law of man's being, in harmony with which he was originally created an "image of God." The Apostle refers to this condition of things amongst the heathen, saying, "Their thoughts the meanwhile accusing or excusing one another." He declares that they thus "show the work of the law written in their hearts"--remnants of the original law, fragmentary proofs that it once was innate in humanity. **Rom. 2:15**

There are amongst men laws for criminals and laws for those who are not criminals--(1) laws of citizenship, which guarantee life, peace, liberty, etc., to the obedient, and which correspondingly threaten violators with a loss of liberty, privileges, etc., in prison. (2) Laws governing convicts with more extreme severity, unless a course of moderation is pursued; but in no sense of the word offering them liberties.

So it is also with the divine law. We have, first, the original law under which Adam was placed on trial. He had

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privileges and blessings to begin with--life, peace, happiness, and every needful thing. These it guaranteed him so long as he would remain obedient to his Creator: and a death penalty was attached to disobedience--"Dying thou shalt die"; and this penalty extended in a natural way to his posterity. Hence, from the time of Adam's transgression, he was a culprit, a convict, deprived of life-hopes previously enjoyed; deprived of his Eden home; deprived of his former fellowship with his Creator. The unprepared earth was his great penitentiary, and the tomb his perpetual prison. The law which reigned over him previously had now come to an end, in the sense that it no longer held out to him any hopes or prospects of life, but had already sentenced him to death. He was no longer under the law of life, nor were any of his children born under that law of life, or with any hope or prospect of attaining everlasting life: they were all prisoners. Sin and death were, figuratively speaking, their captors

and tormentors and prison-keepers.

But if the original law could no longer operate toward them, but had already expressed its vengeance against them, they found themselves, nevertheless, under certain natural laws. They found a law operating in their prison condition by which every violation of their consciences, every plunge deeper into that which they recognized as sin, brought degradation and death the more swiftly to them; and the more carefully they sought to follow that which they recognized as right, the more favorable did they find their imprisoned condition to be, although nothing even hinted at any release.

The Apostle suggests that it was not possible that God should give to our fallen race a law of life. They were justly sentenced, and so long as that *sentence* remained no law could be given them the keeping of which would secure them release from death. Before any such law of life could be given to the human family, the sentence of the first law must be met, and its curse or condemnation must be lifted; *then* other arrangements might be made, including offers of

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eternal life upon conditions--but not until that atonement for the first transgression, and that cancellation of its sentence, had been effected. The Lord gave intimations of his intention to effect some such atonement for sin, in order to give to mankind another opportunity for eternal life, instead of the one given to father Adam and lost by him for himself and for all of his posterity. But the divine promises were extremely vague, merely enough for a basis of hope; hence, the human family as prisoners under the control of Sin and Death are, on the strength of the divine promises, spoken of as "prisoners of hope."

One of these intimations of an atonement, etc., was given in the Lord's words at the time of pronouncing the sentence, when he declared that the seed of the woman should ultimately bruise the serpent's head. (*Gen. 3:15*) In this dark and figurative language the Lord spoke of the reversal of the powers of evil; of a victory that should come through, as well as to, the Adamic family. This seed of the woman, as we are all aware, reached fulfilment in Christ. Four thousand years after the degradation God sent forth his Son, "born of a woman," and thus a member of, and identified with, the condemned race, "that he by the grace of God should taste *death* for every man"--should meet the *penalty* for every man, should roll back from every man the *curse*, or

sentence of death--should grant to every man, therefore, such a judicial standing as would permit again that a law of life might be given--the keeping of which would bring a reward of life eternal.

But before the time came for God to send forth his Son, and to accomplish through him the redemption of the race from the curse of death, he had a certain peculiar dealing with Abraham and his family, known subsequently as the Israelites. First of all, to Abraham, Isaac and Jacob God gave promises of more or less explicitness, informing them of his benevolent intentions to bless all the families of the earth. Such a message to come from the great Judge who had condemned the race meant much: it meant either the

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violation of Justice, in the lifting of the curse, or sentence, or else that the great Supreme Court of the Universe had a plan by which it could be just and, nevertheless, exercise mercy toward such members of the race as should show themselves worthy of it, by coming into harmony with his righteous arrangements. The Patriarchs rejoiced in these promises, and more or less clearly realized a future life by a resurrection of the dead, which should be profitable not only to them and to their posterity, but which should mean eventually a blessing to every creature of the race.

It was in view of this promise to Abraham that the Lord placed a special Law upon his children, the Israelites, at Mount Sinai. That Law was the basis of a Covenant with them. If they would keep that Law, then all the promises should be theirs. That Law was recognized as being perfect, just and good in all of its particulars; but because the Israelites were fallen, depraved, imperfect, it was, therefore, necessary, first, that a mediator should be appointed, viz., Moses; and, secondly, that a means should be found by which the transgressions of the people against this Law could be typically remitted once every year, and they be thus permitted to continue in their efforts to keep the Law from generation to generation. The institution of this mediatorship of Moses and of the typical sacrifices for sins, etc., all show that the people to whom this Covenant and Law were given were recognized as being incapable of absolute obedience to it. This shows sharply in contrast with the original giving of the Law in Eden, where no mediator was provided and no arrangement made for weaknesses of the flesh. This fact alone tells us, in unquestionable language, that the first Adam was perfect in his Creator's image

and likeness, and that he was capable of absolute obedience to the divine Law. It tells us that the race had, in the interim, fallen greatly; because the arrangements made in connection with the Mosaic Law were such as befitted fallen, depraved men.

Moreover, we have the Apostle's assurance that no Jew except our Lord Jesus ever did keep the Law, and that only

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Jesus, therefore, has gained, or could have gained, the rewards of that Law Covenant made with Israel. The Apostle's words are, "By the deeds of the Law shall no flesh be justified in his sight." That Law, therefore, served the double purpose (1) of showing that none of the fallen race could keep the divine Law or could be acceptable in God's sight; and (2) it declared our Lord Jesus to be perfect, in that he kept the Law which no imperfect person could keep. In thus keeping the Law he became the sole heir of the Covenant made with Abraham. He was thus designated the foretold Seed of Abraham, in whom all the families of the earth would be blessed. That Covenant, reaching its fulfilment thus in Christ Jesus, terminated, so far as the promised seed of blessing was concerned. Nevertheless, as we look back carefully at the promise, we find that in some respects, at least, it was double--that it included a spiritual seed and also an earthly seed, as implied in the promise: "Thy seed shall be *as* the stars of heaven, and *as* the sand of the sea." **Gen. 22:17**

Our Lord Jesus, having fulfilled the Covenant, has the entire matter of the blessing of the families of the earth at his disposal; but according to the divine plan, under which he is operating and will operate, he will eventually be pleased to use some of the earthly seed, natural Israel, as his earthly instruments or agents in this work of blessing. Hence, the Covenant as respects Israel after the flesh is not entirely set aside; but, as the Apostle declares, a blessing awaits natural Israel after the establishment of the Heavenly Kingdom at the second advent of the Lord. The Apostle's words are, "The gifts and callings of God are without repentance." "As touching the election they are beloved for the fathers' sakes." "Through your [the Church's] mercy they also may obtain mercy." "God hath concluded them all in unbelief, that he might have mercy upon all." The intimation is that the Deliverer who shall come out of Zion for the blessing of the whole world of mankind will turn away ungodliness from Jacob first, and that thus Jacob --Israel after the flesh--may cooperate eventually in the

blessing of the world." *Rom. 11:26-32*

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We see, then, that up to our Lord's first advent the world was without law, except the general law of nature--the law of our fallen and imprisoned condition; the law which declares that we may hasten our troubles, though it be not in our power to escape them; the law which declares that while death is sure under the original sentence, and while we cannot hope to escape from it, we may, nevertheless, to some extent delay its execution for a time, and somewhat mollify its rigors. We have seen that the only other Law or Covenant was that given to Israel, respecting which Moses so expressly declares that it did not belong to other peoples or nations, saying, "The Lord made not this Covenant with our fathers, but with us, even us, who are all of us here alive this day." (*Deut. 5:3*) We have seen that so far from that Law justifying the Israelites, and so far from their gaining the blessings of the Covenant attached to that Law, they all failed except one--the man Christ Jesus, our Lord and Redeemer. Let us now trace the matter further, and perceive how the divine Law is now operating.

Our Lord Jesus kept--that is, fulfilled--the Sinaitic statement of the divine Law by his death. A summary of the requirements of the Sinaitic Law is, "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy being, and with all thy strength; and thou shalt love thy neighbor as thyself." The heavenly Father so arranged matters that his well-beloved Son, having left the glory of the spiritual condition, and become a perfect man amongst imperfect men, first of all appreciated the Father's will--that he should become man's redeemer. This was not made compulsory, and he was quite at liberty, if he chose, to please himself; but in so doing he would not have been fulfilling the Law, which declares that all under it must love God supremely--more than they love themselves--and must so delight to do the divine will that they would gladly sacrifice their own wills, yea, life itself.

This is implied in the words, "Thou shalt love the Lord with all thy heart and mind and being and strength." Such

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a love for God would not hesitate to lay down life, being, strength, a willing sacrifice to the divine plan. And so, as the Apostle declares, being found in fashion as a man, and realizing

clearly the divine program, our Lord Jesus gave himself unreservedly to be man's sacrifice. Yes! it is declared that he did it joyfully, as we read, "I delight to do thy will, O my God; thy law is within my heart." (*Psa. 40:8*) Love to men, with whom he had become related by his earthly birth, was also a factor in the case; yet to have loved them as himself would not have implied self-sacrifice on their behalf. Such a sacrifice was loving men more than himself. It was obedience to the first part of this Law that involved the sacrifice of the man Christ Jesus. All this we see, then, was incidental to the keeping of the Law Covenant, for he was born under the Law Covenant, and obligated to all of its conditions. He could not have become the heir of the Abrahamic promise except by this obedience, even unto death.

But another thing was accomplished by his death--another thing besides his proving himself worthy to be the promised Seed of Abraham, competent and worthy to bless the world. That other thing was the *redemption* of Adam and his race from the original death sentence. In the divine arrangement the two things were effected simultaneously--by the same sacrifice; nevertheless, we need to distinguish clearly between the two. Our Lord not only *fulfilled* the Law Covenant in his obedience unto death, but, additionally, by the divine arrangement, he *suretied* a New Covenant by the same death. The Law Covenant, as we have seen, proved his personal worthiness, but the New Covenant relates to mankind. The death sentence was upon the race, and permanent blessing could not have come to the race except, first of all, that original sentence had been met and canceled. Not until then could anyone bless the race or have authority to bless it and lift it out of death up to life; because up to that time the divine sentence of death was against it, and God could by no means clear the guilty at the expense of his own Law. How beautiful the divine economy

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which, in the one act, not only tested the Redeemer as to his worthiness to be the deliverer and uplifter of the race, but paid the ransom for father Adam and thus, incidentally, for all of his children, who, in a natural way, had shared his entail of sin and death! We have already treated this subject, and will not here* go into it in further detail.

Our study here is respecting the divine Law. We have seen that the Sinaitic Law extended only to the natural posterity of Abraham; that the remainder of the world was

left without God, without hope, without incentives, without encouragements, without promises--aliens, strangers, foreigners. (*Eph. 2:12*) We see that the Sinaitic Covenant is at an end as respects the great test and its prize. We have also seen that a new Covenant has been suretied (*Heb. 7:22*), made efficacious by the blood of Christ; and we now inquire whether or not this New Covenant has gone into force, and if so, whether or not a new Law accompanies it, as the Sinaitic Law accompanied the Law Covenant. We answer that the New Covenant has not gone into effect, so far as the world is concerned; that it will not go into effect fully and completely until the second advent of Christ; and that, as we have just seen, Israel after the flesh will be amongst the first of mankind to profit by the New Covenant.

The New Covenant will not only speak peace as respects the original curse, and declare it fully met by the Redeemer, and that all coming unto the Father through him may by a possible obedience have restitution from the original condemnation, but it will, moreover, speak mercy toward fleshly Israel, additionally condemned under the Law Covenant. It will make known to every creature that not only has redemption been provided as concerns the sins that are past, but that all the weaknesses and imperfections under which the race still labors will be condoned, and that they will be treated henceforth according to what they actually are, and will be helped by the laws of Christ's Mediatorial

*See Vol. V, Chaps. xiv, xv.

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Kingdom to rise more and more out of present conditions of mental, moral and physical death, up, up, up, to the full perfection of human nature, in which they will be able to stand trial before the Almighty, and able to demonstrate character and worthiness of eternal life under the laws of his Kingdom. This new Covenant, therefore, includes *all* the mercy and favor of God intended for the whole world of mankind during the Millennial age. It is the Covenant of forgiveness and blessing and restitution to all those who, when their eyes and ears shall be opened, shall avail themselves of this grace of God in Christ Jesus.

The Law of the New Covenant

There will be a Law conjoined to that New Covenant. It will be the same Law of God which changes not, but which has had various more or less explicit statements at different times. It will still be the Law that declares divine opposition to sin, and divine favor and blessing for the righteous. This absolute standard will always be before the world during the Millennial age, and each will be required to come as nearly up to the perfect standard as possible; but *allowances* will be made for each who is endeavoring to obey, according to the measure of his weakness which, under those blessed restitution conditions, will be gradually disappearing, as step by step he advances in obedience. Thus it is written, "This is the Covenant that I will make with the house of Israel after those days, saith the Lord; I will put my Laws in their mind, and in their hearts will I write them;... and their sins and their iniquities will I remember no more." **Heb. 8:10; Jer. 31:33,34**

Here we have the blotting out of past sins and iniquities, a gradual work during the Millennial age; and here, also, we have the gradual work of retracing, rewriting, the divine Law in the hearts of men--of whomsoever will. This rewriting of the divine Law in the characters of men is simply another method of telling us of the "restitution of all things which God hath spoken by the mouth of all the holy prophets," to be accomplished in that great day of the reign

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of Christ. And we are not to forget the explicit statement-- "It shall come to pass that the soul that will not obey that Prophet [the soul that will not submit itself to this rewriting of the divine Law in its character] will be cut off from amongst the people." **Acts 3:23**

But now let us come back: We have been considering the operation of the New Covenant during the Millennial age--during the time when he who redeemed the world will be exercising his power and authority as the great Prophet, the great Teacher, blessing the world by restitution processes, rewriting in the hearts of men the divine character. Now, however, we inquire respecting the interim--between the cancellation of the Law Covenant in its fulfilment in Christ Jesus our Lord, and the inauguration of the New Covenant conditions of the Millennial age--what about this interim? Is there any Covenant in operation here? and if so, is there any Law connected with it? We answer, that

during this interim of the Gospel age the Lord is selecting the members of the New Creation, and that a Covenant is now in force, in operation, and that it has a Law. In order to appreciate this we must remember the Apostle's words, "The Law was added because of transgression, until the promised Seed should come." The Law Covenant given at Sinai, then, we see was an addition to a previous Covenant; and looking back we see that the Abrahamic Covenant was the original one, and that it had stood for four hundred and thirty years before the Law Covenant was *added*. The Apostle calls attention to this, saying that "the Law, which was four hundred and thirty years after," could not disannul the original Covenant or make it ineffective.

Gal. 3:19,17

Thus we see that when the Law Covenant was fulfilled by our Lord Jesus it left the original Abrahamic Covenant just as it was before the Law Covenant was added. This Abrahamic Covenant is the one under which the New Creation is being developed. That Abrahamic promise or Covenant reads, "In thee and in thy Seed shall all the families

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of the earth be blessed." The Apostle explains that this Seed of Abraham referred to in the promise is Christ--Christ Jesus our Lord; and he adds, "If ye be Christ's [if ye become members in particular of the body of Christ] then are ye Abraham's seed, and heirs according to the promise" or Covenant. ***Gal. 3:16,29***

Now, then, we have our bearings, for again the Apostle says, "Ye, brethren, as Isaac was, are the children of promise" --in a totally different sense than were the Jews under the Law. He points out clearly the distinction between this spiritual Israel and natural Israel, telling us that the children of Jacob according to the flesh are not the children of Abraham meant in the promise; but that the children of faith are counted for the Seed. He explains that Abraham typified the heavenly Father; that Sarah, his wife, typified this original Covenant, from which so much blessing ultimately is to proceed; but that as Sarah was barren for a time, and failed to bring forth the seed of promise, just so God's Covenant was barren for nearly two thousand years, and only began to bring forth the Seed of promise in our Lord's resurrection from the dead. There the Head of the Seed of Abraham was born, and ultimately the entire body of Christ, the antitypical Isaac, will be *delivered* ("born from the dead") into the spiritual condition. Then the Seed having

come, the promise, or Covenant, will have its fulfilment --all the families of the earth will be blessed.

It was during the barrenness of this, the original Covenant, that another Covenant was *added*, viz., the Sinaitic or Jewish Covenant, or Law Covenant. It brought forth children--a fleshly seed, not according to the promise, not suitable to fulfil the original promise. The Apostle points out that this Law Covenant was typified by Sarah's maid, Hagar, and that the Jews under that Law Covenant were typified by Ishmael, her son; and that as God said that the son of the bondwoman (Hagar) should not be heir with the son of the free woman (Sarah) it meant antitypically that the Jew under the Law Covenant would not inherit the

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original Abrahamic promise, which must go to the spiritual Seed. This is all beautifully and elaborately detailed by the Apostle in his letter to the *Galatians. (Chap. iv)* The Apostle's argument is against the false teaching that Christians must become Jews, and come under the Mosaic Law in order to be inheritors under the original Abrahamic promise.

Paul shows that, on the contrary, all who are under the Law are in bondage, and that the spiritual Seed of Abraham must be free, as Isaac was--as Ishmael was not. His argument further is that if any Gentile, not originally under the Law, shall put himself under the Sinaitic Law Covenant, he is thus separating himself from the true Seed of Abraham, and making himself an antitypical Ishmaelite. The Apostle's words are, "I, Paul, say unto you that if ye be circumcised, Christ shall profit you nothing; for I testify again to every man that is circumcised that he is a debtor to do the whole Law; Christ is become of no effect unto you, whosoever of you are justified by the Law--ye are fallen from grace." Opposing this, he urges those Jews who have become free from the bondage of the Law Covenant through the death of Christ, and those Gentiles who were never under the Law Covenant, but who have now accepted of Christ and the Grace Covenant, saying, "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." *Gal. 5:1-4*

We see, then, that it is the "New Creation," with Christ at its head, that constitutes the Seed of Abraham according to this original, or Abrahamic Covenant, and that is to bless the world through redemption and restitution. We are not

surprised, either, that in the type, as in the figures used by the Lord and the apostles, this New Creation is represented sometimes as *a man* of full stature--the head representing Christ Jesus, and the members representing the Church, members in particular of his body. (*Eph. 4:13; Col. 1:18*) Thus, "Ye, brethren, as Isaac was, are the children of promise"

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--members of the antitypical Isaac, of which Jesus is the Head. Our Lord also represents himself as the Bridegroom, and his faithful Church as his espoused, waiting for the marriage, that she may become the Bride. The Apostle uses the same figure, declaring, "I have espoused you as a chaste virgin unto one husband, which is Christ." (*Rev. 21:2; 2 Cor. 11:2*) And this same figure of the marriage relationship between Christ and the Church is represented in the type also, for Abraham sent his servant, Eliezer (who typified the holy Spirit), to seek a bride for Isaac--and Rebecca, gladly accepting the proffer, was guided ultimately to Isaac, and became his wife, even as we are called to be heirs of God and joint-heirs with Jesus Christ our Lord, in the inheritance incorruptible and undefiled, and that fadeth not away. Whichever of these pictures we examine, the lesson is the same--that the Christ, Head and Body, Bridegroom and Bride, made one, is the heir of the Abrahamic Covenant, and all the promises and good things included therein.

The Apostle declares that Mount Sinai and the earthly Jerusalem symbolized and typified natural Israel, who failed to attain to the spiritual blessing. The remnant of natural Israel, found worthy of the spiritual blessing, were separated from Israel after the flesh, and became members of the true Israel of God, joint-heirs with the risen Christ in the heavenly things which God hath still in reservation for them that love him; and both that remnant from fleshly Israel, and the others of the same spiritual class which God has since called from the Gentiles, have higher symbols than Sinai and Jerusalem; viz., Mount Zion and the heavenly Jerusalem, whose symbolical picture in glory is furnished to us in *Revelation 21*.

Having clearly established the fact that the New Creation is in the divine arrangement and covenants separate and distinct, not only from the world in general, but also separate and distinct from fleshly Israel, and having established also the fact that the New Creation is not under the

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Sinai or Law Covenant, but under the original Covenant, we inquire, What Law, then, is connected with the Abrahamic Covenant; what Law is over the New Creation? The Apostle answers, saying, "Ye are not under the Law but under grace." What! Is it possible? Are the New Creatures in Christ Jesus not placed under any Law of commandments? Are not the Ten Commandments of the Decalogue binding upon these? In reply, we ask another question: Were the Ten Commandments binding upon Abraham or upon Isaac? If the reply is, No, that they were not given to them, and that therefore, they were not under that Law, our answer is that neither were those commandments given to the New Creation; and that all who come into relationship with God as members of the spiritual class called "the Body of Christ" and "New Creatures in Christ Jesus" are free from condemnation and free from the Law Covenant.

The position of this New Creation toward God, toward his Law, etc., is separate and distinct from that of others. They have a new and reckoned standing with God--by faith--a standing of justification or reckoned rightness, as we have already seen. This reckoned rightness, imputed to them through the merit of Christ's sacrifice, not only covers the imperfections of the past, but continues with them, a covering and justifying robe of righteousness, through whose merit every unwilful defect and blemish of word, thought or deed is covered. As New Creatures, they are all figuratively clothed in white raiment--the righteousness of the saints, the imputed righteousness of the Redeemer, their Head. These New Creatures are accepted to their standing and relationship as members of the Body of Christ upon their profession of Love. The declaration of their consecration is that they so appreciate God's mercy and grace, manifested in the death of his Son, and their justification through him, and so *love* the Giver of all their favors, that they have pleasure in presenting their bodies living sacrifices, in harmony with the divine invitation.

This consecration, or sacrifice of earthly interests and hopes and aims and ambitions, is prompted, not by fear nor

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by selfish love of reward, but by a pure love--by appreciation of the divine love, and a responsive love which desires to manifest itself toward God and in cooperation with all of

his wonderful plan. These confessions of love and devotion being accepted by the Lord, his Spirit is imparted, and such are counted as sons of God, begotten of the holy Spirit. "Beloved, now are we the sons of God; and it doth not yet appear what we shall be [how much of a change we shall experience when we shall receive the new resurrection bodies, which the Lord has promised us], but we know that when he shall appear we shall be like him, for we shall see him as he is [and this thought is satisfactory to us]."

1 John 3:2

Has the heavenly Father put his angelic sons under the Sinaitic Law? Does he warn them that they shall have no other gods; that they shall not make images and worship them; that they shall not covet, nor steal, nor bear false witness, nor murder, etc.? We answer, No; assuredly he has not put such a law upon his angelic sons. Then why should we expect that such a law would be given to the New Creation? Has not the heavenly Father accepted these New Creatures as his sons? and has he not given them of his Spirit, and could it be necessary to give such laws to those who have received the holy Spirit as instead of their own natural selfish disposition, or will? We can see the appropriateness of putting servants under laws, because they are not vitally interested in the general welfare, and may not have the spirit or disposition of their master in full; but supposing a perfect master and supposing perfect sons, thoroughly infused with his spirit, and delighting to do his will, and rejoicing to be co-workers with him in all of his gracious plans, how could it be necessary for such a father to put such sons under such laws?

"Moses verily was faithful as a servant over all his house," and that household of servants was properly under the Mosaic Law, "added because of transgression, until the promised Seed should come." Jesus, according to the flesh, made himself of no reputation and became a bondman, a

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servant, under the Law, that he might demonstrate not only that the Law was just, but might demonstrate also his own perfection according to the flesh, and that he might redeem the world. It was when he arose from the dead, and became "the first-born from the dead," that he became the first-born of many brethren--the Head of the New Creation. According to the flesh he was under the Law, but the New Creature, the risen Lord, is not under the Law, and he it is who has become the Head of the new house of sons;

"Christ as a Son, over his own house [of sons], whose house are we if we hold fast," etc. And although we are still *in* the flesh, as New Creatures, we are not *of* the flesh, and are not treated as though we were flesh--not treated of God as the remainder of the world is treated; but as New Creatures, who for the time being are sojourning in the flesh as in a tabernacle or tent, waiting for the adoption, to wit, the deliverance of our entire body, to be with and like our already glorified Head. "Ye are not [considered of God as being] in the flesh, but in the spirit, if so be that the spirit of Christ dwell in you." **Rom. 8:8,9**

None can realize this subject clearly except they take this, the divine standpoint, in viewing it. These New Creatures, all begotten of the holy Spirit, could not think of having any other god than one; they could not think of making images or worshiping them; they could not think of blaspheming God's name; they could not think of stealing from others--very much would they prefer to give; they could not think of bearing false witness against another--much rather would the love which is in them seek to cover and to hide the blemishes, not only of the brethren, but of the world in general; they could not think of killing a fellow-creature --much rather would they give life to others and that more abundantly--yea, their holy spirit would prompt them rather to lay down their lives for the brethren, as the same holy Spirit prompted the Captain of our salvation to give himself a ransom for all. Do we not see, then, that if God had given a law to the New Creation, to the house of sons, such as he gave to the house of servants, it would have

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been entirely a misfit--wholly unsuitable? The members of this "house of sons" could not be amenable to such a law without losing the holy Spirit, without ceasing to be of the New Creation; "For if any man have not the *spirit* [mind, disposition] of Christ he is none of his." **Rom. 8:9**

But how can these New Creatures be without a law--without some regulations? We answer that the highest statement of the divine Law is Love. God's commands are so comprehensive, so searching, so dividing between the joints and the marrow, that they cannot be fulfilled in the complete, absolute sense except by Love. If we could suppose every item of the Law performed strictly, and yet the *spirit* of loving devotion to God absent, the divine Law would not be satisfied. On the contrary, Love is the fulfilling of the Law, and where Love reigns every item and every

feature of the divine arrangement will be sought after and heartily obeyed to the best of the ability of the creature; not of constraint, but of joy, of love.

Such love for God and his righteousness the New Creation professed at consecration; and Love there became its Law, and it is firmly bound by that Law of Love--even unto death. Any failure to obey that Law is a violation, to that extent, of the Covenant relationship. As obedience to that Law of Love, to the extent of knowledge and ability, means self-sacrifice and victory over the spirit of the world and the weaknesses of the flesh and the oppositions of the Adversary--the Lord's grace compensating for unintentional blemishes, and bringing such off conquerors through his own name and merit--so, on the other hand, wilful disobedience to it, deliberate and persistent violation of this Law of Love, would mean a forfeiting of the spirit of adoption --would mean the quenching of the holy Spirit, would mean that the New Creature had died, *had ceased to be*.

The Apostle takes up this point of how grace compensates for all of our imperfections, and asks and answers a supposititious question, saying: "Shall we continue in sin that grace may abound? God forbid! How shall we who are dead to sin live any longer therein?" (**Rom. 6:1,2**) In our

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acceptance of forgiveness in Christ, we professed that we were weary of sin, and that so far as our *wills* were concerned they had died to sin and had begun a new life of righteousness. As our alive-ness toward God and righteousness, as New Creatures, implied our death to sin, so if we should ever become alive to sin to the extent that our wills, our hearts, our love, would be for sin and unrighteousness, it would surely signify that we had died as New Creatures; that we were no longer to be reckoned of God or of his people as New Creatures in Christ Jesus, from whom old things have passed away, and to whom, so far as the will, at least, is concerned, all things have become new.

It is proper, however, that we pause here to notice a difference between such a mere stumbling of the flesh, and a *wilful* fall from grace, after we had tasted the good Word of God and the powers of the age to come, and become partakers of the holy Spirit--a fall from which it would be impossible to be recovered. (**Heb. 6:4-6; 10:26**) We should clearly distinguish between these, for they are totally different. A stumbling of the flesh signifies merely that our mortal

bodies were overtaken in a fault through weakness of heredity, or through besetment of the Adversary; but that the will, the heart, did not at all consent, or did not fully consent with the flesh. True, such stumblings are to be deplored, to be striven against, etc.; yet, by the grace of God, they sometimes become an assistance in character-development. We thus learn not to trust ourselves, not to boast of our own strength; but to realize that the victory that overcometh the world is obtained through faith; hence, when with sorrow the New Creature finds that to some extent his flesh has stumbled, he is to fortify along the line of weakness thus indicated, and to become stronger in the Lord and in the power of his might, and less liable to stumble again in connection with the same besetment.

Thus, step by step, we learn, as New Creatures, not to place our confidence in the flesh, but to look unto the Lord, from whom cometh our help in every time of need--remembering always that we are still New Creatures, and that because

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we are still abiding under the merit of Christ's sacrifice by faith, and still striving to fulfil our Covenant of Love unto self-sacrifice that, as the Master said, "The Father himself loveth you." We are to be of good courage, and to remember that the New Creature sinneth not--that sin is not charged up to the New Creature, and that so long, therefore, as we are striving against sin no one can lay anything to the charge of God's elect--because, "It is God that justifieth,...It was Christ that died." *Rom. 8:33,34*

Growth in Appreciation of the Perfect Law

While the Law of Love was the foundation of our Covenant with the Lord, under which we became New Creatures, nevertheless we did not at first fully comprehend that Law. We have since been in the school of Christ, learning the real meaning of Love in its fulness, in its completeness, growing in grace, and growing in knowledge, adding to our faith the various elements and qualities of love--gentleness, patience, brotherly kindness, etc. We are being tested along the lines of Love, and our graduating examination will be specially on this point. Only those who attain the perfect Love, self-sacrificing Love, will be counted worthy to be of the New Creation, members of the Body of Christ.

Running for the Mark, and Standing Fast Thereat

The Apostle, in another illustration, represents our present experiences as a racecourse; and exhorts that we lay aside every weight and every besetting sin, every weakness of the flesh, and every earthly ambition, that we may run with patience the race set before us in the Gospel--that we may attain unto the *mark* of the prize; and that having done all we should *stand*--faithful at that mark, complete in Christ. (*Phil. 3:13,14; Heb. 12:1; Eph. 6:13*) This gives us the thought of a racecourse, with its first, second, third and fourth quarter-marks, and the besetments and difficulties and oppositions and allurements en route, and of ourselves starting into this race, desiring to attain the mark of perfect Love--knowing that unless we do attain that

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mark we will not be copies of God's dear Son, and cannot, therefore, in the largest sense please God; and hence cannot be joint-heirs with Jesus in the Kingdom. The whole racecourse is Love, from gate to finish. As we enter the gate it is with grateful Love toward God for his favor toward us in Christ, in the forgiveness of our sins. It is this *duty-love* which at the beginning leads us to present our bodies living sacrifices. We say to ourselves that if God has done so much for us, we *ought* to show our appreciation: Christ laid down his life on our behalf, and we *ought* to lay down our lives for the brethren.

This ought-to, or duty-love, is quite proper, reasonable, true, but it is not sufficient. It must in turn lead us on to a still higher kind of Love, and by the time we have run to the first quarter-mark, we still have duty-love, but beyond it have attained a love of appreciation. We learn better to appreciate divine Love--to see that God's Love was in no sense of the word selfish, but the outworking of his grand, noble character. We come to appreciate something of divine justice, divine wisdom, divine power, divine love; and as we behold these qualities of our Creator we come to love them, and thenceforth we practice righteousness, not merely because it is our duty, but because we love righteousness.

Pressing along the racecourse still further, we attain to the second quarter-mark, and find that by this time we have not only learned to love righteousness, but proportionately are learning to hate sin; and we find in our hearts a growing sympathy with the divine program of rolling back the great wave of sin which has submerged the world

and brought with it its wages of death. This second quarter-mark begets in us an energy, a "quickenings," an activity for righteousness and against sin.

Our Love is growing, and we press along for the third quarter-mark. By the time we reach it, our duty-love, plus love for the principles of righteousness, has extended, not only to the divine character, and included dislike for every wicked thing doing injury to mankind, and contravening the divine character and plan, but at this mark we have attained

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a position of broader sympathy for others--we begin to share God's sentiment, not only of opposition to sin, but also of love for, and sympathy with, all who are seeking the way of righteousness and holiness. By this time we are able to recognize the brethren in a somewhat different light than ever before. We can now see them as New Creatures, and differentiate between *them* and their mortal bodies, whose imperfections are obvious to us. We learn to love the brethren as New Creatures, and to sympathize with them in the various weaknesses, misjudgments, etc., of their flesh. So keen becomes our Love for them that we have pleasure in laying down our lives on their behalf--daily, hourly, sacrificing our own earthly interests or pleasures, or conveniences, giving of our time, our influence, or what-not, to assist or serve them.

But still we press along the line and toward the "mark," for there is still a higher Love than this which we must attain --the fourth and last quarter-mark--"the mark of the prize." What Love is this? How can it be greater than self-sacrificing love for the brethren, in full devotion to God and to the principles of righteousness and Love? We answer that still greater Love is the kind which the Lord has stipulated, when he says that we must learn to love even our enemies also. It was while we were enemies, aliens, strangers from God through wicked works, that "God so loved the world"; it was while we were yet sinners that he gave his Only Begotten Son on our behalf. This is the standard of *perfect love*, and we must not stop short of it. Whoever would be accepted of the Lord as a member of the New Creation in glory must attain to this love of enemies.

Not that he is to love his enemies *as* he loves the brethren, for this is not the pattern set us--God does not love his enemies *as* he loves his sons, his friends; and Jesus did not love his enemies *as* he loved his disciples. But God loved his enemies so as to be ready and willing to do for them whatever

could be justly done; and Jesus loved his enemies so that he was heartily willing to do good to them--he bears no enmity or grudge toward them in return for their hatred,

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but is ready to pour out upon them in due time his Millennial blessings, that they may all come to the knowledge of the truth, and that even those who pierced him may look upon him and weep when God shall pour upon them the spirit of prayer and supplication, in due time. (*Zech. 12:10*) We must have the love for enemies which our Lord describes, saying, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." (*Matt. 5:44*) We must let no bitterness, animosity or rancor of any kind dwell in our hearts. They must be so full of Love that not even an enemy could stir up in our hearts an evil or malicious sentiment.

Oh, what long-suffering and brotherly kindness is implied in such an attainment of character as would find nothing, even in an enemy, to stir it to malice, hatred or strife! And this is the "mark" for which we are to run, as New Creatures. We have professed appreciation of this spirit of Love; we have professed devotion to it; we have consecrated our lives in accord with its principles; and now we are being tested to see to what extent our professions were truthful. The Lord very graciously gives us time to run this race, to develop this character. "He knoweth our frame, he remembereth that we are dust." Nevertheless, it is essential to us that we conform to these arrangements if we would be joint-heirs with God's dear Son, as members of the New Creation.

Our Lord Jesus, the Captain of our salvation, did not need to run this race; did not need to develop these various features of Love; for being perfect he had these in perfection at the beginning of his career. His testing was whether or not he would stand firmly by these principles, characteristics, would continue to love God and righteousness supremely, and continue to love the brethren so as to lay down his life for them, and continue to love his enemies so as to delight to do them good; whether he would stand firm at the standard of perfect Love. We know how he demonstrated his loyalty to Love in all its degrees, in that

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he laid down his life, not only for his friends, but also for his enemies, who crucified him. This experience also must be ours. We must *attain* to the standard of perfect Love in our hearts even though in our flesh we may not always be able fully to express the sentiments of our hearts.

Some may run the race very quickly--passing one after another these quarter-mile marks, they may speedily reach the position of perfect Love. Others imbued with less zeal, or looking less intently to the Author of our faith, make slower progress in the race, and for years content themselves with duty-love, or perhaps go a little further to love of the divine character and the principles of righteousness. Remarkably few have gone beyond this to attain further the love of the brethren, which would make them rejoice in self-denials, if thereby they might serve the household of faith; and still fewer have gone to the point of perfect Love--love for their enemies, which would not only refrain from injuring them, by word or deed, but additionally would delight in their blessing. If the Lord has been very patient with us, giving us abundant opportunity to reach the "mark," we should rejoice in his compassion, and should be the more energetic now to attain to the "mark of the prize," remembering that the time is short, and that nothing less than this character of perfect Love will be accepted of the Father in the New Creation.

As our Lord was tested at the "mark" of perfect Love, so all of us are to be tested after we reach it. We are not, therefore, to expect to reach that "mark" merely with the last gasp of life; but as quickly as possible. The measure of our zeal and love will be indicated to God and to the brethren by the speed with which we attain to this "mark."

The Apostle's words, "Having done all, stand" (*Eph. 6:13*), imply that after we have reached the "mark" of perfect Love there will still be plenty of trials for us--trials of faith, trials of patience, trials of all the various elements of Love. The world is not a friend to grace, to help us onward in the right direction; Satan is still our Adversary, and will be able to stir up plenty of opposition--to force us back

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from the position attained. This is our testing. We must hold fast to all to which we attain; we must "press down upon the mark" until it shall cost us our earthly life--laying down our lives in God's service for the brethren, and in doing good unto all men as we have opportunity. "Faithful

is he who called us," who promises us succor and every needed assistance in this way. His grace is sufficient for us.

1 Thess. 5:24; 2 Cor. 12:9

This Law of Love, we have already seen, is the law of the angelic sons of God also--their obedience to the divine will and their harmony with each other being all based upon it. And although during the Millennial age laws and ordinances, regulations and exactions, will be laid upon the world of mankind to bring them forward under the blessed arrangements of the Millennial Kingdom, nevertheless those who, at the close of the Millennial age, shall be accounted worthy of *life everlasting*, we may be sure will have reached beyond mere obedience to laws and requirements --will have written in their hearts the original Law of God, obedience, and the Law of Love, which is a part of the divine character. These restitution sons of God, on the human plane, then accepted of him, will also all have this spirit of Love, without which it would be impossible for them to be pleasing to God; for he seeketh such to worship him as worship him in spirit and in truth. Thus we see that while heaven as well as earth must have a law, and must require obedience to it, yet the divine standard of obedience is so far superior to our earthly and imperfect ideas and standards that the one word, Love, expresses the entire Law of God to which all of his sons on every plane of life will be subject. How wonderful and how glorious is the character and plan of our God! Love is the fulfilling of his Law, and we can conceive of no higher Law than this.

We have dealt with the subject thus far in the abstract. We want now to notice that the New Creation, while still tabernacling in the flesh, and subject more or less to its weaknesses, oppositions, etc., are to regulate themselves,

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their conduct toward each other and toward the world, by this Law of Love, the New Commandment, which the Lord gave to all those who become his followers, and which surpasses even the requirements of

The Golden Rule.

Gold, as we have already seen, is a symbol of that which is divine; hence, the Golden Rule is the divine rule. This is really a rule of Justice rather than of Love. The nearest approach to this Law of Justice that the natural man can now appreciate--the very highest standard known to the natural

man, is "Thou shalt not do unto thy neighbor that which thou wouldest not have thy neighbor do unto thee." This is negative goodness, at very most; but the Golden Rule which no others than the New Creation can at present appreciate, or even understand, is of a positive kind--"Do unto others as ye would that they should do unto you." This is positive goodness, but merely Justice. If members of the New Creation fail at times to comply with every feature of this Golden Rule, the simple law of Justice, it must be to their serious regret and chagrin unless they are merely "babes" in the new way. And if any violation of this rule brings pain and regret, it is a sure sign that the violation was not wilful, not of the heart, not the New Creature's violation of principle, but, at most, a violation connived at or stumbled into by the flesh, contrary to the desires of the spirit or intention. However, in proportion as the new mind is alive toward God, and zealous to do his will, in that same proportion it will be quick, alert and energetic in guarding the "earthen vessel" in which it resides. It will put on the armor of God, that it may be able to fight a good warfare against the weaknesses of the flesh. It will insist that if an error has been committed, either in word or deed, a restitution, with good interest, shall, if possible, be quickly rendered: that thus the "earthen vessel," finding itself opposed and put to shame, may become less active in its opposition to the new mind.

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This divine law affects the New Creature's relationship to God. He recognizes the meaning of the expression, "Love the Lord with *all* thy heart, with *all* thy mind, with *all* thy being, with *all* thy strength." He finds no room for self here, except as self shall be fully in accord with God. This affects his relationship with the brethren, for how could he love God, whom he has not seen (except with the eye of faith), if he does not love the brethren who have God's Spirit and whom he has seen with the natural sight? (*1 John 4:20,21*) As he learns to consider carefully in his dealings with them, to do for them and toward them as he would that they should do for him and toward him, he finds that it effects a great transformation in life; that this is not at all the rule or law under which he himself and others have been accustomed to live, to think, to act, to speak.

He finds that as he would like brethren to act kindly toward him, and speak gently to him, so he should speak and act kindly and gently to them. As he would like to have

them be patient with his imperfections and weaknesses, and to draw the mantle of charity over these human defects, so he should do toward them. He finds that as he would not like to have the brethren speak evil of him, even if the evil were true, so he should be kindly affectioned toward them, and "speak evil of no man," but "do good unto all men," especially to the household of faith. As he would not like to have others expect of him more than he could reasonably do, so he would not expect of others more than they could reasonably do. The same principle would operate also in respect to the world and its affairs. The whole course of life is thus gradually changed; and, as the Apostle suggests, this change comes in proportion as we "behold the glory of the Lord"--in proportion as we come to appreciate and learn to copy the grandeur of the divine character ruled by this Golden Rule of perfect Justice, coupled with abounding Love.

As our new minds, new wills, begotten of the holy Spirit, develop, they are gradually "changed from glory to glory" of heart quality; and thus changed in our hearts, our minds, our wills, our intentions (and so far as possible also

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outwardly), we become fit or "meet," according to the divine promise, for the great and final resurrection *change*, when that which is sown in weakness and corruption shall be raised in power and glory, a spiritual New Creation--the Christ of God. Various good and helpful advices, admonitions and suggestions are given us by the apostles and repeated and indorsed by various of the brethren, as profitable for reproof, for correction, etc.; but the Law, the blessed Law, under which the New Creation is placed, is a Law of Love, surpassing the Golden Rule. Rightly appreciated, it would mean that many things now done by the New Creation would be done no longer; and many things now neglected by them would be performed with zeal and assiduity.

The Perfect Law of Liberty

If any were at first disposed to think of the New Creation as being left of the Lord too free, without proper restraints and rules, they undoubtedly experienced a change of mind as they came to see the lengths and breadths and general comprehensiveness of this Law of God, briefly summed up in this one word, Love. "A law of liberty," the Apostle calls it (*Jas. 1:25*); but God makes this law of liberty applicable

only to the New Creation, begotten of his Spirit. It could be applicable to no others. Others are still under either the Mosaic Law, as servants not fit for "the liberty wherewith Christ makes free" the sons, or else they are under the condemnation of the original law--the condemnation of death, and as condemned sinners are still treated as strangers, aliens, and foreigners, who are without God and who have no hope in the world--they do not even know of the grace of God which bringeth salvation eventually to the world in general, but which at present has been manifested only to a comparative few, the great mass being hindered by the Adversary from hearing the message of divine love and redemption. He blinds the minds and stops the ears of the majority of mankind with doctrines of devils, etc. **2 Cor. 4:4;**
1 Tim. 4:1

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Liberty is not for the evilly disposed, as society witnesses when it imprisons them; and so the perfect Law of Liberty is not appropriate to the evilly disposed, but to the well disposed --to the perfect. The world will not be left to a Law of Love during the Millennium, but will be ruled with Justice and Mercy under a law of obedience to the Kingdom. Not until the close of the Kingdom (when the wilful evildoers shall have been cut off in the Second Death) will the race--proved perfect and fully in accord with the divine standard --be put under the Law of Liberty--Love, and its Golden Rule. So long as they are minors they will be treated much as servants. (**Heb. 13:17**) The New Creation, now under the Law of Liberty, is so dealt with because to them "old things have passed away, all things have become new"--they now hate sin and love righteousness and use their liberty, not as an opportunity to gratify the flesh, but to mortify it--not to revel in sin, but to sacrifice earthly interests in cooperation with the Lord in putting away sin and ridding the world of it and its wages of death. Those begotten again to this new spirit or disposition--the Spirit of God--and who have become pupils in the school of Christ to learn of him and walk in his steps--these, and these alone, can be safely put under the Law of Liberty. And if they lose the spirit of their adoption, they cease to be sons, cease to be under this Law of Liberty.

Those who now learn to use the liberty wherewith Christ makes free--those who by consecration come under this perfect Law of Love, and who, under it, lay down their lives for the brethren and for the truth's sake, and for righteousness'

sake--these faithful ones will be counted worthy to be the Lord's agents and joint-heirs with his Beloved Son in the great work of blessing the world. And how necessary this qualification for their work--how necessary it evidently is that those who would be the teachers and helpers and judges and rulers of the world--thus blessing all the families of the earth during the Millennial age--should develop to the full and be tested in this qualification of Love, in order to be merciful and faithful Royal Priests!

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STUDY VIII

THE REST, OR SABBATH OF THE NEW CREATION

Change of Divine Dealing Dates from the Cross--The Apostles Preaching in Synagogues on Sabbath Day no Indorsement of Jewish Sabbath or System as Binding on the New Creation--The Building in which One Preaches the Gospel does not Affect His Message--Neither does the Day--Origin of First Day of the Week as Christian Sabbath--Its Observance Began Long Before the Time of Constantine--Nearly All the Manifestations of the Risen Lord were Made on the First Day--The General Observance of the First Day as a Sabbath a Matter for Gratitude --It is not, however, of Divine Appointment--France and the Number Seven--Israel's Sabbath Typical--When the Sabbath of the New Creation Began, and How it Continues.

OUR studies in the preceding chapter proved to us conclusively that there is no law to them that are in Christ Jesus outside the all-comprehensive Law of Love. We saw clearly and distinctly that the New Creation, Spiritual Israel, is in no sense of the word under the Law Covenant, "added because of transgression" four hundred and thirty years after the Covenant under which the New Creation is accepted in the Beloved. True, our Lord Jesus in the days of his flesh kept the seventh day of the week strictly in accordance with the Mosaic Law, though not in accordance with some of the perverted conceptions of the Scribes and Pharisees. This was because, according to the flesh, he was a Jew, born under the Mosaic Law, and, therefore, subject to its every requirement, which he fulfilled, as the Apostle declares,

"nailing it to his cross"--thus making a full end of it as respected himself and as respected all Jews coming unto the Father through him. All Jews who have not accepted Christ are still bound by every provision and regulation of their Law Covenant, and, as the Apostle explains, they can get

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freed from it only by accepting Christ as the end of the Law--by believing. *Rom. 10:4*

As respects the Gentiles, we have already seen that they were never under the Mosaic Law, and, hence, could not be made free from it; and we have already seen that our Lord Jesus--the New Creature, begotten at his baptism, and born of the Spirit in his resurrection--was the antitypical Seed of Abraham, and heir of all the promises made to him; and that both Jews and Gentiles coming unto him by faith, and unto the Father through him, when begotten of the holy Spirit, are likewise counted as of the New Creation, and joint-heirs with Jesus in the Abrahamic Covenant, no member of which is under the added Mosaic, or Law Covenant. Hence, although the man Christ Jesus was under the Law, and under obligations to keep the seventh day as a part of the Law, such obligations to the Law ceased as respected his followers, as well as himself, as soon as he had died, making an end of the Law righteously, justly, to all Jews who accepted him, and who through him became with him dead to the Law Covenant, and alive to the Abrahamic Covenant.

It is not astonishing, however, that we find that even the apostles required some little time to grasp thoroughly the meaning of the change from the dispensation of the Law to the dispensation of Grace--the Gospel age. Likewise, we see that it required a number of years for them to realize fully that in the death of Christ the middle wall of partition was broken down as between Jews and Gentiles, and that henceforth Gentiles were not to be counted unclean, any more than Jews--because Jesus Christ, by the grace of God, had tasted death for every man, and thenceforth whosoever would approach the Father, Jew or Gentile, might be accepted through him--accepted in the Beloved. Even years after the conference of the apostles, in which Peter and Paul testified of the grace of God bestowed upon the Gentiles, and gifts of the holy Spirit, miraculous tongues, etc., similar to those which witnessed the begetting of the Spirit upon the Jews, at Pentecost, we find Peter still hesitating, and

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yielding to the prejudices of the Jewish believers, to the extent that he withdrew from Gentile converts, still treating them as unclean. He thus brought upon himself a rebuke from the Apostle Paul, who evidently grasped the whole situation of the new dispensation with a much clearer vision than the other apostles. If an apostle thus needed a rebuke to help him over his racial prejudices, we may readily assume that the masses of believers (nearly all Jews) were for several years considerably confused respecting the completeness of the change of divine dealings which dated from the cross.

The custom of the Jews, not only in Palestine, but scattered throughout the world, included a Sabbath observance which, although not originally appointed to be anything else than a day of rest, or cessation from toil, very properly came to be used as a day for the reading of the Law and the prophets and for exhortation in the synagogues. It was a day in which business was suspended throughout Palestine; and, hence, Jewish converts coming into Christianity would very naturally gather themselves on the Sabbath for the study of the Law and the prophets, from the new standpoint of their fulfilment begun in Christ, and for exhorting one another to steadfastness, so much the more as they saw the day drawing on--the great day of the Lord, the Millennial day, "the times of restitution, *spoken by the mouth of all the holy prophets* since the world began." The apostles and evangelists who traveled outside of Palestine found the most hearing ears for the Gospel amongst the Jews who were already looking for the Messiah; and they found their best opportunity for reaching these at their usual seventh-day gatherings. Nor was there anything in the divine revelation to hinder them from preaching the Gospel message on the seventh day any more than on the first day, or on any other day of the week. We may be sure, indeed, that these early evangelists preached the Word incessantly, wherever they went and on all occasions, to whomsoever had an ear to hear.

The Apostle who declared that Christ made an end of the

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Law Covenant, nailing it to his cross, said not one word to the early Church, so far as the record shows, respecting any law or obligation to observe specially the seventh day of the week--or any other day of the week. On the contrary, they

followed strictly the thought that the Church is a New Creation, under the original Covenant; and that as such a house of sons the New Creation is not under the Law but under Grace. These inspired teachers distinctly pointed out in so many words the liberty of the New Creature; saying, "Let no man, therefore, judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath, which are a *shadow* of things to come, but the body [substance] is of Christ." **Col. 2:16,17**

They would have the Church understand that all the various ordinances respecting feasts and fasts and times and seasons and days were a part of the general typical system which God instituted with typical Israel, which were only *shadows* of better things coming after--applicable to spiritual Israel. To the Jews these things were realities, fixed upon them and bound to them by divine decrees; to the New Creation they are shadows merely--lessons pointing us to the grand fulfilment, and nothing more. The fact that the apostles were willing to use the Sabbath day and the Jewish synagogues in connection with the promulgation of the Gospel of Christ, was in no sense an indorsement of the Jewish system and the Jewish Law as a rule or bondage upon the New Creation. We today, if granted the opportunity, would preach Christ in the Jewish synagogues not only on the first day of the week, but would gladly preach on the Jewish Sabbath, the seventh. Yea, we would be quite willing to preach Christ in a heathen temple and on a heathen holy day, but would not consider that in so doing we were indorsing either the heathen doctrines or the heathen holy day.

As respects the first day of the week, generally observed amongst Christians as a Sabbath or rest day, it is quite an error to claim that this day was sanctioned and made a Christian Sabbath by decrees of the Roman Catholic

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Church. It is true, indeed, that in Constantine's time, more than two centuries after the apostles fell asleep, formalism had crept into the Church to a wonderful degree; that false teachers had gradually sought to bring the followers of the Lord into bondage to clericism; and that priest-craft and superstition were beginning to exercise a considerable influence. It is true that at this time a rule was promulgated amongst nominal Christians to the effect that they should observe the first day of the week for religious work, etc., and

prohibiting manual labor, except in country districts, where the gathering of the crops might be considered a work of necessity. It is true that this small beginning of bondage and intimation that the first day of the week had, with the Christians, superseded the seventh day of the week of the Jews, gradually led more and more to the thought that every command of God to the Jews respecting the seventh day applied to the followers of Christ respecting the first day of the week.

But a proper observance of the first day of the week had its beginning long before Constantine's time--not as a bondage, but as a liberty, a privilege. The one fact that our Lord arose from the dead on the first day of the week would alone have made it a day to be celebrated amongst his followers as marking the revival of their hopes; but to this was added the fact that on the day of his resurrection he met with and expounded the Scriptures to his faithful, some of whom recalled the blessing afterward, saying: "Did not our hearts burn within us while he talked with us by the way and opened unto us the Scriptures?" (*Luke 24:32*) It was all on the same first day of the week in which the two disciples met with him on their way to Emmaus that he was seen near the sepulchre by the two Marys, appeared to Mary Magdalene as the gardener, and made himself known at the general gathering of the apostles, etc. They waited an entire week for further manifestations from the risen Master, but none came until the following first day of the week, when again he appeared to the eleven. And thus, so far as we are aware, nearly all of our Lord's appearances to the

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brethren were on the first day of the week. It is not surprising, therefore, that without any command from the Lord or from any of the apostles, the early Church fell into the custom of meeting together on the first day of the week, as a commemoration of the joys begotten in them by our Lord's resurrection, and as a reminder, also, of how their hearts burned within them as he on that day of the week had opened unto them the Scriptures.

They even continued to commemorate the "breaking of the bread" together on this day--not as the Passover Supper, or Lord's Supper, but as a reminder of how they were blessed at Emmaus, when he broke the bread to them and their eyes were opened and they knew him; and of how again they were blessed as he broke bread with them in the upper room, and gave them satisfactory proofs that he was

indeed their risen Lord, though changed. (*Luke 24:30,35,41-43*)

This breaking of bread, we read, was done with gladness and with joy--not as a remembrancer of his death, but of his resurrection. It represented, not his broken body and shed blood, but the *refreshing truth* which he broke to them, and by which their hearts were fed on the joyful hopes of the future, guaranteed to them by his resurrection from the dead. (The "cup" is never mentioned in connection with these references to the "breaking of bread.")

These gatherings of the first day of the week were occasions of joy--rejoicing that the new order of things had been introduced by the resurrection of Jesus from the dead.

As gradually the Church became free from close association with Judaism, and particularly after the destruction of Jerusalem and the general disruption of the Jewish system, the influence of the seventh-day Sabbath waned, and more or less became attached to the first day of the week and the spiritual rest and refreshment of the New Creation, dating from our Lord's resurrection in glory, honor and immortality.

As for the heathen world in general, God has given them no special laws or commands; they have merely what remains

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of the original law written in their nature and greatly blurred, almost obliterated by sin and death. To this has been added only one other command--Repent! because a new opportunity for life has been provided (attainable now, or during the Millennium) and every wilful act and thought will have a bearing on the final issue of each case. But to those out of Christ no more than this message, Repent, is given. Only to the repentant does God speak further, as they have ears to hear and hearts to obey his will.

As for the nominal Christian millions of our day, they have failed not only to apprehend the real character of the grace of God and the present call of the New Creation, but have very generally failed, also, to understand the law of the New Creation, and have misinterpreted its liberties, its symbols, etc. Churchianity has gained and is teaching to the world false conceptions of baptism, of the Lord's Supper, etc., as well as false conceptions of the Sabbath and of the divine Law and Covenant with the New Creation. Evidently it was never intended of the Lord that nominal "Christendom" should understand or appreciate the truth on these subjects during the present time. As the Apostle has declared: "Eye hath not seen, neither hath ear heard,

neither have entered into the heart of man [the natural man] the things which God hath in reservation for them that love him"--neither have they apprehended his will and plan respecting his "little flock." "But God hath revealed them [these things] unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God [his good and acceptable and perfect will concerning us, now and hereafter]." Not appreciating the spirit of the High Calling, nor the perfect Law of Liberty appertaining to the elect--not being able to appreciate these, because lacking the Spirit of the Lord, it is not surprising to us that forms and ceremonies, fast days, penances, restrictions of one kind and another, holy days and sabbath days, became manacles and chains upon nominal Christendom. Nor is it surprising that some of the Lord's true people, the "elect," the

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"little flock," subsequently became so entangled with this bondage as to be deprived of a large measure of the true liberty of the sons of God.

We are not making an argument against the observance of the first day of the week. On the contrary, we rejoice that under divine providence the day is so generally observed throughout the civilized world. By reason of its general observance the Lord's consecrated few have special advantages and privileges of which they might to a large extent be deprived were the observance of the day less general. The New Creation everywhere may surely rejoice greatly that they have the opportunity of setting apart one day in seven specially for worship, spiritual fellowship, etc. It would be a serious loss to all of God's faithful were the day to be dropped from general usage. For this reason, if for no other, it behooves all who are the Lord's, not only to use the day reverently, soberly and in spiritual exercise and pleasure, but, additionally, to cast their influence in favor of its observance --to seek that by no word or act of theirs its observance be slacked amongst people in general.

But as some are deluded into thinking that the seventh day of the Jewish Covenant extended to all men as a bondage, so others have come under a similar *bondage* to the first day--laboring under the delusion that by divine appointment it became clothed with the outward sanctity accorded the seventh day among the Jews under their Law Covenant as a "house of servants"--"under the Law" and not under Grace. Indeed many, not too religious themselves--professing no consecration--set great store by such observances,

and would lose respect for professed children of God who neglected in any measure to utilize the first day of the week for worship and praise, or used it, on the contrary, for secular business. We advise, for all these reasons, that those who most clearly discern the liberty wherewith Christ makes free shall not misuse their liberty so as to stumble others; but use it rather as unto God and each other, for opportunities to grow in grace, knowledge, and all the fruits of the

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Spirit. We advise that within all reasonable bounds the Lord's consecrated people, and, so far as their influence extends, their families--not only the minor children, but the adult members also--should keep Sunday faithfully. All should be instructed respecting the appropriateness of such a day of worship and praise, and respecting also the necessity of a day of rest from physical toil, not only for the Church, but for the world.

While entirely free from the Jewish Law, we may, nevertheless, realize that since its provisions came from the Lord there is every probability that in addition to the typical significance of Israel's ordinances there was also a practical good connected with them. For instance, we may see a typical significance in the designation of certain animal foods as clean and fit for food, and of others as unclean and unfit for food; and although we may not understand just how or why some of these foods are unsanitary, unhealthful, we have every reason to believe that this is the case--for instance, swine, rabbits, eels, etc. We violate no law in eating these things, because we are not Jews; nevertheless, we should be rather suspicious of them, and rather on the alert to notice to what degree they are healthful or unhealthful; because we are bound to observe all laws of health, so far as we are able to discern them.

Similarly, we may see in the rest of one day in seven, provided for Israel, not only a typical teaching, but also a necessary provision for present human conditions. It is generally admitted, even by those who ignore the divine Word entirely, that a rest every seven days is advantageous, not only to the humankind, but also to the beasts of burden. Additionally, it is claimed by some that this law of the necessity for rest from continued work applies to some inanimate things. For instance, the rolling stock of railways, etc. We quote the following from the *London Express*, as illustrating this point. It says:

"It may sound strange to hear persons talk about a 'tired steel

axle,' or a 'fatigued iron rail,' but that sort of talk is heard along

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railways and in machine shops, and is considered correct. 'The idea of inanimate metal becoming weary!' may be your thought; but experts connected with the ways of machinery say that the work makes it tired, and that it needs rest, as you do. 'What caused the axle to break?' asked the traffic manager. 'Fatigue of metal,' answers the inspector. That answer is frequent, and often in accordance with the facts. At times an axle breaks or a wheel spreads, under much less than the usual strain, and the most careful examination possible will show no defect or weakness. This leads engineers to charge 'fatigue of metal' with the result. Sinews of steel can tire as well as muscles of brawn, and metal that does not have its rest will cease to do its work, and may cause great danger. At least, so the engineers say; and they assert that without rest the affinity of the molecules of metal for each other would become weakened, until the breaking point is reached. Then comes trouble."

In France, following the Commune and its period of infidelity, it was determined to obliterate the Sabbath period of the Bible--one day in seven--and instead to have one day in ten as a rest day; but this was found to work unsatisfactorily, and however much the French desired to count on the metrical system they soon discovered that Nature had a way of its own, and that Nature stamps the number 7 with its approval in some unaccountable manner. For instance, they found that the crisis of a fever would occur on the seventh day or the fourteenth day or the twenty-first day or the twenty-eighth day, and that if no favorable turn were had on or before the thirty-fifth day death usually resulted. They were unable to change this and to have the fevers reach a crisis on the decimal system.

So far, then, from advocating an abandonment of the Christian Sunday, we urge that it be retained as an advantage to the natural man as well as of spiritual advantage to the New Creation. We urge that nothing be done that would in any sense or degree break down or cast aside this great blessing which has come to us indirectly through the Jewish Law. True, we would be glad if all could recognize the day as one of *voluntary* devotion to the Lord; but since the majority cannot so discern it, we may as well as not permit them to rest under a harmless delusion on this subject--

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a delusion which may really be to their advantage.

The New Creation needs no special advice respecting the proper *use* of the day, realizing that their lives as a whole have been consecrated, devoted to the Lord and to his service. Walking not after the flesh but after the Spirit, they will be seeking specially to use such a favorable opportunity to glorify God in their bodies and spirits, which are his. Praise, thanksgiving, meditations, and exhortations in accord with the divine Word and plan, will be in order. Nor do we urge that the Lord's Day, or Sunday, must be used exclusively for religious worship. God has not so commanded, and no one else has the right to do so. However, where our heart is, where our sympathies and love are, there we will delight to be, and we may safely conclude that every member of the New Creation will find his chiefest joy, his chiefest pleasure, in fellowship and communion with the Lord and with the brethren, and that, consequently, he will very rarely forget to assemble himself with them, as the Scriptures exhort, but do not command. ***Heb. 10:25***

What we do voluntarily as unto the Lord, without being commanded, is all the more an evidence of our love and loyalty to him and his, and, undoubtedly, will be appreciated by him accordingly. Many of the members of the New Creation have children or wards under their care, and these should be rightly instructed respecting the proprieties of the day and its advantages, and the reasonable liberties they may enjoy. Nothing in the Word of God supports the tyrannical bondage which has found its way into Christian homes, under the name of the Puritanical Sabbath, according to which law a smile on this day would be a sin, and to kiss one's own child would be a crime, and to take a quiet walk, or to sit under the trees and consider Nature would be a desecration--even whilst looking up from Nature to Nature's God. It is well that in getting far away from this false conception we do not get to the other extreme, as do many, sanctioning hilarious conduct, playing of games, secular music, or labor of any sort which might be done on another

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day. The children of the New Creation should in every reasonable way reflect the spirit of a sound mind, which God has promised to their parents through the holy Spirit and by the Word of Truth. A rational, dignified keeping of the first day of the week as a day of rest, mental and moral improvement and social fellowship in the family and amongst members of the Lord's family--the New Creation--will

surely bring blessing to all concerned.

Another potent consideration in regard to the keeping of Sunday is--the laws of the powers that be. In many states certain laws and regulations prevail respecting Sunday. The Lord's people are to be law-abiding--not less, but more than others, in all matters which do not conflict with their consciences. If, therefore, two or three Sabbaths per week were commanded by civil law, the New Creation should observe them, and consider the arrangement a blessing, as increasing their opportunities for spiritual development. But since they would be of the world's appointment, and not of divine injunction, they need not feel bound to observe them *beyond* the world's estimate of the fulfilment of its laws, as indicated by their enforcement.

Israel's Sabbath Typical

We have already noticed that the Sabbath obligation of the Jewish Law announced at Sinai was given to no other nation than Israel, and consequently was obligatory upon no other people than the Jews. Its first observance recorded in the Scriptures was after the first feature of the Jewish Law--the Passover--had been instituted. After Israel had passed out of Egypt and had come into the wilderness, they got their first lesson in the observance of a day of rest in connection with the gathering of the manna, before they came to Mount Sinai, when the Decalogue was given. Nothing was said to Adam or Enoch or Noah or Abraham or Isaac or Jacob respecting the keeping of a Sabbath. Neither directly or indirectly is it mentioned. The only previous mention of the word "sabbath" at all is in connection with the account of the creation, where we are told that God rested

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on the seventh day, which, we have already seen, was not a 24-hour day but a seven-thousand-year day.

In giving the command of a seventh-day rest to Israel, God identified their keeping of a 24-hour period with his own rest on a larger and higher scale; and this leads us to infer that, aside from whatever blessing Israel obtained from a weekly rest, there was, additionally, a *typical* lesson in it for the New Creation; as indeed we find typical lessons in connection with every feature of that people and their Law.

The seventh day, the seventh month, and the seventh year were all prominent under the Law. The seventh day, as a period of cessation from toil, a period of physical rest;

the seventh month as the one in which the atonement for sin was effected, that they might have rest from sin; and the seventh year, the one in which came release from bondage, servitude. In addition, as we have already seen,* the seventh year multiplied by itself (7 x 7 equals 49) led up to the fiftieth or Jubilee Year, in which all mortgages, liens and judgments against persons and lands were canceled, and every family was permitted to return to its own estate--relieved from all the burdens of the previous errors, wrongdoings, etc. We have already seen that the antitype of Israel's Jubilee year will be the Millennial Kingdom, and its general "times of restitution of all things which God hath spoken by the mouth of all the holy prophets," the antitype being immensely larger than the type, and applicable to mankind in general.

Let us now notice particularly the typical seventh day. Like the seventh year it leads (7 x 7 equals 49) to a fiftieth or Jubilee Day, which expresses the same thought as the seventh day; viz., *rest*, but emphasizes it.

What blessing to spiritual Israel, the New Creation, was typified by natural Israel's seventh day Sabbath, or rest? The Apostle answers this question (**Heb. 4:1-11**), when he says, "Let us, therefore, fear lest a promise having been left us of entering into his rest [Sabbath] any of you should

*Vol. II, Chap. vi.

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seem to come short of it....For we which have believed do enter into rest [the keeping of the Sabbath]....Seeing, therefore, it remaineth that some must enter therein, and that they to whom it was first preached entered not in because of unbelief...there remaineth, therefore, a rest to the people of God; for he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief." Here the Apostle sets before us a double lesson: (1) That it is our privilege now to enter into rest; and, as a matter of fact, all who have truly accepted the Lord, and are properly resting and trusting in him, are thus enjoying the antitypical Sabbath, or rest, at the present time--the rest of faith. (2) He also points us to the fact that in order to maintain this present rest, and to insure entrance into the eternal Sabbath "rest that remains for the people of God," the heavenly Kingdom, it will be necessary for us to abide in the Lord's favor--continually to

exercise toward him faith and obedience.

It is not necessary to point out to the members of the New Creation when and how they entered into the rest of faith--when and how the peace of God, which passeth all understanding, began to rule in their hearts, and full confidence in him began to drive out fear and discontent. It started with our full acceptance of the Lord Jesus as the High Priest who made the sacrifice, by which our sins were covered by the imputed merit of the Redeemer, the Messiah; it increased as we recognized him as the Head of the New Creation, and heir of the Abrahamic promise, and ourselves as being called of God to be his joint-heirs in that Kingdom of blessing. The *perfect rest*, or Sabbath enjoyment, came when we submitted our *all* to the Lord, accepting joyfully his promised guidance through a "narrow way" to the Kingdom. There we *rested from our own works*, from all effort to justify ourselves; we confessed ourselves imperfect and unworthy of divine grace, and unable to make ourselves worthy. There we gratefully accepted divine

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mercy extended toward us in the redemption which is in Christ Jesus our Lord and the promised "grace to help in every time of need," and undertook to be disciples of Jesus--followers in his steps, "even unto death."

The Apostle declares that we entered into rest *as God rested* from his works. We have already seen that God rested from the creative work when he had finished it by making man in his own likeness. He has since permitted sin and death to mar his fair creation; yet has not raised his arm of power to prevent that work from going forward, nor to bind or restrain Satan, the great deceiver. God is resting, waiting--leaving the entire matter for Messiah to accomplish. We enter by faith into God's rest when we discern Christ to be God's Anointed One, fully empowered to do this entire work, not for us (the New Creation, the members of his body) only, but a work of blessing and restitution for the world of mankind--for whomsoever will accept divine mercy through him.

We see clearly where our rest began, as individual members of the New Creation; but it will be profitable also if we glance backward and note the beginning of this rest as respects the New Creation as a whole. We see that the apostles enjoyed a measure of rest and trust while the Lord was with them in the flesh, but not the full rest. They rejoiced because

the Bridegroom was in their midst--rejoiced in him, though they understood not the lengths and breadths of his love and service. When the Master died, their rest and joy and peace were broken; and, in their own language, the cause for all their disappointment was, "We had trusted that it had been he which should have redeemed [delivered] Israel"--but they were disappointed. When he had risen from the dead, and appeared to them and proved his resurrection, their doubts and fears began to give way to hopes; but their joy and peace did not come back in full. They were in perplexity. They heard, however, and heeded his admonition to tarry at Jerusalem until they should be endued with power.

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They waited in expectancy--how long? We answer that they waited for seven times seven days--forty-nine days, and the day following, the fiftieth day, the Jubilee Sabbath day, God fulfilled to them his gracious promise, and granted that those who had accepted Jesus should enter into his rest--the keeping of the higher Sabbath of the New Creation. They entered into his rest by receiving the Pentecostal blessing which spoke "peace through Jesus Christ"--which informed them that although Jesus had died for sinners, and although ascended up on high and absent from their sight, yet he was approved of Jehovah, his sacrifice made acceptable for sin, and that they might thus *rest in the merit of the work which he had accomplished*--rest assured that all God's promises would be yea and amen in and through him, rest assured of the forgiveness of their own sins and of their own acceptance with the Father. This assured them also that the exceeding great and precious promises centered in Jesus will all be accomplished, and that they shall share a glorious part when grace hath well refined their hearts--if they prove faithful to their part of the contract, and "make their calling and election sure" by abiding in Christ, by obedience to the divine will.

All of the New Creation, then, who have received the holy Spirit, have entered into the antitypical rest, and instead of keeping any longer a seventh day of physical rest, they now keep a perpetual rest of heart, of mind, of faith in the Son of God. Nevertheless, this rest of faith is not the end--not the full antitype. The grand "rest that remaineth for the people of God" will come at the end--to all those who shall finish their course with joy. Meantime the *rest of faith* must continue, for it is our earnest, or assurance, of the

rest beyond. Its maintenance will require not only obedience to the extent of ability in thought, word and deed, but also trust in the Lord's grace. Thus we may be strong in the Lord and in the power of his might, to walk in his footsteps. Our rest and trust must be that he is both able and willing to bring us off "more than conquerors," and grant us a share in the great work of the Antitypical Jubilee.

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STUDY IX

THE JUDGMENT OF THE NEW CREATION

Jehovah the Great Judge of the Universe--All Blessings, Favors, etc., are from Jehovah, Through the Son--The New Creation to be Associates and Joint-Heirs with Christ--"All Power in Heaven and in Earth is Given unto Me"--The Father's Judgment to Condemnation of Mankind Already Expressed--The Judgment during the Millennium One of Mercy and Assistance--The Final Executive Judgment will be Justice without Mercy--Judgment of New Creation During the Gospel Age--New Creation Judged by the Perfect Law of Love--The Supervision of the Glorious Head over the Body--"With What Judgment Ye Judge, Ye Shall be Judged"--We should Judge Ourselves Properly--"He that Judgeth Me is the Lord"--The Church Should Judge Some Matters --"If Thy Brother Trespass Against Thee"--Forgive Seventy Times Seven Times--Offenses Against the Church--We must All Appear before the Tribunal of Christ.

WE have already seen* that the whole world of mankind was judged unworthy of everlasting life by the great Supreme Judge, Jehovah, when Adam, its progenitor, failed in trial. "By one man sin entered into the world, and death as the result [penalty, or sentence] of sin, and thus death passed upon all men, because all are sinners." (*Rom. 5:12*) Adam's failure and sentence to death sealed the same sentence upon all of his children. His fall, his blemish, his sin, extended in a natural way, and with increasing force and momentum, to his posterity. We have already seen that this sentence was in every way a just one, and hence irrevocable --that the great Judge of the Universe, having justly determined man's unworthiness of everlasting life, could not reverse his own sentence, declare wrong to be right, and the unworthy to be worthy of lasting life. But we have seen,

*Vol. I, Chap. vii.

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too, that he had compassion on us, and that in his gracious plan, framed before the foundation of the world, he contemplated and made provision for the redemption of the entire race,* in order to the granting of another trial, or judgment to all its members--providing also that his Beloved Son, whose redemptive work made at-one-ment possible, should be the Mediator of this new arrangement for blessing and uplifting our race. We have seen also that the period of this judging and uplifting of the obedient, is the Millennial age, set apart as the world's Day of Judgment, or day of trial, and is to give to each an opportunity, not only to come to a knowledge of the Lord and into harmony with him, but, additionally, to prove by loyalty and obedience their worthiness of life everlasting. We have the Apostle's words to this effect, "God hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained."+ *Acts 17:31*

Beyond all question, Jehovah himself is the Supreme Judge, and his Law the supreme standard, according to which all decisions must be made respecting life eternal. Thus the Apostle refers to "God the Judge of all," and indicates that the Father is meant by referring in the same sentence to Jesus as the Mediator. (*Heb. 12:23,24*) Again he says, "The Lord will judge his people," and "Vengeance is mine, I will repay, saith the Lord." (*Rom. 12:19; Heb. 10:30*) In these quotations from the Old Testament (*Psa. 50:4; Deut. 32:35,36*), the Lord referred to is Jehovah. Again, the Apostle says, "God shall judge the secrets of men [the world] by Jesus Christ." (*Rom. 2:16; 3:6*) Jehovah was the original Lawgiver and Judge, and will forever maintain this position and relationship to all of his creatures. His honor he will not give unto another. (*Isa. 42:8*) Likewise he points out to us in the Scriptures that he is the Shepherd of his people. "Jehovah is my Shepherd; I shall not want." (*Psa. 23:1*) Again he designates himself the

*Vol. V.

+Vol. I, Chap. viii.

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Redeemer of his people: "All flesh shall know that I, Jehovah, am thy Savior and thy Redeemer." (*Isa. 49:26*) In the

highest sense of the word Jehovah himself is the center of the entire plan of salvation and of its every feature; and any other view of the matter is a defective one.

However, as it pleased the Father to create all things through the Son (*John 1:1*)--so in all things it has pleased him to exalt our Lord Jesus as his honored instrument. From this standpoint we see that all blessing, all authority, all favors, proceed from the Father and by the Son, and that the New Creation, associated with the Son, are thus with him made ministers and joint-heirs of the grace of God.

In so complete a sense does the Heavenly Father "rest from his own work," and make use of the Son as his honored agent, that our dear Redeemer could say, "The Father judgeth no man, but hath committed all judgment unto the Son." (*John 5:22*) Our Lord uttered these words before he had finished the work which the Father had given him to do at Calvary, but he spoke from the standpoint of that completed work; for, as we have already seen, his own testing as concerned his fitness for the work the Father had purposed was to be determined by his faithfulness even unto death. Thus he not only demonstrated his worthiness to be a faithful and merciful High Priest, but by his own blood suretied a New Covenant on behalf of mankind, and opened up the new way of life, and obtained "the keys of death and the grave"--the right to say to the prisoners in the great prison-house of death, "Come forth," and the right to bless and uplift so many as will obediently hear his voice. Strictly speaking, it was from the moment of our Lord's resurrection that the Father committed all *judgment* unto the Son, and then it was that he declared, "All power [authority] in heaven and in earth is given unto me" (*Matt. 28:18*), and his first exercise of this authority was the commissioning of his apostles, as his representatives, to commence the work of gathering the members of the Bride class, the Church, the *Ecclesia*, his fellow members of the New Creation.

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The Father's *judgment* respecting mankind had already been expressed, and had condemned all; and any further judgment on his part, under the laws of absolute righteousness, could be of no particular profit to any of the condemned race--all having "sinned and come short of the glory of God." "There is none righteous, no, not one"; and the divine standard accepts nothing short of absolute righteousness

--perfection. The divine arrangement, therefore, was that our Lord Jesus should be the Mediator, the go-between, the one who should satisfy justice and represent the fallen race, and the one to whom the Father's justice would look as the representative of man, and who would be accountable for the race. Jesus will occupy this mediatorial relationship between God and men until he shall have accomplished fully the intended work--until he shall have brought back into full harmony with God every creature who, being brought to a knowledge of his Creator and his righteous laws, shall desire to be and to do in complete harmony therewith. More than this, his "all judgment" will include the execution of his findings, for he will not only reward the obedient, but shall "destroy those who corrupt the earth"--will destroy the wilful sinners, destroy from amongst the people all who will not hear his voice, his command, his instructions, putting down all sin and all insubordination, including even the last enemy--death. *1 Cor. 15:25-28; Rev. 11:18; 2 Thess. 2:8; Heb. 2:14*

This judging will be in part as Mediator during the Millennium --making allowances for the imperfections of humanity, and punishing and rewarding correctively--and in part as Jehovah's vicar, or representative, at the close of the Millennium--bestowing the eternal rewards of everlasting life to those found worthy, and of everlasting destruction to those found unworthy. And this last executive judgment will be along lines of justice without mercy--the proper uses and purposes of mercy having been fulfilled by his Millennial reign, in which mercy and assistance shall be extended to every member of the race by their Redeemer. And the body of Christ, the Church, shall be associated with him in

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all the various features of the blessing, judging, ruling, correcting, etc., of the Millennial age of compassion and helpfulness --and, possibly, also in the pronouncing and inflicting of the final rewards and punishments.

Before proceeding to notice particularly the *judgment* or trial of the New Creation during the Gospel age, prior to the Millennial Kingdom, we should impress deeply upon our minds the fact that all of these procedures, *judgments*, etc., are of the Father, though through the Son and through the Church; even as also we read respecting the resurrection of the dead, that God raised up from the dead our Lord Jesus by his own power, and that he also will raise us up; which statement we understand to be in full harmony with

our Lord's declaration that "I will raise him up at the last day." "I will come again, and receive you unto myself." "I am the resurrection and the life." *1 Cor. 6:14; John 6:39; 14:3; 11:25*

The *judgment* or trial of the New Creation must take place during this Gospel age, before the Millennium shall have been fully introduced; because it is the New Creation, Head and body, which is to do the work of the Millennial age. It is in harmony with this that the Lord declares that we "shall not come into condemnation [*krisis*, judgment] with the world [not share in the world's Millennial-day judgment or trial], but are [already] passed from death unto life [in advance of the world]," justified by faith and obedience as members of his body. (*John 5:24*) So, then, the present time, the present life, is to each of the consecrated ones his day of judgment, his day of trial, his day of testing --to determine whether or not he shall be accounted worthy of life under the terms of his call and consecration. The Apostle's words agree with this: "Judgment [*krima*, final decision] must begin with the house of God." (*1 Pet. 4:17*) As the Apostle suggests, it gives the New Creation an exalted idea of the divine requirements, or conditions for life everlasting, when they consider that those who have forsaken sin and who have set their hearts to know and to do the divine will need to pass through a time of trial to test

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them and to perfect character in them--such as the Lord can approve.

Who Is the Judge of the New Creation? And What Is The Law or Standard by Which It Is Being Judged?

We answer that we are being judged by our Heavenly Father's perfect Law of Love--that we were justified by him ("It is God that justifieth"), and that our consecration vows were made to him, and that the entire New Creation, Head as well as under-members, are amenable to the Father, as "God, the Judge of all." But this does not alter or interfere with what we have already seen respecting the Father's methods of dealing with us. When he deals with us and permits us to approach the throne of his heavenly grace, it is because he has made us acceptable in the Beloved--in our Lord and Head, under whose robe of righteousness, only, we can approach the Father or have his favor. Nevertheless, all power, all authority, is vested in the Son, as the Father's agent and representative, and hence we see that, although

dealing directly with the Father, he grants us audience only through our Advocate--even as in an earthly court an attorney represents his client. The world will not have access to, or direct dealing with, the Father through an Advocate during the Millennial age, but will, on the contrary, deal directly with the Christ until its close, when the perfected ones shall be presented to the Father.

The New Creation are all begotten of the Father--his children, and not the children of Christ; and it is the Father who chastens every son whom he receiveth. It is also to the Father's throne of grace that we are specially instructed to pray--the way to which has been opened up by Jesus our Redeemer. And yet, our Redeemer's words are true in the most absolute sense, "No man cometh unto the Father but by me." The relationship of the Lord Jesus to the Church is that of the Head to the body, and the Head takes cognizance of and judges or determines in respect to all the interests of the body, directing its course, correcting difficulties, relieving and bringing general aid and comfort, support

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and strength to every member using frequently fellow-members of the body as its ministers or servants. However, since every feature of this work is done in the Father's name, and by the Father's direction, it is properly considered as of the Father and by the Son. **1 Cor. 8:6**

It is in accord with this that we read, also, "If ye call on the Father, who without respect of persons judgeth," etc. And again, "My Father is the husbandman: every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth [pruneth] that it may bring forth more fruit." (**1 Pet. 1:17; John 15:1,2**) Nevertheless, that the advocacy of our Head is fully recognized, and that these disciplines, prunings, etc., are accomplished in us and toward us through him, as the Father's agent, is manifested from the declaration of the same Apostle, "It is a fearful thing to fall into the hands of the living God." Thus he teaches us that we are not in the hands of the living God directly, nor directly under the ministration of his inflexible Law. We are *in* Christ Jesus, covered by his merit, and dealt with through him as our Head and Master, under the merciful provisions of the Abrahamic Covenant, made operative toward us, by his blood.

The Supervision of the Glorious Head Over the Body

We could not doubt the love and care of our glorified Head in respect to his Church--"body," "bride"--even if he had given us no explicit declaration on the subject. However, in his last message to his faithful, he very particularly shows that it is he who sits as the refiner and purifier of the antitypical Levites, including the Royal Priesthood. Hearken to his words to the seven churches of Asia Minor, representative of the seven epochs of the one Church's experience:

"Remember therefore from whence thou art fallen, and repent,... else *I will come* upon thee quickly and remove thy candlestick." "Be thou faithful unto death, and *I will give* thee a crown of life." "*I have* a few things against thee,...repent, or else *I will come* unto thee quickly and will fight against thee with the sword of my mouth." "To

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him that overcometh will *I give* to eat of the hidden manna." "*I have* a few things against thee, because thou sufferest that woman Jezebel, ...*I gave* her space to repent...*I will cast* her...into great tribulation, ...and *I will kill* her children with death; and all the churches shall know that *I am he* that searcheth the reins and hearts: and *I will give unto every one of you* according to your works....He that overcometh and keepeth my works unto the end, to him *will I give* power over the nations." "*I have not found* thy works perfect before God.... He that overcometh,...*I will not blot out* his name out of the book of life." "These things saith he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth." "Behold *I will make* them of the synagogue of Satan,...to come to worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, *I will also keep thee* from the hour of temptation, which shall come upon all the world." "Him that overcometh will *I make* a pillar in the temple of my God." "Because thou art lukewarm, and neither cold nor hot, *I will spew thee* out of my mouth." "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich;...*As many as I love I rebuke and chasten*; be zealous, therefore, and repent." **Rev. 2 and 3**

We call to mind, also, our Lord's parables of the Pounds and the Talents, in both of which he shows that at his return he will render rewards to his faithful; "to those who by patient perseverance in well-doing seek for glory, honor, and immortality [he will render] eternal life"--to others, wrath in the day of wrath. The parables distinctly picture the distribution of these rewards to his servants, according

to the degrees of faithfulness, by the "young nobleman" after he has been invested with his kingly authority; and that subsequently his enemies are to be dealt with. Yet the Apostle ascribes both the rewarding and the punishing to the Father. The key to the matter is found in our Lord's words, "I and my Father are one"--we act in unison in every matter.

**"Judge Not, that Ye Be Not Judged. For with
What Judgment Ye Judge, Ye Shall Be Judged."**

--Matt. 7:1,2--

The competent judges of the Church are the Father and the Son--the latter being the Father's representative, to

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whom he has committed all judgment. (*John 5:22,27*) The New Creatures are not competent to be judges one of another for two reasons: (1) Few of them fully comprehend and appreciate the divine Law of Love governing all. (2) Evidently few can read their own hearts unerringly; many either judge themselves too severely or too leniently, and, hence, should modestly decline to sit in judgment of the heart of another whose motives may be far from appreciated. It is because of our incompetence for judging that the Lord--while assuring us that this shall be one of our future functions in the Kingdom, after being qualified by participation in the First Resurrection--forbids all private judgment amongst his followers now; and threatens them that if they persist in judging each other they must expect no more mercy and leniency than they show to others. (*Matt. 7:2; Luke 6:38*) The same thought is enforced in the sample prayer given us, "Forgive us our debts [trespasses] as we forgive our debtors." *Matt. 6:12*

This is not an arbitrary ruling by which the Lord will deal unjustly and ungenerously with us, if we deal thus with others: on the contrary, a correct principle is involved. We are "by nature children of wrath," "vessels fitted for destruction"; and although the Lord mercifully proposes to bless us and relieve us of our sins and weaknesses and to perfect us through our Redeemer, he will do this only on condition of our acceptance of his Law of Love, and our heart-conformity to it. He does not propose accepting unregenerates and having "children of wrath" in his family. To be fit for any place in the Father's house of many mansions [planes of being] (*John 14:2*) all must cease to be children of

wrath and become children of Love--being changed from glory to glory by the Spirit of our Lord, the spirit of Love. Whoever, therefore, refuses to develop the spirit of Love, and contrary to it insists on uncharitably judging fellow-disciples, proves that he is not growing in knowledge and grace, not being changed from glory to glory of heart-likeness to the Lord, not a true follower of the Lord, and,

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hence, should not have mercy extended to him beyond what he uses properly in copying his Lord. The amount of his likeness to the Lord (in love) will be shown by his mercy, and generosity of thought, word and deed toward his fellows.

Oh, that all the Spirit-begotten ones, the "New Creation," could realize that this spirit of judging (condemning), alas! so common (indeed, almost the "besetting sin" of the Lord's people) measures their lack of the spirit of Love--their lack of the Spirit of Christ--which, totally absent, would prove us "none of his." (*Rom. 8:9*) We are persuaded that the more speedily this fact is realized the more speedily will progress the great transformation "from glory to glory," so essential to our ultimate acceptance as members of the New Creation.

But few of the Lord's people realize to what extent they judge others, and that with a harshness which, if applied to them by the Lord, would surely bar them from the Kingdom. We might have feared that, under our Lord's liberal promise that we shall be judged as leniently as we judge others, the tendency would be to too much benevolence, too much mercy, and that "thinketh no evil" might be carried to an extreme. But no! All the forces of our fallen nature are firmly set in the opposite direction. It is more than eighteen centuries since our Lord made this generous proposal to judge us as leniently as we will judge others, and yet, how few could claim much mercy under that promise! It will be profitable for us to examine our proneness to judge others. Let us do so, prayerfully.

The fallen or carnal mind is selfish; and proportionately as it is *for* self it is *against* others--disposed to approve or excuse self and to disapprove and condemn others. This is so thoroughly inbred as to be an unconscious habit, as when we wink or breathe. This habit is the more pronounced with advanced education. The mind recognizes higher ideals and standards and forthwith measures everyone by these, and, of course, finds something at fault in all. It

delights in rehearsing the errors and weaknesses of others,

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while ignoring its own along the same or other lines--and sometimes, even, hypocritically denouncing the weaknesses of another for the very purpose of hiding its own or giving the impression of superior character along the line in question. Such is the mean, contemptible disposition of the old fallen nature. The new mind, begotten of the Spirit of the Lord, the holy Spirit of Love, is in conflict with this old mind of selfishness from the start, under the guidance of the Word of the Lord--under the Law of Love and the Golden Rule, and becomes more and more so as we grow in grace and knowledge. At first all New Creatures are but "babes in Christ" and appreciate the new Law only vaguely; but unless growth is attained and the Law of Love appreciated and measured up to, the great prize will not be won.

The Law of Love says: For shame that the weaknesses and shortcomings of brethren or of others should be exposed before the world; for shame that pity and sympathy did not at once advance to speak a word in their defense, if too late to spread over their faults a mantle of charity to hide them entirely! As our noble, loving Master declared on one occasion, when asked to condemn a sinner: "Let him that is without sin among you cast the first stone." The person without frailties of his own might be to some extent excusable for assuming unbidden of the Lord the position of executioner of Justice--taking vengeance on wrongdoers, exposing them, etc.; but we find that our Master, who knew no sin, had so much Love in his heart that he was disposed rather to condone and forgive than to punish and expose and berate. And so it will doubtless be with all begotten of his Spirit: in proportion as they grow up into his likeness they will be the last to pray for vengeance--the last to execute punishments by tongue or otherwise, until so commanded by the Great Judge. He now, on the contrary, instructs us, "Judge nothing before the time," and declares, "Vengeance is mine."

Well has the Apostle delineated the spirit of Love, saying, "Love suffereth long and is kind"--to the wrongdoer. "Love envieth not" the success of others, seeks not to detract from

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their honor nor to pull them back from it. "Love vaunteth not itself, is not puffed up," and, consequently, never seeks

to detract from the splendor of others to make self shine by contrast. It "doth not behave itself unbecomingly," immoderately --it has no extreme and selfish desires and avoids extreme methods. Love "seeketh not that which is not her own"--does not covet the honors or wealth or fame of others, but delights to see them blessed, and would rather add to than detract from these blessings. Love "is not easily provoked," even to render just recompenses: remembering the present distress of the entire race through the fall, it is sympathetic rather than angry. Love "thinketh no evil"; it not only will not invent and imagine evil, but is so disposed to give the benefit of any doubt that "evil surmisings" are foreign to it. (Compare *1 Tim. 6:4*.) Love "rejoiceth not with iniquity, but rejoices with the Truth [rightness]": hence, it would delight to uncover and make known noble words or acts, but would take no pleasure in, but avoid, exposing ignoble words or deeds. Love "covereth all things," as with a mantle of sympathy--for nothing and nobody is perfect, so as to stand full inspection. Love anticipates and has her mantle of benevolence always ready. Love "believes all things"--is not disposed to dispute claims of good intention, but rather to accept them. Love "hopes all things," disputing the thought of total depravity so long as possible. Love "endures all things"; it is impossible to fix a limit where it would refuse the truly repentant one. "Love never faileth." Other graces and gifts may serve their purposes and pass away; but Love is so elemental that, attained, it may always be ours--throughout eternity. Love is the principal thing. *1 Cor. 13:4-13*

But if to tell uncomplimentary truth is to violate the Law of Love and the Golden Rule, what shall we say of the still more disreputable, still more unlovely, still more criminal habit so common, not only amongst the worldly and nominally Christian, but also among true Christians--that of telling about others disreputable things not positively known to be the truth. Oh shame! shame! that any of the Lord's

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people should so overlook the Lord's instruction, "speak evil of no man"; and that any but the merest babes and novices in the Law of Love should so misunderstand its message--that any without the most indubitable proofs at the mouth of two or three witnesses, and then reluctantly, should even believe evil of a brother or a neighbor, much less to repeat it--to slander him upon suspicion or hearsay evidence!

We Should Judge Ourselves

"If we would judge ourselves, we should not be judged [punished, corrected of the Lord]." 1 Cor. 11:31

The Golden Rule would surely settle this disposition to "gossip" about others and their affairs. What slanderer wishes to be slandered? What gossip wishes to have his matters and difficulties and weaknesses discussed either publicly or confidentially? The "world" has little else to talk about than gossip and scandal, but the New Creation should preferably be dumb until the love and plan of God have furnished them with the great theme of which the angels sang--"Glory to God in the highest; on earth peace, good will toward men." Then the "words of their mouths and the meditations of their hearts" will be acceptable to the Lord and a blessing to those with whom they come in contact.

The Apostle, commenting upon the tongue, shows that this little member of our bodies has great influence. It may scatter kind words that will never die, but go on and on blessing the living and through them the yet unborn. Or, "full of deadly poison," it may scatter poisonous seeds of thought to embitter the lives of some, and to blight and crush the lives of others. The Apostle says--"Therewith bless [honor] we God, even the Father; and therewith curse [injure] we men,...out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter?" *James 3:8-11*

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"Out of the abundance of the heart the mouth speaketh"; so that when we are gossiping about others, "busybodying" in their affairs, it proves that a large corner of our hearts, if not more, is empty as respects the love and grace of God. This thought should lead us at once to the throne of grace and to the Word for a filling of the Spirit such as the Lord has promised to those who hunger and thirst after it. If, still worse than idle gossiping and busybodying, we have *pleasure* in hearing or speaking evil of others, the heart condition is still worse: it is overflowing with bitterness--envy, malice, hatred, strife. And these qualities the Apostle declares are "works of the flesh and the devil." (*Gal. 5:19-21*)

Would that we could astound and thoroughly awaken the "New Creation" on this subject; for if ye do these things ye will surely fall, and no entrance will be granted such into the everlasting Kingdom of our Lord and Savior Jesus Christ.

Fitting for the Kingdom leads us in the very opposite direction, as the Apostle Peter declares, "Add to your faith patience, brotherly kindness, *love*; for if ye do these things ye shall never fall; but gain an abundant entrance into the Kingdom." (**2 Pet. 1:5-11**) The Apostle James is very plain on the subject and says: "If ye have bitter envyings and strife in your hearts, glory not and *lie not against the truth*. This wisdom descendeth not from above, but is earthly, sensual, devilish." (**James 3:14,15**) Whoever has such a slanderous and bitter spirit has the very reverse of the Spirit of Christ, the holy Spirit, the spirit of Love: let him not lie either to himself or to others--let him not glory in his shame --let him not thus put darkness for light, the spirit of Satan for the Spirit of the Anointed.

Proceeding, the Apostle declares the secret of the confusion and unrest which has troubled the Lord's people at all times, to be in this unclean, only partially sanctified condition of the heart, saying, "where envying and strife is, there is confusion [disquiet, unrest] and every evil work." (**James 3:16**) If these weeds of the old fallen nature are permitted to grow they will not only be noxious but will gradually

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crowd out and kill all the sweet and beautiful flowers and graces of the Spirit.

Proper Judging of Ourselves

The Apostle Paul refers to our proper growth as a New Creation and our proper judging or criticizing of ourselves, saying, "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit--perfecting holiness in the reverence of the Lord." (**2 Cor. 7:1**) "Let a man examine himself"--let him note the weaknesses and filthinesses of his fallen, fleshly nature and seek to cleanse himself, "putting off" the deeds of the "old man" and being renewed, changed from glory to glory, more and more into the image of God's dear Son, who is our Exemplar as well as our Redeemer and Lord. But the Apostle Paul urges that we cleanse not only our flesh as much as possible, but also our spirits, or minds--that the

new mind, the holy resolution, or will, be given full control, and that every thought be brought into captivity to the will of God as expressed by and illustrated in Christ.

It will be in vain that we shall endeavor to cleanse the flesh and to bridle the tongue if we neglect the heart, the mind, the spirit, in which are generated the thoughts, which merely manifest themselves in filthiness of the flesh-- by words and deeds. Only by prayer and perseverance can this cleansing necessary to a share in the Kingdom be accomplished --"perfecting holiness in the reverence of the Lord." Not that we may hope, either, to effect an absolute cleansing of the flesh. It is the absolute cleansing of the will, the heart, the spirit, that the Lord demands (implying as complete a cleansing of the flesh and tongue as we can accomplish). Where he sees the heart pure and true to him and his spirit and law of Love he will, in due time, give the new body suited to it. "Blessed are the pure in *heart*, for they shall see God." ***Matt. 5:8***

How appropriate here are the Apostle's words (***2 Thess. 3:5***): "The Lord *direct your hearts* into the love of God"--the love that is gentle, meek, patient, long-suffering--that seeketh

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not more than her own, and that is not puffed up, nor envious--that thinketh and speaketh no evil, but trusteth and is kind and considerate according to the Golden Rule. We need to have our hearts *directed* into this love, for as a New Creation we are walking in a new way--not after the flesh but after the Spirit. And the Lord alone is our competent guide and director--though he may use various of his "members" as his mouthpieces. "Thine ears shall hear a voice behind thee [from the past], saying, This is the way, walk ye in it." ***Isa. 30:21***

"Yea, I Judge Not Mine Own Self--He That Judgeth Me Is the Lord"

There are a few of the New Creation--remarkably few, though--who seem disposed to judge themselves unmercifully. Properly they criticize their every fault and weakness and desire to be rid of every blemish; but improperly they forget that the Lord knows us not and judges us not according to the *flesh*, but according to the *spirit*--the intent, the will, the desire, the effort. They give too much heed to the words of Pharisees, "I thank thee that I am not as other men," and too little heed to the inspired words of the Lord,

respecting the grounds of his acceptance, and the virtue of the precious blood in cleansing from all sin. They forget, in their reasonings on the matter, that if they were perfect or could do perfectly they would need no Savior, no Advocate. They forget that "by grace ye are saved" and not by works of the flesh.

Such need to apply to themselves the Apostle's words, "It is a very small thing that I should be judged of you, or of any man's judgment: yea, I judge not mine own self. For I know nothing of myself [amiss as a steward], yet I am not thereby justified: but he that judgeth me [and all] is the Lord. Therefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and will make manifest the counsels [intentions] of the heart." *1 Cor. 4:3-5*

Our confidence is in the Lord, and not in our weak, fallen

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flesh. We have learned of the grace and mercy of God toward all who are trusting him and seeking to walk *after* the spirit of Love, even though unable to walk fully *up to* its perfect requirements. We are not hoping, therefore, to be perfect in the flesh but perfect in spirit, in intention; and that our faith and zeal will (through the merit of our Redeemer) be counted as making up for our actual blemishes, which we hate and strive against daily. As we consider the matter we ask--Does God love us who by nature were children of wrath even as others? Is he for us, willing to assist us and to give us credit for every good desire and effort, even though it result in partial or total failure? Yes, the Lord answers: "The Father himself loveth you." The Apostle adds--If God so loved us, while we were yet sinners, that he gave his Only Begotten Son for our redemption, "shall he not with him freely give us all things [needful to us in our race for the prize he sets before us in the Gospel]?" Surely if he loved us while sinners, he loves us still more tenderly now--now that he has adopted us into his family--now that he sees in our hearts an earnest desire to do his will. Let us, then, be of good faith and approach with courage to the throne of the heavenly grace, that we may *obtain mercy and find grace to help* in every time of need. *Heb. 4:16*

A word of warning, however, is needed on the other side of this question. We have all known instances in which humility and lack of confidence, and fear and distrust of God's grace, have given place to an opposite condition of brazen self-assurance and total blindness to faults and pharisaical

thanks for being better than other men. Alas! this is a most deplorable and we fear hopeless state! Faith is needful, but it must be faith in God and not in self. The occasion of such a deflection will generally be found in a neglect of the Law of Love and the Golden Rule. The perversion of love for the Lord, love for his gracious plan, love for the brethren of the New Creation and sympathetic love for the world of mankind is--self-love, self-importance, self-honor, self-glorification. Let us beware of this side track which leads far from the Lord and his Spirit and his Kingdom. Though leaders

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are specially liable to this snare, others also are exposed to it. Some very deficient in every qualification for teachers become sadly "puffed up in their fleshly minds"--proud, knowing nothing, "but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil-surmisings ...from such withdraw thyself. For godliness with contentment is great gain." *1 Tim. 6:4-6*; see also *1 John 3:9,10*.

The Church Should Judge Some Matters

While individually we are not to judge, or condemn, but to await the Lord's time for public manifestation of his decision in respect to each member of his body, the "New Creation," yet in some cases the Church [congregation--*Ecclesia*] is in duty bound to judge. For instance, the Apostle mentions a case of fornication publicly acknowledged by the offender against morals, and known to the entire Church; he declares that in fellowshiping such a confessed libertine the Church had erred; and forthwith he exercised his apostolic authority in excommunicating the transgressor, separating him from the fellowship of the believers, figuratively delivering him over to Satan, to chastisements, for the destruction of his carnality, that the spirit, the new mind, might thus ultimately be saved, in the day of the Lord, in the reckoning time at the close of this age.

1 Cor. 5:5

Only the Lord himself or one of his apostles (the special twelve, of whom Paul was the last, chosen to Judas' place) would have the authority, the right, to proceed in the manner declared; just as only an apostle could have dealt as Peter did with Ananias and Sapphira. (*Acts 5:1-11*) The Apostle Paul explains his position further, saying, "I wrote unto you in an epistle, not to company with fornicators. Yet not altogether [forbidding dealings] with fornicators of this

world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world." He would have them see that it is one thing to have business dealings with the unsanctified, and an entirely different matter to

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recognize such as fellow-members of the New Creation. The lowering of the moral standard would be no kindness to the transgressor, either; he would be more helped by seeing that his uncleanness separated him entirely from the Lord's people; and if really begotten of the Spirit of God he would the more quickly and the more keenly realize his true position, learn the lesson and repent. The Church practiced a mistaken charity toward the offender and, thereby, risked a general demoralization amongst its members, and also a contagion amongst all believers in other congregations who might learn of the conditions prevailing at Corinth.

The Apostle outlines briefly the duty of the faithful in such cases; and we paraphrase his words as follows: What I have written unto you is, that you should not have fellowship with a man known as a "brother" if he be a *fornicator*, or *covetous*, or an *idolater*, or a *reviler*, or a *drunkard*, or an *extortioner*--no, not so much as to eat with such. Indeed, I am not attempting to judge the world; but I am urging that you as a Church should judge those whom you accept as brethren. God will judge the outsiders: your duty is to put away from your midst wicked persons. *1 Cor. 5*

The Apostle follows this argument by criticizing the fact that in disputes between brethren there was a disposition to go to worldly law-courts for justice instead of enduring the wrong patiently if it were endurable, or, if unbearable, taking it to the Church as a court of last resort. The Apostle urges that if God is selecting the Church to be the future judge of the world, its members should certainly be no less fair and honorable and just in their decisions than the world, even now. The least esteemed in the Church should be trustworthy in such matters. Is there not one in your midst in whose wisdom and integrity all could trust implicitly, and to whose decision disputants would bow?

"Why do ye not rather take wrong?" Why do ye not suffer injustice, if you consider the decision unfair?--why not suffer loss, rather than perpetuate quarrels or resort to public courts with charges against each other? Nay, says the

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Apostle, I perceive that not only are you unwilling to suffer injustice for the sake of peace and harmony in the body of Christ, but worse, and more of it: there are some among you willing to do wrong and defraud--even their brethren. Are you not as the Lord's Church seeking to attain the Kingdom? And "know ye not that the unrighteous [unjust] shall not inherit the Kingdom of God? Be not deceived: neither *fornicators*, nor *idolaters*, nor *adulterers*, nor *effeminate*, nor *abusers of themselves* with mankind, nor *thieves*, nor *covetous*, nor *drunkards*, nor *revilers*, nor *extortioners* shall inherit the Kingdom of God. And such were some of you: but ye are washed; but ye are sanctified; but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." ***1 Cor. 6:1-11***

This statement of offenses which would debar from the Kingdom is to be a guide respecting offenses which should debar from fellowship in the Church. In respect to all these things, then, the words apply--"Put away from among yourselves that wicked person," whosoever he may be, that is guilty of any of these offenses.

"If Thy Brother Trespass Against Thee"

But is not this in conflict with our Lord's command, "Judge not that ye be not judged?" Must we not first judge the evildoer individually, and then talk, or gossip, about his evil deeds, or do "evil speaking" respecting him, so that the entire Church may know and repudiate the evildoer?

By no means: the divine arrangement is fully in harmony with itself when rightly understood. If A and B have a difference, and A *believes* himself to be defrauded by B, he must not judge B in the sense of condemning him. He may only say, "There is a difference between us, and I feel sure that I am right; though B may feel equally confident that he is right and that I have not been wronged." A may not disfellowship B on this account, for to do so would be to *judge* him--to *condemn* him. He may say, to himself, "The matter is trivial, anyway, as between brethren, and I will let it drop, believing that B, as a brother in the Lord, would

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not wrong me intentionally, and that it may be that my view and not his is the wrong one."

However, if he be not able to take this view he still must not judge, must not decide, that he is right and B wrong--but must *go to* B and explain how the matter appears to him,

and if possible reach a kind, brotherly agreement, perhaps by mutual concessions. But if they cannot agree, he may ask two or three of the wisest brethren of the Church, C and D (brethren in whose sincerity B as well as himself would have great confidence), to *go with him* to see B on the subject--not to condemn B, for even A himself must not have judged, or condemned, him; but to hear the matter in the presence of A and B and give their advice to both. This should result satisfactorily to all--especially if all have the spirit of love one for the other and the desire to do right toward one another as members of the anointed body. But if peace is not yet established, there still is to be no judging, no condemnation; for two or three brethren cannot "*judge*" but only the Church.

If when A took with him C and D, they gave their opinion against A and in favor of B, that should end the matter. Under such conditions A cannot take the question to the Church. He evidently would be quite self-opinionated and "heady" to carry the matter further. The Lord's instructions give him no further privilege (*Matt. 18:15*); but if he were still dissatisfied, we know of no principle that would be violated if he took two or three other able and unprejudiced brethren, E, F, G, to B, for a fresh hearing of the case and for their advice.

But if, when A took C and D to B, they all sided with A's contention that B had wronged him and refused to desist, and if B after a reasonable time refused or neglected to right the wrong, A would be privileged in conjunction with C and D to call a meeting of the Church, to whom the whole matter should be rehearsed by both A and B--for it is to be supposed that if B still associates with the Church he recognizes its counsel and authority, and it is to be presumed also

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that B is conscientious. When the Church hears the matter, it is not to be forgotten that only the *justified and sanctified* constitute the Church, and that they are sitting in *judgment* in the name of their Lord and Head and to deliver *his judgment*. The matter is not to make a factional fight in the Church, but to preserve its unity in the bonds of peace. A and B, of course, should not vote, nor should anyone vote who felt any other than a desire to express the Lord's judgment in the matter. The decision should be unanimous, or practically so--even though this should require some modification of the extremes of sentiment. Let justice always be tempered with mercy, "Considering thyself, lest thou also

be tempted." *Gal. 6:1*

The Church's decision is to be accepted as final by all; and whoever refuses to accept and conform to its requirements in such a matter of morals (not of conscience) is to be unto the others "as an heathen man or a publican"--until such time as he shall cease to defy the Church--when, of course, he shall be forgiven and received fully into fellowship as before. The object is not to cast the brother off utterly; but merely to show disfavor toward his wrong course with a view to assisting him to its correction. To treat such an one "as an heathen man and a publican" would not mean to slander or dishonor him even after he had been cast off. The Lord's people are not to be slanderers or backbiters under any circumstances: the general command--"Speak evil of no man," covers the case exactly. We are neither to speak ill of, nor to look cross at, publicans and sinners, nor to refuse to do business with them; but we are to withhold from them the special fellowship and courtesy appropriate to the brethren of the New Creation and possessed of the holy Spirit and its love, joy and peace.

Should B refuse to hear the Church and to desist from doing wrong to A, and then later repent and be received back into full fellowship, his contumacy should be remembered against him if at any time he were nominated for the duties of an Elder. He would need to manifest a decided

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change before being considered fit for that service; for even if he were thoroughly conscientious, his course would, at least, prove him rather obtuse as respected right where his personal interests were involved. Indeed, to refuse to heed the counsel of three brethren and to necessitate the bringing of the wrong to the Church for adjudication would be an unfavorable indication, even if he afterward heard the Church and obeyed it and made amends to A.

Forgive, Seventy Times Seven Times

Suppose that when A went first to B, to discuss the injustice done to A, the conference resulted in B's acknowledging his fault and endeavoring to right the same to the best of his ability; or suppose he thus repented after the second visit of A with C and D, what should be the attitude of A toward B? He should forgive him, and that most heartily. He may not even put upon him a penalty but remember the words--"Vengeance is mine, I will repay, saith the

Lord!" But how often may this be kept up? How many times must we forgive if he repents? How long must we bear with his weaknesses? "Seven times?"--asked Peter. Our Lord's answer comes down to us equally--"I say not unto thee until seven times, but until seventy times seven." We must forgive the trespasses of others as we would have our Father in heaven forgive our trespasses against his divine law. If tempted to despise our brother on account of his weaknesses, we must think of our own weaknesses, and remember that he who shows no mercy shall receive no mercy.* *James 2:13*

Offenses Against the Church

We have considered the procedure proper in judging offenses against the individual; but in the case of the fornicator mentioned by the Apostle, and in other supposable cases, the offense might be against no particular member of -----

*See, additionally, Chapter vi--"Discipline in the *Ecclesia*."

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the *Ecclesia*; but against the whole--against the cause we unitedly represent. What then should be the mode of procedure?

It might be the same as in the individual grievance, if the sin were not public property. But if the matter were publicly known, it would be the duty of the elders to cite the offender before the Church for trial, without the preliminary private visits; because the publicity had taken it beyond any private settlement. Likewise, if it were a case of slander against the elders or any of them, the hearing should be by the Church and not privately; because the slanderers, if they conscientiously thought they had a good cause, yet had neglected the Lord's rule ("Go to him alone," and afterward "Take with thee two or three others") and had spread scandalous and defamatory tales, had thereby *carried* the matter beyond the power of *individual* rectification and *made* it a matter for the Church.

In such cases it would be proper for the slandered Elder to call together the Board of Elders as representatives of the Church, and to deny the calumnies and ask that the slanderers be indicted to answer charges of slander and false-witnessing before the Church; because their offense was toward the Church (1) in that it was contrary to the rules laid

down by the Head of the Church and contrary to decency and good morals; and (2) because the slander being against an Elder chosen by the Church was thus a slander against the entire Church selecting him. The slanderers should be condemned and rebuked and required to acknowledge their error; but after doing this they would have a right to proceed against the Elder supposed to be in error, just as they should have done at first.

We Must All Appear Before the Tribunal of Christ
--2 Cor. 5:10--

The "we" of this text, undoubtedly refers to the Church--the New Creation. It is not, however, to be confounded with the gathering of "all nations" before the Son of Man when he shall come in his glory and all the holy messengers with

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him, as recorded in *Matt. 25:31-46*. When the Son of Man "shall sit on the throne of his glory" he has promised that his faithful *Ecclesia*, his Bride, shall share that throne and glory, and shall share in that Millennial judgment of the nations, including "all that are in their graves."

The Church's judgment is evidently pictured and described by our Lord in *Matt. 25:14-30* and *Luke 19:12-26*.

It will take place in the end of this age and be the first work of the King at his second advent, before he begins to deal with the world. He will first reckon with his own servants, to whom he intrusted various stewardships of wealth and influence, talent and opportunity, which they have been more or less faithful, persevering and self-sacrificing in using. These must all be reckoned with, and the faithful be rewarded and given rule over two cities, five cities or ten cities--otherwise designated "the joys of thy Lord." The rewards will not all be alike as respects glory and honor, though all will be glorious and honorable. "As star differeth from star in glory" so shall be those who will share the First Resurrection to "glory, honor and immortality."

1 Cor. 15:41

Faithfulness, love, zeal will be the tests. Those who have talents and bury them in the earth, in business or pleasure or sloth, will thus show lack of love and appreciation--and consequently unworthiness of the Kingdom, and will not enter "the joys of the Lord," nor be permitted to reign with him in the blessing of the world.

"The Lord Knoweth How"

--2 Pet. 2:9--

"I will trust, and not be afraid." *Isa. 12:2*

"The storm-clouds are rolling across the horizon,
And peal upon peal of the thunder is heard:
The flashes of lightning are vivid and awful:
Yet never a fear in this bosom is stirred,
For is it not written, and everywhere shown,
'The Lord knoweth how to deliver His own!'

"The gleam of the sword can be seen in the distance,
The moans of the wounded and dying we hear;
And warfare and bloodshed are growing more rampant:
But none of these things can awaken a fear,
For is it not written, and everywhere shown,
'The Lord knoweth how to deliver His own!'

"The foe we contend with is artful and cunning,
And many, indeed, are the snares he has laid:
We are not unmindful of Satan's devices,
Though of his temptations we are not afraid;
For is it not written, and everywhere shown,
'The Lord knoweth how to deliver His own!'

"'The Lord knoweth how,' though we often are puzzled,
And to our conceptions no pathway is clear;
But since we are guided by Infinite Wisdom,
The word He hath spoken forbids every fear:
For is it not written, and everywhere shown,
'The Lord knoweth how to deliver His own!'

"'The Lord knoweth how,' is our strength in our weakness,
The promise of sunshine, though storm-clouds appear;
A peaceful assurance amid every battle,
The way of escape from each trial and fear;
For is it not written, and everywhere shown,
'The Lord knoweth how to deliver His own!'"

STUDY X

THE BAPTISM OF THE NEW CREATION

Baptism in the Second Century--Sponsors in Baptism--Baptismal Ceremonies of the Church of Rome--Infant Baptism, Why Introduced--Scripture Testimony on Baptism--"Disciple" View--"Baptist" View--The True View--Baptism into Christ's Death--"By One Spirit We are All Baptized into One Body"--The Baptism of Fire--Symbolical Baptism in Water--Is Symbolic Baptism Necessary?--The Proper Symbol--Who May Administer It--The Form of Words--Repetition of the Symbol--"Baptized for the Dead."

CHRISTIAN people are a unit in understanding that the New Testament teaches baptism, although there is a great diversity and confusion of thought respecting its mode and significance.

The great falling away from the faith, alluded to by the apostles in the New Testament, had gained such headway by the second century that very superstitious views respecting baptism had gained control in the nominal church by that time. Water baptism was supposed not only to bring the subject into relationship with God by canceling past sins, but also to bring to him certain graces or favors from God as a member of the Church of Christ which could not otherwise be secured. Hence, at that early day, not only did believers seek baptism for themselves, but also for their children; and because infants could neither believe nor enter into covenant promises for themselves, an arrangement was made by which other than the parents might become sponsors for such children--"spiritual parents." They solemnly promised that the children should believe in the Lord and walk in his ways, and obligated themselves to see to their religious training. These were called godfathers and godmothers.

Both the teachers and the taught of that period progressed rapidly to formalism and elaborations of the symbols and of their meaning. Special fonts for baptismal purposes

were built outside the churches in the third century.

They consisted of a private room which connected with an outside porch, the latter being open to the public, in whose presence the baptismal vows were taken, after which the subject was baptized in the font privately. The officiating minister exorcised the candidate, to cast out devils, blowing in his face three puffs of breath, as representing the Father, the Son and the holy Spirit. The water in which the baptism took place was consecrated by an elaborate formula, constituting it sacred water, a part of the formula being exorcism or casting out of evil spirits from the water. The candidate was stripped of clothing, as representing the complete putting off of the old man, and was baptized three times, once in the name of the Father, once in the name of the Son, and once in the name of the holy Spirit. All this was done outside the Church, to intimate that the candidate was not yet a member of the Church and could not be a member of it until, by this procedure, he was inducted. After the baptism service, the candidate for membership wore white clothing until the following Sunday. Later on, the separation of the baptistry from the Church ceased, and the baptismal fonts were built in the churches.

The Roman and Greek Catholics still maintain to a considerable degree the elaborate ceremonial of the third century, with slight modifications suitable to our day. The following are the baptismal ceremonies of the Church of Rome, though not all of universal application:

"(1) The child is held without the Church, to signify an actual exclusion from heaven, which is symbolized by the Church.

"(2) The priest blows three times in the face of the child, signifying thereby that the devil can be displaced only by the Spirit of God.

"(3) The sign of the cross is made on the forehead and bosom of the child.

"(4) The priest, having exorcised the salt, puts it into the mouth of the infant, signifying by it that wisdom which shall preserve him from corruption.

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"(5) The child is exorcised.

"(6) The priest touches his mouth and ears with saliva, pronouncing the word *ephphatha*.

"(7) The child is unclothed, signifying the laying aside of the old man.

"(8) He is presented by the sponsors, who represent the

Church.

"(9) The renunciation of the devil and his works is made.

"(10) He is anointed with oil.

"(11) The profession of faith is made.

"(12) He is questioned whether he will be baptized.

"(13) The name of some saint is given to him, who shall be his example and protector.

"(14) He is dipped thrice, or water is poured thrice upon his head.

"(15) He receives the kiss of peace.

"(16) He is anointed on the head, to show that by baptism he becomes a king and a priest.

"(17) He receives the lighted taper, to mark that he has become a child of light.

"(18) He is folded in the alb (a white robe), to show his baptismal purity." Elliott's *Delineation of Romanism*, Vol. I, p. 240. See also Roman Catholic Catechism, p. 252.

The foregoing perversions of baptism were held for over 1200 years before the organization of the various Protestant denominations of today. Doubtless there were some of the Lord's people who saw matters in a somewhat clearer light, but we may reasonably say that they were extremely few, and that practically no record of them and of their divergence of view comes down to us through the pages of history. It is not surprising that Protestants of the 15th and 16th centuries, having inherited these traditions and participated in them, would be considerably under their influence, and that while divesting themselves of much of the extreme ceremony they maintained the same general views and customs. Even today otherwise intelligent people have a superstitious fear respecting what might be the everlasting future of their children dying in infancy without

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having been baptized--hence, without having received remission of sins, and without having been inducted into membership in the Church. In harmony with these superstitions, we find that although every effort is made in all denominations to keep all power, privilege and authority in the hands of the clergy and out of the hands of the laity, nevertheless, it is very generally admitted that in extreme cases, where an infant is not expected to live, and where the services of a clergyman cannot be secured in time, any person may perform a baptism service--the thought being that no risk is to be taken in respect to the child's eternal welfare. The privilege of the laity under such circumstances is

clearly recognized even in the Roman and Greek Catholic churches; and in the rubric of the Church of England in the time of Edward VI the matter was ordered thus: "Pastors and curates shall often admonish the people that without great cause and necessity they baptize not children at home in their houses; and when *great need shall compel them so to do* that then they minister it."

We quote the following explanation of Baptism from the authorized Roman Catholic Catechism (F248):

"The first and most necessary sacrament is baptism"; "because before baptism no other sacrament can be received"; and "because without baptism no one can be saved." "In baptism original sin and all sins committed before baptism are forgiven: the temporal as well as the eternal punishment is remitted by baptism." "In baptism we are not only cleansed from all sin, but are also transformed, in a spiritual manner, made holy, children of God, and heirs of heaven."

The Lutheran Church holds to a very similar statement on this subject.

The Church of England, though with a slightly varied ceremony, attaches the same significance to infant baptism. The following extracts from the Book of Common Prayer show this:

"Sanctify this water to the mystical washing away of sin; and grant that this child, now to be baptized therein, may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children."

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"We receive this child into the congregation of Christ's flock; and do sign him with the sign of the Cross."

"Seeing now, dearly beloved brethren, that this child is regenerate and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits."

"We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy holy Spirit."

The Presbyterian view is less immoderate. The Westminster Confession, Art. 28, says: "Baptism is a sacrament ...a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins," etc. It declares it to be applicable to infant children one or both of whose parents are Christians, but not to other infants. It adds, "Although it be a great sin to contemn or neglect this ordinance, yet grace and salvation are not so inseparably

annexed unto it as that no person can be regenerated or saved without it, or that all that are baptized are undoubtedly regenerated."

Attaching *less importance* to baptism, Presbyterian rules permit none but ministers to perform the service, and by its ministers laying stress upon the importance of baptism, and comparatively few knowing of the last quoted clause, it follows that Presbyterians as well as others fear the consequences of their infants dying unbaptized.

Methodists, and the Protestant Episcopal Church in the United States, and most modern institutions, accept this last stated, moderated view of the importance of infant baptism.

As illustrating this matter, an anecdote is told of a certain doctor who was called late at night to attend a dying infant. He arrived just a moment in advance of a clergyman, sent for at the same time. It being evident that the physician could do nothing further for the child, he at once stepped aside, while the minister hastily took a bowl of water, sprinkled a few drops in the face of the child, saying, "I baptize thee in the name of the Father, the Son and the holy Spirit." The child a moment or two after expired, and as the doctor and the clergyman left the house together the

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former remarked to the latter, "You arrived just in the nick of time; two minutes more and you would have been too late. May I ask what kind of shoes you wear?" "Congress gaiters," responded the clergyman. "Ah, how fortunate!" said the doctor. "Had you worn laced boots you would not have been in time, and think what disaster that would have meant for the child!"

True, many of the more enlightened Christian people would deny any such false, superstitious thought as that God would hand over an unbaptized infant to devils, eternally to torment it, or do anything else to its detriment. Nevertheless, many of these same people manifest great concern if by any means one of their children should die without this ceremony; and some of the more illiterate certainly have a most positive belief in the necessity of the rite and a most torturing fear of the consequences if it is omitted--so strong is the influence coming down to us from the centuries of false beliefs--"the Dark Ages."

Evidences that these wrong views of the nature, necessity and efficacy of baptism had developed as early as the second century, may be found in Hagenbach's *History of*

Doctrines, p. 72. Later, and in the time of Constantine, and supported by Tertullian (*De Bapt.*, c. 18) came the view that baptism, having such a magical power to cleanse from *previous*, but not from subsequent, sins, it should be delayed until as near the hour of death as possible. Still later, "extreme unction" became the solace of the dying, and the effort was made to get all as early as possible into the Church. It was "St. Augustine" who advanced the doctrine, "No salvation out of the Church"; then, as a consequence, came the teaching that infants would be "lost" unless made members of the Church, and from that time and that theory dates the general baptism of infants. The spirit of Churchianity, from the very first, has been to stop at nothing which would add to its influence and numbers. The character and government of our Creator have thus been besmirched and the testimony of his Word made void, and

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true Christianity, the "wheat," injured by this prolific sowing of "tares" by the Adversary.

Infant Baptism Repudiated by Some

Amongst those who recognize that baptism is enjoined upon believers, and that one person cannot believe for another, infant baptism is repudiated as being unscriptural. Moreover, the same people generally hold that nothing constitutes the baptism commanded by our Lord and the apostles except an immersion in water. These call attention to the fact that the Greek word signifying baptism, *baptizo*, has the significance of immerse or cover or plunge or completely make wet, and that wholly different words are used in the Greek when sprinkling or pouring or raining are referred to. These believers in immersion in water generally practice one immersion, backward, in the name of the Father, the Son and the holy Spirit, though a few practice it face forward three times, once in the name of the Father, once in the name of the Son, and once in the name of the holy Spirit. The explanation of the latter form is that Christ bowed his head forward when he died, and that, hence, his followers should be immersed in the likeness of his death, face-forward. It does not seem to occur to these Christian friends that Christ was not buried face-downward, and that the Father and the holy Spirit neither died nor were buried at all and that therefore, such symbolizations are wholly inconsistent, and that the significance of the words "*in the*

name of the Father and of the Son and of the holy Spirit" would properly be--*by the authority of* the Father and of the Son and of the holy Spirit--that the Father, the Son and the holy Spirit concur in enjoining the baptism of believers.

Of those who practice one immersion backward, there are two large denominations, viz., "Baptists" and "Disciples," who, nevertheless, perform the service with very different sentiments respecting its significance and the results. The views of the "Disciples," otherwise calling themselves "Christians" (and frequently, without their consent,

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designated as "Campbellites"), is that baptism (immersion in water) is *for the remission of sins*, and that such as have not been immersed in water are yet in their sins, "children of wrath." This view of the subject cuts off the great mass of humanity except infants (whose original sin they seem to ignore) and even professed Christians of nearly all denominations --Congregationalists, Methodists, Presbyterians, United Presbyterians, Lutherans, Episcopalians, Roman Catholics, Greek Catholics, etc.--would thus be marked as sinners, unjustified before God and, therefore, exposed to the *wrath of God*, in whatever way that expression shall be understood; and by nearly all, including the "Disciples," it is understood to mean an eternity of torture.

This is a hard position to take, not in respect to the world only, but in respect to the mass of Christian professors, and we do not wonder that our "Disciple" friends generally avoid pressing the question to so extreme a statement, although the logic of the proposition is evident to them, as to all others who will give it consideration. We cannot accept this to be a correct view of baptism--to us it is neither Scriptural nor reasonable. We cannot believe that the Lord has made the eternal welfare of our race dependent upon their knowledge of, and obedience to, any such institution. Nevertheless, our "Disciple" friends fortify themselves with certain texts of Scripture which are not to be overlooked; viz., John's preaching to the Jews for repentance and *remission of sins*; the preaching of the apostles at Pentecost, to the Jews, to believe and be baptized *for remission of their sins*, and to call upon the name of the Lord, *washing away their sins*. (**Matt. 3:6; John 4:1,2; Acts 2:38,41**) We will consider these scriptures in due time, and see how and why they are applicable to Jews only, and never applicable to Gentiles, and that when certain Gentiles of the Church of Ephesus confessed

that they had been baptized with the baptism of John--unto repentance and remission of sins--the Apostle Paul commanded them to be baptized again in the name of the Lord Jesus. *Acts 19:3-5*

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Our Baptist friends, while no less strenuous in their advocacy of immersion in water as the only baptism, set up a totally different claim respecting its efficacy. They deny that it is for the remission of sins, which they claim can be experienced only through faith in the Lord Jesus Christ, the Redeemer. They hold, however, that baptism is the *door* into the Church, and that only those who are immersed really enter the Church, and that others should not expect nor be granted the privileges and blessings belonging to the Church, either in the present life or in the life to come. In harmony with this thought, Baptists in general decline to welcome to the Communion Table any not immersed in water, saying that the Communion Table is not for the world, but only for *the Church*, and that none are in the Church except those who have passed through the *door* of water baptism. The few Baptist churches which in recent years have relaxed this rule have done so in contravention of their theory. In illustration of this subject we quote from a recent article by J. T. Lloyd in the *Religious Herald*. He says:

"Christian baptism is the immersion of a believer in water in the name of the Father, Son and Holy Ghost--nothing else is [baptism]. Baptist churches are the only Christian churches in existence. Pedobaptists [child-baptizers] have no right to the Lord's Supper. Whenever they partake of the Lord's Supper they partake unworthily, and eat and drink damnation to themselves."

If the Baptist theory be the correct one, it follows that all members of other denominations of professed Christians who have not been immersed in water have deceived themselves in thinking that in any sense of the word they belong to the Church of Christ. Because, say our Baptist friends, immersion is the *door* into the Church; whoever has not been immersed is not *in* and not *of* the Church of Christ, which is the body of Christ. We do not wonder that our Baptist friends, and especially those of the highest standard of heart and intellect, hesitate to press upon the public these, the only logical conclusions of their belief. To do so would be to bring down upon them the indignation and

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contumely of many whom they are bound to respect as Christians, notwithstanding their theory to the contrary. But what would it mean if this Baptist theory were true? We answer that according to all the different creeds of Christendom it would mean that only immersed persons would be saved, and that all the remainder, of all denominations, and the world outside of all denominations, would be lost--for is it not the theory of all the creeds that only the Church is to be saved, and that all others are hastening to destruction or eternal torment or some other awful future--the destiny to which is fixed at death?

We are bound to dissent from all of the foregoing as imperfect human theories, whose inconsistencies are clearly manifest. The mere statement of them carries instant conviction of their erroneousness to every intelligent and unprejudiced mind. We cannot admit that either the Disciple denomination or the Baptist denomination, or both of these, constitute the Church of the living God, whose names are written in heaven, to the inclusion of all their immersed memberships, and to the exclusion of all the unimmersed of other denominations. We cannot admit that, when the Son of Man sowed the good seed of the Gospel in the field, that the "wheat" was all brought under Baptist fencing, and that the "tares" were all outside. Nor can we even admit that all the "wheat" is to be found amongst those immersed in water, and all the "tares" as well, so that the other denominations would be excluded from the Lord's parable of the wheat and the tares. (*Matt. 13*) We claim that all these conflicting theories are wrong--disapproved of God. We claim that all sects and denominations are contrary to the divine institution--one Head, one Body, one Faith, one Baptism. We are not claiming that the Lord's Church, the New Creation, has many members, but admit that it is in all a "little flock."

We must include our Baptist friends and our Disciple friends with our Presbyterian and Methodist and Lutheran and Episcopal and Roman Catholic friends, as being a part of the one general Christendom, otherwise in the Scriptures

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termed "Babylon." The Son of Man and his faithful followers sowed the good seed, which has brought forth fruitage throughout Christendom, which may be considered the wheat-field of this Gospel age. The Adversary has sown "tares" so prolifically that the "wheat" is well-nigh choked, and in some respects the field might more properly be

termed a tare-field than a wheat-field. But now, at length, according to the Lord's promise, the "harvest" of this Gospel age having come, he is sending forth his reapers to gather his "wheat"--every grain of it--into his garner; and it is manifest that he is finding these grains of true "wheat," not all in the Baptist and Disciple denominations, but also amongst the Presbyterians, Methodists, Episcopalians, Lutherans, Congregationalists, Roman Catholics, and others.

It is in harmony with this that the message has gone forth to the Lord's people everywhere throughout Babylon: "Babylon the Great is fallen [divine sentence has passed upon her systems; they are rejected of the Lord];...come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." *Rev. 18:2,4*

This being true, it is very evident that the Baptists and Disciples, as well as others, have made very serious mistakes in respect to what baptism is, and in respect to the blessings and privileges it confers. We have briefly reviewed the whole situation up to the present time, to the intent that it may be manifested to all that there is something radically wrong in respect to all the various theories now prevalent on the subject of baptism and that we may all, therefore, be the better prepared to go reverently and prayerfully back of all human traditions and theories to the Word of the Lord, through his inspired apostles on this subject, which confessedly is an important one--a divine institution. It is only after we see clearly the confusion involved in all of the various theories of Christendom that we are thoroughly prepared to appreciate the simplicity of the divine message on this subject.

The Scripture Testimony on Baptism

The Jewish ritual contained various formulas respecting

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the cleansing of vessels and washing and sprinkling of unclean persons, etc., but nothing respecting baptism (*baptizo*, immersion) such as John preached in the end of the Jewish age. John's baptism was for Jews only, who were already recognized as typically cleansed by the Atonement-day sin offerings. To these John's baptism signified repentance from recognized sin, violations of the Law Covenant, and a typical cleansing from them--a return to a condition of righteousness of heart or desire. Jews thus repenting of sin and symbolically cleansed, or washed, were counted as restored to a condition of harmony with God, previously enjoyed

under their Law Covenant. The motive back of John's preaching and baptizing was a preparation of the people for the Kingdom of God and for a revelation of Messiah, which John's preaching declared to be imminent, and for which the people would need to be in a condition of heart-readiness if they would receive an appropriate blessing. Every Jew under the Law Covenant was counted a member of the house of Moses: "They were all baptized unto Moses in the sea and in the cloud." (*1 Cor. 10:2*) The house of Moses was a house of servants, as it is written, "Moses was faithful over all his house *as a servant.*" (*Heb. 3:5*) Under the divine arrangement, whoever would be faithful as a member of the typical Israel or *house of servants* under Moses, the Mediator of the typical or Law Covenant, would thus be in such a condition of readiness of heart that when the antitypical Moses, the Messiah, Christ, appeared, they would be ready to receive him as the antitypical Moses. As they were baptized into Moses in the sea and in the cloud, the acceptance of Christ as instead of Moses would imply that they were in Christ as members of his body, under him as their head, and, through association with him, ministers of the New Covenant, of which the complete, glorified Christ, head and body, will be the Mediator.

Hence, John did not baptize his believers into Christ, but merely unto repentance, bringing them back to a condition of harmony with Moses, etc., in which condition, as natural branches in the olive tree (*Rom. 11:16-21*) they would not

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need ingrafting into Christ, for Christ would to them take the place of Moses, who for the time merely typified Christ. Let it be remembered, too, that this, called "John's baptism" and said to be unto repentance and remission of sins, and "washing away of sin," was not applicable to any except Jews--because Gentiles, not being baptized into Moses, and not being of the typical house of servants at any time, could not by repentance of sin come *back to* a condition which they had never occupied. Gentiles who believed into Christ must, therefore, be inducted into his house of sons in a different manner. They, as the Apostle explains, were the wild olive branches, "by nature children of wrath," strangers, aliens, foreigners from the commonwealth of Israel. No amount of repentance and reformation would make these strangers and aliens members of

the typical house of servants, to whom alone would come the privilege of passing by faith in Christ from the house of servants into the antitypical house of sons. If others would become branches in the olive tree (Christ), whose root was the Abrahamic promise (*Gal. 3:16,29*), they must be *ingrafted* into the places left vacant by the breaking off of the "natural branches" of the original olive tree--the house of servants, whose hearts were not in a proper condition to accept the Messiah, and who therefore, could not be accepted of him as members of his house of sons. "He came unto his own [people, Israel], and his own [as a people] received him not; but to as many as received him, to them gave he liberty [privilege] to become the sons of God, even to as many as believe on his name; who were begotten, not of the will of the flesh, nor of the will of man, but of God"--and who thus became members of the New Creation--spiritually.

John 1:12

Typical Israel forsook Egypt (symbolical of the world) to follow the leadings of Moses; and when they came to the great test or trial at the Red Sea, which would have meant their destruction, except for God's intervention through Moses, they were all typically baptized into Moses in the sea and in the cloud--the sea on either hand, the cloud above them--and became his house, or family, represented

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by him as their head. They emerged from the sea devoted to Moses, pledged to follow and obey him. They were still further pledged to him as the Mediator of the Law Covenant at Mount Sinai, and all of their hopes were bound up in him who declared--"A prophet shall the Lord your God raise up unto you from amongst your brethren, like unto me; him shall ye hear." (*Deut. 18:15,18; Acts 3:22*) To every "Israelite indeed," already thus consecrated and bound to Moses even unto death, and with all their hopes of life anchored in him, it was but a small remove to accept Christ in his stead, and as his antitype; and to understand that their pledges under the Law to Moses were now transferred by divine arrangement to Christ, the surety of the New Covenant which they engaged to serve. **2 Cor. 3:6**

With the Gentiles the matter was altogether different, and their acceptance of Christ would properly signify all that was covenanted by the Jew to Moses and subsequently transferred to Christ. It should not surprise us, therefore, to find the Scriptures teaching a very much wider and deeper meaning to baptism as applied to those believers who were

not Jews, not under the Law, not in Moses, and not, therefore, transferred from Moses to Christ. To these baptism meant all the radical change that is pictured by the Apostle Paul (**Rom. 11**) by the ingrafting of the wild olive branches into the good olive tree. It meant a complete transformation.

Baptism into Christ's Death

"Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?"

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

*"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." **Rom. 6:3-5***

We, who are by nature Gentiles, cannot do better than accept this very complete explanation of the true baptism addressed by the Apostle Paul to the believers at Rome--many, if not all, of whom had been Gentiles, "children of

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wrath." In three verses here the Apostle deals most thoroughly with the subject of baptism as it applies to us. These verses are very generally used to prove all the various doctrines of baptism, but quoted especially by our brethren who recognize baptism as signifying immersion in water. Let it be clearly noticed, however, that the Apostle makes not one word of reference to water baptism. Water baptism is merely a symbol, or picture of the real baptism; and the Apostle, in these verses explains, from various standpoints, the true, the essential baptism, without which no one can be considered a member of the body, or Church of Christ, while all who receive this baptism, of whatever name or place, color or sex, are to be counted as members of the *Ecclesia*, members of the New Creation.

The Apostle is addressing those who are already members of Christ. He says: "Know ye not that so many of us as were baptized into Jesus Christ"--we pause here to notice that he does not say, So many of us as were sprinkled with water, nor, So many of us as were immersed in water, but, "So many of us as were baptized [immersed] *into Jesus Christ*." What is it to be immersed into Jesus Christ? Surely he here is carrying out the same thought that he elaborates in **1 Cor. 12:27**: "Now ye are the body of Christ, and members

in particular." How do we get into the body of Christ? The Apostle answers that we were baptized into it, and, hence, are now counted as members of our Lord, members under him as our Head, members of "the Church which is his body."

But let us inquire particularly what was the process by which we came into membership in Christ Jesus. The Apostle answers the question in his next statement, "So many of us as were baptized into Jesus Christ were *baptized into his death*." Not a word about our being baptized into him by being baptized into water. No, no! How evident it is that if we were baptized a thousand times in water it would not bring us into membership in the body of Christ! But, accepting the Apostle's statement, we realize that our union with Christ, our membership in his Church or *Ecclesia*,

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whose names are written in heaven, dated from the time that we were *baptized into his death*. But, when and how were we baptized into the Lord's death? We answer that this baptism into death with the Lord, this overwhelming, or burial of ourselves, our flesh, which resulted in our incorporation by him as members of his body, as New Creatures, took place at the moment when we made the full surrender of our wills to him--consecrating our all, to follow and obey him, even unto death.

The *will* represents the entire person, and all that he possesses. The will has the control of the body, hands, feet, eyes and mouth and brain. It has the control, too, of the pocket, the bank account, the real estate. It controls our time, our talent, our influence. There is not a thing of value that we possess which does not properly come under the control of the will; and, hence, when we surrender our wills to the Lord, or, as the Scriptures sometimes represent it, our "hearts," we give him our all, and this burial of our human will into the will of Christ is our death as human beings. "Ye are dead; and your life is hid with Christ in God." (*Col. 3:3*) This death, this burial, is our baptism into his death. Henceforth, from the divine standpoint, we are not to count ourselves as human beings, of human nature, of the earth, earthy, and as having earthly aims, objects and hopes, but as New Creatures in Christ Jesus.

The instant of this burial or immersion of our wills into the will of Christ is followed by our begetting to newness of life--to a new nature. As our Lord consecrated his human nature unto death, in the doing of the Father's will, and yet

did not remain in death, but was raised from the dead to a newness of nature, so we who thus in consecration become "*dead with him*," sharing in his consecration, are not left in a death state, but may instantly rise through faith to a realization of our kinship to the Lord as New Creatures. Thus the Apostle declares: "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of Christ dwell in you." (*Rom. 8:9*) To the world all this is a "hidden mystery."* They do

*Vol. I, Chap. v.

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not appreciate our faith-justification in the Father's sight, but regard us as other men, who are yet in their sins. Likewise, they see no reason why we should sacrifice or consecrate our wills to the Lord--to be dead as human beings, that we may have a share with him as New Creatures. Neither do they see our consecration and its acceptance, nor appreciate our figurative resurrection to newness of life, newness of hopes, newness of ambitions, newness of relationship to God through Christ. We trust, indeed, that they may see some fruitage in our lives, but we cannot hope that it will be such fruitage as will to them appear to be good or wise or profitable under present conditions. "The world knoweth us not [as New Creatures] because it knew him not." *1 John 3:1*

In all this believers are but following the footsteps of Jesus--taking up their cross to follow him. Being holy, harmless, undefiled, and separate from the sinner-race, he needed not to wait for any sacrifice for sins, for he "knew no sin"--but immediately on reaching the age of manhood under the Law (thirty years) he hastened to make a complete consecration of himself, a full sacrifice of all his earthly interests, hopes, ambitions and desires--that he might do the Father's will only. The language of his heart, as he came to John at Jordan, was prophetically foretold, "Lo I come--in the volume of the book it is written of me--to do thy will, O God. I delight to do thy will, O my God; thy law is written in my heart." (*Psa. 40:7,8; Heb. 10:7*) Our Lord, thus consecrating himself to the Father's will, realized that his outward baptism symbolized the surrender of his earthly life and nature, already immersed, or buried, into the Father's will--even unto death. His water immersion was merely a symbolical representation of the baptism, or burial of his will, which had preceded it. From this standpoint his baptism was full of meaning to him, though not to John, who

greatly marveled that he who "knew no sin" should be baptized, whereas the baptism of John was a baptism only for transgressors against the Law Covenant--for the remission of sins.

None but our Lord Jesus himself understood fully why it

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thus "behooved" him to fulfil all righteousness. None but he realized that while such an immersion (figurative cleansing from sin) was not necessary for him, as though he were a sinner, yet it behooved him who was the prospective Head of the prospective body, to set an example in himself that would be appropriate as a lesson full of meaning to all of his followers--not only to those "body" members which were of the house of Israel after the flesh, but to those members also who were still aliens and strangers and foreigners. It behooved him to symbolize the full consecration of his will and all that he had, even unto death, that we, coming after, might follow in his steps.

That our Lord did not receive the water immersion at the hands of John as the real immersion, but merely as its figure, or illustration, can be readily demonstrated. In evidence mark his words about the time of the last Supper. "I have a baptism to be baptized with, and how am I straitened until it be accomplished!" (*Luke 12:50*) Here our Lord shows that his baptism was not the water baptism, but the death baptism--baptism into death, in harmony with the divine arrangement--as man's redemption price, or sin-offering.

Having consecrated himself to this death-baptism at the earliest possible moment, when he attained thirty years of age, and having during the three and a half years of his ministry carefully carried out the provisions of that consecration --"dying daily," pouring out his soul unto death--using up his life, his energy, his strength, in the service of the Father, in the service of his followers and, in a large sense, in the service of his enemies. Finally, realizing himself near the close of this death-baptism, when it would be fully accomplished, and feeling the weights, the trials, the difficulties, growing heavier and heavier each moment, and having not a sympathizer--"Of the people there were none with him"--not one who understood the circumstances and conditions, and who could share his grief by offer of sympathy, encouragement or consolation--then longing for the end of the trial he exclaimed, "How am I straitened [in difficulty]

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till it [my death-baptism] be accomplished!" (*Luke 12:50*)
His baptism was fulfilled very shortly after, when he died,
crying--"It is finished!"

The whole world is dying, and not merely the Lord and the Church, his body; but the world does not participate in Christ's death, as does the Church, his body. There is a great difference. The whole world is dead with father Adam under his sentence or curse; but our Lord Jesus was not of the world, not one of those who died in Adam. We have already seen that his life was holy and separate from that of all sinners, notwithstanding his earthly mother*--that he was not under condemnation. Why, then, did he die? The Scriptures answer that he "died for *our sins*"--that his death was a sacrificial one. And so it is with the Church, his body, baptized into him by baptism into *his death*--participators with him in his sacrificial death. By nature children of Adam, "children of wrath, even as others," they are first *justified* out of Adamic death *unto life*, through faith in our Lord Jesus and his redemptive work; and the very object of that justification to life out of Adamic condemnation to death, is that they may have this privilege of being baptized into Jesus Christ (made members of his body, his *Ecclesia*) by being baptized into his death--by sharing death with him as joint-sacrificers. Ah! What a wide difference there is between being dead in Adam, and being dead in Christ!

This mystery of our relationship to Christ in sacrifice, in death-baptism now, and the resulting relationship and union with him in the glory that is to follow, is incomprehensible to the world. It should, however, be appreciated by the Lord's faithful, and is asseverated repeatedly in the Scriptures. "If we suffer with him, we shall reign with him"; "if we be dead with him, we shall also live with him." We are "heirs of God, and joint-heirs with Jesus Christ, *if so be* that we suffer with him [if we experience death-baptism with him as his body members] that we may be also glorified together." *2 Tim. 2:12; Rom. 6:8; 8:17*

*Vol. V, Chap. iv.

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In the fourth verse of the text we are examining, the Apostle repeats the same thought from another standpoint, saying--"Therefore are we buried with him by baptism into

death." Again no suggestion of water baptism, but a most positive statement of death-baptism, our consecration unto death. Proceeding, the Apostle carries forward the picture, stating the wherefore or reason of our baptism into Christ's death, saying, "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Only indirectly does the Apostle here refer to our share in the First Resurrection, when we shall share the glory of our Lord in his Kingdom: he refers chiefly to the present life. All who make full consecration of their lives to the Lord, to be dead with him, to be joint-sacrificers with him in the service of the Truth, are to reckon themselves while living in the world as being separate and distinct from others around them. They covenant to die to earthly things which so engross others, and may, therefore, use them only as servants to the New Creation. New Creatures become alive through the Redeemer to heavenly things and prospects, which the world around us see not, understand not. In harmony with this our lives in the world should be new, distinct, separate from those of others about us; because we are animated with the new spirit, the new hopes, the new aims, the heavenly.

Coming to the fifth verse, the Apostle still makes not the slightest reference to water baptism, although some, at first, might think otherwise of his words: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." If this being planted together in the likeness of his death be understood to mean water baptism, it would be laying more stress upon water baptism than any teacher in the world would be willing to admit. What is it that as Christians we most earnestly hope for? Is it not that we may share in the Lord's resurrection, the First Resurrection? The Apostle expressed this as the grand ideal and hope before his mind, saying--"That I might know him and the power of *his resurrection* [as a member

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of his body, his Church], and the fellowship of his sufferings, being made conformable unto his death--if by any means I might attain unto *the resurrection of the dead.*" (**Phil. 3:10,11**) Now to understand **Romans 6:5** to mean that a share in Christ's resurrection would be the sure result of an immersion in water would be to make this passage contradict every other passage, and to outrage reason. Why should a planting, or burial, in water result in a share in the First Resurrection? We are safe in assuming that thousands

have been planted, or buried, or immersed, in water who will never share in the First Resurrection--the Christ Resurrection.

But when we understand this verse, in harmony with the two preceding it, to refer to baptism *into death*, to planting *in death*, in the likeness of *Christ's death*, then all is plain, all is reasonable. Having been called of the Lord to be joint-heirs with his Son, and to suffer with him and to be dead with him, to live with him and to reign with him, how sure we may feel that if we are faithful to this call, if we are planted or buried into his death, like as he was buried into death--as faithful soldiers of God and servants of the Truth--we shall eventually get the full reward which God promises to such, viz., a share in the First Resurrection--to glory, honor and immortality.

Baptism into death is the real baptism for the Church, as it was the real baptism for our Lord; water baptism is only the symbol, or picture of it to us, as it was to him. This is conclusively shown by our Lord's words to two of his disciples, James and John, who requested that they might have his promise that eventually they should sit with him, the one on his right hand and the other on his left hand in the Kingdom. Our Lord's answer to them was, "Ye know not what ye ask. Are ye able to be baptized with the baptism that I am [being] baptized with?" Their avowal of their willingness to share, not only his ignominy but also his baptism into death, our Lord approvingly answers, "Ye shall indeed drink of the cup that I drink of, and be baptized with the baptism that I am baptized with." (*Mark 10:35-39*)

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Whoever of his called ones are willing at heart for these experiences, the Lord will grant them the privilege--and also his assistance. Such shall indeed be immersed into Christ's death, and, as a consequence, have a share with him in the First Resurrection and in the Kingdom glories appertaining thereto. That our Lord here made no reference to water baptism is evident; for these two disciples had been with him from the beginning of his ministry, and as his representatives had been baptizing multitudes in water, "unto repentance and remission of sins"--John's baptism. (*John 3:22,23; 4:1,2; Mark 1:4*) Our Lord's inquiry respecting their willingness for a share in his baptism was not misunderstood by the apostles. They had no thought that he wished them to be baptized again in water; they understood well that it was the baptism of their wills into his will

and the Father's will, and accordingly their participation with him in his sacrifice--dying daily, laying down their lives for the brethren, to the finish, unto death actual.

"By One Spirit We Are All Baptized into One Body"
--1 Cor. 12:12,13--

Let no one misunderstand the Apostle, when referring to our baptism into death with our Lord--"into his death"--to mean the baptism of the holy Spirit. Death and the holy Spirit are distinctly separate, and the two baptisms are distinct and separate. The baptism into death is an individual matter, in which each who would become a member of the body of Christ must individually consecrate and sacrifice his will. Subsequently, his sacrifice accepted, the Lord by his Spirit assists each to lay down his life in the service of the Truth and for the brethren--even unto death. The baptism of the holy Spirit was one baptism for the entire Church. It took place in the upper room on the day of Pentecost, and has needed no repetition, because it has not ceased to abide with the Church from then until now. A repetition of some of the outward manifestations was given in the case of Cornelius; but merely as an evidence to Peter and to all the Jewish believers, and to Cornelius and all Gentile believers

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since, that God makes no distinction or discrimination as between Jews and Gentiles. The Pentecostal immersion was accomplished, we are told, by the filling of the upper room with the holy Spirit, so that the 120 brethren present "were all immersed in the holy Spirit," the apostles receiving, additionally, a symbol of divine favor in the appearance as of cloven tongues of fire upon their heads.

This anointing with the holy Spirit corresponded to the anointing of Israel's high priests and kings with the holy anointing oil. The oil was poured upon the head and ran down over the body. The antitype of this pouring upon the head was the impartation of the holy Spirit to our Lord at the time of his consecration at thirty years of age, when the Father gave him the spirit "without measure." (*John 3:34*) When Pentecost was fully come, and our glorified Head had appeared in the presence of the Father, and made propitiation for the sins of his people, he was permitted to "shed forth this," the Pentecostal holy Spirit immersing his Church; thus signifying their acceptance by him and by the

Father, as members of his *Ecclesia*, his body--members of the New Creation. His Church, his body, has since continued, and the holy Spirit has continued in and upon it; and as each additional member is added to the Church, which is his body, each becomes a participant in the one baptism of the Spirit which pertains to and pervades the body, the Church.

The text under consideration links this Pentecostal baptism of the Spirit with our individual baptism into death, and shows us the relationship of the two. It is as justified men that we are baptized into death; it is as members of the New Creation that we are anointed of the holy Spirit and constituted members of the *Ecclesia*, the body of Christ. As already seen, we must first be justified out of Adamic sin and death, by faith in our Redeemer, before our *sacrifice could be accepted* and we be counted "dead with him"--with our Lord, our Head. So, likewise, we must first make this consecration, or *sacrifice*, of our justified selves, and be accepted as members of the New Creation, before the dying

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processes begin which will, by the Lord's grace, result in our complete *baptism into death*, in the likeness of our Lord's baptism into death, and thus insure a share in his "First Resurrection." This is in accord with what we have already seen; viz., that it is not our justification that constitutes us New Creatures--members of the body of Christ--but our baptism into death with him as the Apostle says, "As the body is one, and hath many members...so also is Christ. For by one Spirit we are all baptized into one body...and have been all made to drink into one Spirit." ***1 Cor. 12:12,13***

This Gospel age is the "acceptable year of the Lord," during which he has been willing to *accept* the sacrifices of believers, their full consecration unto death. Each sacrificer thus responding to the Call of the age (***Rom. 12:1***) has at once been accepted to a place, a membership in the "Church of the First-born, whose names are written in heaven." But this acceptance, as we have seen, does not conclude the matter: it is required of all consecrators that they shall "die daily"--that is, that their attitude of entire consecration shall be continued daily until they too can finally declare, "It is finished." It is required by the consecration that this perseverance in sacrificing and well-doing shall be continued patiently and faithfully, and that the end, with us as with our Lord and Head, shall be literal death. As it is written: "I have said, Ye are gods [*elohim*--

mighty ones] all of you sons of the Highest--yet ye shall die like men, ye shall fall like one of the princes"--not like Prince Adam, convicts; but like Prince Jesus--participators in his death. (*Psa. 82:6,7*) This faithfulness, this daily dying is requisite to our making our calling and election sure; and it is to such as faithfully walk in the footsteps of the Lord that he promises the glory, honor and immortality reserved for the faithful overcomers who shall constitute the "Very Elect" members of the New Creation. Our Lord's words are, "Be thou faithful unto *death*, and I will give thee a crown of life." (*Rev. 2:10*) We see, then, that it is with the Church as it was with her Lord and Head--that the consecration

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brings the first-fruits of the Spirit, faithfulness daily continues the blessing of the Spirit, with increasing joys and fruits, while the faithful finishing of the covenant in actual death is essential to the receiving of the full inheritance --a share in the First Resurrection and its glories and honors. *Eph. 1:12-14; Rom. 8:16,17*

The Baptism of Fire

We have already at considerable length* called attention to the statement of John the Baptist, made to the Jews respecting Jesus, "He shall baptize you with the holy Spirit and with fire," (*Matt. 3:11*)--thus pointing out the Pentecostal blessing upon faithful Israelites and the fire of God's anger, "wrath to the uttermost" (*1 Thess. 2:16*), that came upon the remainder of that nation. The baptism of fire is not a blessing, nor is it intelligently that Christian people sometimes pray for it. As there was such a baptism of fire in the end of the Jewish age upon the "chaff" of that nation, so our Lord indicates there will be in the end of this age a similar "fire" upon the "tare" class of Christendom--a baptism of fire, of trouble, which will be appalling; "a time of trouble such as was not since there was a nation." *Dan. 12:1*

The Symbolical Baptism in Water

We have already called attention to the various water baptisms in vogue amongst Christian people, and almost universally misunderstood by them to be the real baptism; we have shown how false and inconsistent are the tests which are based upon these water baptisms, which cannot affect the heart, and which at very most are symbols, but

not seen to be symbols by their advocates, because they do not clearly discern the real *baptism into death* with Christ. How simple and yet how accurate becomes this test of real baptism, as respects the Church of Christ--the "body," the *Ecclesia*, whose names are written in heaven--not depending

*Vol. V, Chap. ix.

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upon earthly enrollment! This true baptism is, indeed, the door into the true Church, for no one can be admitted or enrolled as a member of the Church, the body of Christ, and have their names written in heaven as such, except first he have experienced this baptism of his will, of his heart, into *death with Christ*, and has thus been inducted into membership in his Church, which is "filling up that which is behind of the afflictions of Christ." (*Col. 1:24*) Ah, yes! Such believers, making such consecration, such baptism into death with the Lord, must all be true "wheat"--not one of these is a "tare." The water door may let in "tares" as well as "wheat" into the Baptist Church; but the baptism into death as a door will admit only the wheat class into the true Church, because none others will care to come under the conditions, though some may imitate them in a measure, as the "tares" are imitations of "wheat."

From this standpoint it will be observed that there may be members of the true Church--baptized into Jesus Christ, by being baptized into his death--amongst Presbyterians, Methodists, Lutherans, Episcopalians, Congregationalists, Roman Catholics, etc., as well as amongst Disciples and Baptists. On the other hand, undoubtedly the great majority in all denominations (including Disciples and Baptists immersed into water) have neither part nor lot in the body of Christ, the true *Ecclesia*, because of not having come through the *real door* into the *real Church*, by the *real baptism* into "his death." This proposition is incontrovertible.

Having thus laid all the stress, as the Apostle does, upon the true baptism, we turn to the symbol of it, the water baptism, and inquire, first, Is the symbol proper or necessary to those who have the real baptism? Second, If so, which is the proper symbol?

Is the Symbolic Baptism Necessary?

The testimony of the Lord and the apostles clearly indicates the propriety of the symbolical or water baptism,

because not only they themselves were baptized with water, but taught water baptism in respect to others--not Jews

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only, but also Gentile converts. We have already shown that our Lord Jesus' baptism was separate and distinct from that of John's baptism to the Jews in general--that it was not unto repentance for remission of sins--that John did not understand the matter; and that our Lord, in thus instituting a symbol of his own death, did not attempt to explain what John and others of that time could not have understood, because the holy Spirit was not yet given, for Jesus had not yet accomplished his sacrifice for our sins, nor been glorified so as to present the sacrifice on our behalf. We note the commission given by our Lord to the apostles, and to us through them, as recorded in *Matt. 28:19,20*: "Go ye, therefore, and teach all nations, baptizing them in the name [by the authority] of the Father, and of the Son, and of the holy Spirit." This commission has applied to this entire Gospel age, and under it all ministers of the Truth today labor. The Lord did not here refer to the Pentecostal baptism of the Spirit, because it was not in the power of the apostles thus to baptize anyone. The Lord himself, and he alone, had this authority and retained it. It was, however, granted to the apostles, and to all the faithful teachers of the Lord's Word, to instruct people respecting the grace of God in Christ--respecting their justification, and respecting their sanctification, or consecration, or baptism into death with Christ, if they would be partakers of his new nature and coming glory. And the baptizing included also the symbolical, or water baptism, which was to be the outward sign by which the inward or heart-consecration of the believer would be made known to his fellows, even as our Lord himself first made the heart-consecration to the Father, and then symbolized it in water.

That the inspired apostles so understood their commission and ours is evident from all their teachings. They first taught the people respecting the grace of God in the work of redemption, encouraging them to believe unto justification of life. They thus urged upon them a full consecration of heart, saying, "I beseech *you, brethren* [no longer sinners, but tentatively justified through faith in Christ, and, hence,

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designated members of the "household of faith," or "brethren"], by the mercies of God [a share of which you have already received in your justification], that ye present your bodies living sacrifices, holy [justified], acceptable to God, your reasonable service." This was the invitation to consecrate, or sacrifice, or be "*baptized into his death*." So many as heard the word gladly, in the proper condition of heart, appreciatively, were baptized--not only really baptized in their consecration vow, but also symbolically baptized in water, as an outward testimony of this.

Notice the following testimonies that baptism was the custom of all the apostles--not merely with the Jews, but also with the Gentiles. We read of the people of Samaria, "When they believed Philip...they were baptized, both men and women [not children]." (*Acts 8:12*) The Ethiopian eunuch converted by the preaching of Philip was also baptized in water. (*Acts 8:35-38*) After Peter had preached to Cornelius and his household, "The holy Spirit fell on all them that *heard* [appreciated] the word [no infants, therefore], ...and he commanded them to be baptized." (*Acts 10:44-48*) Again we read, "Many of the Corinthians hearing believed, and were baptized." (*Acts 18:8*) Again we read, "Lydia, a seller of purple, of the city of Thyatira, one that worshiped God, heard us; whose heart the Lord opened to give heed unto the things spoken by Paul....She was baptized and her household." (*Acts 16:14,15*) The Philippian jailer, when he had believed, was baptized by Paul and Silas in the prison. (*Acts 16:33*) Again, we read, "I baptized also the household of Stephanus." *1 Cor. 1:16*

True, the Apostle in this last case mentions how few he had baptized, but this, undoubtedly, was because of his thorn in the flesh, his imperfect eyesight; and the few whom he baptized probably received this service at his hands because no one else suitable to perform it was conveniently at hand. He thanked God that he baptized so few; but this does not imply that he had changed his mind in respect to the propriety either of the real baptism or of its symbol; but in view of the fact that a dispute had arisen in the Church--

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a sectarian or factious spirit leading some to say, "I am of Paul," others, "I am of Apollos," others, "I am of Peter," etc. --the Apostle was glad that he could say he had baptized very few of them himself, lest any of them might have been led to claim that he had been making personal disciples, baptizing them in his own name, instead of making disciples

for Christ, and baptizing them into the name of Christ.

In the light of these plain declarations of Scripture respecting the precepts and practice of the Lord and the apostles, it would be a bold man indeed who would declare that symbolical or water baptism is not taught in the Scriptures; or that it was taught as applicable only to the Jews; or that it was intended only as an introductory work. On the contrary, it has been both taught and practiced from the beginning of the age to the present time, even though with varying forms and ceremonies, and with more or less incorrect conception of its meaning, confounding the symbol and losing sight of the real baptism. It is surely with good reason that all Christian people respect water baptism as of divine institution. If any are still inclined to controvert this question, we have no quarrel with them, but believe that if such an one is honest and has performed in his heart the true baptism of his will into the will of the Lord--if he has become dead to self, and to the world, and alive toward God, through Jesus Christ our Lord, God will reveal even this matter also unto him in due season. *Phil. 3:15*

Meantime, we shall rejoice with such that they have found the real baptism, and become participators in it, and we congratulate them upon the truth that it is far better to see and enjoy the real baptism while blind to the symbol, than it would be to see the symbol and be blind to the reality. In view of this, however strongly we favor the symbolical baptism, we could not base Christian fellowship upon it, but only upon the real baptism into death with Christ. All, therefore, who confess the Lord as their Redeemer, and confess a full consecration of heart and life to him, we accept as brethren in Christ Jesus, members of the *Ecclesia*, whose names are written in heaven--New Creatures

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in Christ, whether by birth Jews or Gentiles, bond or free, male or female, baptized with water or not baptized with water.

On the other hand, let it not be forgotten that every item of knowledge brings not only an increase of privilege and joy, but also an increase of responsibility. Whoever, therefore, comes to see the beauty and authority of the water symbol, comes at the same time to another test respecting the *deadness* of his will--respecting his real baptism into death with his Lord. A failure to obey as to the symbol under these circumstances, it will readily be seen, would mean a withdrawal of the sacrifice, and thus a failure to make the

calling and election sure.

The Proper Symbol of Baptism

We will not attempt a discussion of the multitudinous pros and cons as between sprinkling, pouring and immersion --as to which was the original apostolic mode of performing symbolical baptism. We will suggest, however, that no infant could possibly be in the condition of mind and heart which would permit it to make a consecration or baptism of its will into the will of Christ, so as to become dead with him to self and to the world. We will insist further, that the symbolical baptism *could not* be performed prior to the real baptism, with any validity; because symbolical baptism is intended to be merely the outward expression or confession of what has already transpired between our hearts, our wills, and the Lord in secret.

These things being true, it follows that the great majority of Christian people have never had symbolical or water baptism, since they could receive it only after intelligently making their consecration vow. The immersion of adults prior *to consecration* would be no more efficacious than an ordinary bath, no more of a symbolic baptism than the sprinkling of an unconsecrated infant. It behooves all, therefore, to inquire earnestly which is the true water baptism, the true symbol, designed by our Lord, and to obey it promptly. And every consecrated heart, "dead indeed" to

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self-will and worldly opinion, will be on the alert to know and to do the will of the Lord in this as in every other matter. Such alertness is implied in the expression, "Alive toward God through Jesus Christ our Lord." ***Rom. 6:11***

Suppose that the confusion on the subject of the mode of baptism were so complete, and the testimony respecting the procedure of the early Church so confused, that we had nothing whatever to guide us in determining whether the apostolic mode of water baptism was by sprinkling or pouring or immersing, we are now in a place where, seeing clearly what constitutes the real baptism, it is possible for us to see clearly what would and what would not constitute symbols or pictures of it. Scrutinizing every form practiced, one only seems at all to *picture* death and burial with Christ. We fail to see any symbol of death to the world and self, and with Christ, in many or few drops of water upon the forehead, or in a pailful of water poured over the person. If

there is any symbolical likeness of death in either of these we are unable to perceive it. But when we come to consider immersion we see at a glance a wonderful, a striking, a remarkable, a fitting illustration of all that is implied in the real baptism to death. Not only does the Greek word *baptizo* signify submergence, covering, burying, overwhelming, but the whole procedure connected with one immersion backward into the water in the name of Christ is a most striking picture of a burial, fitting in every particular. The administrator in the symbol represents our Lord. As the candidate goes to him so in our hearts we go to the Lord for baptism. Confessing that we cannot of ourselves become dead to self and to the world, we give ourselves into the hands of the Lord, asking him to accept the will for the deed, and requesting that, our wills being given up, *he will bury us into his death*--that he will cause such experiences, disciplines, assistances and chastisements, as will best enable us to carry out our covenant of consecration. When the candidate has given up his will, the administrator gently lets him down into the water, and while he is thus on his back, helpless in the water, he furnishes a complete illustration of our

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powerlessness to assist ourselves while in death; and as the administrator raises him to his feet again we see in picture just what our Lord has promised us--to raise us up from the dead in due time by his own power. We make no attempt to constrain the consciences of others who differ with us; but it seems to us evident from the fitness of this symbol that its author was the Lord. Who else could have arranged so complete a picture or symbol of the entire matter?

Whoever has already performed the real baptism--whoever has already given himself into the hands of Christ, to become dead with him, buried in the likeness of his death, and then sees the beauty of this symbolic picture, must, we believe, feel an intense desire to fulfil it in his own case. The language of his heart must surely be, "I delight to do thy will, O my God!"

What advantages will accrue from obedience to this symbol? We answer that the advantage does not accrue on the fulfilment of any one part of our consecration vow, but will only be ours if we seek to fulfil all the requirements, first and last--everything included in the full surrender of our wills to the Lord's will, and a full endeavor to walk in his steps. But while the full advantage will accrue at the end of the journey, in the First Resurrection, and its glory, honor and

immortality, there is a measure of advantage to be enjoyed even now. The satisfaction of mind, the peace of heart, the fact that, like our Lord, we have endeavored to "fulfil all righteousness"--these contribute to that peace of God which flows like a river, regularly and steadily and forcefully, through the lives of those who are his--the peace of God that passeth all understanding, in our hearts.

The Apostle's testimony is, that there is "One Lord, one faith, one baptism, one God and Father of all." (*Eph. 4:4-6*) It follows that as there is only one proper baptism so there can be but one proper symbol to it; and Christian people in general are agreed that immersion in water corresponds most closely to the meaning of the Scriptural language. As illustrations of this agreement, note the following comments from persons who, though probably really baptized

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into Christ's death, had become confused so that they did not know how to identify its water symbol, and concluded that it is immaterial.

Some Testimonies to the Point

John Calvin, Presbyterian, says: "The very word '*baptizo*' signifies to immerse. It is certain that immersion was the practice of the primitive Church." *Institutes*, Bk. IV, Chap. xv, p. 19

Dr. Macknight, Presbyterian: "In baptism the baptized person is buried under the water." "Christ submitted to be baptized; that is, to be buried under water."

Dr. Philip Schaff, Presbyterian: "Immersion, and not sprinkling, was unquestionably the original, normal form. This is shown by the very meaning of the Greek words *baptizo*, *baptisma*, *baptismos*." *Hist. of Apostolic Church*, p. 568

In a later publication (1885) he writes further on these "comparisons," that they "are all in favor of immersion, rather than sprinkling, as is fully admitted by the best exegetes, Catholic and Protestant, English and German." *Teaching of the Twelve Apostles*, pp. 55,56

Martin Luther, Lutheran: "Baptism is a Greek word, and may be translated '*immersion*.'" "I would have those who are to be baptized to be altogether dipped into the water." *Luther's Works*, Vol. I, p. 336

John Wesley, Methodist: "'Buried with him by baptism' --alluding to the ancient method of immersion."

Wall, Episcopalian: "Immersion was in all probability the way in which our blessed Savior, and for certain was the most usual and ordinary way by which the ancient Christians did receive their baptism." *Hist. Infant Baptism*, Vol. I, p. 571, Oxford, 1862

Dean Stanley, Episcopalian: "For the first thirteen centuries the almost universal practice of Baptism was that of which we read in the New Testament, and which is the very meaning of the word 'baptize'--that those who were baptized were plunged, submerged, immersed into the water." *Christian Institutions*, p. 17

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Brenner, Roman Catholic: "Thirteen hundred years was baptism generally and regularly an immersion of the person under water." *Historical Exhibition of the Administration of Baptism*, p. 306

"The whole person was immersed in water." *Kitto's Encyclopedia*

"Baptism, that is, to dip, or immersion." *Encyclopedia Americana*

"Baptism was originally administered by immersion." *Brande's Encyclopedia*

"Baptism means immersion." *Smith's Bible Dictionary*

"Baptizo, to dip in or under water." *Liddell and Scott's Greek Lexicon*

"To immerse; to sink." *Robinson's Greek Lexicon*

"To immerse, submerge, sink." *Greenfield's Lexicon*

Who May Administer Water Baptism

Since all of the consecrated, all baptized into Christ's death, constitute the "Royal Priesthood," and members of the anointed body of the Lord, it follows that they not only are commissioned by **Matt. 28:19** to teach the people, and thus to lead them to the baptism, or burial of their wills into the Lord, but would be equally commissioned to perform for them the symbol of this consecration, the water baptism. And, further, if no such consecrated person could be found convenient for the service of the symbol, we can conceive of no sound objection that could be raised to its performance by an unconsecrated believer, or even by a worldly person, an unbeliever; because the real contract is between the Lord and the individual consecrating himself; and as the water baptism is not the real one, but merely a picture, so the administrator is not the Lord, but merely a

man, and whether a good or a bad man he would act merely as a representative for the convenience and service of the immersed one. Nevertheless, there is a general fitness and order which it is well to observe in this as in all matters pertaining to the *Ecclesia*: this would indicate that the most proper persons for such service would be the chosen elders.

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The Form of Words

No particular form of words for this service is set before us in the Scriptures, and all can readily see that the words are of secondary importance--that the baptism might be equally valid if no words at all were used; because, as previously stated, the real contract is between the baptized one and the Lord, and the *act* of water baptism is the open confession of it. It is not, therefore, a question of what the administrator may believe or disbelieve, say or omit to say, but of what is the thought and intention of the heart of the one thus symbolically baptized. Nevertheless, basing our judgment upon the words of the Lord, in *Matt. 28:19*, and the words of the Apostle in *Rom. 6:3*, we recommend as a simple form of sound words for the occasion these:

"Brother John [or other Christian name], in the name of the Father, and of the Son, and of the holy Spirit, by this authority, I baptize thee into Christ."

Repetition of the Symbol

Because the true meaning of baptism has been so long lost sight of, we have many inquiries from those who have already been immersed in water, respecting the validity of their water baptism, and whether or not it would be proper to repeat the symbol. Our reply is that the symbol needs no repetition; but since it would have no meaning whatever, and no virtue whatever, any more than any other bath or dip in water, unless it *followed* the full consecration unto death, each must decide for himself whether or not he has obeyed this witnessing. But if the water baptism followed consecration, or baptism into death, it would not be necessary to repeat it--even though knowledge on the subject was deficient.

Baptism for the Dead

"Else what shall they do which are baptized for the dead, if the dead rise not at all?" 1 Cor. 15:29

A misapprehension of the Apostle's meaning in the above words led, during the "Dark Ages," to substitutionary baptism:

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Christian people, whose friends had died without baptism, were baptized for them representatively. Correct views of what constitutes the real baptism quickly show us the inconsistency of such procedure. One person could no more consecrate himself for another person than he could transfer either his natural or his spiritual life to another person. This misapprehension of the Apostle's words, however, has led to confusion in the minds of many, who fail to recognize how great a falling away took place shortly after the death of the apostles, and how wild and unreasonable were many of the theories and customs then introduced.

The Apostle's topic was the resurrection of the dead, and he is here sustaining and elaborating that doctrine. Evidently assaults had been made upon the faith of the Church at Corinth respecting the resurrection of the dead. As a part of his argument, in the verse under consideration, he calls the attention of the Church to the fact that they had all been baptized, and that their baptism signified or symbolized death, as we have seen just foregoing. He then, by way of showing them the inconsistency of the new position, inquires wherein would be the wisdom or value of such a consecration to death, as their baptism suggested, if the new theory that the dead rise not at all were true. They had consecrated themselves to be members, to die one with the other, and one for the other in fellowship with Christ, and thus to be dead with him, and as members of his body, members of the great atonement sacrifice *on behalf of the dead world*, because they hoped in the promised resurrection.

The Apostle's argument is that the whole Christian position stands or falls together. If there is no resurrection of the dead, then those who are fallen asleep in Christ are perished, as well as the remainder of the world; and if such be the case, and there is no future hope either for the Church, or for the world through the Church, why should we consecrate our lives unto death? We are baptized into death with Christ, baptized for the dead, to the intent that we may by and by be associated with him as the Life-giver of the world--the Seed of Abraham.

STUDY XI

THE PASSOVER OF THE NEW CREATION

The Yoke of Egypt and Deliverance Therefrom, in Type and Antitype--
 "The Church of the First-Born"--"We, Being Many, are One Loaf"--
 The Memorial Still Appropriate--Who May Celebrate--Who May
 Officiate--An Order of Service--Easter-Passover--Extracts from
 McClintock and Strong's Encyclopedia.

"Christ our Passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." 1 Cor. 5:7,8

NOTABLE amongst the experiences of typical Israel was the Passover. The Feast of the Passover, celebrated every year for seven days, began with the fifteenth day of the first month. It celebrated in a general way the deliverance of the people of Israel from the bondage of Egypt--but particularly the passing over, or sparing alive, of the first-born of that nation during the plague of death which came upon the Egyptians, and which, as the last of the plagues, finally compelled them to release the Israelites from their compulsory servitude. The passing over of the first-born of Israel became the precursor of the liberation of the whole nation of Israel, and their passing in safety over the Red Sea into freedom from the bondage of Egypt. We can readily see that so portentous an event would properly be commemorated by the Israelites as intimately identified with the birth of their nation; and thus it is celebrated by Jews to this day. The members of the New Creation are interested in those events, as they are interested in all the doings and arrangements of their Heavenly Father, both in respect to his typical people, Israel after the flesh, and in respect to the whole world of mankind. But the New Creation has a still deeper interest in those matters which occurred in Egypt, in view of the fact that the Lord has revealed to them the "mystery" that those things which happened unto natural

Israel were intended to typify and foreshadow still grander things in the divine plan respecting antitypical Spiritual Israel--the New Creation.

In reference to these spiritual things, the Apostle declares that the "natural man receiveth them not, neither can he know them, because they are spiritually discerned; but God hath revealed them unto us [the New Creation] by his Spirit." (*1 Cor. 2:14,10*) God used the apostles as his mouthpieces to give us certain clues whereby, under the guidance of his Spirit, we may understand the deep things of God. One of these clues is found in the text heading this chapter. Following the Apostle's indication, we see clearly that Israel according to the flesh typified the whole people of God--all who shall ultimately become his people, down to the close of the Millennial age; that the Egyptians represented the opponents of the people of God, Pharaoh, their ruler, representing Satan, the prince of evil and darkness; and Pharaoh's servants and horsemen representing fallen angels and men who have associated or who will associate themselves with Satan as opponents to the Lord and his people--the New Creation, and in general the household of faith. As the people of Israel longed for deliverance, and groaned under their taskmasters, yet were weak and unable to deliver themselves, and could never have freed themselves from the yoke of Egypt had it not been for the Lord's intervention on their behalf, and his appointment and sending of Moses to be their deliverer, so we see the world of mankind at the present time and throughout the past groaning and travailing in pain together under the exactions of "the prince of this world" and his minions, Sin and Death. These hundreds of millions of humanity have a craving for liberty from bondage to their own sins and weaknesses, as well as for release from the penalties of these--pain and death. But without divine aid, mankind is powerless. A few make a vigorous struggle, and accomplish something; but none get free. The entire race of Adam is in bondage to sin and death, and their only hope is in God and in the antitypical Moses, who he has promised shall deliver

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his people in his appointed time--bringing them across the Red Sea--representing the Second Death, in which Satan and all who affiliate or sympathize with him and his evil course shall be everlastingly destroyed, as was typified in the overwhelming of Pharaoh and his hosts in the literal Red Sea. But the Lord's people "shall not be hurt

of the Second Death."

The foregoing is the general picture; but inside of it, and yet a part of it, was another, a particular picture, which related, not to mankind in general and their deliverance from the bondage of sin and death, but only to a special class amongst them--the first-born. Corresponding to these as their antitype, we have brought to our attention by the inspired word "the Church of the first-born, which are written in heaven"--the New Creation. In the type, the first-born occupied a special place--they were the heirs; a special place also in that they were subjected to a special testing or trial in advance of their brethren. They became liable to death before the general exodus, and when the exodus did occur these first-born ones had a special place in it--a special work to do in connection with the general deliverance, for they became a separated class, represented in the tribe of Levi. They were separated from their brethren, giving up entirely their inheritance in the land, that according to the divine arrangement they might be the teachers of their brethren.

This tribe or house of Levi clearly represents the household of faith, which is represented in turn by the preparatory Royal Priesthood, which gives up inheritance in earthly things on behalf of the brethren, and shall by and by constitute actually the Royal Priesthood, whose Chief Priest is the Lord, and which shall bless, rule and instruct the world during the Millennial age. As the first-born of Israel in Egypt were subject to death, but were passed over, escaped it, and losing the earthly inheritance became a priesthood, so the antitypical Church of first-borns in the present time is subject now to Second Death, having their testing or trial for everlasting life or everlasting death in advance

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of the remainder of mankind, and passes from death unto life, through the merit of the Redeemer's blood--death.

Becoming participants in their Lord's grace, they renounce or sacrifice with him, the earthly inheritance, the earthly portion, the earthly life, that they may attain heaven and its "life more abundant." Thus, while the Church of the first-born, the New Creation, "all die like men," and in respect to earthly things seem to lose and renounce more than do others, nevertheless, though the natural man understands it not, these are passed over, or rescued from death, and, as the Royal Priesthood, will, with their

Chief Priest, Jesus, be made partakers of glory, honor and immortality. These, whose passing over occurs during the nighttime of this Gospel age--before the Millennial morning dawns, and its Sun of Righteousness arises--are to be the leaders of the Lord's host, to bring it forth from the bondage of Sin and Satan. Mark how this agrees with the language of the Apostle (**Rom. 8:22,19**), "The whole creation groaneth and travaileth in pain together"--"waiting for the manifestation of the sons of God"--waiting for the complete *passing over* of the Church of the first-born in the First Resurrection, to glory, honor and immortality.

But, now, another feature of the type is important. In order to effect the passing over of the first-born, and the consequent deliverance of all the Lord's people in the type, it was necessary that the Passover lamb should be slain, that its blood should be sprinkled upon the doorposts and lintels of the house, that its flesh should be eaten that night with bitter herbs, and with unleavened bread. Thus each house of Israel represented the household of faith, and each lamb represented the Lamb of God which taketh away the sin of the world, and the first-born in each family represented the Christ, Head and Body, the New Creation. The bitter herbs represented the trials and afflictions of this present time, which all the more serve to whet the appetite of the household of faith for the Lamb and the unleavened bread.

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Moreover, as each household was to eat with staff in hand and girded for a journey, it represented that the antitypical first-born and household of faith who would thus partake of the Lamb during the night time of this Gospel age would be pilgrims and strangers in the world, who would realize the bondage of sin and death, and be desirous of being led by the Lord into freedom from sin and corruption--into liberty of the sons of God.

Our Lord's Memorial

It was in harmony with this type of the killing of the Passover lamb on the 14th day of the first month--the day preceding the seven days' Feast of the Passover, celebrated by the Jews--that our Lord died, as the antitypical Passover Lamb, "the Lamb of God, which taketh away the sin of the world." At no other time was it possible for our Lord to have finished in death the sacrifice which he began when he was thirty years of age, in his baptism unto death. Hence it

was that, although the Jews many times sought to take him, no man laid hands on him, because "his hour was not yet fully come." **John 7:8,30**

As the Jews were commanded to select the lamb of sacrifice on the tenth day of the first month, and to receive it into their houses on that date, the Lord appropriately offered himself to them on that date, when, five days before the Passover, he rode into the city on the ass, the multitude crying, "Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord!" "He came unto his own, and his own [as a nation] received him not, but as many as received him [individually] to them gave he *liberty to become* sons of God." The nation, through its representatives, the rulers, instead of receiving him, rejected him, and thus identified themselves for the time with the Adversary. Nevertheless, by God's grace the blood of the New Covenant is efficacious for the house of Jacob also, and upon all who desire harmony with God, and they were partakers of the merits of the Lamb--yet they refused to eat of the antitypical

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Lamb--they lost the opportunity of becoming as a nation the first-born ones, the Royal Priesthood, the holy nation, the peculiar people of Messiah--they lost the opportunity of *passing over* and becoming members of the New Creation, with life more abundant in glory, honor and immortality; but we are glad to be informed elsewhere in the Scripture that they will, nevertheless, have a glorious opportunity of accepting the Lamb of God, of eating, appropriating, his flesh, his sacrifice, and of thus escaping the bondage of sin and death, under the leadership of the Lord and of his faithful brethren, spiritual Israel, the antitypical Church of the First-born. **Rom. 11:11-26**

It was at the close of our Lord's ministry, on the 14th day of the first month, in "the *same night* in which he was betrayed," and in the *same day*, therefore, in which he died, as the antitypical Lamb, that he celebrated with his disciples the typical Passover of the Jews--eating, with his twelve apostles, the typical lamb which represented himself, his own sacrifice for the sins of the world and the "meat indeed," in the strength of which the life, the liberties and the blessings of the sons of God are alone obtained. The eating of this supper on the night preceding our Lord's death, and yet the same day, was made possible by the Jewish custom, which began each day, not at midnight, but in the evening. The Lord evidently arranged all the affairs of Israel in conformity

with the types which they were to express.

As Jews "born under the Law," it was obligatory upon our Lord and his apostles to celebrate this type, and at its proper time; and it was after they had thus observed the Jewish Supper, eating the lamb with unleavened bread and herbs, and probably also, as was customary, with "fruit of the vine," that the Lord--taking part of the unleavened bread and of the fruit of the vine remaining over from the Jewish Supper, the type--instituted amongst his disciples and for his entire Church, whom they represented (*John 17:20*), a new thing, that with them, as the spiritual Israel, the Church of the First-born, the New Creation, should

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take the place of, and *supplant*, the Jewish Passover Supper. Our Lord was not instituting another and a higher *type* of the Passover. On the contrary, the type was about to begin its fulfilment, and, hence, would be no longer appropriate to those who accepted the fulfilment. Our Lord, as the antitypical Lamb, was about to be slain, as the Apostle expresses it in the text at the head of this chapter: "Christ our Passover [Lamb] is slain."

None accepting Christ as the Passover Lamb, and thus accepting the antitype as taking the place of the type, could any longer with propriety prepare a typical lamb and eat it in commemoration of the typical deliverance. The appropriate thing thenceforth for all believers in Jesus as the true Passover Lamb would be the sprinkling of the doorposts of the heart with his blood: "Having their hearts sprinkled from a consciousness of evil" [from present condemnation--realizing their sins propitiated through his blood, and that through his blood they now have forgiveness of sins]. These henceforth must eat, or appropriate to themselves, the merits of their Redeemer--the merits of the man Christ Jesus, who gave himself a ransom for all. By faith they must partake of those merits, and realize that as their sins were laid upon the Lord, and he died for them, so his merits and righteousness are imputed to them. These things they eat, or appropriate by faith.

If, then, our Lord's Supper took the place of the Passover Supper, yet not as a higher type--the antitype having commenced --what was it? We answer that it was a *Memorial* of the antitype--a remembrancer for his followers of the beginning of the fulfilment of the antitypical Passover.

Thus to accept our Lamb, and so to commemorate his

death for us, means expectancy regarding the promised deliverance of the people of God, and therefore signifies that those appreciating and memorializing intelligently while in the world shall not be of the world; but shall be as pilgrims and as strangers, who seek more desirable conditions, free from the blights and sorrows and bondage of the present

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time of the reign of Sin and Death. These partake of the true, the antitypical unleavened bread: they seek to have it in its purity, without the corruption (leaven) of human theory, blight, ambitions, selfishness, etc., that they may be strong in the Lord and in the power of his might. They partake also of the bitter herbs of persecution, in accord with the Master's word, that the servant is not above his Lord, and that if the Lord himself was reviled and persecuted and rejected, they must expect similar treatment, because the world knoweth them not, even as it knew him not. Yea, his testimony is that none will be acceptable to him whose faithfulness will not draw upon them the world's disfavor. His words are, "Whosoever will live godly shall suffer persecution." "They shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven." *Matt. 5:11,12; 2 Tim. 3:12*

When our Lord instituted his Memorial Supper, called the Last Supper, it was, as above stated, a new symbol, built upon and related to the old Passover type, though not a part of it, being a commemoration, or memorial of the antitype. As we read, he "took bread, and when he had given thanks he brake it, and said, Take, eat; this is my body, which is broken for you [this represents me, the antitypical Lamb; it represents my flesh]. This do in remembrance of me." Our Lord's evident intention was to fix in the minds of his followers the fact that he is the antitypical Lamb to the antitypical first-borns and household of faith. The expression, "*This do* in remembrance of me," implies that this new institution should take the place with his followers of the former one, which must now become obsolete by reason of fulfilment. "After the same manner also he took the cup, when he had supped, saying, this cup is the new testament [covenant] in my blood"--the blood of the covenant--the blood which seals the New Covenant. "This do ye, as oft as ye drink it, in remembrance of me." We would not understand this to imply the doing of it without respect to time and place, etc., but as signifying that when this cup and unleavened

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bread thenceforth were used as a celebration of the Passover, it should on every occasion be considered a celebration, not of the type but of the antitype. As it would not have been lawful, proper or typical to celebrate the Passover at any other time than that appointed of the Lord, likewise it is still not appropriate to celebrate the antitype at any other time than its anniversary. **1 Cor. 11:23-25**

The Apostle adds, "For as oft as ye eat *this* bread and drink *this* cup ye do show forth the Lord's death till he come." (**1 Cor. 11:26**) This shows us that the disciples clearly understood that thenceforth to all of the Lord's followers the annual Passover celebration must have a new meaning: the broken loaf representing the Lord's flesh, the cup representing his blood. Although this new institution was not laid upon his followers as a law, and although no penalties were attached for failure of its proper observance, nevertheless the Lord knew well that all trusting in him and appreciating him as the antitypical Passover Lamb would be glad to take up the Memorial which he thus suggested to them. And so it is still. Faith in the ransom continues to find its illustration in this simple memorial, "till he come"--not only until our Lord's *parousia*, or presence, in the harvest or end of this age, but until during his *parousia* one by one his faithful ones have been gathered to him, beyond the "Veil," there to participate to a still fuller degree, and, as our Lord declared, partake of it "anew in the Kingdom."

"We, Being Many, Are One Loaf"

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread [loaf]--one body; for we are all partakers of that one bread." 1 Cor. 10:16,17

The Apostle, under the guidance of the holy Spirit, here sets before us an additional thought respecting this Memorial instituted by our Lord. He does not deny, but affirms, that primarily the bread represents our Lord's broken body, sacrificed on our behalf; and that the cup represents

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his blood, which seals our pardon. But now, in addition, he shows that we, as members of the *Ecclesia*, members of the body of Christ, the prospective First-borns, the New Creation,

become participators with our Lord in his death, sharers in his sacrifice; and, as he has elsewhere stated, it is a part of our covenant to "fill up that which is behind of the afflictions of Christ." (*Col. 1:24*) The thought here is the same as that expressed by the words, "We are baptized into *his death*." Thus, while our Lord's flesh was the loaf broken for the world, the believers of this Gospel age, the faithful, the elect, the New Creation, are counted in as parts of that one loaf, "members of the body of Christ"; and hence, in the breaking of the loaf, after recognizing it as the sacrifice of our Lord on our behalf, we are to recognize it, further, as the breaking or sacrificing of the whole Church, of all those consecrated to be dead with him, to be broken with him, to share his sufferings.

This is the exact thought contained in the word "communion" --common-union, common-participation. Hence, with every annual celebration of this Memorial we not only recognize the foundation of all our hopes as resting in the dear Redeemer's sacrifice for our sins, but we revive and renew our own consecration to "be dead with him, that we may also live with him"--to "suffer with him, that we may also reign with him." How grandly comprehensive is the meaning of this divinely instituted celebration! We are not putting the symbols instead of the reality; nothing surely could be further from our Lord's intention, nor further from propriety on our part. The heart-communion with him, the heart-feeding upon him, the heart-communion with the fellow-members of the body, and the heart-realization of the meaning of our covenant of sacrifice, is the real communion, which, if we are faithful, we will carry out day by day throughout the year--being daily broken with our Lord, and continually feeding upon his merit, growing strong in the Lord and in the power of his might. What a blessing comes to us with the celebration of this Memorial!

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What a burning of heart for further appreciation and growth in grace and knowledge, and for further participation in the privileges of the service to which we are called, not only as respects the present but also as respects the future!

It will be noticed that the Apostle includes the cup for which we praise God. "Is it not the communion, [common-union, common-participation] of the blood of Christ?" Oh, what a thought--that the truly consecrated, faithful "little flock" of the New Creation throughout this Gospel age, has

been Christ in the flesh; and that the suffering and trials and ignominy and death of these whom the Lord has accepted and recognized as "members of his body" in the flesh, are all counted in as parts of his sacrifice, because associated with, and under him who is our Head, our Chief Priest! Who that understands the situation, who that appreciates the invitation of God to membership in this *Ecclesia*, and the consequent participation in the sacrifice unto death now, and in the glorious work of the future, does not rejoice to be accounted worthy to suffer reproaches for the name of Christ, and to lay down his life in the service of the Truth, as members of his flesh and of his bones? What matters it to these that the world knows us not, even as it knew him not? (*1 John 3:1*) What matters it to these, though they should suffer the loss of the choicest of earthly blessings and advantages, if they as the body of Christ may but be counted worthy of a share with the Redeemer in his future glories?

As these grow in grace and knowledge and zeal they are every one enabled to weigh and judge the matter from the standpoint of the Apostle, when he said, respecting earthly favors and advantages, "I count all things but loss and dross." "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." *Phil. 3:8; Rom. 8:18*

Another thought is in respect to the mutual love, sympathy and interest which should prevail amongst all the members

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of this "one body" of the Lord. As the Lord's Spirit comes more and more to rule in our hearts it will cause us to rejoice in every occasion to do good unto all men as we have opportunity, but especially unto the household of faith. As our sympathies grow and go out toward the whole world of mankind, they must grow especially toward the Lord, and, consequently, especially also toward those whom he recognizes, who have his Spirit, and who are seeking to walk in his footsteps. The Apostle indicates that the measure of our love for the Lord will be indicated by our love for the brethren, the fellow-members of his body. If our love is to be such as will endure all things and bear all things in respect to others, how much more will this be true as respects these fellow-members of the same body, so closely united to us through our Head! No wonder the Apostle John declares that one of the prominent evidences of our having passed

from death unto life is that we love the brethren. (*1 John 3:14*)
Indeed, we remember that in speaking of our filling up the measure of the afflictions of Christ, the Apostle Paul adds, "for his body's sake, which is the Church." *Col. 1:24*

The same thought is again expressed in the words, "We ought also to lay down our lives for the brethren." (*1 John 3:16*)
What a brotherhood is thus implied! Where else could we hope to find such love for the brethren as would lay down life itself on their behalf? We are not now speaking of how the Lord may be pleased to apply the sacrifice of the Church, represented in the "Lord's goat" as a part of the Atonement Day sacrifices.* We merely, with the Apostle, note the fact that, so far as we are concerned, the sacrifice, the laying down of life, is to be done in the main for the brethren--in their service; the service for the world belongs chiefly to the age to come, the Millennium. Under present conditions, our time and talents and influence and means are, more or less, mortgaged to others (the wife or children or aged parents or others depending on us), and we

**Tabernacle Shadows of the Better Sacrifices, p. 59.*

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are obligated also to the provision of "things needful," "decent," and "honest in the sight of all men" for ourselves.
Hence, we find comparatively little left at our disposal for sacrifice, comparatively little to lay down for the brethren, and this little the world and the flesh and the devil are continually attempting to claim from us, and to divert from the sacrificing to which we have consecrated it.

The Lord's selection of the Church, during this time when evil prevails, is to the intent that surrounding circumstances may prove the measure of the love and loyalty of each to him and his. If our love be cool, the claims of the world, the flesh and the Adversary will be too much for us, and attract our time, our influence, our money. On the other hand, in proportion as our love for the Lord is strong and warm, in that same proportion we will delight to sacrifice these to him--not only to give our surplus of energy and influence and means, laying these down as we find opportunity in the service of the brethren, but additionally, this spirit of devotion to the Lord will prompt us to curtail within reasonable, economical limits the demands of the home and family, and especially of self, that we may have the more to sacrifice upon the Lord's altar. As our Lord was for three and a half years breaking his body, and for three

and a half years giving his blood, his life, and only finished these sacrifices at Calvary, so with us: the laying down of our lives for the brethren is in small affairs of service, either temporal or spiritual, the spiritual being the higher, and hence the more important, though he who would shut up his compassion toward a brother having temporal need would give evidence that he did not have the Spirit of the Lord ruling in his heart in any proper degree.

The Memorial Still Appropriate

The original celebration of the Memorial of our dear Redeemer's death (with the still larger meaning attached to it by the holy Spirit through the Apostle, as including our participation or communion with him in his sacrifice) was,

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as we have seen, upon a particular date--the fourteenth day of the first month, Jewish reckoning.* And the same date, reached by the same method of counting, is still appropriate, and will appeal to all who are inquiring for the "old paths" and desirous of walking therein. This annual commemoration of the Lord's death, etc., as instituted by our Lord and observed by the early Church, has been revived of late amongst those coming into the light of Present Truth.

It is not surprising that, as more and more the real meaning of the Lord's symbolical supper was lost sight of, the proprieties attaching to its annual observance were also neglected. This becomes more plain of comprehension as we come to understand the history of the matter, as follows:

After the apostles and their immediate successors had fallen asleep--somewhere about the third century--Roman Catholicism was becoming influential in the Church. One of its false doctrines was to the effect that while Christ's death secured a cancellation of the past guilt, it could not offset personal transgressions after the believer had come into relationship with Christ--after baptism; but that a fresh sacrifice was necessary for such sins. On the basis of this error was built the doctrine of the Mass, which, as we have heretofore explained in some detail, was considered a fresh sacrifice of Christ for the particular sins of the individual for whom the Mass is offered, or sacrificed--the fresh

*The Hebrew year begins in the spring, with the first appearance of a new moon after the Spring Equinox. The 14th day is easily reckoned, but

should not be confounded with Feast Week, which began on the 15th and continued for a week following it--the Jewish celebration. That week of unleavened bread, celebrated by the Jews with rejoicing, corresponds to the entire future of a Christian--especially representing the entire year until his next celebration of the Memorial Supper. With the Jew the sacrifice of the lamb was a means to the end; a start for the feast of the week, which had his special attention. Our Memorial relates to the killing of the Lamb, and hence belongs to the 14th of Nisan (the first month). Moreover, we are to remember that with the change of counting the hours of the day, the night of the 14th of Nisan would correspond to what we would now call the evening of the 13th.

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sacrifice of Christ being made to appear reasonable by the claim that the officiating priest had the power to turn the bread and wine into the actual body and actual blood of Christ; and then, by breaking the wafer, to break or sacrifice the Lord afresh for the sins of the individual for whom the Mass is performed. We have already shown that from the divine standpoint this teaching and practice was an abhorrence in the sight of the Lord--"the abomination which maketh desolate." *Dan. 11:31; 12:11**

That false doctrine did make desolate, and in its wake came the Church's multitudinous errors, the great falling away or apostasy which constituted the Roman system--the chiefest of all anti-Christ. Century after century rolled around, with this view the predominating one, the controlling one throughout Christendom, until, in the sixteenth century, the Great Reformation movement began to stir up an opposition and, proportionately, began to find the truths which had been hidden during the Dark Ages under the false doctrines and false practices of anti-Christ. As the Reformers were granted additional light respecting the entire testimony of God's Word, that light included clearer views of the sacrifice of Christ, and they began to see that the Papal theory and practice of the Mass was indeed the "abomination of desolation," and they disavowed it, with varying degrees of positiveness. The Church of England revised its Prayer-book in 1552 and excluded the word Mass.

The custom of the Mass practically took the place of the annual celebrations of the Lord's Memorial Supper; for the Masses were said at *frequent* intervals, with a view to cleansing the people repeatedly from sin. As the Reformers saw the error of this they attempted to come back to the original simplicity of the first institution, and disowned the Romish

Mass as being an improper celebration of the Lord's Memorial Supper. However, not seeing the close relationship between the type of the Passover and the antitype of our

*Vol. II, Chap. ix, and Vol. III, Chap. iv.

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Lord's death, and the Supper as a *memorial* of the antitype, they did not grasp the thought of the propriety of its observance on its *annual* recurrence. Hence, we find that amongst Protestants some celebrate monthly, others every three months, and some every four months--each denomination using its own judgment--the "Disciples" celebrating weekly, through a misunderstanding of the Scriptures somewhat similar to their misunderstanding respecting baptism. They base their weekly celebration of the supper on the statements of the Acts of the Apostles to the effect that the early Church came together on the first day of the week, and at such meetings had "breaking of bread."

Acts 2:42,46; 20:7

We have already observed* that these weekly celebrations were not commemorations of the Lord's death; but, on the contrary, were love-feasts, commemorative of his resurrection, and of the number of breakings of bread which they enjoyed with him on several first-days during the forty days before his ascension. The remembrance of these breakings of bread, in which their eyes were opened and they knew him, probably led them to meet on each first day of the week thereafter, and, not improperly, led them to have together a social meal, a breaking of bread. As we have already noticed, the cup is never mentioned in connection with these, while in every mention of the Lord's Memorial Supper it occupies fully as important a place as does the loaf.

Who May Celebrate?

We answer, first of all, that none should commune who do not trust in the precious blood of Christ as the sacrifice for sins. None should commune except by faith he have on the doorposts and lintel of his earthly tabernacle the blood of sprinkling that speaketh peace for us, instead of calling for vengeance, as did the blood of Abel. (**Heb. 12:24**) None should celebrate the symbolical feast unless in his heart he

*See previous chapter.

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has the true feast, and has accepted Christ as his Life-giver. Further, none should commune unless he is a member of the one body, the one loaf, and unless he has reckoned his life, his blood, sacrificed with the Lord's in the same chalice, or cup. There is here a clearly drawn line of distinction, not only between the believers and unbelievers, but also between the consecrated and the unconsecrated. However, the line is to be drawn by each individual for himself--so long as his professions are good and reasonably attested by his outward conduct. It is not for one member to be the judge of another, nor even for the Church to judge, unless, as already pointed out, the matter has come before it in some definite form, according to the prescribed regulations. Otherwise the elders, or representatives of the Church, should set before those who assemble themselves these terms and conditions--(1) faith in the blood; and (2) consecration to the Lord and his service, even unto death. They should then invite all who are thus minded and thus consecrated to join in celebrating the Lord's death and their own. This, and all invitations connected with this celebration, should be so comprehensively stated as to leave no thought of sectarianism. All should be welcomed to participate, regardless of their faith and harmony on other subjects, if they are in full accord in respect to these foundation truths--the redemption through the precious blood, and a full consecration unto death, giving them justification.

It is appropriate here to consider the words of the Apostle:

"Whosoever shall eat this bread and drink this cup of the Lord unworthily shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh condemnation to himself, if he discern not the Lord's body." 1 Cor. 11:27-29

The Apostle's warning here seems to be against a careless celebration of this Memorial, which would make of it a feast, and against inviting persons to it in a promiscuous manner. It is not such a feast. It is a solemn Memorial, intended only for the members of the Lord's "body"; and

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whoever does not discern this, whoever does not discern that the loaf represents the flesh of Jesus, and that the cup represents his blood, would, in partaking of it, properly come under condemnation--not "damnation" as in the common version, but a condemnation in the Lord's sight, and a condemnation also in his own conscience. Before partaking of these emblems each individual, therefore, should decide for himself whether or not he believes and trusts in the broken body and shed blood of our Lord as being his ransom price; and secondly, whether or not he has made the consecration of his all that he may thus be counted in as a member of that "one body."

Having noted who are excluded, and who properly have access to the Lord's table, we see that every true member of the *Ecclesia* has the right to participate, unless that right has been debarred by a public action of the whole Church, according to the rule therefor laid down by the Lord. (*Matt. 18:15-17*) All such may celebrate; all such will surely desire to celebrate--will surely desire to conform to the Master's dying admonition, "Eat ye all of it; drink ye all of it." They will realize that unless we eat the flesh of the Son of Man, and drink his blood, we have no life in us; and that if they have in heart and mind partaken of the merits of the Lord's sacrifice really, and of his life, that it is both a privilege and a pleasure to memorialize this, and to confess it before each other and before the Lord.

Who May Officiate

The false doctrine of the Mass, and the creation of a class in the Church called the clergy, to administer this and similar services, has created so deep an impression upon the public mind that Protestants even to this day generally hold that the presence of "an ordained minister," to ask a blessing and to officiate in such a memorial service, is of absolute necessity, and that any other procedure would be sacrilegious. How utterly wrong this whole theory is will be very readily recognized when we remember that all who have the privilege of partaking of this Memorial are consecrated

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members of the "Royal Priesthood"--each fully commissioned of the Lord to preach his Word according to their talents and opportunities, and fully ordained also to perform any service or ministry of which they are capable to him and the members of his body, and, in his name, to

others. "All ye are brethren," is the Lord's standard, and is not to be forgotten when we hold communion with him, and celebrate his redemptive work, and our common-union with him and with each other as members of his body.

Nevertheless, in every little group of the Lord's people, in every little *Ecclesia*, or body of Christ, as we have already pointed out, the Scriptures indicate that there should be order, and that a part of that order is that there should be "elders in every Church." While each member of the *Ecclesia*, the New Creation, has a sufficient ordination of the Lord to permit him to take any part in connection with the Memorial Supper, yet the Church, in electing elders, indicates that they should be representatives of the entire *Ecclesia* in respect to such matters as this. Therefore, the duty of arranging and ministering this Memorial would devolve upon them as a service to which they have already been selected by the Church.

Our Lord's declaration, "Where two or three of you are met together in my name, there am I in the midst"--shows us conclusively that, wherever it is possible, this memorial should be celebrated in company with fellow-members of the body. The blessing attached was intended to draw the members one toward the other, not only in this annual gathering, but whenever possible. Wherever even two or three may meet to claim this promise, it being impossible or inconvenient to meet with a larger group, they are privileged to celebrate as a Church, as an *Ecclesia*, complete; and even where an individual may be so circumstanced that he cannot possibly meet with others, we suggest that his faith go out with sufficient strength to the Lord to claim the promise--regarding the Lord and himself as the two. We advise that such unavoidable isolation be not permitted to hinder any from the annual celebration of the great sacrifice

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for sin, and of our participation in it with our Lord; that the solitary individual provide bread--(unleavened bread, if obtainable--such as soda biscuit or water cracker) and fruit of the vine (raisin juice or grape juice or wine*) and that he celebrate in communion of spirit with the Lord and with the fellow-members of the body, from whom he is of necessity separated.

An Order of Service

Since the Lord laid down no rule or order of service it is not for us to do so--yet without impropriety we believe we may suggest what commends itself to us as a moderate, reasonable, orderly celebration of this Memorial. We do so, not with the intention of making a rule or law, but with the view of assisting to a moderate view of the matter some who have been used to elaborate service and others who have been accustomed to nothing of the kind. Let our expression, then, be considered merely in the light of suggestion, subject to such modification, etc., as may seem advisable. It is as follows:

(1) The opening of the service with one or more hymns, appropriate to the occasion--of solemn spirit, and drawing the mind in the direction of the Memorial.

(2) Prayer for divine blessing upon the assembly, and especially upon those who shall participate, remembering also fellow-members of the same body, known to us and unknown, in all the world, and especially such as are celebrating this Memorial on its anniversary.

*So far as we are able to judge, the Lord used fermented wine when he instituted this Memorial. Nevertheless, in view of his not specifying wine, but simply "fruit of the vine," and in view also of the fact that the alcoholic habit has obtained so great and so evil a power in our day, we believe we have the Lord's approval in the use of unfermented grape juice, or raisin juice, to which, if convenient, a few drops of fermented wine may be added, so as to satisfy the consciences of any who might be inclined to consider that obedience to the Lord's example would require the use of *fermented* wine. In this manner there will be no danger to any of the Lord's brethren, even the weakest in the flesh.

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(3) The Elder officiating might read an account of the original institution of the Memorial from the Scriptures.

(4) He or another Elder might then present an account of the matter, type and antitype, either speaking extemporaneously or with equal propriety, if he please, reading some such explanation of the entire matter as, for instance, the foregoing dissertation.

(5) Calling attention to the fact that our Lord blessed the bread before he broke it, the leader might now call upon some competent brother to ask a blessing upon the bread, or--none present but himself being competent--he should invoke the divine blessing upon the bread and upon those

who would partake of it, that the eyes of their understanding might be opened widely to an appreciation or comprehension of the depths of meaning properly attaching to it, and that all participating might have blessed communion with the Lord in the use of this symbol of his flesh and to make renewal of their own consecration to be broken with him.

(6) One of the crackers or pieces of unleavened bread might then be broken, using the Lord's words, "This is my body, broken for you; eat ye all of it"; and the platter might be served by one of the brethren or by the officiating person himself; or, if the congregation were a large one, a number of plates of bread might be served simultaneously by two, four, six or any necessary number of the consecrated brethren.

(7) Silence would well be maintained during the passing of the emblems, except that brief remarks, much to the point respecting the signification of the bread, and how we feed upon the Lord, might not be inappropriate--though generally it would be well that this matter be covered either by the leader or some other speaker when explaining the signification of the celebration in general, before the distribution, that the communion of the participants be not intruded upon.

(8) A blessing should then be asked upon the cup, even as we read our Lord "took the cup and blessed it," and gave to

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his disciples. Some brother might be called upon for this prayer of thanks, and of request for the Lord's blessing upon those participating, and it should be similarly served in quietness.

(9) The service being thus ended, we advise that the course of the Lord and the apostles be followed to the end--that a hymn be sung in conclusion, and the congregation thus dismissed--without any concluding prayer. We advise that on this occasion the usual greetings, inquiries for health, etc., be dispensed with, and that each go to his home avoiding, as far as possible, anything that might disturb his reflections and communion, and that so far as possible each seek to continue to commune, not only on that night, but during the following day, having in memory the Lord's experiences in Gethsemane, and his need of sympathy and help, and the fact that each member of his body may also have Gethsemane occasions, and need the comfort and help

of fellow-disciples.

Of the Master it is written, "Of the people there was none with him"--none able to sympathize with him in his own hour of trial. With us it is different. We have fellow-members of the body, similarly baptized into death, similarly pledged to be "broken" as members of the one loaf, and accepted and anointed with the same holy Spirit. And as we remember this, let us the more earnestly seek to be helpful to the fellow-members of the body, remembering that whatsoever is done to the least member of the body is done unto the Head, and is appreciated by him. We can appropriately remember at the same time the example of Peter --his earnest impulsiveness, as a servant of the Lord, and yet his weakness in a moment of trial, and his need of the Lord's help and prayers. "I have prayed for thee, that thy faith fail not." To remember this may be a special aid to us, as it undoubtedly was subsequently to the Apostle Peter. It will enable us all the more to look to the Lord for "grace to help in every time of need."

It will be well at the same time that we remember Judas, and that his fall came through selfishness--ambition, covetousness;

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and as we remember how through this door of selfishness Satan more and more entered into him, it may help us to be on our guard lest we should similarly fall into a snare of the Adversary; lest we, for any consideration, should deny the Lord that bought us; lest we should ever in any sense of the word betray the Lord or his brethren or his Truth. Let us through the day following have in memory our dear Redeemer's experiences; not only that we may thus enter the more keenly into sympathy with him, but additionally that we may not think strange of the fiery trials which may be permitted to come upon us as his followers, but that we may follow him to the consummation and ever keep in memory his dying words, "It is finished," and realize that this meant a completion of his sin-offering on our behalf, so that through his stripes we may realize ourselves healed, and so that we may also realize that he ever liveth to make intercession for us, and to render us assistance in every time of need.

Easter-Passover

The word "Easter" occurs once in the Scriptures (*Acts 12:4*), and there it is a mistranslation; it should be rendered "Passover." The name Easter was adopted from the heathen. It is of Saxon origin, and imports a goddess of the Saxons, or rather of the East, Estera, whose festival was celebrated in the spring of the year, about the Passover season. The adoption of this name, and the application of it to the period celebrating our Lord's death and resurrection and ascension, down to the coming of the Pentecostal blessing, was evidently an attempt to let Christian institutions the more easily supplant those of heathenism. Like most of these concessions, it dates from somewhere about the third century. This heathen origin of the name Easter need make no particular difference in our minds, for we no longer use it to celebrate the goddess of the East. Amongst Protestants the name has been definitely attached to one day instead of to a period, as in old time, and as it is still used by Catholics. That one day is called Easter Sunday. Any memorial of our

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Lord's resurrection will always be precious with his people, but to those who rightly appreciate the matter, every Sunday is an Easter Sunday, because every Sunday is a Memorial commemorative of our Lord's resurrection from the dead.

Our thought in introducing the subject here is more particularly to draw attention to the larger view of the term Easter, held by Catholics, which includes Good Friday as well as Easter Sunday, and is merely used as a synonym for the Passover season. The introduction of the Mass, and its frequent observance, might have been expected to have entirely made void the annual celebration of our Lord's death on its anniversary; but not so. The original custom of the early Church, to celebrate the great central fact, and the very foundation of her existence, continued, although the celebration of the supper at its appropriate time ceased, superseded by the numerous sacrifices of the Mass--and thus this one particular memorial lost its meaning.

For centuries it was the custom to count the date of our Lord's crucifixion according to the Jewish calendar, as we have already explained it; but subsequently, with a desire to cut loose so far as possible from Jewish institutions, a change in the method of counting the date of the death of Christ, our Passover, was instituted. "The Ecumenical

Council" of Nice decreed that thenceforth Easter should be celebrated on the Friday following the first full moon after the Spring equinox. This not only fixed the celebration of the Lord's death universally on a Friday, called "Good Friday," but additionally it insured that the celebration would very rarely indeed be exactly in accord with the Jewish celebration of the Passover. The difference in the method of counting, be it remembered, is that the Jews then waited and still wait until the Spring Equinox, and begin their month with the first new moon thereafter, and keep the Passover at the full of that moon, or the 14th day. This change occasionally makes a difference of nearly a month between the two methods of counting.

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It is not for us to say which is the superior method, but our preference is to hold to that which the Lord and the apostles practiced--not with a subserviency which would make us feel that we had committed a crime if we erred in the calculation, and celebrated on a wrong date, but nevertheless with a satisfaction that we have endeavored to follow as closely as possible the divine institution, the pattern. Someone might perhaps suggest that it would be still better to fix the date according to our modern calendar--say the 15th of April or the 1st of April, or other date--and all calculations, etc., would in consequence be unnecessary. We answer, that the Lord evidently had a reason for arranging the Jewish calendar as he did, and we prefer in this matter to continue to recognize his institution.

In a particular sense we see that as the sun is the symbol of the spiritual Kingdom of God, the moon is the symbol of the Law Covenant, and of the people who were under that Law Covenant. Thus there was a special appropriateness in our Lord's being crucified by them exactly at the full of the moon, and that by God's predetermination as concerned the time, so that they could not take him previously, though they desired to do so, because "his hour was not yet come." (*John 7:30; 8:20*) His crucifixion at the *full* of the moon, and the fact that the moon immediately began to wane, points a lesson to the effect that there Israel brought upon itself as a nation a divine rejection, or casting off for a season, symbolized by the waning of the moon, which represented their national decline.

* * *

We append here some pertinent extracts from a recognized authority, corroborative of the foregoing, as follows:

From McClintock and Strong's Encyclopedia

"EASTER, i.e., PASSOVER--Easter is a word of Saxon origin, and imports a goddess of the Saxons, or rather of the East, Estera, in honor of whom sacrifices being offered annually

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about the Passover time of year (Spring), the name began to be attached by association of ideas to the Christian festival of the resurrection, which happened at the time of the Passover: hence we say Easter-day, Easter Sunday, but very improperly, as this by no means refers to the festival then kept to the goddess of the ancient Saxons. So the present German word is used, Ostern, for Easter, and refers to the same goddess, Estera or Otera. The occurrence of this word in the Authorized Version (*Acts 12:4*)--'Intending after Easter to bring him forth to the people'--is chiefly noticeable as an example of the want of consistency in the translators. ...At the last revision 'Passover' was substituted in all passages but this....

"The Churches of Asia Minor celebrated the death of the Lord on the day corresponding to the 14th of the month Nisan, on which day, according to the opinion of the whole ancient Church, the crucifixion took place. The Western Churches (Rome), on the other hand were of opinion that the crucifixion should be annually commemorated on the particular *day of the week* on which it occurred, i.e., Friday.... The Western Churches viewed the death-day of Christ as a day of mourning, and they did not terminate the time of fasting until the day of the resurrection. The Churches of Asia Minor, on the other hand, looked upon the death of Christ wholly as for the redemption of mankind, and terminated the day of fasting at the hour of Christ's death, three o'clock in the afternoon, and immediately afterward celebrated the agape and the Lord's Supper. Both parties (orthodox Eastern and Western Churches) adhered to the name PASCHA (Passover), by which they understood sometimes the specially festive days of this week, and sometimes the whole week commemorating the Passover.

"The first serious dispute between the parties within the old Church broke out about 196 (A.D.), when Bishop Victor of Rome issued a circular to the leading bishops of the

Church, requesting them to hold synods in their various provinces, and to introduce the western practice (the practice of celebrating on Friday and Sunday, instead of on the

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exact day, 14th and 16th of Nisan). Some complied with the request, but the synod held by Bishop Polycrates, of Ephesus, emphatically refused, and approved the letter of Bishop Polycrates, who in the defense of the Asiatic practice referred Victor to the authority of the Apostles Philip and John, to Polycarp, and to seven of his relations who before him had been bishops of Ephesus...

"Thus far the controversy between the Asiatic and the Western (Roman) Churches had only concerned two points, viz., (1) whether the day of the week or the day of the month on which the death of Christ occurred should be commemorated; (2) whether the fasting ought to be terminated. Now a third point in dispute arose, as to the time when the 14th day of Nisan really occurred. Many of the Church Fathers are of the opinion that, according to the original calculation of the Jews up to the time of the destruction of Jerusalem, the 14th of Nisan had always been after the Spring equinox, and that it was only in consequence of that miscalculation of the later Jews that the 14th of Nisan occasionally fell before the equinox. They therefore insisted that the 14th of Nisan, which for both parties within the Church determined the time of Easter, should always be after the equinox.

"As the year of the Jews is a lunar year and the 14th of Nisan always a *full-moon* day, the Christians who adopted the above astronomical view, whenever the 14th of Nisan fell before the equinox would celebrate the death of Christ one month later than the Jewish Passover. As the Christians could now no longer rely on the Jewish Calendar they had to make their own calculations of the time of Easter. These calculations frequently differed, partly from reasons already set forth, and partly because the date of the equinox was fixed by some at the 18th of March, by others at the 19th, by others at the 21st of March. The Council of Arles in 314 endeavored to establish uniformity, but its decrees do not appear to have had great effect. The subject was, therefore, again discussed and acted upon by the Ecumenical Council of Nice, which decreed that Easter should be

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celebrated throughout the Church after the equinox on the Friday following the 14th of Nisan. It was also provided that the Church of Alexandria, as being distinguished in astronomical science, should annually inform the Church of Rome on what day of the Calends the Ides of Easter should be celebrated, and the Church of Rome should notify all the Churches of the world. But even these decrees of the Council of Nice did not put a stop to all difference, and it was reserved to the calculation of Dionysius Exiguus to gradually introduce uniformity of practice into the old Church. Some countries, like Great Britain, did not abandon their ancient practice until after a long resistance. At the time of Charlemagne *uniformity* [in observing Friday and in disregarding the Jewish reckoning of full moon day] seems to have been established, and [thereafter] *no trace is to be found* [of the observance] *of the Quarto decimani (the celebration according to the actual day--the 14th of Nisan, the full moon after the spring equinox)....*

"The revision of the Calendar by Pope Gregory XIII, on the whole retained the Dionysian era; but determined more accurately the Easter full moon, and made careful provision for avoiding any future deviation of the calendar from the astronomical time. By these minute calculations, however, the Christians' Easter sometimes, contrary to the decrees of the Nicene Council, coincides with the Jewish Passover."

The same authority says respecting the word:

PASSOVER--"It was the representative festival of the year, and in this unique position it stood in a certain relation to circumcision as the second sacrament of the Hebrew Church. (*Exod. 12:44*) We may see this in what occurred at Gilgal, when Joshua, in reviewing the divine covenant, celebrated the Passover immediately after the circumcision of the people. But the nature of the relationship in which these two rites stood to each other did not become fully developed until its antitypes were fulfilled, and *the Lord's supper took its place* as the sacramental feast of the elect people of God."

STUDY XII

MARITAL AND OTHER PRIVILEGES AND OBLIGATIONS OF THE NEW CREATION

Various Obligations of the New Creature--"All One in Christ Jesus"--
Promiscuous Association not Implied--Man and Woman in the Divine
Order--Man's Headship not Tyranny--Marriage of New Creation--
Advice to the New Creatures in the Varied Conditions of Marital
Union--In the Event of Desertion--Conscience the Final Test--Eunuchs,
Virgins, Celibacy--"Only in the Lord"--Parental Responsibilities.

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus; [for] as many of you as have been baptized into Christ have put on Christ." Gal. 3:27,28

THE New Creature consists at first of merely a newly begotten *will*, which has the promise of a new, perfect, spiritual body in the resurrection if it shall prove loyal to its covenant obligations to the Lord. Its Law of Love obligates it first of all to God, and signifies very hearty obedience to the divine will in all things. Its second obligation is toward its brethren of the New Creation, to do them good. Its third obligation is to do good to all men as it may have opportunity, and as the first two obligations may permit. Although the New Creature, the new will, has not its own proper body through which to operate and exercise itself, it is not without a body, for, as the successor to the will of the flesh and the natural mind, it enjoys, as part of its assets, both the privileges and obligations of the natural body, in which it must temporarily reside, and through which alone it can find expression.

Even if the human body were perfect in every particular the new will would experience difficulties in connection with its use, because it is of the earth, earthy. It is adapted to earthly conditions, and its ambitions and desires are

earthly, however pure and noble they may be; while the ambitions and desires of the new will are heaven-inspired by the exceeding great and precious promises of the divine message. This was exactly the case with our Lord Jesus, whose body was "holy, harmless, undefiled, and separate from sinners." He nevertheless, according to his covenant, and according to the conditions in which that new nature would thrive and be ready for the new body in the resurrection, was obliged to crucify the flesh--to cross it, to devote it, to submit and subject it to his new will. Even its proper, natural tastes, preferences and desires must be sacrificed, whenever they came in conflict with the Father's will, the Father's arrangement, the Father's providential leadings; and these included the sacrifice of the flesh, even unto death, as necessary to the full adoption of the New Creature and his glorification on the divine plane.

The under-members of the New Creation, the Royal Priesthood, having imperfect bodies, whose sacrifice would not be acceptable to God because blemished, sinful, imperfect, need first of all to be justified by the sacrifice of their Lord Jesus. By the merit of his atonement the sins and imperfections of their mortal bodies are covered, and no longer imputed, and thus in a reckoned sense their bodies are made acceptable as sacrifices. The Apostle declares this *justification* saying: "I beseech you therefore, brethren, by the mercies of God [in the covering of your sins through faith in Christ] that you present your bodies living sacrifices, holy, acceptable to God, your reasonable service."

Rom. 12:1

It was when this sacrifice of our *reckonedly justified* flesh took place that we individually were begotten of the Spirit to be sons of God--sons on the spiritual plane, instead of on the human plane. There it was that the consecrated *will* was accepted as the New Creature and began its existence, which must prosper in proportion as it remains loyal to God and to the covenant of sacrificing the mortal body and its interests. The mortal body thus sacrificed and reckoned

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dead with Christ is to be so "quickened," or energized, by the *new will* (the New Creature), so controlled by it, that the remainder of life is spoken of as figuratively a resurrection life. The New Creature, the new will, acting in and through these mortal bodies, is declared figuratively to be risen with Christ, and living for, seeking, those things which are

above. *Col. 3:1*

The Apostle refers to this newness of life, or figurative resurrection, in which the new will uses the mortal body in the divine service, saying, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken [energize] your mortal bodies by his Spirit which dwelleth in you." (*Rom. 8:11*) To the extent, therefore, that the new will thus gains control of our mortal bodies, and uses them in the present life as the best and only substitute it has for the spiritual body, not obtainable before the resurrection--to this extent it might not be improper to consider the mortal bodies of the New Creation temporary substitutes for the spiritual bodies waited for.

But all this matter of *reckoning* is spiritual, and is understood and appreciated only by such as are begotten of the Spirit, and who thus are enabled to view matters from the divine standpoint. From the world's standpoint all this is untrue, unreal--"foolishness." They see a difference in the aim, ambition and conduct, but they know not how to interpret it. They are apt to consider it a fad, or a mania, or a "holier-than-thou" attitude, or hypocrisy. We cannot deny that to all appearances there are these various counterfeits of the New Creature--tares, having an outward resemblance to wheat, but different at the heart. The New Creature is not to be surprised or disappointed that he is not understood by the world; but is to remember the divine counsel that the world knoweth us not, even as it knew not our Lord. It is a test of our fidelity to God that to follow the footsteps of Jesus we must be disesteemed by those whom we love, and whose esteem it is not unreasonable to desire.

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The fact that the friendship of the world and its esteem mean enmity toward God and disloyalty to the consecration covenant must settle the matter with the New Creatures.

"To my Lord I must be true,
Who bought me with his blood."

Our present investigation relates to the proper course of conduct of these New Creatures, these new wills, operating in and through these consecrated bodies, which have certain relationships to other human beings and certain responsibilities,

therefore, toward them, according to the flesh. It is the will of God that the New Creature shall respect these obligations of his mortal flesh in all matters of justice--in honesty, in duty, in responsibilities properly devolving upon his mortal flesh. Under present conditions, therefore, the New Creature cannot in all matters do as it would prefer, but must in certain affairs be governed by the obligations of the flesh, because the divine injunction is to "provide things honest in the sight of all men"; and further "He that provideth not for his own hath denied the faith and is worse than an unbeliever." **Rom. 12:17; 1 Tim. 5:8**

In view of these facts it will be readily seen that the new will has an arduous task before it: (1) To please God in the accomplishment of the sacrifice of the flesh; (2) to discern distinctly which appetites and demands of the fleshly relationship should be considered and allowance made for them; (3) to what extent these demands and concessions may properly be made without infringing upon and invalidating the covenant--which is unto life or unto death--"For if we live after the flesh we shall die; but if through the Spirit we do mortify [kill] the flesh we shall live"--eventually attain perfection in the resurrection. Here arises another difficulty. The flesh does not voluntarily die: it must be put to death by the will, the mind, the New Creature; and so, finding that there are certain allowances to be made, according to the will of God, the flesh is very apt to take advantage of these allowances, and to claim not only greater allowance than the "things needful," but also liberties

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and rights along lines which are not obligations, and which would be interferences with the covenanted sacrifice.

These endeavors of our mortal bodies, sometimes to excuse sin and sometimes to avoid sacrifice, cause the New Creature frequent perplexity, and not infrequently temporary stumbling; until gradually he learns more and more of the deceptiveness of his own flesh and of its weaknesses, and gradually grows in grace and in the wisdom which comes from above, and obtains more and more of a mastery in keeping the body "*under*"--in subjection to the new mind. (**1 Cor. 9:27**) Thus, by bitter experience often, the New Creature learns to appreciate the declaration of the Lord's Word, that the natural heart, the will of the flesh, although slain, and not in any sense of the word in control, is "*deceitful* above all things" and, sometimes, "desperately wicked," and desperately in earnest in its endeavor to overthrow the

rule of the new will, and thus to destroy the New Creature--to the intent that the old creature may revive, and walk after the flesh, and not after the Spirit.

Promiscuous Association Not Implied

The Lord clearly teaches us, through the Apostle, that his preferences and favors are alike to all the New Creatures--according to their zeal, according to their love for him and the principles represented in him; and that conditions of sex, race, color, etc., of the mortal body have no bearing with him in his judgment of his people, in his estimation of them, and in the distribution of the final rewards. Knowing the Father's view of this matter, all of the New Creation must take a similar view of it, must esteem all New Creatures in Christ Jesus as "brethren," must be kindly affectioned toward all, must seek to serve all, must know no partiality amongst the brethren, except such as the Lord himself showed--in that he favored and honored those who showed the largest measure of zeal for his cause. But all this impartiality, this ignoring of sex, color, race, etc., belongs to us as the New Creation, and only partially affects our mortal bodies, and their relationship with each other and with

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the world. Hence, the proprieties of conduct and relationship between the sexes must be maintained by the New Creation.

These, indeed, should have a larger degree of wisdom and prudence than the world, by reason of their being begotten to the spirit of a sound mind. They accordingly should realize that as a New Creation, seeking to walk not after the flesh but after the Spirit, it would be appropriate for them to be even more careful than the worldly, the natural man, respecting the weakness of their flesh and respecting the propriety of certain metes and bounds of proper conduct, modesty, reserve, etc., as between the sexes. In proportion as the New Creature is seeking the spiritual life, and in proportion as it realizes that sexual appetites war against the interests of the New Creation, in that same proportion should they endeavor, even more than the world in general, to make straight paths for their feet, and to erect as many barriers and as formidable ones as possible between themselves and temptations.

The same argument applies to racial distinctions. There is a relationship of the Spirit and a unity of the Spirit which

is totally different from a relationship and a unity in the flesh. The interests of the New Creation will, we believe, be generally conserved by the preservation of a measure of separation in the flesh, because the ideals, tastes, appetites, dispositions, etc., of one race necessarily are more or less in conflict with the ideals, etc., of another; hence, the several races of humanity will probably find their spiritual interests as New Creatures best conserved by a measure of separateness. There will be no difficulty along these lines if the distinction between the New Creatures and the fleshly bodies is clearly discerned. As the Apostle's words at the beginning of this chapter would give no excuse for a common herding together of males and females, because they are "all one" brotherhood in Christ Jesus, so neither should they be understood to imply anything promiscuous as between different races. It does, however, set for us the standard of spiritual appreciation and relationship, and of

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obligation to each and to all in matters both spiritual and temporal.

Man and Woman in the Divine Order

The Apostle declares that "the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God." (*1 Cor. 11:3*) This is the uniform teaching of the Scriptures. As the Apostle shows, the headship of the man was indicated to be the divine intention in the creation of the man first and of the woman subsequently, as a separated part of him. The Apostle is discussing this very subject, and his words are, "He [man] is the image and glory of God; but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman [to be her helpmate], but the woman for the man [to be his helpmate]. For this cause ought the woman to put a sign of authority on her head."

1 Cor. 11:7-12

It will be observed that this is not an argument as to the relationship existing by contract between husbands and wives, but a still broader one, based upon the relationship of the sexes according to the order of divine creation and intention. There is no suggestion in anything the Apostle says here, or that the Scriptures anywhere enjoin, to the effect that man is a master and woman his slave, which seems to be the mistaken thought sometimes entertained; but

never, we believe, by those who have "the mind of Christ." In the divine arrangement the family is the unit in the present time, and every man coming of age is privileged to institute a family, of which he should be the responsible head and representative before God and men.

Man's Headship Not a Tyranny

That headship does not imply tyranny is evident from the Apostle's declaration that Christ is the Head of the Church, the Head of the man; and his further declaration that God, the Father, is the Head over Christ. We find no tyranny either in the Son's relationship toward the Church

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nor in the Father's relationship toward the Son. The position of head, however, does imply a responsibility, a charge, a care, a provision. Thus the Heavenly Father made provision for the Son, and a glorious provision it was. True, the carrying out of the divine plan involved suffering and sacrifice on the part of the Son; yet the loving Father made the plan no more severe, no more crucial, than was necessary in the execution of his great and wonderful purpose, in which the Son, now highly exalted far above principalities and powers and every name that is named, is so honorable a sharer. The Son rejoiced in the privilege he enjoyed of rendering sacrifice and obedience to the Father's plan, and he rejoices also in the glories into which he has entered, and in those to come. So with the headship of the Lord Jesus over the Church. So far from his headship signifying to us tyranny, it is the synonym of love and care and helpfulness to all the members of the New Creation. Similarly, the headship of the husband over the wife and children signifies a responsibility, a special care, as provider, foreseer, arranger, protector, guide, example. Oh, that all fathers might properly see their duties, their responsibilities, their privileges by nature, under the divine arrangement; and that seeing these they might use and not abuse them!

When we read in Genesis, as a part of the curse or sentence upon mother Eve, and indirectly upon all of her daughters, the words, "Thou shalt have desire unto thy husband, and he shall rule over thee," and then look to see how this rule has been exercised throughout the world, we find that in many instances it has been a rule of tyranny, and that the strength of mind and of nature of the fallen man has not infrequently been exercised to the injury, instead

of to the comfort and advantage of the wife and children. All good, noble men and women must deprecate such a condition of things; nor can we suppose that such an abuse of power is anything but offensive and ignominious in the sight of the Creator.

The misuse of physical and mental strength on the part of some husbands and fathers has undoubtedly reacted to

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their own unhappiness and to the general degradation of the race; for though woman is by nature inclined to look to a head and to seek and obey what she recognizes to be a righteous authority ("a desire unto her husband"), yet the abuses of the headship and the bad examples set one another have to a considerable extent turned aside what was, and still is, the substratum of woman's natural disposition. Compelled by necessity to defend herself against unreasonable demands of selfishness and tyranny, the general result has been demoralizing to the whole race; so that while the natural and the Scriptural order is very generally recognized, neither men nor women in general know how to adapt themselves to the present disordered and disarranged condition of social affairs.

As a consequence we frequently find the fallen men striving for a mastery and a headship for which they are quite incompetent, in order that they may abuse it for selfish interests; at the same time failing to recognize and esteem his proper authority and responsibility as the protector of the family. We see woman, also depraved and selfish, disposed not only to rebel against an unreasonable and improper headship, but even to dispute any and every proposition, and to haggle and quarrel over it; and while not claiming to be the provider for the family, nevertheless attempting, directly or indirectly, to usurp the authority of the head of the home, to take and to hold the control of the purse and of the family. Wherever these conditions prevail, being contrary to the divine intention and arrangement, they bring forth more or less bitter fruitage sooner or later--however wise or necessary they may at the time appear. The peaceable fruits of righteousness are only to be expected in following the divine natural order. It may be argued that, in the present condition of matters, trouble of this kind is unavoidable; that selfish men will overstep the bounds of the divine order and intention, and that selfish women will do the same; that, consequently, the peace and order and

blessing designed for the perfect man can never be realized by his fallen children, and that the only remedy in sight for

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present family distresses through Adam's fall and disregard of the divine plan, is restitution. To this we assent, and join heartily in the Lord's prayer, "Thy Kingdom come. Thy will be done in earth, as it is in heaven."

We are not considering now the possibility of bringing order out of disorder amongst humanity, but the proper arrangement and course in life for the New Creation in relation to the home, the family, etc.--and the duties of one to the other as husband and wife, parents and children. We might, properly enough, consider this subject under the head of duties and obligations of Christian men and Christian women, were it not that the term Christian has lost so much of its original meaning that now it is generally understood to mean any individual neither a Jew nor a heathen. Strictly speaking, the word Christian, signifying a believer in and a follower of Jesus of Nazareth, is applicable only to the New Creation. It is because the deflection is so common, so general, that we are particular to differentiate the truly consecrated believers as the New Creation.

The Apostle distinctly points out that the marriage relationship amongst mankind is intended under divine arrangement to be a figure or illustration of the relationship between Christ and the Church, his Bride--his body. The language is most explicit:

"Wives, be in subjection to your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the Head of the Church: and he is the savior of the body. Therefore, as the Church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the Church, and gave himself for it; that he might sanctify it, having cleansed it by the washing of water by the Word, that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. Even so ought husbands also to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church: because we are members of his body. For this cause shall a man leave his father and mother and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I

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speaking concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife even as himself, and the wife see that she reverence her husband." *Eph. 5:22-33*

The fact that typical unions are generally so imperfect and so unsatisfactory does not annul the thought that marriage was intended as a type, even as many of the sacrifices of the Israelites were imperfect and unsatisfactory, but, nevertheless, constituted types of the true sacrifice. The New Creation should esteem the typical, earthly marriage and its proper duties and responsibilities much more highly because of their appreciation of the antitypical union between Christ and his Church. Thus considered, every Christian man finds the grandest possible exemplification of his duties and responsibilities to his wife in the Lord's care for the Church and her every interest, temporal, spiritual, present and future, to the extent of his sacrifice of life on her behalf. Likewise the wife, as she appreciates the duties and responsibilities of the Church to the Lord, discerns a higher ideal of a wife's duty and relationship toward her husband as his helpmate. But we must not expect that these peculiar relationships and the proper application of them can be discerned clearly except by those who have the mind of Christ. Hence, while urging all who contract the marriage relationship to realize as fully as possible the divine ideal, we, nevertheless, note that none can grasp and appreciate and apply all of the principles and ideals connected with this type except those who have been begotten of the Spirit--the New Creation--because these only have the mind of Christ.

It may be urged that the individuals of the human race not having all fallen to the same degree, it not infrequently happens that the wife possesses superior qualities of mind and of heart to those of her husband. The question then arises, Should they not under such circumstances consider that such a wife, gifted with superior talent, judgment and abilities, should be regarded as the head of the family, and the husband as the helpmate? We answer, No. The divine

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order was disregarded in such a marriage; for no woman should marry a man beneath her in character and talents--one whom she could not properly look up to as her "head." And no man should marry a woman his superior. Neither should one who has become a New Creature in Christ Jesus become unequally yoked with one who is still of the earth, earthy--no matter how noble and honorable the person

may be. That the New Creature should marry "*only in the Lord*" is advice which should not be ignored, and its disregard has brought serious difficulties upon many of the Lord's people.

Marriage of New Creatures

However, when once the marital relationship has been entered into it is too late for regrets, and nothing remains to the child of God except to carry out the marriage covenant implicitly, in letter and in spirit, to the extent of his or her ability. If both are New Creatures, and the mating be a proper one, there should be no difficulty on either side in deciding as to the proper arrangements and regulations of the home: nevertheless, compatibility of natural disposition and tastes should also be carefully considered. The true Christian husband, having the mind of Christ, will love his wife, will remember that he has covenanted to cherish her, to care for her, to provide for her not only as respects physical necessities, but also as respects the nourishing of her heart and affections. Such a husband will not feel that he has discharged his duty in providing merely the necessities and comforts of food and clothing and shelter, but will realize an obligation to his wife to consider her mental, moral and spiritual interests as well. He will not be satisfied that her time be entirely absorbed in family duties and cares, but will, to the extent of his ability, seek the cultivation of her mind, her heart--using his headship in the family in so arranging its affairs that she will have reasonable time for spiritual fellowship and the study of the Truth. Such a husband will not forget that, like all the remainder of the human family, selfishness is more or less entrenched

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in his mortal flesh, and as a New Creature he will be on guard that this disposition shall not work hardship or injury to others--especially to his wife and his children, who are flesh of his flesh and bone of his bone.

Headship in the family, thus exercised in promoting the welfare of those under its care in guiding, counseling, etc., as well as in providing things needful for them, will be far from tyranny. Nor will the spirit of love in such a husband ignore the likes and dislikes of his wife and her properly given advice. He will recognize the fact that while the perfect Adam possessed all the qualities of manhood, the separation of Eve implied the separation of some of these

qualities: he will recognize, too, that although the strength of mind and of body by divine arrangement abides with, and constitutes man the head of the family, nevertheless there are qualities of character specially possessed by the woman. The humility which belongs to the spirit of love will hinder him from being blind to the estimable qualities which the Creator apportions to the female, and he will recognize that his own qualities of heart and head need to be supplemented by the other qualities which by nature specially reside in the woman. He will, therefore, in proportion as he has "the spirit of a sound mind," desire the *help* of his wife, her cooperation, her views, her sympathy, her love, and will appreciate them highly.

This does not mean that seeking the wife's counsel means in all cases obedience to her views: it is for the husband to weigh, to consider, to balance, to decide--giving proper, reasonable, benevolent interpretation to his wife's sentiments. The responsibility of headship is upon the husband, and he must not avoid it. It is of divine imposition, a part of his stewardship, for which he will be called upon eventually to give an account.

Likewise the wife who is a New Creature and who has married "in the Lord," and, having exercised proper discretion, is well mated, should have little difficulty in recognizing the duties and responsibilities and privileges of her position according to the flesh. "Let the wife see that she reverence

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her husband," says the Apostle. She is not to wait for outsiders to admonish her that she is deficient in wifely respect toward her husband, nor to wait for her husband to indicate that he thinks she is not treating him with the respect due him according to the marriage covenant and according to the Scriptural delineations of a wife's duty. On the contrary, in looking about her to see what are the responsibilities and duties of a wife, let her see that she reverence her husband and realize that nothing short of this is the meaning of her marriage vow according to the Scriptures --whatever it may mean according to the world and various human conceptions. Reverence toward the husband means much, and really enters into all of life's affairs, and touches and influences every act and word and thought respecting the home and its interests.

The Apostle Peter calls attention to this same matter in somewhat similar language, saying, "Wives, be in subjection

to your own husbands;...of a meek and quiet spirit, which is in the sight of God of great price. After this same manner in olden time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: even as Sarah obeyed Abraham, calling him lord." (*1 Pet. 3:1-6*) As the man who honors his wife honors himself, so the woman who reverences her husband honors herself. But this reverence of a husband as the lord or master or head of the household does not mean slavery, for the Church does not occupy toward the Lord a slavish position, nor exercise a slavish fear, but a reverence of love, of devotion--and this is the example.

This reverence for the husband does not imply that the wife should not exercise her judgment and bring to her husband's attention trials or difficulties or burdens too heavy for her, etc., but her presentation of her views, her hopes and desires should not be in a mandatory manner, but in a deferential way, which would recognize the headship of her husband and seek to be happy and contented with his decisions after having presented to him her thoughts on subjects of mutual interest. She should seek to be so considerate, so

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wise in the management of such of the household affairs as the husband would intrust to her, that she would earn more and more of his confidence, and be able more and more to fulfil in the home, whether large or small, the important duties of a helpmate. The thought that she is a helper, and her desire for her husband's approval, will be seen to be in strict harmony with the Apostle's suggestion respecting the Church's proper attitude toward the Lord, in faithfulness, and desire for his approval. But as in the Church it would be a crime to ignore the Head, the Lord, in any measure in connection with the work and its interests, so the wife should feel that her course would be criminal and in violation of her covenant were she to attempt to regulate the earthly home, and to any extent ignore the one whom she has vowed to reverence as the head of the family.

In the case of two New Creatures not well mated--where the wife is evidently the superior--there is danger of difficulty in adjusting affairs. If the wife has better judgment in respect to the guidance of the home, in respect to the spending of money, in respect to the training of the children, etc., she is not, therefore, at liberty to assume the headship of the family and to order and direct her husband as though he were one of her children or a servant. Such a violation of

the divine arrangement is sure to work disadvantage spiritually, if not financially and in temporal matters, not only to the man but also to the woman.

The man under such conditions would gradually lose what little manhood he possessed, gradually drop everything into the hands of his wife, and become merely her tool, her slave, to provide the living and keep her commandments. Such a condition would not be advantageous to the husband as a New Creature; such a degradation of his flesh would surely react unfavorably upon him, dispirit him and hinder his growth in grace, in knowledge and in the service of the Truth. On the wife also the effect would prove injurious to the extent that the wrong course is followed --much or little. If the case be an extreme one the wife--as her husband gradually lets fall upon her, or as she

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gradually takes out of his hands, the responsibilities of a husband--feels the weight of this upon her in addition to her motherly duties; and in her attempt to be both husband and wife, both father and mother, she is sure to become more or less of a "business woman," more or less heady and self-conscious. Her friends may admire the strength of character which she displays, and may consider that the course she takes is unavoidable--they may even encourage her and hold her up as a commendable example of a strong-minded woman; but none of them will *love* her as they would have loved her had she developed along the lines of true womanhood and true wifeness. Moreover, the qualities of the flesh cultivated by such a course would react unfavorably upon her as a New Creature in Christ, and, unwittingly, she would become less spiritual and more self-conscious in things pertaining to the Church.

The proper course to take in such a case of mismating between New Creatures is for the husband to say to himself: I have taken a wife contrary to divine arrangement. I have thus run a great risk of domestic infelicity. My only course, now, is to strive to the best of my ability to reach up to my highest ideal of a true husband--to pattern as much as possible after the Lord's example. I will need to be all the more careful of my every word and act--to seek all the more earnestly the wisdom which cometh from above, that I may the more nearly accomplish the duties of the head of this household, for which I realize I am not naturally qualified.

The wife in such a case should say to herself: I have neglected the Lord's divine regulation and am mismated in

that I cannot reverence my husband, but instinctively realize that I am his superior in natural endowment. I must make the best of the matter. I must do my part faithfully; and in proportion as I find my husband deficient, I will seek to use tact and pray for wisdom from on high to know how to help him, to *lift him up*, to make of him a noble man, and to enlarge his capacity as much as possible, that I may thus increase my love and reverence for him. Nothing short of

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this is my duty under my marriage covenant--it shall be faithfully done as unto the Lord. As for his weaknesses and poor judgment, not only will I hide these from outsiders, but so far as possible I will hide them from myself; and in mentioning them to my husband I will seek to avoid any reference to or display of my superior abilities. I will expect that in due time his own failures will commend to him my better judgment, which, however, I will not press upon him nor insist upon, but simply state in a kindly manner appropriate to a *helpmate*. My expectation will be that ere long he will seek my counsel and give it more and more weight in all his affairs of life, and thus day by day and year by year we may grow up together in harmony with the divine pattern of the relationship between Christ and the Church. I will be blessed as the wife in the cultivation of humility and submission to the divine arrangement: my husband will be blessed by the uplifting influences which I will be enabled to bring to him, and thus the mismating which at first seemed so disadvantageous, may, by the Lord's grace--following the instructions of his Word--result in bringing us both nearer to the divine standard as set forth by the Apostle.

A still different case from the above may be suggested as possible, namely, that two New Creatures, well mated according to the flesh, might after years of fellowship and helpfulness become mismated. Such a conclusion to such a favorable beginning would imply that one or the other had lost the holy spirit of love--if not entirely, at least to a very great extent; that one or the other had neglected the apostolic injunction and the entire divine regulation of the duties of husbands toward wives and wives toward husbands. If the fault should be with the husband and he should cease to provide for the wife, cease to cherish her, and, on the contrary, should desert her either in heart or affection or actually, it would imply that he had seriously departed from the Lord, and from the guidance of his Spirit,

and from "the wisdom that cometh from above, which is

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first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." Under such circumstances we could not consider such an one approved of the Lord as an "overcomer" until after reformation.

Or the difficulty might be with the wife. She might become heady, highminded, self-opinionated and gradually lose her reverence for her husband--might even misrepresent him and desert him and say all manner of evil against him falsely. Such a condition of things would indicate a very wrong condition of heart, very far removed from that inculcated by the Word and would surely imply spiritual degeneracy, no matter to what degree an outward *form* of godliness might be maintained. Such an one would surely be in a poor condition to appear before the Heavenly Bridegroom with any hope of his approval; for such a course toward the earthly bridegroom would certainly signify a small appreciation of the duties of the Church toward her Lord. If unfaithful to the earthly husband whom she has seen, it would certainly argue and imply unfaithfulness to the unseen Heavenly Bridegroom.

The earthly relationship as husband or wife between a New Creature and one who is not a New Creature is to some a matter of great perplexity, and there are many in this condition. Where the two are well mated according to the flesh the problem is difficult enough; but where they are mismated both physically and spiritually, the difficulties are multiplied. If the husband is of the New Creation and the wife has the spirit of the world, his true religion and the "spirit of a sound mind" which it gradually gives on all subjects, and the moderation which it inculcates in all affairs, should gradually lift him higher and higher in the esteem of his worldly wife, provided she has a naturally noble character and amiable disposition. His considerate treatment, the full liberty of conscience which he would willingly accord her, and his own devotion to principle, would all tend to make such a union a happy one, except that the husband would lack in his wife that spiritual fellowship which as a New Creature he must appreciate higher than all other fellowships.

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But his prayers on behalf of such a noble-minded

woman, his example, and his considerate presentation of the Truth will, in all probability, win such a wife to the Lord and make of her a spiritual, as well as a natural helpmate. Thus his patience and faithfulness to his marital obligations might bring a grand recompense while her faithfulness to principle would equally bring blessing and happiness to her life.

If the wife be a member of the New Creation and the husband have the spirit of the world, and they be well mated, the problem will similarly be comparatively easy of solution. The noble-minded husband, even though worldly, will recognize the conscience of his wife in its moderate exercise; and his desire to provide for her mental and moral and spiritual opportunities, as would be his duty as a husband, would give to her all that she could desire as a wife except the desire for spiritual companionship in her husband. To such a noble-minded man as we are discussing, his wife's faithfulness to the Lord, and to himself in all of life's duties, might eventually be blessed by bringing about the husband's consecration to the Lord. The wife might have good desires and ambitions in respect to temporal or even to religious matters which her husband might not be able to appreciate, however noble a natural man he might be. In such case she should consider the counsel of the Lord to his people, to be *moderate* in all things; she should consider her husband's general liberality, and while not compromising any matter of conscience or principle, she should remember that amongst her wifely duties, recognized by the Lord, is one requiring her to give her husband a measure of her companionship. This might, not improperly, hinder her from attending *some* of the meetings of the Church; but she should beware lest in her desire to please her husband she should violate her conscience and hinder her responsibilities and obedience to the Lord, her Heavenly Bridegroom. She should remember his injunction that we should not forget the assembling of ourselves together. All we are urging here is that she exercise moderation, consideration

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for her husband, etc., so that she might divide the time to some extent with him, giving him a reasonable share of her company.

Where the two are unequally yoked--one an unbeliever and the other a New Creature--and where, additionally, they are mismated according to the flesh, so that the wife is the superior and the husband the inferior intellectually,

etc.--the case is much more complicated and requires increased wisdom and grace on the part of the believer. The Apostle specially admonishes those who are so situated, saying: "The woman which hath an unbelieving husband and he be content to dwell with her, let her not leave him. ...But if the unbelieving depart, let him depart: the brother or sister is not under bondage in such cases: but God hath called us to peace. For how knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O husband, whether thou shalt save thy wife?"

1 Cor. 7:13-16

The one point made clear respecting the duty of the believer is that he shall do *his duty*, and seek in every honorable, proper manner to conserve the peace of the household and its general welfare, making as few points of contention as proper devotion to principle and conscience will permit. If there be real cause for separation, the believer must see to it that the *cause* is not in him. The Spirit of Christ in him is to make him more gentle, more humble, more peaceable, more prudent, more wise, more long-suffering, more patient, more loving and more kind day by day. All this, however, will not in every case meet the requirements of the situation. Sometimes the unbeliever is possessed of so mean a natural disposition, and gives way to it to such an extent as to be thoroughly irascible; and as the gracious dealings of God toward Pharaoh only tended to harden his heart, so the Spirit of God in his children, shining out to the very best of their ability in all the graces and fruits of that Spirit, may sometimes meet only with that hatred which the darkness has for the light, and to which our Lord referred saying, "the darkness hateth the light because it is reprov'd by it."

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(John 3:19,20) In such cases separation may follow, as the Apostle points out, whether accompanied by a decree of divorce from earthly courts or not. In any event, however, the New Creature is not at liberty to remarry unless the divorce be granted, and that on the one ground mentioned by our Lord--adulterous unfaithfulness of the mate. **Matt. 19:9**

In the text quoted above, the Apostle declares, "If the unbelieving [one] depart, let him depart"; but this is not to be understood to signify that desertion by a mate would grant liberty either to a husband or a wife to marry another: it merely indicates that such a desertion should be viewed by the believer as one of the circumstances of life permitted by divine providence, which God is abundantly able to overrule

for his welfare--and accepting it as such, corresponding opportunities for usefulness in the Lord's service should be expected. Although the Apostle points out very expressly that the believer shall not be the deserter, we believe that human courts have wisely understood and interpreted in deciding that there is such a thing as "*constructive* desertion" --namely, that a mate may desert his partner in life most thoroughly without their absolutely parting company. The unbelieving wife might exercise, and in some instances has exercised, so many petty tyrannies in the home as to destroy all of its homelike qualities, to make it a veritable purgatory, destroying her husband's religious literature and striving to make it impossible for him to read or study or think, by reason of the commotion purposely instigated amongst the children, swayed by her to disregard their father's word and counsel and to treat him with indignity.

Such a woman may not desert her husband actually, but with a meaner spirit may prefer to use him as her slave--that by his energy she may enjoy life's comforts. Human laws have construed such a course to be desertion--desertion of the marriage covenant and obligations and of the proper and reasonable duties of life. Such an one becomes a hinderer and injurer instead of a helpmate. In such a case we believe a husband thoroughly justified in considering

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himself *deserted*, and in taking up a separate home to which he could take such of the children as had not been thoroughly poisoned by the mother's wrong course. His *obligations* toward such a wife have already been terminated by her course: it is she that has deserted and broken the marriage contract; and in withdrawing her support he is merely acceding to the demands of her course. If, however, she is repentant at any time, he should be generous to a fault in forgiving her and in re-establishing upon a proper basis the family arrangement. Nothing in this advice should be understood to cultivate impatience or a readiness to take offense and feel injured. Love demands that all *bearable* treatment shall be borne; and that if evil has been rendered for the evil, in word or deed, the wrong shall be considered offset and condoned.

In other cases the desertion may be on the part of the unbelieving husband. The meanness of his depravity may make of him a brutal tyrant, regardless of the health and happiness of his wife, and especially hostile to her religious

views. As we have already pointed out, the believer is to seek and to attain the grace of the spirit of love which will enable the endurance of practically "all things," and to be profited thereby--to grow in grace under such conditions; by cultivating the Spirit of the Lord and its various graces. But there is a limit to all things, and beyond that limit it would not be proper to go. Beyond that limit the influence upon the unjust companion would be injurious instead of helpful. Each must decide for himself what is the proper limitation of submission in such matters. His own conscience must decide, after that conscience has been educated by both the letter and the spirit of the divine Word. As growth in grace is attained the trials may become the more severe; but there should be the larger capacity for endurance with meekness and the larger amount of "the spirit of a sound mind" with which to determine when the point of unendurable severity and injury has been reached. Grace from on high is needed, is promised, and should be earnestly sought under such conditions. *Jas. 1:5*

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There are ignoble, brutish husbands who have no proper conception either of a husband's duties or of a wife's proper liberties--whose only conception of a wife is that of a drudging slave, better than any he could hire, or that of a cheap substitute for a harlot. Such treatment from a husband is a desertion on his part, and the law of God as expounded here by the Apostle properly interpreted is, we believe, fully in accord with human laws, which declare that for such a man the name husband is a misnomer--that if he ever did intelligently and really make a marriage contract with his wife he has most thoroughly and decidedly broken it, and by such treatment has most convincingly proved this. A wife so circumstanced is at liberty to consider herself deserted and to make as much better conditions for herself as she can; but she is not on this account permitted, either by human or divine laws, to remarry. In such a case she should look to the Lord either to mitigate her condition, or, possibly, to open a way of escape from it. She should take into consideration the ages of her children and what provision could be made for them as well as for herself, and should weigh the circumstances carefully and prayerfully before taking the step. But if her conditions are endurable, let her remain, as the Apostle says; and let her hope that in showing forth the spirit of meekness, gentleness, patience, love, she may win back again the heart of her spouse and

possibly also win him to the Lord.

We have dealt with this subject at considerable length, realizing from a wide private correspondence that very many of the Lord's most faithful children live in a matrimonial furnace of affliction. Under the terms of the call of the New Creation, none should expect that the present life would be a smooth and pleasant dream of earthly felicity, for our Lord specially declared of such, "A man's foes shall be they of his own household." (*Matt. 10:36*) They should not be surprised to be called upon to endure much for the Truth's sake, and thus to evidence to the Lord their faithfulness to him and to his Word; their willingness to endure all the fiery trials which he sees best they should have for the

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development in them of the graces of the Spirit. They should realize, too, that they are not to choose the kind of fiery trials that shall develop them and prepare them and make them meet for the Kingdom, but are to leave the entire matter in the hands of the Lord. It is our duty, however, to point out to all such suffering ones that they, after reasonable trial and development, should be on the lookout for divine deliverance and the opening to them of a way of escape from things too difficult for them to endure. This is in line with our Lord's admonition and example: "When they persecute you in this city, flee ye into another." *Matt. 10:23; 2:13; 4:12; 12:15*

Conscience, the Final Test

We have referred to conscience in connection with these matters, and it may be appropriate here to call attention to what we mean by that term. We mean conviction as to what is right, what is duty. With the perfect man conscience would be an absolute guide and he would know right and duty instinctively; but the six thousand years of falling have brought our race to a condition in which conscience is certainly out of order--perverted by wrong views. The basis of Christian conscience is faith in God, and acceptance of his will as being absolutely right, and acknowledgment of our proper obligation to be thoroughly and heartily obedient to the divine will. Conscience, therefore, needs just such education as the Word of God affords, and the developed New Creature is for this reason to have "the spirit of a sound mind"--his conviction as to what is right and what is

wrong expanding and clarifying in proportion as he grows in grace and in knowledge and in the spirit of love. To obey conscience is to do what he believes the Lord would have him do; and he is not to jump to a conclusion on this matter, but is to weigh carefully the testimony of the divine Word and to decide accordingly. There are people who permit fear and servility to dominate their conscience and to vitiate it as a true monitor. A proper course for the Lord's

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people is to guide their consciences--that is, to guide their convictions as to what is right and what is wrong by the *Golden Rule* and all the collateral instruction which the Scriptures afford.

Eunuchs, Virgins, Celibacy

The questions of sexology are amongst those which certainly give the New Creation considerable perplexity; and should, therefore, not be ignored here. Those begotten of the Spirit to spiritual joys and blessings, fellowship and communion, instinctively realize that fleshly or carnal intercourse is not spiritually elevating, but that its tendency is rather in the reverse direction. It is well that all the unmarried of the Lord's consecrated ones should weigh this subject thoroughly before entering the marriage relationship and undertaking its responsibilities. The Lord seemed to refer to the celibate state approvingly when he said, "Some are born eunuchs, some are made eunuchs by men and some [figuratively] have made themselves eunuchs for the Kingdom of Heaven's sake." (*Matt. 19:12*) That is, some by the exercise of their wills, after their consecration to the Lord, have determined not to marry but to maintain their virginity by living celibate lives. The Lord himself was one of these, and is surely our noblest example, in all of whose steps as closely as possible we should follow. The Apostle urges this matter upon our attention saying:

"Now concerning virgins [males and females] I have no commandment of the Lord, but I give my judgment as one that hath obtained mercy of the Lord to be faithful. I think, therefore, that this is good by reason of the present distress [that is to say, under present conditions--our own imperfections and the imperfections of others on the one hand, and the special duties, privileges and opportunities of those who have made a full consecration to the Lord on the other hand]--namely, that it is good for a man to be as he is [to

remain in the condition in which the Truth may find him, married or single]. Art thou bound unto a wife? seek not to

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be loosed. Art thou loosed from a wife? seek not a wife. But and if thou marry, thou hast not sinned; and if a [female] virgin marry she hath not sinned.

"Nevertheless, such [as are married] shall have tribulation in the flesh: and I would spare you. But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none [ignoring earthly relationships as much as possible, and setting the affections specially upon heavenly things]; and they that weep [who are in earthly trouble] as though they wept not [endeavoring to forget the trials and disappointments and difficulties of the earthly state in the joy and rejoicing of the better promises that are ours for the future]; and they that rejoice [in earthly prosperity] as though they rejoiced not [their rejoicing in spiritual things quite overshadowing all earthly sources of joy]; and those that buy as though they possessed not [not setting their affections upon the earthly things]; and they that use this world as not misusing it [permitting moderation and the interests of the New Nature to exercise a controlling influence in all of life's affairs]; for the fashion of this world passeth away [we are as New Creatures to live in accord with our new hopes, and not to be continually making provision for the flesh; but rather seeking at every cost to make our calling and election sure and thus to be joint-heirs with our Lord in the glorious dispensation and world to come].

"But I would have you free from care [of an earthly kind; and hence, in addition to the foregoing admonition of change of affections and transformation of mind, I now call your attention to certain unquestionable facts]. He [fully consecrated] that is unmarried is careful for the things of the Lord, how he may please the Lord: but he that is married is careful of the things of the world, how he may please his wife. [He will find himself in continual danger of a division of his affections and a continual need to be on his guard, lest the earthly affections shall absorb all of his time and love and interest, and that to a violation of his covenant with the Lord; and the interests of the Truth must be

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paramount if he would be an overcoming disciple and a

joint-heir in the Kingdom]. And there is [likewise] a difference between [the condition of] a wife and a virgin. The unmarried [fully consecrated] woman careth for the things of the Lord that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.

"And this I say for your own profit [not as seeking to bring you under bondage or in any manner to add to your burdens, but that you who are unmarried may carefully weigh the matter and consider your spiritual interests and the privileges you will be losing by marrying]: not that I would cast a snare upon you [to restrain you from the exercise of your liberties], but for that which is comely [most favorable to you as New Creatures], and that ye may attend upon the Lord without distraction. But if any man think [that in remaining unmarried] he behaveth himself improperly toward his virgin [toward a female friend whom he had given reason to expect he would marry her], if she be past the flower of her age [so as to have lost other matrimonial opportunities through her engagement to him], and if need so require [if she needs a protector or supporter] let him do what he will [marry or not]; he sinneth not; let them marry [if the necessities of the case seem so to dictate]. Nevertheless, he that standeth fast in his heart, having no necessity, but having power over his own will [to exercise self-control and to live a celibate life, that he might give himself more fully to the Lord and his service], and hath so determined in his own heart to keep his own virgin [his own virginity or purity] doeth well. So then he that giveth her [his virginity] in marriage doeth well, but he that giveth her not in marriage doeth better.

"A wife is bound for so long a time as her husband liveth; but if her husband be dead she is free to be married to whom she will, only in the Lord. But she is happier if she abide as she is, after my judgment: and I think also that I have the spirit of God [the mind of the Lord on this subject, which I have already declared. I am not speaking by commandment

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or under direct inspiration, but according to my conviction or judgment of the divine will.]" *1 Cor. 7:25-40*

After marriage is too late for one to decide for himself whether or not he prefers to live a celibate life. The Apostle points this out most distinctly, declaring that neither the husband has sole control of his own body, neither the wife the sole control of her own body; but that in marriage each

has given himself to the other in such a degree that any refusal of moderate reasonable marital rights would amount to an injustice and violation of the marriage contract. The Apostle speaks of such a course as "defrauding one another." (*1 Cor. 7:5*) The time to consider such matters is before marriage. Neither would it be proper that either should attempt to bind the other, nor that they should together vow a life of celibacy in the bonds of wedlock. Moderation in this as in every other earthly matter must be the law, the brake by which the New Nature will seek to maintain its ascendancy over the flesh*--bringing even the very thoughts of the heart into subjection to the Lord. Absolute continence, however desirable it may be, the Apostle points out, must not be enforced by either one against the other, lest it become a snare and temptation to a violation of the marriage obligations. He says:

"Let the husband render unto the wife her due [what she might reasonably, naturally and justly demand], and likewise the wife unto the husband. The wife hath not power [control] over her own body, but the husband: and likewise the husband hath not power [control] over his own body, but the wife. Defraud ye not one the other except it be by consent for a time, that ye may give yourself unto prayer; and come together again, that Satan tempt you not for your incontinency. This I say by way of permission and not of commandment, for I would that all men were even as I myself [continent and free, practically a eunuch]...But I say unto the unmarried and to the widows, it is good for them if they abide even as I. But if they have not continency, let them marry: for it is better to marry than to burn"--to be consumed with an uncontrollable passion which would hinder their fellowship with the Lord and might prove to them a snare. *1 Cor. 7:3-9*

*Jewish restrictions of *Lev. 20:18; 15:25*.

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"Only in the Lord"

How reasonable, how wise are the Lord's injunctions!--how much to the profit of those who have an ear to hear them and who are obedient to their counsel! That the Lord's people should marry "only in the Lord," may at first appear a limitation, a restraint, a bondage: but no--it is merely advice. Whoever follows the advice will eventually find that he has been blessed thereby, and whoever disregards the advice will generally learn the unwisdom of his course through severe experiences later.

No other contract or arrangement pertaining to the things of this present life is so important as the marriage contract: yet people of fairly well-balanced minds seem to treat it in a light and frivolous manner. Some parents seem to consider more carefully and with sounder judgment the matter of the purchase of a farm, the breeding of their cattle, sheep, horses, dogs and hogs, than they consider their share in the propagation of the human species. Such unwisdom is difficult to account for except on the supposition that they regard matrimony as a kind of lottery, guided by chance instead of reason; or that they regard God as the Creator of each individual member of the human race--failing to discern that God's perfect work, as respected our race, was accomplished in the first pair, to whom he gave procreative powers which have descended to their offspring. The right view of human nature is that it is the highest type of animal creation, and, like the rest, has been endowed by the Creator with the power of producing each after his own kind. From this standpoint it becomes evident at once that God is not the direct Creator of any of the human family now living, and that the various weaknesses and imperfections and imbecilities under which the race suffers are not properly chargeable to imperfection in his work, but to the fall of our race into sin, and to the natural operations of sin--which tend more and more downward into imperfection, degradation, death.

Even the natural man and woman, then, should take thought carefully respecting the question of mating, so that

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they would do their part in offsetting, so far as possible, the degrading influences affecting the race. They should realize, for instance, the necessity for laws of consanguinity--that the marriage of those of close blood relationship should be avoided. Such regulations were unnecessary in the beginning, when Adam's sons and daughters intermarried freely and without injury, because, the race being still nearly perfect, no particular weaknesses would be entailed upon the children; but now, since the race has become greatly demoralized, and since not only diseases, but also mental characteristics and traits and idiosyncrasies, run by heredity in families, it is a part of wisdom--yea, more, a part of duty, of justice, to the children they would bring into being--that they should not only avoid close blood relationships, which might intensify the mental and physical peculiarities and idiosyncrasies, but, additionally,

they should so far as possible recognize the appropriateness of choosing a mate of different temperament from their own. Nature seems to assist to some extent in this matter, so that decided blondes or decided brunettes usually and naturally prefer mates of contrary temperament.

But while these rules, which belong to the natural man, would apply to the New Creature, if he decided that it was wisest and in every way best for him to marry, there is still one further admonition of the Apostle to guide the New Creation mating according to the flesh--he should choose "in the Lord." Then he would be mated in spiritual matters as well as in natural. It might be urged by some that if close relationship according to the flesh might produce extremes in the children, so close relationship according to the spirit might also prove injurious--be calculated to produce eccentric children in respect to moral and religious matters. We answer, No: that in proportion as the new mind is received, its influence is contrary to the eccentricities of the flesh. The Apostle declares, "We have the mind of Christ," "the spirit of a sound mind"--we view matters from the standpoint of Christ. The New Creation is begotten of his Spirit, although still imperfect according to the flesh; and is guided

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by the Spirit through the Word in the understanding of the divine mind in all matters.

True, this new mind must exercise itself through the mortal body and its imperfect thinking apparatus; nevertheless, although the imperfections of the flesh may color the new mind to some extent and distort it out of its grand and beautiful symmetry, the will is superior, and the flesh is more or less influenced by it, shaped, molded, guided and gradually transformed, so that whoever receives the mind of Christ is sure to become, in the same proportion, sounder and yet more sound in his reasonings on all the matters and interests of life. This may not mean that he will be esteemed by the world as wiser than before; but it does mean that he will be really wiser, and that the world's failure to discern his increasing wisdom will be because the world is blind, is unwise, has not the mind of Christ, and sees things generally from a distorted standpoint of depravity and selfishness. The wisdom we want is that which cometh from above, which the Apostle explains will make us more pure, more peaceable, more merciful, more kind toward the brethren, toward the family, toward mankind in general--yea, and also to the brute creation. The wisdom of this

world, as the Apostle explains, is earthly, sensual, devilish. Not that all worldly men and women are sensual and devilish, but that the general trend of worldly wisdom is in this direction; and that mankind, however blinded, is striving against the laws of selfishness with which it is bound, though it may continually seek to hide the chains of its slavery from itself as well as from others.

"In the Lord" should be understood to mean much more than a merely nominal belief in the Lord, much more than a mere membership in the nominal church. Worldly people should marry worldly people; nominal church people should marry nominal church people; mere believers, trusting in the meritorious blood of Christ, should marry similar companions. But those who have taken the step of full consecration and become members of the body of Christ, of the New Creation, begotten again, should marry only of their

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own kind--only New Creatures--only such as are "*in the Lord*" as accepted members of the body of Christ, partakers of his spirit of holiness; and additionally, as already shown, each should see to it that the proper sex relationship be maintained. The woman should see to it that she marry only such a man "in the Lord" as she can look up to morally, intellectually, spiritually, as the head of the family--one whom she can "reverence." The man should see to it that he marries one "in the Lord" who would be, so far as he is able to judge, a true helpmate, pure-minded, loving, gentle, helpful--one not his superior, to whom he would naturally be obliged to look up and esteem as the proper head of the family. These rules of mating should all be observed by the New Creation, possessed of the spirit of a sound mind, however they may be disregarded by the world, who are not guided by the mind of the Lord but disposed to take their own way, to be guided by their own whims or fancies, or by the mutual deception of each other. If doubts arise, settle them on the safe side--wait until they are solved.

It might be argued that if marriage were considered from so particular a standpoint, matches would be less frequent. We reply that this may be so; but that a large proportion of those who are now married, especially those who have by the Lord's grace come to a clearer understanding of their relationship to the Lord as New Creatures, and to an acquaintance with his counsel in the interests of their spiritual development in matters pertaining to the flesh, would not

again marry as they have done--they are wiser now. With many of the worldly the possibility, according to earthly courts and usages, of a full divorce and of another marriage, may seem to make them less particular, less careful in respect to mating. But the New Creature should remember that his marriage contract is similar to that between the Lord and the Church--perpetual; that it is not canceled by any earthly court to such an extent as to permit marriage to another, except upon the one cause specified. (*Matt. 19:9*) To the Lord's people, "in the Lord," marriage is therefore a

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very weighty contract, and should be undertaken only after prayerful, thoughtful consideration and examination of every feature bearing upon the situation as far as can be discerned.

The New Creation has another protection in this matter. According to their covenant with the Lord they have given up their own wills and accepted instead the will of their Head, the Lord; and if this be their attitude of mind--a sincere desire to know the will of Christ (1) respecting whether or not they should marry at all, and (2) respecting the Lord's choice for them, they will, after exercising their best judgment and discretion, commit the whole matter to the Lord and pray for his overruling of affairs according to his wisdom, resting their hearts contentedly on whatever shall be the subsequent leadings of divine providence--whether favorable or contrary to that which their best judgment had approved. Thus and not otherwise can the Lord's people be sure that they are taking the right course. In view of the foregoing, how important it is that the New Creation should have clearly in mind the instructions of the Lord's Word on this subject; that they should have the very spirit of the Truth; and that they keep continually in mind the fact that they are New Creatures--not living as the world, simply to enjoy the present life, simply to rear families according to the flesh, but that their highest aim, object, endeavor, should be to walk after the Spirit, and to follow the directions of the Lord in all matters temporal as well as spiritual. They should always have in view the fact that they are consecrated to the Lord, dead with Christ as respects this world; and that their chief aim and object henceforth should be to use the present life and earthly vessels as sacrifices in the wisest possible way in the interest of the New Creature and its general work of serving and glorifying the Lord and building up itself and others of like

precious faith in spiritual graces! How important that the married and the unmarried, and those contemplating marriage, should remember that their all is laid upon the altar, and that their victory and attainment of the glorious things

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promised can only come through the *consuming* of the sacrifice; and, hence, that all the affairs of the present life should be ordered, so far as they are able, in such a manner as will minister best to their own spiritual welfare, to the welfare of the brethren and to the glory of our Head!

He Knows

"He knows the way I take--
What matter then if dark it be,
Or rough, or hedged about--
His staff shall comfort me.

"And should His love withhold
What seems so near, so dear, so sweet,
I'll humbly take this thing
And lay it at His feet.

"How sweet to *know* He knows,
And cares, and holds me by the hand--
Will safely guide until
I reach the Heavenly Land!"

STUDY XIII

PARENTAL OBLIGATIONS OF THE NEW CREATION

Great Obligations Attach to the Exercise of Procreative Powers--Prenatal Influences--"Train up a Child in the Way He Should Go!"--The Influence of Sunday Schools--The Confidence of Children--The Power of Suggestion in Child Training--Our Children in the Time of Trouble--Proper and Improper Amusements--Marriage of Children of New Creatures.

PARENTAL obligations are amongst the most momentous pertaining to the affairs of mankind. The power to propagate the human species, with all the possibilities connected and associated with the being thus brought into existence, is a wonderful one--the nearest approach of humanity to the divine power. Indeed, it is the exercise of divine power by man as God's agent. The possibilities connected with the birth of every child extend in opposite directions of advantage or disadvantage, good or evil, honor or dishonor, to wonderful extremes. Surely if mankind realized this matter from its true standpoint, it would lift the begetting of children from the plane of a passion and a relaxation of intellectual and moral principles to a consecrated plane, in which the responsibilities of fatherhood and motherhood would be realized in a manner and to a degree attained as yet surely by very few. These thoughts of obligation should extend not only to the child, whose mental and moral and physical characteristics are dependent upon the parent, but also to the Creator who intrusted to humanity this wonderful power of propagation, and to whom, as stewards, a reckoning, an accounting for the use of this divine power should be expected to be made.

These feelings of responsibility are intensified as we begin to realize that under the divine arrangement not only do the parents influence the character of the coming child in

the moment of its begetting, but throughout the period of gestation. During that period the mind of the mother, her thoughts, her moods, her sentiments, are all being impressed upon the embryo child; and not only so, but at such a period the mother herself is specially susceptible to the influences surrounding her, many, if not all, of which are properly under the care of the husband. If the mother's mind be kept bright and cheerful and her heart happy, these will favorably influence the embryo; but if on the contrary she is harassed, worried, troubled, beset with contentions and perplexities, this distress will surely be impressed upon the embryo, giving a peevish or sad or ill-tempered disposition for life. If the prenatal surrounding conditions be those of debauchery and selfishness and meanness, is it any wonder that the embryo so impressed and the child born with such impressions should be mean, ignoble, and with tendencies toward debauchery, selfishness, etc.?

We are not to be understood as claiming that all the evil in the world is directly traceable to a parental legacy of sin and weakness bestowed upon the child in the period of gestation, nor even that it is all traceable to this and to the subsequent training of the child to manhood or womanhood.

We admit that it is possible that some bad men and bad women were comparatively well born and well reared, even as Satan was created perfect and sinned wilfully under the Creator's tuition: yet we are seriously inclined to doubt if many of the bad characters ever had these two important assistances toward uprightness. We are in full agreement with the Scriptural declaration of a general rule: "Train up a child in the way he should go, and when he is old he will not depart from it." How many parents, more or less disposed to question the truthfulness of this scripture, remember that the time to begin to train a child is at the moment of its begetting, and that a poorly begotten child needs to have trained out of it the weakness and foolishness and sin which were impressed upon it before birth?

We are not wishing to intimate the possibility of the birth

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of a perfect child under present fallen and imperfect conditions. On the contrary, we remember well the declaration of the Lord, "Who can bring a clean thing out of an unclean?" We recognize that it is true of all that, "I was born in sin, shapen in iniquity, and in sin did my mother conceive me," and are merely urging that, whatever the world may see or

not see on this subject, the Lord's people of the New Creation should realize the possibility of alleviating in some measure the stains and weaknesses which belong to the fallen race. They at least should see to it that their children are born with as noble characters as they can possibly bestow upon them under the divine arrangement. Fallen they will still be, and a Savior they will still need, and without him they could never attain either to perfection or to worthiness of eternal life. The natural man may perceive this truth to some extent and may profit by such suggestions as these but not to the extent that the New Creature may profit.

Strive how he will, the natural man is still natural--of the earth, earthy--and, hence, can impress upon his wife, and she upon the embryo, only such thoughts and sentiments as they themselves possess, and these are necessarily deficient in respect to the very highest sentiments--the spiritual. While the mind of the New Creature grasps the spiritual hopes and promises and ideals, and properly seeks to impress these upon so many as the Lord our God shall call by his truth and grace--seeks specially to develop children of God--nevertheless if for any reason they enter matrimonial relations, and consider it wise to propagate a human family, they have great advantage in this respect over the natural man and woman. They have loftier ideals, grander hopes, nobler aspirations, purer joys: and realizing the influence of their thoughts and emotions and sentiments upon the embryo child, such parents would be in a position to do for the child very much more indeed than could other parents for their offspring.

The world has gained a selfish wisdom somewhat along these lines. For instance, those interested in fine stock,

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cattle, horses, sheep, etc., not only give careful attention to proper mating, but, additionally, especially when endeavoring to breed fast horses, give careful attention to the mothers during the period of gestation. Their every need and comfort are provided for, their stables are clean, bright, well lighted; and without knowing to a certainty to what extent the mare may appreciate pictures, her stable walls display pictures of horses racing. Moreover, while in foal she is taken where she can see horses in competition, racing, etc. All this is designed to produce in the mother an ambition, the impression of which reflected upon her embryo foal will be helpful, advantageous to speed, and thus financially

and otherwise profitable and pleasing to the owner.

Human parents have no such financial interest in their offspring; but they have or ought to have a far deeper and an unselfish interest. Their hopes and ambitions on behalf of their child should be to see them well endowed as respects mental and moral qualities. And although the New Creature cannot hope to beget his child to a spirit nature (since this is not his province), he could hope to give him such an earthly inheritance of good nature as would be closely in sympathy with things spiritual. Such certainly should be their desire, aim and hope. Many children have been begotten by honest, God-fearing parents and have been correspondingly blessed, and this influence, favorable to a high human standard, has gone wherever the Gospel of Christ has gone. Hence, we have higher types and standards more generally prevalent today in civilized lands than in heathen lands, notwithstanding the fact that Christian people generally have but imperfectly appreciated their privileges and responsibilities in connection with their children.

The sum of the argument is this: If the New Creatures mate, and purpose the bringing forth of offspring according to the flesh, they should school their minds and desires so that the moment of begetting should not only be one of mutual love and respect, but one of reverence for the Creator and of appreciation of the God-like power of procreation bestowed upon them. It should be, additionally, an

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occasion of prayer for the divine blessing; and every day and every hour subsequently, the interests of the child should be conserved in all of life's arrangements. It should not be considered a mere incident of life, but the most important thing. It would be a special occasion for the exercise of the graces of the spirit, which should previously have been cultivated to a considerable extent--faith in God and in his promises, hope, trust, patience, brotherly kindness, meekness, gentleness, love. These, of course, prevail at all times amongst those who are of the New Creation, but they should be on guard at such a time because of their realization that they are influencing, stamping, impressing character upon another generation.

So far as possible the home should be bright and cheerful, the mind directed to such channels as would be advantageous, reading, writing, mathematics and the practical duties of life. Heart culture should also be remembered--

cultivation along lines in fullest accord with principles of justice, love and wisdom, with a continual recognition of the Lord in all of life's affairs; with loving confidences as between husband and wife, and kind and benevolent feelings toward the world in general. With benevolence, justice, love, associated with all of life's affairs, the conditions would be most favorable; but such a condition could scarcely be imagined without the fullest concurrence of the husband and without his careful provision and oversight; for, as already suggested, the mother at such a time is the least able to take the oversight of matters, even when they are those which properly belong to her own domain in the family. Then, also, the husband must be the more careful to lead in conversation in the right manner, to provide suitable and nourishing mental as well as material food, and above all to stir up his wife's pure mind in regard to the Lord and his glorious plan and all the features of the divine character, its wisdom, love, beneficence, justice and power.

Many Christian parents might reply to this, that they are not so circumstanced in life as to have all the conveniences and comforts and freedom from household and other cares

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at such a time. We answer, that we have merely marked out the ideal, and that it is for each of the Lord's children to seek to attain as nearly as possible to this ideal. But the New Creature should never forget that in this as in all the other experiences of life, the Lord by his grace and spirit makes up to him for all earthly disadvantages and lacks. Such an one, unfavorably circumstanced in any degree, should the more earnestly in prayer seek to have the heart filled with the peace of God which passeth all understanding, and to let that rule continually. One result of this peace in the heart is that, however much disorder may unavoidably surround the mother, the child would surely enjoy a larger measure of peace and love than otherwise--more than its brothers and sisters born under other circumstances would have. It should be less nervous and peevish, more composed and peaceable, more disposed for righteousness in principle and in conduct.

"Train Up a Child in the Way He Should Go"

"He that spareth his rod, hateth his son." (Prov. 13:24) "What son is he whom the Father chasteneth not?" "If ye be without chastisement...then are ye...not sons." Heb. 12:7

Nothing is further from our intention than to urge indiscriminate and frequent use of the rod in the training of children. We have cited these scriptures, however, to show the mistaken position of those who hold that corporal chastisement by parents, even when necessary, is wrong. The home that is *ruled* with the rod must of necessity be an unhappy home. The homes of the New Creatures should be ruled by love not by the rod. The rod is to be kept merely as an occasional necessity for enforcing the rules of love; and when it is administered it is to be wielded by the hand of love and never by the hand of anger. The New Creatures, governed by the spirit of a sound mind, learn gradually that order is one of heaven's first laws, and hence that it should be one of the first elements and characteristics of the homes of the New Creatures.

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Order, however, does not of necessity mean absolute quiet, else the wilderness and the silent cities of the dead would be the only places where order would rule. Order may mean joy as well as peace, happiness as well as rest, liberty as well as law. Order means law--with New Creatures the Golden Rule and the Law of Love governing the head of the house and his helpmate, as well as governing the children, making of the parents ensamples to the children in all the Christian graces. Law, even the Law of Love, means rewards and punishments, and in the family the parents have the dispensing of these. According to their realized weaknesses they, in turn, need direction from the Heavenly Father that they may glorify him not only in their own hearts and wills, but that their homes shall be earthly ensamples of the homes of the righteous, the homes of those who have the mind of Christ.

Their rewards for their children should be in the provision of such comforts and blessings as circumstances, under control of a recognized providence, may permit. Their punishments may be more or less severe according to the wilfulness of the child, but never according to the standard of justice, never in the attempt to mete out to the child the full measure of what its conduct might justly demand--because

we are not under justice ourselves, but under mercy, under love, and are to show mercy, not only in our dealings with others, but specially in our dealings with our own children, whose imperfections and blemishes are, doubtless, traceable in a greater or less degree to ourselves and our forebears. Love may sometimes punish by the refusal of a kiss, as it may sometimes reward by the giving of a kiss; it may sometimes for a season banish the unruly one from the company of the obedient and from the pleasures provided for them. The Law of Love may sometimes even exercise the rod of discipline to the extent of denying supper or of giving merely the necessities, bread and water, and withholding some of the additional comforts and luxuries; or may sometimes wield the literal rod of chastisement to enforce

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obedience, and thus preserve the order and blessings of the home, not only for the obedient children, but also for the chastised one, whom it hopes thus to bless and bring into full accord.

It is scarcely necessary to admonish the New Creation that they should not use angry or harsh words to their children; for such know that language of that kind is improper to any one under any circumstances. On the contrary, their "speech should be with grace," with love, with kindness, even when reproving. Nor is it necessary to suggest to the class we are addressing the impropriety of a hasty blow, which might do injury to the child not only physically--perhaps permanently injuring its hearing--but also wound its affections, develop in it a fear of the parent instead of love, which should be considered the only proper groundwork on which the obedience and order of the home are built. Furthermore, the hasty blow or cutting remark would be wrong, would indicate a wrong condition of mind on the part of the parent--a condition unfavorable to a proper, just decision of the matter along the lines of the Law of Love. The parent owes it to himself as a part of his own discipline, as well as to his child, that he shall never inflict a punishment which he has not sufficiently considered, and coolly and dispassionately found to be not *more*, but *less*, than justice might properly demand. He owes it to himself also that the child shall fully understand the situation, the necessity for the preservation of order in the home, that the happiness of the home may continue to the blessing of all its inmates; that the child understand thoroughly also that the parent has no anger toward him, no malice, no

hatred, nothing but sympathy and love and the desire to do him good.

Earthly parents may attempt such control, but they will lack an important help in its prosecution; for not having submitted themselves fully and completely to the heavenly Father and his control and his Word, they cannot point, as would the New Creature, to the divine Law and their accountability, and their acknowledgment of and endeavors

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to be obedient to the same. Christian parents have--if they will use it--an immense leverage of advantage in dealing with their children. They should read to their children, from the Word, the divine sanction of parental authority--the divine requirement that a parent shall train up a child in the way he should go; and additionally he should point out the necessity for this--because we all are fallen and unable to come up to the divine standard, etc.; that all these means and corrections are necessary as helps to the counteraction of evil tendencies under which we have been born. It is a great mistake to suppose that children's minds do not appreciate these principles, do not appreciate right and wrong and the appropriateness of just penalties for wrongdoing, as well as of rewards for well-doing.

Many parents forget to look backward and to note at how early an age they themselves learned to appreciate principles of righteousness--to appreciate the parental care which neglected not to reprove, to correct, and even to chastise as seemed necessary. Let us recall, too, how keen was our sense of justice when we were children--how we mentally approved parental discipline when we understood its motive to be for the development of character, but how we resented it if we did not see a principle of justice, if we were reprov'd or otherwise punished for things of which we were not guilty, or if we were punished beyond a reasonable chastisement commensurate with the offense. Not only is it the best and surest way of controlling a child thus to direct its mind along the lines of right and wrong, truth and falsehood, justice and injustice, but this constitutes also a training of the child in *character*, when it is most susceptible to parental influence. It is character-building at a time when the conscience and judgment of the child are in their formative condition, and when it properly recognizes the parent as its sole lawgiver. If this work of character-building be ignored in infancy, the work is many times more difficult in future years, besides the disadvantages that will

accrue both to parent and child and neighbors and friends in the interim.

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It is all-important, then, to notice that the training of a child does not consist solely in teaching it respecting its outward deportment in politeness, cleanliness, obedience, etc., but further, and indeed chiefly, in the establishment of *right principles in the heart*--proper recognition there of the mind of the Lord as being the only standard of living, both for old and young. The Golden Rule, the Law of Love, of generosity, meekness, patience, gentleness, forbearance, should be inculcated as respects the child's relationship to other members of the family, to playmates, etc. The child that is taught to be selfish, or one whose natural selfishness is not brought kindly to his attention (though not in the presence of others) and lovingly reproved and corrected, is missing a most important lesson at the most opportune moment.

The parent who neglects such an opportunity for giving instructions and corrections of the mind and judgment, as well as of outward conduct, is not only missing the most favorable opportunity in respect to his child, but is allowing weeds to grow in the heart garden where only the graces of the spirit should grow; and is thus laying up more or less of trouble for himself in dealing with that child throughout future years. Many of the heartaches and tears of well-intentioned parents over the waywardness, wilfulness, selfishness and "wild oats" of their children might have been spared them had they done their duty by those children in infancy. Furthermore, such parents lose a great blessing in their own experiences; for it is undoubtedly true that the parent who is properly training his child in unselfishness, love, obedience, reverence to God, helpfulness to his fellow-creatures, etc., etc., will be getting valuable experiences for himself--growing in grace, growing in knowledge and growing in love, while endeavoring to teach these principles to his child. He will learn, too, that the child will expect to *find* him illustrating in his daily conduct and in his relationship to God and to the members of his family, and to his fellowmen, the principles he seeks to inculcate in others. This will make him the more careful of his own words, his

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own conduct; and such carefulness, such circumspection of

all the little affairs of life, public and private, will assuredly develop in such a parent more and more of the graces of the Lord's Spirit, thus making him more and more acceptable to the Lord, and preparing and perfecting him for the Kingdom.

The atmosphere of the home, however poor, should be one of purity. Absolute purity in thought, word and deed we know to be impossible in our present conditions, just as material purity is absolutely impossible where the air is full of soot and dust. But every Christian home should be as nearly absolutely clean as possible--as free from the outward soil and filth as circumstances will permit, and as free from moral obliquity and defilement as the imperfect earthen vessels can be made. Every child should be able to look back upon its home, however humble, however scantily furnished, as a clean place, a house of God, a holy place. He should be able to look back and in memory recall the voice of prayer at the family altar, the kind words of father or mother on various occasions, and the general spirit of peace and restfulness through contentment and submission to the divine providence. He should be able to sense the sweet odor of love pervading the home and associated with every member of it, manifesting itself in meekness, gentleness, kindness, helpfulness.

A child bred to and reared in such an atmosphere of love may be expected to desire to please the Lord and to obey him from the earliest moments of his consciousness; and from the time he reaches ten to twelve years of age he should be encouraged to consider the propriety of a full consecration to the Lord--to remember that his standing before the Lord during the period of immaturity of judgment is through the parent, but that in proportion as maturity of mind is reached the Lord expects a personal consecration. Should such a child thus trained, neglect or refuse to make consecration to the Lord, we may be sure that the home influences would still continue, although

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when years of maturity had been reached and no covenant with the Lord had been made, such an one may properly hesitate to approach the throne of grace--hesitate to claim of the Lord the blessing he has promised to those who are *his*, because he has refused to become his. Nevertheless, to such there will still cling a precious memory of the seasons of approach to the throne of grace and of divine watchcare over the home of infancy and over themselves, and there

will continually be a longing for the divine protection and for the privilege of approaching the Creator with the cry, "Abba, Father," and the realization of relationship to him. Should such an one become a parent, he will instinctively feel a desire to train his children as he was trained, and all these influences will gradually draw more and more upon his heart, and the strong probabilities are that at least by that time he will consecrate. In any event, the influences of a godly home will have been with him, a holy protection from many of the excesses under which otherwise he might have fallen.

Contrast such a home, with its sweet odor of love, kindness, patience, gentleness, with the home in which the Lord's Spirit is not manifested--the home in which selfishness is the law, in which the child notes the quarrels between the parents, and how each seeks his own at the expense of the other, in which the child hears little but chiding, complaining, faultfinding, angry words, harsh sounds, etc. These become contagious amongst the children, and they in turn quarrel over their little affairs, speak angrily to each other, and keep the household in perpetual turmoil. The continued practice of selfishness in the home develops this organ in the mind and in the conduct of the child.

If in an angry voice the parent calls it "a little rascal," and the feelings of the child, at first hurt by such reflections against its character, become toughened, it gradually learns to glory in being a little rascal. When first it hears the angry and impatient mother exclaim, "I'll thrash you within an inch of your life!" or "I'll break your back!" no doubt there is a measure of terror conveyed by the words to

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the heart of the child, but it is not long in learning that these are idle threats, from which it has comparatively little to fear; and gradually as it learns that the civil laws of the land would not permit the parent to do it serious violence, the childish mind concludes that the parent had the will to do it evil, but simply lacked the liberty. From such a little mind much of the original instinct of love is driven out. It finds its parent equally untruthful in respect to promises--that the promises are frequently given without the slightest intention of their fulfilment. Thus the child is taught to lie, to threaten, to promise, to deceive others in respect to its real intentions. Is there any wonder that such a child grows up a hard character? The wonder, rather, is that between the bad training, the indifferent training and no training at

all the civilized world is not a great deal worse than it is.

Children Born in Justification

In all these matters the New Creature has a decided advantage over all others in respect to his children. They should, to begin with, be better born, better endowed at birth. And this prenatal endowment should be fostered from the very earliest moments of infancy. The babe of a few days is pretty sure to be nervous and irritable and distressed if the mother is so; an influence goes to the child, not only through the mother's milk, but telepathically, electrically, from her person to the child. What a general advantage, then, the New Creature has in the indwelling of the Spirit of the Lord, with its peace, love and joy; and how favored is the infant under such care! Humanly speaking, how great are its possibilities as compared with the possibilities of others in respect to noble manhood and womanhood; and, speaking from the standpoint of the Lord's Word, how great is its advantage when we remember that the children of the Lord's consecrated people, like themselves, are under the supervision of divine providence in respect to all of their affairs; that the children of believers, too, come under the terms of the promise that "all things shall work together for good" to them!

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It is not difficult to see that the children of New Creatures have a *tentatively justified* standing with God, in virtue of the relationship of their parents to him and to them. As the disobedience and alienation of Adam and Eve from the heavenly Father brought alienation to all their offspring, so, too, the reconciliation of the Lord's people, through the merits of the great atonement, not only brings them back to harmony with God, but their children as well are counted justified through their parents, and on account of their parents, up to such a time as the child shall have an intelligence and will of his own. The question is more complex, however, when one parent is the Lord's and the other is a stranger and alien from him; but the Apostle assures us that in such a case God counts the child as his, through whichever one of its parents is the Lord's disciple. The influence of the believing parent, the consecrated parent, is counted as offsetting and overruling the influence of the unconsecrated parent, so far as the child is concerned. On this subject the Apostle says:

**"Else Were Your Children Unholy
[Sinful, Condemned]."**

"The unbelieving husband is sanctified by the [believing] wife, and the unbelieving wife is sanctified by the [believing] husband [in respect to the subject under consideration, viz., the offspring of their wedlock]; else were your children unholy [sinners under condemnation, unjustified, unrelated to God, aliens from his care and blessing]; but now [in view of this provision of divine grace] are they holy [that is, in a tentatively justified state with God, through which he may treat them, not as enemies]."

1 Cor. 7:14

The question of the proper training of children may be a difficult one, but not too difficult for the Lord to manage; and, hence, the parent who has become a Christian may expect the Lord's grace proportionately to abound in respect to his affairs, and should seek the more earnestly for the wisdom

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and help that come from above, that he may be rightly able to discharge his duties under the most trying circumstances. The Lord's grace is sufficient for us in every condition. The fact of the one being a New Creature, and the other an unbeliever, or unconsecrated, does not alter the divine arrangement in respect to the headship of the family. This still devolves upon the husband, and if a New Creature he must direct in respect to the affairs of his family as best he is able under the circumstances, and guided by the promised wisdom from on high. If the wife be the New Creature, her soundness of mind, devotion to principles of righteousness, her gentleness, meekness, thoughtfulness, carefulness, should make her such a jewel in the family, should cause her light so to shine before her husband, that he might take pleasure in giving her practically the full control of the children, for which he would discern her to be specially adapted. Any rule or authority she should exercise, however, would be delegated by her husband, who, whether saint or sinner, is the responsible head of his family.

Likewise the husband, letting his light shine, should expect that ere long his wife, as well as his children, would discern his difference from irreligious men, his spirit of love, his gentleness and helpfulness, and spirit of a sound mind. Nevertheless, if these results, which ought to be expected,

do not come--if the greater the faithfulness the worse the treatment from the unbelieving partner--even to the extent that a separation might be necessary, let us remember that the Lord's counsel forewarned us that such might be our experience; saying, "Think it not strange concerning the fiery trial which shall try you"; and again, "A man's foes shall be they of his own household." And again, "I have not come to send peace on the earth but a sword." My message, although it is a message of peace and blessing in the present time, frequently results in strife, because the children of darkness hate the light, and because many of them, under the deception of the Adversary and the weaknesses of their

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own fallen nature, will wage a continual warfare against it. Think it not strange, consider it a part of your trial, endure it as a part of the divine will, until the Lord shall open up a door of escape.

Some who have become the Lord's consecrated people, members of the New Creation, appeal for advice, saying: "In my early Christian experience in the nominal Church I was mistaught. I was led to understand that when I got religion, got saved, I needed nothing more, but simply to go regularly to Church and pay my dues. I got little or no instruction respecting the necessity for rooting out sin and selfishness from my own heart, and receiving in its stead more and more of the Spirit of the Lord, with its wealth of love and all the inner graces associated therewith. I gave any extra time and energy to helping my husband in his business, and to striving to get up in the world, and was left in ignorance of the meaning of my begetting of the Spirit, and that I should be cultivating a newness of mind which would be striving less and less for the earthly things and more and more for the heavenly character and graces and power and growth. During this time my children were born. I presume they inherited these traits of mine which I was cultivating at the time I was carrying them, and after their birth I realized that they were sadly neglected as respects what I now see to be the proper training the child should receive, the proper duty of a parent who is a New Creature in Christ Jesus. Now my children are wild, wayward, selfish, disobedient. They not only lack reverence for God, but also lack reverence for me, and my religious views. What can I do with them? I realize the Lord's forgiveness, through Christ, for my ignorant failure of duty toward them in the past. I realize, too, that I am merely reaping

what I sowed, and that my present experiences are only a just retribution for my carelessness of duty in the past. Oh, where was my Christian sense? How devoid I was of the spirit of a sound mind, and where were my religious instructors and guides, who not only mistaught me respecting the divine character and plan, but who did not even instruct

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me respecting the simplest of natural duties--my parental obligations? Alas, I perceive that I spent my money in their support for that which was not bread, for that which satisfieth not--temporally or spiritually! But now what is my duty? What course should I pursue? How may I rectify so far as possible my neglect of the past?"

Our reply to such inquiries is that in this as in other matters the Lord's people should not sorrow as those who have no hope. The Lord, undoubtedly, will be pleased to find us regretful for having failed of duty in the past, and he no doubt will be pleased to have us ask his forgiveness for such shortcomings, and to have us promise greater faithfulness henceforth in seeking for and pursuing our obligations toward those dependent upon us. He would surely be pleased to have us take present experiences with unruly children with patience, with forbearance, as a part of that chastisement for sins of omission or of commission in respect to their training; and thus received, these trials may serve for our polishing and preparation for the Kingdom.

As for the duty of such a parent toward such children, it would unquestionably be to begin by teaching them the lessons they should have been taught in infancy, concerning responsibility toward the Lord, the principles of right, of justice, of love toward each other and toward all. And this instruction should be given with great love and forbearance and patience, which would be a notable lesson to the child of the power of grace in the parent's heart. According to the age of the child and other related circumstances --the extent to which wrong principles had become rooted, etc.--results should be waited for with patience; and such *restrictions* as seemed absolutely necessary should be applied with gentleness and consideration and explanations. Parental authority should be established kindly, not rudely. Children who have been in the habit of ruling the household should not be expected to become good and obedient children instantaneously. Wisdom from on high should be sought in respect to the details of the home arrangements and government, for no outsider is competent

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to understand thoroughly all the affairs of the family of another, nor to give specific directions respecting its proper government.

Two principles should guide: First of all, love for the Lord and for the children, and this love should be guided and directed by the Word of God; and secondly, the Word of God, as the source of authority and instruction, should be continually appealed to. Furthermore, all parents should learn to treat children with consideration. Whether they be children properly trained or otherwise, they should realize that the parent respects their consciences and their judgments, and endeavors to deal with them in harmony with these elements of character. Especially as the child reaches a condition of manhood or womanhood should his or her reason be appealed to, and in the same proportion force and corporal chastisement should be abandoned.

The principle of justice, to which we have already referred, is to be found to some extent in almost every human being, and especially if the sense of justice is found to cooperate with selfishness. Thus, when the age of manhood or womanhood is reached the child instinctively feels that he has passed a line, and should no longer be treated as a child, but as a companion; should no longer be *commanded* in anything, but requested; should no longer be *required* to give a strict account in detail of all moneys earned, but should be permitted a larger discretion and personality than previously. Wise, just, loving parents should not attempt a violation of these rights of maturity; but rather seek from that period onward to deal with the child as with a younger brother or sister--as adviser and best friend. Good parents are sometimes unwise and unjust in this respect, and take advantage of the authority which the child has recognized up to this time. They ignore its new estate of manhood or womanhood, and attempt to perpetuate the imperativeness of parental authority as before; and these sometimes meet with a measure of success, but never, we believe, to their own real advantage nor to the real advantage of their children. They know, as well as does their child, that they are

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taking advantage of the docility of the child, and that if the child would set up a rebellion, matters would speedily be adjusted differently. They should consider that their course

is prejudicial to the child's real affection for them. He sees this evidence of selfishness and injustice in the conduct of parents of whose sentiments he had previously thought differently. Filial love is thus sapped at its very roots, and the parents are apt to learn the mistake of such a course before they die, even if it succeed temporarily. We do not mean to imply that the obligations of the child toward the parent cease when the years of maturity are reached. Quite the contrary. We hold, in harmony with the civil law of the world, that a child is obligated to the maintenance of the parent so long as the parent shall live, and the child shall have the strength to provide the necessaries. Our argument is that while, prior to maturity, the parent had full control, after maturity the child has a personality and individuality which should be recognized and appealed to. It is the duty of the child to make provision for the parent, but properly appealed to, the provision should be the more promptly and lovingly made. The obligation of the child to aged parents for their support corresponds exactly with the responsibility of the parent for the care and reasonable support of the child in infancy and immaturity. The parent who has done justly and lovingly by his child will surely rarely be left to want while that child shall have strength to provide.

While considering the duties of parents toward the children, various questions arise respecting the proper amount of education, the reasonable restraints as respects the kind of reading and information with which the mind is stored. We are of those who appreciate highly the value of an education; and yet we believe that great wisdom should be exercised in respect to what constitutes an education. Education is like polish. Almost any stone may be made to look beautiful by careful polishing, but careful polishing is not alike valuable or helpful to all stones. In the case of a diamond or a ruby or other precious stone, polishing is absolutely necessary to the development of the latent qualities

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of the stone; without the facets, the glories and brilliancies of the stone could not be appreciated nor shed their luster. But the same polishing bestowed upon a cobblestone from the street would be a waste of energy; worse than that, it would make the cobblestone too valuable, too nice, for use as a cobblestone. Moreover, it would be less fit for its duties as a cobblestone after being faced than if it had been let alone, or merely chipped in a general way, to make it fit its place.

And so we perceive it is in respect to education, the polishing of the mind with a "classical course" in college. Some would be benefited by such a course, while others would be injured. Who has not seen men so educated that they could not occupy the place in life for which their natural talents fitted them? They were over-educated, and, like the man in the parable, they could not dig, and to beg they were ashamed, and for anything else unfit. If in the Lord's providence the parents found that they had a child of very brilliant mind, and if that providence guided their affairs so that financial and other considerations opened the way for a collegiate course to such a child, they might well consider whether or not these indications were the Lord's direction in respect to their duty to the child, and should follow their convictions. Nevertheless, in sending him to college at the present time they should feel a great trepidation, a great fear, lest this outward polish in the wisdom of this world should efface all the polish of faith and character and heart which they as the parents and proper instructors of the child had been bestowing upon it from infancy and before.

The Lord's people of the New Creation should learn to appreciate the education of heart and character and faith in God as a superior education in every respect to anything that could be attained in the schools of this world--that the "wisdom from above, first pure, then peaceable, easy of entreatment, full of mercy and good works," is more to be desired than all the wisdom of earth. They should consider well whether their child was so thoroughly rooted and

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grounded in character, in principle, in loyalty to the Lord and his Word, that the infidel tendencies of the schools of our day, and their rationalistic teachings called Higher Criticism, Evolution, etc., could never displace the well-grounded faith in the Lord and in his Word. Indeed, the danger is so great that we would rather be inclined to be content with such education as could be obtained in the public schools and high schools or preparatory schools.

We write with full consciousness that to the worldly minded this advice is foolishness or worse. Nevertheless, we have learned to view matters from what we believe to be the divine standpoint, and recommend that all of the Lord's consecrated people shall endeavor in this and in all matters to seek this standpoint--the Lord's view of this matter. We might add, further, that in the strenuous times in which we are living, with the rush and bustle and nervousness of our

day, the person who spends his life until twenty-one years of age in school, being polished for the activities of life, has missed another kind of schooling that is attained by the boy who, finishing his high school course at, say fourteen or fifteen years of age, has a further course of training in business of some kind, "climbing the ladder." By the time he has had six years schooling in practical business, the probabilities are that he will be much better able to cope with present conditions than the youth who has spent the same number of years under college training.

As for play: One of the chief advantages from play is the pleasurable exercise connected with it, for it is undoubtedly a fact that exercise taken with pleasure is much more profitable than exactly the same exercise would be if taken as a drudgery. By some unknown chemistry of our systems the mind and its moods have to do with all the functions of life. Our happy moods cooperate best with all the forces and functions of nature for the upbuilding of our systems and the repairing of its wastes. But it is a mistaken idea that insists that that which is useful is a drudgery and only that which is useless is a pleasure, a play. We are of the opinion

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that a wrong thought connected with this matter has led many reasonable people to cultivate playfulness and idleness when, on the contrary, they should have been resisting the natural impulses of the fallen nature in these directions. The kindergarten is a movement of comparatively recent times, in what we esteem to be a very right direction--the making of instruction pleasurable to the child. And all subsequent pleasure, favored by the wise parent, should be somewhat along the same line--nothing should be approved that is merely a waste of time and energy.

Relaxation and recreation should be secured chiefly through change of occupation, rather than through idleness or useless exercise. The little girl takes pleasure in dressing her doll and caring for it, and "playing house." The little boy "plays shop," and with sand, etc., as substitutes, he makes imaginary dealings in tea and coffee and sugar and potatoes; or he "plays horse," teamster, or imagines himself a preacher or a missionary or a schoolteacher or a doctor. All such plays are in the right direction, and should be encouraged in the little ones. As they grow older they should be drawn from these to consider it as a part of their recreation to help keep the home in order or to assist in the real store or shop with their parents or guardians or others.

If they be taught to take pleasure in usefulness, helpfulness to others, financially or otherwise; if they be taught that idleness is a sin and a shame, a discredit to any person and a waste of valuable opportunities, they will be in a proper attitude to face the duties of life with pleasure, and not to envy those who waste both time and money in looking at a ball game, or in participating in something equally foolish and profitless.

Economy of time as well as of means should be inculcated from infancy--not with a view to cultivating selfishness, but an economy in accord with the divine will that nothing be wasted. The Master, after feeding the multitude, commanded that the fragments be gathered and not wasted, thus indicating his mind in respect to all affairs, that there be no wastefulness; that we recognize a responsibility

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toward him for every moment, every dollar, every day; not a responsibility which would keep us in fear, but a responsibility which delights to note the divine will, to be as fully in accord with it as possible, and which realizes that such a course is pleasing to the Lord, and, therefore, may be thoroughly enjoyed.

The Proper Exercise of the Child-Mind

As the child grows and realizes how much there is in the world to learn, he should be encouraged to read, but from the first he should be taught to discriminate wisely between the "chips" of fiction and the "apples" of knowledge. He should be shown that every chip stored away in his mind is worse than valueless, an injury or encumbrance, besides having cost valuable time, which might have been used to advantage in storing up knowledge, shortly so necessary in the proper discharge of the duties of life. He should be encouraged to read such books as would give information, and not novels. He should know considerable respecting the history of his native land, and have a reasonable knowledge of the remainder of the world. He can secure these through histories: we do not mean merely the histories which give the order of kingdoms and battles and generals but more particularly such works as show the social, moral and intellectual development of the ages past, and of the world as it is today. In a pleasant and kindly manner the child should be shown the importance of such information as a feature of education for his future--his reason and

judgment should be appealed to, and thus his will enlisted in favor of such educative reading, and in opposition to all weedy, trashy, dreamy literature, that will do him harm and leave him unprepared for the duties of life.

The Scourge of Evil Suggestions

The following appeared in a criticism of a novel recently, in the columns of the *Church Standard*. It illustrates the worst side of the lesson we would inculcate:

"One of the most awful thoughts connected with this

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subject is the permanence of foul impressions in the human memory. Years ago--no matter how many, and whether in this country or another need not be told--a gentlewoman lay upon her deathbed. She was still young and had lived a more than usually sheltered life. In every act and word she had been purity incarnate. It was not believed that she had ever had an opportunity to hear one foul syllable in all her life. Yet, in her delirium, she poured out in the hearing of friends and attendants a torrent of obscene imprecations at which they stood aghast. Where she could ever have heard such words they could not imagine, and they never learned. But were they therefore to infer that she had secretly loved and gloated over them? Not so. The true inference is this, that, having heard them in some evil hour, she had utterly detested them, and that, in her very effort to forget them, she had so fixed them in her memory that they abode with her until the hour of death. That is not only the charitable view, it is the just view, and it is the reasonable view. But it would not always hold. When the mind and the imagination have been opened and kept open for many hours or days to the reception of unclean thoughts, and the contemplation of obscene pictures, who shall tell the depraving effect of such mental association? Of all the evil things in this world of many evils, we know none so awfully appalling in its subtlety and permanence of corrupting influence as a bad book written by a man of genius."

The religious element of the child's mind requires special training, and in this the Christian parent should be his tutor. In the present confused condition of the world on religious subjects, and their more advanced attitude as respects common school and public instruction, any attempt to teach any kind of religion is sure to be in opposition to the prejudices or conscientious convictions of some of those interested.

Hence, justice demands that public schools be freed from all religious coloring, instruction, forms and ceremonies. Notwithstanding our reverence for the Bible as the Word of God, we believe that the fact that the Jews are

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opposed to the teachings of the New Testament, that many under the influence of Higher Criticism are opposed to much of the Old Testament as well as the New, that some infidels, skeptics, Buddhists, Theosophists, etc., are opposed to the Bible entirely, while others disagree with the common translation--in view also of the fact that all of these classes are taxed for the support of the schools and required to take advantage of them--it would be both just and wise to omit religious exercises in the schools, and ignore the Bible as a religious book, intruding it, if at all, merely as an ancient history, rather than give offense to so many who do not agree with us.

In view of our recognized reverence for the Bible as the inspired Word of God, this suggestion may possibly seem strange to some; but we believe it to be the proper course, in harmony with the Golden Rule. True, we may be in so small a minority that our influence, if we chose to exert it, would be powerless, nor should New Creatures consider it their duty to become advocates of this, any more than of other moral reforms. All New Creatures have a higher, a grander mission in connection with the development of the New Creation, and can, therefore, well afford to leave all such moral reforms in the hands of the world for the present, until the Kingdom comes. Nevertheless, it is eminently proper that we should have the spirit of a sound mind and fullest accord with justice, even though no suitable opportunity for expressing our sentiments on this subject shall ever occur.

In any event, surely six hours a day for five days in the week, and for less than six years in a lifetime, is quite little enough to be devoted to the numerous lessons in secular matters which are crowded upon the children of our day. This appropriation of time for secular study leaves to the parents, and their chosen spiritual guides, quite an abundance of time for imparting whatever kind of religious instruction may seem best to them. Out of 168 hours of each week secular studies surely deserve all of the thirty hours

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per week appropriated to them--especially in view of the fact that the strenuous times in which we live frequently hinder the child from getting more than three years of such training.

The Influence of Sunday Schools

The Sunday School has become a great institution throughout Christendom. If it be considered in the light of a children's social club, which draws them together once a week and directs their minds out of the ordinary workday channels and in a general social and religious direction, it might be esteemed that the Sunday School has accomplished considerable in the world--especially for the lower classes of society. As for the effect of Sunday Schools upon the children of believers, we regard it as injurious. We are aware, however, that such a sentiment will be thought extreme until our reasons are fully appreciated. They are these:

(1) The Sunday Schools have been injurious to Christian parents, in that they have led them to consider themselves relieved of the parental responsibility placed upon them by the Lord. The Sunday School teacher is often thoroughly incapable for such a responsibility, often a novice as respects children and their proper training--seldom one who professes entire consecration and begetting of the holy Spirit. Such a teacher is given the place of the parent in respect to the most important of all parental duties. The loss experienced by Christian parents, through this arrangement, is almost incalculable. It is a recognized principle in spiritual things that he that watereth others is himself watered. And so the parent who diligently instructs and guides his children in moral and spiritual matters not only confers a blessing upon them, but receives a great blessing in connection with the service himself. This blessing Christian parents of today are missing, because of having unwittingly departed from the divine arrangement.

(2) The Sunday School is a decided disadvantage to the children of Christian parents, because they do not get from the Sunday School teachers the kind of instruction which

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the intelligent and conscientious parent could and should give.

(3) The Sunday School arrangement is reacting disadvantageously upon both parent and child from another

standpoint: it is causing the children to lose respect for their parents, and is cultivating thus a lack of parental dignity on the one hand, and of filial reverence on the other. Undoubtedly it has much to do with the present-day condition of the so-called "Christian world," in the matter of disobedience to parents, family insubordination, etc. The religious organs of the human mind lie on the top of the head, and should be the dominating ones when they are active and properly developed. Veneration is one of these, and it needs directing. If the child sees that the parent venerates God and his Word, and is instructed from this source, he has before him an object lesson which should be valuable to him throughout life, going down in turn to his children; but if he sees the parent's veneration turned from God and his Word and directed toward a clerical class, so as to receive supposed divine messages through them, and without the exercise of reason or the study of God's Word, the influence upon the child is that of superstition and subordination to priest-craft--an unhealthy condition as respects spiritual development.

If in addition the child be sent to a Sunday School teacher to receive instruction respecting the Bible, the lesson to the infant mind is that the parent is incapable of giving this instruction; and that as the parent is instructed by a clergy of a supposedly superior rank, if not of a different nature, so the child is to consider his Sunday School teacher from a somewhat similar standpoint. The entire effect is to rob the parent of the child's esteem and reverence.

On the contrary, the child who has been properly taught from the Scriptural standpoint, that God has spoken through his Word, and that he has arranged that some of his children shall assist others in the expounding and understanding of the Word, and that the parent is one of these instructed ones, and a fully authorized priest of God in his

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own family, to teach--the appointed teacher of his own family--that child unconsciously attaches a religious reverence to the parent as God intended. And thus the divine arrangement would give that parent a larger measure of wholesome influence over his child while life shall last. Furthermore, the parent, after having inculcated the Scripture lessons, after having pointed out from the Word of God the divine standards of life, of character, of thought and word and action, and the Golden Rule of life--such a parent would find himself greatly strengthened in his own practice

of the teachings of the Word. He would feel bound to exemplify his own teaching, and would realize that even infant minds are able to make applications of these religious rules to the affairs of daily life.

Such a parent would find himself seeking to live nearer and nearer to the standard which he proclaims as the divine one; and in case of failure in any special degree would get a blessing from making a confession of his failure before those cognizant of it, even if they were his own children. Thus all--parents and children--would learn more and more to appreciate the divine standard, and to look to the Lord for mercy and forgiveness; and thus even occasional shortcomings of the parent might become to the child permanent lessons in humility and contrition and submission to divine law.

(4) Evidently many make as great a mistake in respect to the proper functions of the Sunday School as in respect to their thought that the Lord and the apostles erred in not establishing the Church in its present sectarian condition--in imagining that in dividing the Church of Christ they have accomplished a work of wisdom; that greater results are attained through denominationalism and creed divisions than would have been obtained had the Lord's plan been strictly followed, viz., "One Lord, one faith, one baptism," one Church.

The Sunday School as originally started was proper enough. It began as a "ragged school" in Gloucester, England,

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in 1781, A.D. Robert Raikes, editor of the Gloucester *Journal*, a Christian man, employed four Christian women to teach the children of from ten to fourteen years of age reading, writing, sewing, etc., from 10 A.M. until noon every Sunday; and on Sunday afternoon to teach them the catechism and take them to church. From that small beginning the great Sunday School work of the present time has developed. The plan was evidently a good one, and not at all out of accord with the institutions of the Lord and of the apostles. It only came to be out of harmony with these when it displaced the Christian parent as the preceptor of his children.

Our advice to every member of the New Creation is that, whatever the mistakes of the past in respect to neglect of parental responsibilities as the religious teachers of their own children, they should begin to recognize and fulfil this duty at once--the circumstances, etc., varying with the ages of

the children, and with the degree of insubordination and parental disrespect which they may have already taken on, which should be plucked up gently, gradually, lovingly, with the remembrance that the fault has been largely that of the parent in the neglect of a divinely appointed responsibility. Neither we nor others are wiser than God, nor should we or others presume to improve upon the general principles laid down by the Head of the Church and the twelve apostles whom he appointed to be our instructors and guides. Hence we are not to reverence or perpetuate institutions of men, however they may have become entrenched, and however grand and imposing may be their appearance and their claims. They must all be judged by the one standard--the divine Word. If they agree not with the Lord's Word it is because there is "no light in them"--they are not of God. *Isa. 8:20*

The Confidence of Children

If the confidence of the child in the parent have its roots in a recognition of the fact that the parent is a member of

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the Royal Priesthood, a child of God, and that the parent has fellowship with God through prayer and is instructed by God through his Word--ministers being merely assistants in the understanding of the Word, etc.--and if additionally, the spirit of love and its various graces of meekness and patience and kindness pervade the home and flow through its various channels, and if the parents seek and exercise the wisdom that cometh from above, pure, peaceable, merciful, the child's confidence will naturally rest in that parent in respect to all of life's affairs. Then the many questions naturally presenting themselves to the opening mind--religious, moral, secular, social and physical--will all be carried most naturally to such a parent.

Such questions should be expected and invited, and should be given wise and respectful answers, according to the age of the child. Confidential questions should never be treated lightly nor confidences broken. Many a parent forfeits the future confidence of his child by making light of its sentiments or secrets. We do not mean that all questions should be answered in full (regardless of age); a very partial answer may be wisest sometimes, with the suggestion that a full explanation of the matter will be given later--perhaps

setting a date--as for instance, "I will explain the matter to you fully when you are thirteen years of age if your mind and character then seem to be sufficiently developed to make this the proper course. You may come to me with the question then, and in the meantime should dismiss it entirely from your mind."

To the rightly trained child this course will at once commend itself, and in any event it should understand that the parent's word is positive, that it had not been given without mature consideration, and that once given it must stand, until some further information on the subject should alter the judgment of the parent. A proper observance of the Lord's words, "Let your yea by yea, and your nay, nay," would save many parents much trouble, and greatly promote the general peace and order of the household. From

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earliest infancy the child should learn obedience, and that without a repetition of the command. But this in turn implies a recognition on the part of the parent of his responsibilities, and a desire on his part to grant all the reasonable requests of his children, so far as his circumstances will permit. Love, wisdom, and justice must combine in the parent in order to make his power and authority valuable to the home and all of its members.

The Power of Suggestion in Child Training

Few recognize the importance of the human *will* in respect to health and sickness, joy and pain, obedience and disobedience, right doing and wrong doing--indeed in respect to every act and word and thought of life. And the child-will is specially susceptible to impressions and suggestions while the child-mind is opening to the affairs of life, and the foundations of its character are being laid. Suggestion and mind-impression stand related to clairvoyance, hypnotism and the subtle influence exercised by Christian Scientists--but we are advocating only those suggestions which are truthful, helpful, strengthening to the child's will and in full accord with the divine Word, and no more.

The Bible is full of suggestion--all proper preaching is in the nature of suggestion--that selfish and sinful thoughts and acts bring divine disfavor and react to our disadvantage; but that loving thoughts, words and deeds yield blessed fruits to others as well as to ourselves for the future as well as for the present. Mark how the Apostle, after

pointing out the results of wilful sinning to be Second Death, turns and declares *suggestively*, and therefore helpfully to many: "But we are not of them that draw back, but of those who believe to the saving of their souls." (*Heb. 10:39*) The suggestions of Christian Science are, on the contrary, false--"There is no sin, no sickness, no pain, no death"; consequently also no redemption, no Savior, no restitution. There is a wide difference between such false suggestions and the proper ones which God's Word and

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God's messengers present, viz., a suggestion of the Truth--of God's love and merciful provision in Christ for the full recovery of all who willingly obey him.

Applying this law of good and truthful *suggestion* to his child is the secret of a parent's success.* Some parents apply the principle continually without being aware of it, and they are the successful parents. For instance, the mother who every morning greets her child with a cheery face and voice, gives her child a *happy* suggestion, good for it both mentally and physically. While dressing it, her little talk about the pretty wee birdies and about the big sun looking in at the window and calling all to get up and be good and happy, and learn more lessons about God, and to be helpful to each other, are additional profitable *suggestions*; whereas a complaint about "another scorching day" would be a suggestion of heat, discomfort and discontent, breeding unhappiness.

If, instead of sunshine, there is rain and a gloomy outlook, it will only make matters worse to think of the day gloomily and to suggest gloomy thoughts to others. Rainy days have their blessings for us as well as for others, and our minds should be quick to note these and to pass them along by suggestion to companions. The mother should anticipate the child's disappointment by calling its attention to the beautiful rain which God has provided for giving the flowers and trees and grass a drink and a bath to refresh them, that they may be bright and cheerful to us and yield their increase; and provided also for the cattle and for us to drink and bathe and be clean and happy, and praise him and love him and serve him. Another helpful suggestion can perhaps there be introduced, viz., that this will be an opportunity

*Employers, managers, superintendents of penal and reformatory institutions --in fact every one can profitably apply this principle of good and true and noble and honest suggestion to those under their influence

and to their own minds. Indeed many of the most successful in life are already practicing it, but unconsciously. What are hope and laudable ambition but mental suggestions?

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for wearing storm cloak and heavy boots, and how thankful we should be that we have these and a rainproof home and school. Or the suggestion can be given that, "My little boy and girl must take good care to avoid mud and water puddles, so as always to look neat and tidy, and neither track mud into the schoolhouse nor into the home. Pigs like the mud and have little sense about anything, and therefore must be kept in a pen; but God gives us reason and power to appreciate the beautiful and the clean. Therefore to copy after pigs and lower animals in uncleanness, etc., is to dishonor ourselves and our Creator and tends to degradation. It is honorable for anyone to get dirty in some useful and necessary employment, but no one should get dirtier than necessary nor take rest or ease until he had cleaned up." We need not point out how profitable these *suggestion* lessons would prove--not only to the child but also to the parent.* Discontent, one of the serious evils of our day, would find little to stimulate its growth in a family in which all were intent on giving happifying suggestions to themselves and each other.

The same method should be adopted in the guidance of the child's dietary in sickness or health. Never should the child have aches or pains *suggested*, for the mind will almost certainly fasten upon these and tend to *aggravate* any weakness or pain, nor should aches and ailments be made the topic of conversation--especially not at table, where every thought and influence should be cheerful, healthful.

*The parent who thus greets his or her little child must of course have first cultivated happy suggestions in his own heart; and this being true, it follows that such good and happifying suggestions will not be confined to the children, but will likewise flow out to the wife, husband, neighbors, employees, etc.; and even the dumb animals will be blessed by it. It is possible for the "*natural*" man or woman to practice this to some extent, but surely only in those begotten of the holy Spirit of the Truth the Love of God can be expected to realize success in the highest measure in this *new* life, which begins even here under the reign of Satan to scatter blessings which ere long under the Kingdom of Messiah shall "bless all the families of the earth."

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The good suggestion should be given early and be oft repeated: "Is my little boy feeling happy this morning? Does he love papa and mamma and sister and brother and doggie? Yes, that's right--I thought so! Is he hungry for some nice breakfast?--some nice porridge with sugar and milk and cracker and bread and butter and jam? Now we must remember not to eat any cucumbers today--nor unripe apples; these give my little boy the stomachache. Instead we will have something else for *him* specially good for him. Won't that be nice? There will be corn on the table today, but that would not be good for my little man, and so when the dish passes he will say, 'No, thank you!' He wants to be well and strong as God wants him to be and as papa and mamma desire to see him. That will be a good lesson in self-denial, too, and papa and mamma will take pleasure in seeing their little boy (or girl) learning this great lesson, so necessary to true manhood and womanhood. God wants all Christians to practice self-denial in respect to sins and in respect to everything which would hinder his cause in any degree. And even worldly people all recognize that the person who is a slave to his appetites is pitifully weak and unmanly or unwomanly. Now papa and mamma will be watching to see how strong is the will power of their little boy and we feel sure he will succeed bravely." How highly God appreciates self-control is shown by the Scripture statement, "Better is he that ruleth his own spirit [will] than he that taketh a city." **Prov. 16:32**

On moral questions lessons by suggestion are equally potent for good or evil. Let *us* do evil, is a powerful incentive to evil deeds. Let *us* do good, is a powerful incentive to well-doing. Hence the right and the wrong, the true and the false, the noble and the ignoble, should be frequently appealed to every day, in everything--the true, noble and right being shown in their true grandeur, as approved not only by our Lord and Creator, but also by the noblest and best of men and women, whom alone we should emulate. The child-mind, thus taught early and persistently to admire

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the noble and the true, has a bulwark reared in his mind against mean and dishonorable conduct in general. If never sanctified by the Truth, if never begotten of the Spirit, he has deeply laid the character needful to noble manhood or womanhood, and if sanctified and begotten of

the Spirit, he or she will have the larger opportunities for successful service, both in the present and the future life.

In the event of the child's disobedience and hence its need for reproof or correction, it should be admonished from the standpoint of sympathy and confidence in its good intentions. "I know that my little girl whom I love so much and endeavor continually to make happy, and to train as the Lord would approve, did not willingly disobey me. I am sure this disobedience was rather the result of following the example of others and not sufficiently exerting *her will* to do as mamma told her to do. I believe that this time I shall forgive you and not punish you at all, except that tonight I will give you no good night kiss--just to impress the matter upon your mind, my dear. Now you'll try still harder next time to exercise self-control and do as I direct--won't you, dear? I am sure you will!" Next time take the matter still more seriously, but never question the child's proper *desires* or *intentions*. "I am so sorry that my little daughter failed again. I do not doubt your good intentions, dear, but I am sorry to see that you do not exercise your *will* power in the matter as I am sure you could do, and as I earnestly hope you will do in the future. It is necessary, my child, that I do my duty toward you and punish you, though it would be far more to my pleasure to commend you. I trust I may soon be enabled to rejoice with you in your victory over this besetment. The matter affects far more than is directly involved in the disobedience; it affects your entire future, for if you do not now learn to say 'No' to temptation you will fail also in the more important and weighty questions of life as they present themselves in the future. But I am confident that my love and confidence and instructions will yet bear fruit. And remember, my child, that our very defeats, as in

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this case of yours, may become helps to us, if we but set our wills the more firmly for the right. We learn to be specially on guard at points where we find by experience that we are weak. Let us bow before the Lord and ask his blessing, that this failure may be a profitable lesson, and ask his assistance in laying it to heart, that your conduct may be more pleasing to him when next you are assailed by temptation."

All suggestions should take into consideration the Lord--
"The fear [reverence] of the Lord is the beginning of wisdom."
Scripture text cards in every room in the house should continually remind parents and children and visiting friends that the Lord's will is the only standard recognized,

that the Lord is cognizant of all our doings and affairs, and that God is "for us," his newly begotten ones, and for all who are seeking righteousness in humility.

Our Children in the Time of Trouble

Those of the New Creation now living who recognize the fact that we are in the "harvest" time, that the separation of the "wheat" and its gathering into the "barn" is in progress, and that ere long the great time of trouble will be upon the whole world, and especially upon nominal Christendom, feel a deep interest in their children, and a desire to arrange for them as wisely as possible in that time of trouble. In view of the fact which the Scriptures make prominent, that the trouble will extend to all classes and involve all institutions of the present time, financial, social, religious, political, it would not be reasonable for us to expect that the children of the New Creation would be miraculously exempted from these troubles: nor need we think to find a place on earth where they would be isolated under natural conditions. When the time shall come that men shall cast their gold and silver into the streets, and they shall not be able to deliver them (*Ezek. 7:19; Zeph. 1:18*), gold and silver, bank notes and bonds evidently will be of little value, and will fail to procure either protection or comforts or luxuries. If we look away, then, to country places, where we

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might suppose that food at least would be obtainable, we have the intimation of the Scriptures that the distress of those days will affect the country places as well as the cities: "There shall be no peace to him that goeth out nor to him that cometh in, for I have set every man against his neighbor." *Zech. 8:10*

There is just one promise which seems to hold during that time of trouble, and it appears to be a general one, applicable to *all* who are meek and lovers of righteousness. This class should include all mature children of the consecrated ones, who have been rightly taught in the precepts of the Lord, rightly instructed out of his Word. The promise reads, "Seek meekness, seek righteousness; it may be that ye shall be hid in the day of the Lord's anger." *Zeph. 2:3*

Christian parents sometimes feel loath to leave their dear ones, even though full of confidence that they themselves would be with the Lord immediately they should pass through the veil--that they would be changed and partake

of the powers of the First Resurrection, and be with the Lord and all his holy ones and share his glory. The new mind is sometimes thus hindered, and made anxious in respect to the members of the family left behind--desirous of continuing with them for their counsel, assistance and guidance. Such should realize that having given their all to the Lord, in accepting them the Lord accepted all of their proper interests; and that they may wisely commit to his loving care every earthly concern. As they more and more learn of the lengths and breadths and heights and depths of love divine, and how ultimately the benefits of the great redemption shall extend to every member of Adam's race, they will gain the greater confidence and trust in the Lord in respect to their dear ones. Additionally, such should remember that they themselves, on the other side the veil, will have still as good an opportunity of watching over the interests of their loved ones as they now have, and a much better opportunity than now to exercise a protecting care over them--a providential guidance in their affairs under

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divine wisdom, with which they will then concur absolutely.

What, then, is the best provision possible for the New Creation to make for their children according to the flesh? We answer that the best provision is in their proper training. This, as already shown, would include a reasonable education in the common branches, and a particular training and instruction in matters pertaining to God--in reverence for him and his Word, in faith in his promises, and in the cultivation of those characteristics pointed out in the Scriptures as the divine will, the Golden Rule. Such children, if left without one dollar of earthly wealth, are rich; because they have in heart and in head and in molded character a kind of riches which neither moth nor rust nor anarchy nor any other thing in the world can take from them. They will be rich toward God, as the Apostle expresses it, and as again he declares, "Godliness with contentment is great gain," great riches. Earnestly striving by the grace of God to thus properly equip and qualify their children for every emergency--both for the life that now is and that which is to come--the New Creatures may feel comparatively free from all concern respecting temporal interests, remembering that the same Lord who has provided things needful and expedient in the past is both able and willing to continue his supervision and provision,

adapted to all the circumstances and conditions of that time as well as this--for those who love and trust him.

Proper Amusements

Mirth and humor are elements of our human nature, too often educated out of all proportion to the more serious and useful qualities. Babies are spoiled by being kept in a constant excitement of amusement until their contentment is destroyed and they will cry for amusement. This thought of amusement continues during childhood, when the child should be entertaining itself investigating the affairs of life and asking explanations of its parents or of books. Desire to be amused thus cultivated, in due time craves the theater

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and the nonsense of the clown. Members of the New Creation should from first to last train their offspring along opposite lines--to be actors in the great drama of life, to deprecate shams, and to seek to perform as great acts of usefulness and benevolence on the world-stage as their talents and opportunities will permit.

Marriage of the Children of New Creatures

We have already noted the Apostolic injunction to the New Creatures, that those who marry do well, but those who marry not do better. This advice, however, is not applicable to their unconsecrated children. Concerning the latter the Apostle writes: "I will [advise], therefore, that the younger women [of the congregation but not of the Church --believers, but not consecrated or sanctified] marry, bear children, guide the house, give none occasion to the Adversary to speak reproachfully." *1 Tim. 5:14*

Many of the New Creation we believe err seriously, though unintentionally, on this subject. They realize quite correctly that in the majority of cases marriage not only brings increased responsibilities but bitter disappointments and sorrows and heartaches. But if the sons or daughters have reached marriageable age and have not given their hearts in marriage to the Lord, neither will they be prepared to see the wisdom of following the Apostle's advice--given only to the New Creation--that it is only better to marry "than to burn" with uncontrollable desires.

Let us remember that God provided marriage for the natural man and woman--Adam and Eve--before sin entered

the world, and that although the marital relation may be abused, as can every other proper thing, and although it is generally terribly abused, nevertheless this is not the fault of marriage, but of its abuse. "Let marriage be had in honor among all, and let the [marriage] bed be undefiled: for fornicators and adulterers God will judge." *Heb. 13:4*

It is but natural that grown children should be disinclined to take the advice of even the best of parents on this

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subject--the whole trend of nature is in the opposite direction; and besides, they have the example of their parents. If, neglecting the Lord's counsel that they surrender to him, they conclude to learn the lessons of life by experience rather than by precept, the sooner they begin the better. Many of life's lessons can best be learned by marital experiences; and to this end it is preferable that the newly married be thrown as much as possible upon their own resources--that is, that they be encouraged to start a separate home of their own, etc. They will thus learn the more quickly to appreciate self-reliance, fortitude, patience, mutual forbearance and cooperation.

Under what the Apostle designates "the present distress" (*1 Cor. 7:26*), we would even favor what would be considered early marriages. The man at twenty-one and the woman eighteen we would consider preferable in some respects to riper ages, before habits of thought and conduct have become too fixed. The married couple should twine about each other; hence, pliancy of sentiment is desirable--especially on the part of the female, who should accept as a partner only such an one as she could reverence and look up to and, so far as recognized principles would permit, she would be pleased to yield to. Besides, the greater elasticity of the physical frame of the young mother will be to her advantage in enduring her peculiar share of the curse. (*Gen. 3:16*)

Let us not forget either the valuable experiences accruing to every proper parent in his attempt to provide for and train his children. These lessons may draw them to the Heavenly Father more quickly than would any other, and that is the thing to be desired above all others by the New Creation for their offspring.

Wise parents will not attempt to frustrate the natural desire of their children for marriage, but, cooperating wisely, will endeavor with their wisdom to aid them in mating properly. And the properly trained are not likely to ignore the advice of the loving and careful parent, in the most important

transaction of the natural life. However, at such a

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moment let not the indulgent parent forget that the mating should be on the same plane--unbeliever with unbeliever--justified with justified, sanctified with sanctified--as already set forth. In other words, if their sons or daughters be unconsecrated they are not to endeavor to mate them with one of the New Creation, who should marry "only in the Lord"; but are to recognize that such a union of diverse natures would probably be disadvantageous to both, and at all events is contrary to the divine injunction that his people marry "only in the Lord."

Stewardship of Our Children's Health

Parents will do well to remember that as clean bodies will assist their children to clean minds, so healthy bodies are valuable adjuncts to healthy minds. Every New Creature should, with his "spirit of a sound mind," be sufficiently a philosopher to guide his offspring to the attainment and preservation of as much physical health as their constitutions will permit. Pure air, pure water, pure food and pure exercise, mental and physical, are at the foundation of the best utilization of what we have received from our parents and have transmitted to our children.

Every parent should know that foggy air is not "fresh air," and that so far as is compatible with reasonable ventilation it should be excluded from the lungs; that indoor ventilation should include all the sunshine possible, and that the delicate should not be out in the damp atmosphere of the early mornings and late evenings. He should note the cleanliness of all vessels, etc., connected with the water supply and inculcate scrupulous care. He should see to it that every child has some prescribed work to do proportioned to its strength and years, and that he does it well and carefully; and this work should be partly physical and partly mental. The character of the reading and studying, no less than that of the physical labor, should have close inspection, and should change from time to time--for the proper rounding out of mind and body, in preparation for

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the various duties of life. The child should realize the parental interest in him, and should know that it is prompted

by *love* for his future welfare and is of divine obligation.

The proprieties of eating are sadly misunderstood and this undoubtedly is the cause of much disease--mental and physical. Every parent should know that foods may be divided into three classes:

(1) Those foods highly nitrogenized, which go to build up flesh, muscle, sinew. Of these are flesh, fish, fowl, eggs, peas, beans. Of such food five ounces daily is esteemed a full ration for an average man in an average occupation--children proportionately less. These foods are injured by too much cooking.

(2) Those foods composed largely of starch and sugar, which supply the nervous energy--vigor, activity, vim, heat. Of these are wheat, potatoes, corn, oats, rice, and their various products--bread, crackers, puddings, etc. These should be freshly cooked and well cooked to be most nutritious and easy of assimilation--and this in proportion to the natural weakness of the digestion. In our day of machinery and easy travel the wear and tear on nervous energy is much greater than upon the muscular fiber; hence food of this kind should be eaten in much larger quantities than the first named. The ration for an average man would be twenty ounces per day--growing children requiring a little more than a proportionate quantity because of their intense activity of mind and body.

(3) Those foods--fruits and vegetables--which, composed chiefly of water, are rich in bio-chemic salts, have a great value. Not only do their salts of lime, potash, etc., assist in bone-making and as nerve foods and regulators, but their watery fibrous elements (as in cabbage, turnips, etc.), which contribute nothing to our nourishment, assist in scouring and cleansing the bowels and thus keep the more concentrated richer foods from clogging in the system. Some of these, such as squash, beets, sweet apples, etc., have also nutritive value proportioned to their sweetness. And some, strongly acid, act as thinners and purifiers of the blood. Of

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these are grapes, sour apples, lemons, oranges, etc. Of liquid in some form--milk, soups, or watery fruits and vegetables, or plain water itself, an average man should use at least five pounds (equal five pints) daily--children proportionately. The food contains enough liquid for meal times. The drinking of water should be done an hour or more after meals. These figures show that most people use far too little water and vegetables.

It should be remarked, further, that many of the articles set down amongst the starchy foods (wheat, corn, oats, etc.) contain also nitrogenous qualities--so that where necessary for the sake of economy or for any reason a purely vegetable dietary could be arranged at a very small cost that would nourish the family well, in brain, brawn and vigor.

An uneven balancing of these foods (especially of the second, the most important) tends to disease--either oversupply causes the blood to become too rich and sluggish and causes pimples and boils, or a dark-coated tongue and headache and gout, and leads to a stuffy cold; or a deficiency of nourishment to meet the demands of nature causes weakness, nervousness, a white-coated tongue, and is apt to lead also to a cold. Children should be taught to note their own symptoms and eat accordingly--to counteract disease at its inception, or preferably to prevent it by moderation and good judgment at the table. But all have not alike sound judgment in such matters; hence all the more should the parents, who by God's grace have the "spirit of a sound mind," so regulate and proportion and alternate the food supply of their tables that eaters thereat might have little need for special carefulness or selection--the variety being rather by rotation than by many kinds at one time.

We are not advocating a "fad," nor seeking to divert the minds of the New Creation away from the spiritual food and to fasten it upon physical health and what shall we eat, what shall we drink, etc...after which things the Gentiles seek. No; we are seeking chiefly the spiritual. But while our minds and conversation are dealing specially with the spiritual, it is our duty to use the soundest judgment we possess

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in the care of our children, committed to us by God's providence.

A word in conclusion on this matter of diet. Horses and cattle eat without apparent mentalization--good or bad--and some of the brutalized members of the human family do the same, but they are few. Hence at every meal there is apt to be something to excite either pleasant or unpleasant sentiments--love, joy, peace, hope, etc., or anger, malice, hatred, strife, etc. Mental moods are now recognized as having a powerful influence upon digestion. By some alchemy, not clearly understood, the excitement of an angry and malicious mood affects the nerves so as to interfere with digestion, while cheerful and happifying influences act in the reverse manner. The New Creature, himself, may inwardly

preserve his "peace of God" under multitudinous unfavorable surroundings, but not so others: hence if he be the responsible head of a family it is his duty to look after the peace of the household by so far as possible keeping the table converse upon pleasant and profitable if not religious topics.

When committing the interests of our own health and that of our children to the Lord we should be sure that to the best of our ability we are using *as wisely as possible* the blessings and privileges already bestowed upon us. Then, and not otherwise, may we appropriate *to our comfort* the assurance that all things are working for our good.

STUDY XIV

SUNDRY EARTHLY OBLIGATIONS OF THE NEW CREATION

"Provide Things Honest in the Sight of All Men"--"Owe no Man Anything"
 --"Lend, Hoping for Nothing Again"--Christian Courtesy--
 "Take no Thought for the Morrow"--"My Goal is Christ, and Christ
 Alone"--"It is Easier for a Camel to go Through the Eye of a Needle,
 Than for a Rich Man to Enter into the Kingdom of God"--Insurance--
 Organizations for Mutual Benefit, etc.--Conscientious Meddling--
 "Blessing God and Cursing Men"--Social Obligations--"Honor All
 Men"--Shall the New Creation Take Part in Public Elections?--The
 New Creature and Moral Reforms--Wearing of Costly Apparel--Let
 us Wait for the Adornment of "Glory, Honor and Immortality"

"Provide Things Honest in the Sight of All Men"
--Rom. 12:17--

WHILE the New Creatures are declared to be dead to the world, and alive toward God through Jesus Christ our Lord, the metaphor applies wholly to the transformed hopes and aims and ambitions. While the new mind is still compelled to operate through the human body, awaiting the new body in the First Resurrection, it must recognize certain responsibilities toward fellowmen--toward the world. As it has responsibilities toward the earthly family and toward "the household of faith" in respect to temporal matters, and these, instead of being slackened or lessened, are increased by the transforming of the mind, so also it is in respect to certain duties toward fellowmen.

All mankind should recognize the principle of justice, of righteousness, in their dealings with each other; but the New Creature, because of receiving special instructions upon these principles of divine Law in the School of Christ, should be much more alert than others in respect to the

exercise of these qualities in the affairs of daily life. Is it proper, is it right, that all men should provide things decent and honest in the sight of their fellow-creatures? Assuredly this is so; and assuredly, therefore, the responsibilities of the New Creature in these directions are by his advanced position increased. Are other men expected to be honest, truthful, upright, honorable, generous? The Lord's people surely might be expected to have still keener instincts along all these lines, and to be striving daily to measure up to the perfect standard in thought and word and conduct.

"Owe no man anything but to love one another," is the divine rule, as expressed by the Apostle. (*Rom. 13:8*) It would be well if all the world knew of this rule and followed it closely, and we know that in due time just this rule will be rigidly enforced--during the Millennial age. But the New Creation has this as its rule now, and however others may fail to recognize it and to follow it, the Lord's people should obey this instruction implicitly. Even to natural Israel, the house of servants, the Lord laid down the injunction that if faithful to him they should be lenders, not borrowers (*Deut. 15:6*), and this principle commends itself to every person possessed of good judgment as being the very essence of wisdom --wisdom which it would be well, were it possible, to apply to the world--wisdom which the world recognizes, but which comparatively few either of the Lord's people or of the world strenuously endeavor to follow as an invariable rule of life.

In other words, every member of the New Creation should, as respects earthly things, live within his means. If he can earn but a dollar a day he should not for a moment think of spending more than that, except upon the direst necessity, but should adapt his conditions accordingly, until there be a change to more favorable circumstances. Recognizing that the Lord's providential care is over him and all his affairs, he should, after arranging as wisely as he knows how respecting his temporal matters, conclude that these as well as his spiritual affairs have been subject to divine

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supervision, and that the Lord designed a blessing for him in connection with these conditions. He should, therefore, be thoroughly content with them, however trying they may be--waiting patiently on the Lord for such relief as divine love and wisdom may bring in due time. If the income be a liberal one, moderation should be his rule of conduct in this as in all things. "Let your moderation be known unto

all men." Economy is a part of the divine arrangement, as exemplified by our Lord and the apostles, and particularly illustrated in the matter of the saving of the fragments by order of him who had power to create out of nothing food for a multitude.

In proportion as the means at our disposal are limited, all expenditures should be curtailed and brought, not only down to the income, but a little less--so that no matter how little we earn, a certain proportion may be laid aside, either for our own future necessities, or as a thank-offering to the Lord, or, as the Apostle suggests, that we might have to give to those who are in still more needy circumstances. Let it be remembered always that trust in the Lord implies contentment; and that this means restfulness of heart. Under these conditions bread and water, or potatoes and salt, will taste better and yield better results than far richer food partaken of in a different spirit. Trust will always imply thankfulness too, and, hence, the child of God living on the plainest of fare should continually overflow with gratitude to the Giver of all Good, with full reliance in his wisdom in all the affairs of life. This would not mean indifference to progress, if the door to that progress and greater prosperity were a righteous door--an honorable means of bettering our condition. Finding such a "door" before us, we should thankfully accept it as being of divine providence, and as possibly leading on to still further lessons from our great Teacher.

The injunction, "Owe no man anything but to love one another," implies that if we have at any time inadvertently, and contrary to this divine wisdom, become indebted to others, we should in every reasonable and honorable way

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seek to cancel that indebtedness--to pay our debts. If, however, the debts were incurred in a business way, the creditors knowing at the time that they were running more or less risk and running this risk with a view to making profits; and if the debts were the result of legitimate business failure, and had become "outlawed"--and particularly, if they were contracted before the change of nature, before becoming a New Creature, it would not be wrong for the New Creature to avail himself of what are known as bankruptcy provisions, or to take advantage of the law, which provides that a debt or judgment becomes null and void after five years, unless renewed in Court, or by some individual promise.

A Scriptural precedent for such a course is found in the

Law given to typical Israel, respecting remission of debts on the seventh-year Sabbath, and a still fuller remission of all obligations on the fiftieth year of Jubilee. The world has recognized the wisdom of those divine arrangements, and many nations have confirmed them in their civil laws. New Creatures taking advantage of these earthly arrangements, in accord with the divine will, may feel restful as respects such debts, unless in the providence of God they should subsequently be blessed with an abundance, when, undoubtedly, the Golden Rule would dictate to them the propriety of paying off all indebtedness, regardless of its extinguishment under the laws.

If, however, the debt were not a business one, but an obligation of friendship, a loan of money or of credit, on which the friend expected and received no gain or profit, the case would be a totally different one. Such a debt should be considered as continuing so long as life would last, and endeavors to make it good should always have an important bearing upon the affairs of the debtor. But, as before pointed out, after becoming a member of the New Creation, under guidance of the holy Spirit and its Word, the Scriptures, and under the direction of the spirit of a sound mind, none of the New Creation should become debtors,

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but should consider it the Lord's providence that they live quite within their income. This injunction to "Owe no man anything" would not necessarily apply to the placing of a mortgage upon one's property for supposedly a less amount than its real value. This would not be borrowing in the forbidden sense, but merely the making of a temporary sale of a portion of the equity involved, holding the opportunity to redeem it again.

Widows and orphans are not responsible for the debts of the former head of the family, neither according to human nor divine law. Goods sold to a husband or father are sold on his own responsibility and honesty, and others cannot be held for his debts except as they make themselves personally responsible by direct or implied agreement. His debts had a prior lien upon his estate (except the family's portion reserved by law); but there at his death the matter ends, unless some member of the family voluntarily assumes the obligations. We mention this because we have learned of instances in which poor widows and orphans have felt themselves obligated by divine if not by human law to pay the debts of the husband and father, and have been kept in

distress for years endeavoring so to do.

The Lord's counsel to his people on the other side of the question is equally explicit. If they see their brethren have need they are to do good and to "lend, hoping for nothing again"--without thought of gaining similar or other favors in return. We must, however, understand this injunction to "lend" to a brother in harmony with the other injunction that we should not borrow; and, hence, the implication would be that the brother possessed means and would be able to repay, but that temporarily he had need, and was able to give some kind of a mortgage or security to the one lending. But such lending, to assist a brother in necessity, should be done freely and without hope of reward--without stipulating for interest (usury), but merely for the return of the principal within the specified time. It should be purely an accommodation, an expression of brotherly love.

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If the brother be not circumstanced so that he could repay or give security for the money, the loan should not be made, but, instead, a gift--to whatever extent the giver felt himself able to exercise charity and in proportion to the necessities of the brother. The brother might engage to pay back, but it should be insisted upon that it is a gift, unless subsequently the brother's affairs should decidedly change, and he should be abundantly able to return the gift, in which case he certainly should have the desire of heart so to do. Even then, if the giver were well able to afford it, he might say to the brother, "I cannot feel happy to take back the gift; therefore, I entreat you, pass it on to someone else, whom you may find in need, now or at some future time." The matter would be entirely different, however, if the brother or any other person wished to borrow money with a view to extending his business, and with the intention of making profit. To loan the money to such an one, taking ample security, and requiring interest would be thoroughly legitimate; and such interest would not be "usury," in the oppressive or wrong sense, but would be in harmony with what the Lord enjoined in his parable when he said, "Thou oughtest to have put my money to the exchangers, and then at my coming I should have received mine own with usury [interest]." *Matt. 25:27*

In full accord with these injunctions, the Scriptures give us another, which might well be heeded, and always to profit, not only by the New Creation, but also by the world

in general. The injunction reads, "A man void of understanding striketh hands, and becometh surety in the presence of his friend." (*Prov. 17:18*) According to this suggestion, sureties and securities for others, indorsements of notes, etc., would be barred, and wise it would be for all of the Lord's people to follow this rule carefully. Even in the most urgent case imaginable, in which there might be almost absolute necessity for going upon the bond of a brother, care should be exercised that no obligation is taken that could not be met without serious disaster. If the bond

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were for a sum that one would be willing to lend to the brother, or to give to him in case of necessity, then the bond or security or indorsement would be allowable, but not otherwise --never to the jeopardy of one's own credit, nor to the risk of one's own business, nor to the impoverishment of one's own family. Compare *Prov. 22:26; 11:15; 6:1-5*.

There is a kind of petty borrowing and lending practiced by many, especially in respect to household articles, soap, sugar, tubs, tools, etc., that deserves consideration here. The New Creatures, under the control of the spirit of a sound mind, must deprecate in their hearts such petty annoyances; so much so that they will be sure so to regulate their own affairs and wants as to make such borrowing an extremely rare matter--a matter of absolute necessity in case of sickness or other extremity. It should be a part of the determination of all the Lord's saints to put other people to as little trouble as possible. If, therefore, through neglect of proper attention to their affairs, they are short of butter for a meal, they should prefer to do without it rather than to annoy a neighbor and to set a bad example. If they have only one smoothing iron, and cannot afford to purchase another, they would best abide by the consequences, and use the one only.

Those who cultivate such strict regulations in respect to their own affairs will naturally feel more annoyed than would others if a neighbor comes to them to borrow. Nevertheless, the Lord's people are to be lenders, not borrowers; and our advice would be that in all reasonable moderation the Lord's people should gain a notoriety of peculiarity in both these respects--that they would be always willing to lend, and that heartily, with cheerfulness and goodwill, and a desire to please and accommodate, to the extent that they could afford to lose--and always unwilling to borrow. Such persons would admittedly be considered "good neighbors,"

whether they were thought "peculiar people" as respects their devotion to the Lord and his Word or not. True, the borrowers might not always return the article, and it might

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cost trouble to go after it; or, in the case of borrowing food, they might never return it. We should reflect, however, that if they thus borrowed and consumed and failed to return food, they would be less likely to come again for more. If circumstances would permit, we would prefer never to ask the return of a borrowed article. We would rather consider these favorable opportunities for making friends with the "mammon of unrighteousness"--good opportunities for sacrificing trivial earthly interests that we might, through these, obtain a greater moral and spiritual influence with our neighbors.

While considering this subject we might mention another, closely related to it in a general way, viz., the habit of some of considering themselves at liberty to intrude upon their friends as visitors--borrowing the neighbor's *time*. It is a part of the generous spirit of love to be hospitable, and all of the Lord's people should cultivate this disposition on every suitable occasion, as one that is pleasing to the Lord and that will be helpful to their own spiritual growth. (*Heb. 13:2*) They should be pleased to entertain friends, neighbors, for a meal or for a night, etc., as their circumstances may permit: a heart desire to entertain should always be present, whether opportunity for the exercise of that desire be found or not. Hospitality does not signify lavish expenditure beyond one's means, nor that better should be provided for a guest than for one's own family. It does signify, however, a willingness to share such things as we have with others.

But let us look at the other side of the question. The Lord's consecrated people of the New Creation should never be intruders. They should be sure that they have a positive invitation and welcome before they accept hospitalities for a meal or for a night. How beautiful an illustration of this proper principle we have in the case of our Lord, walking with the two disciples to Emmaus! It was his desire to go with them into their home, and to share their evening meal, that he might confer additional blessing upon them. Nevertheless, when they reached their home, "he made as

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though he would go further," and waited until they had urged, or constrained him, before he consented to tarry with them. This was not a deception, nor would it be deceptive on our part to do similarly. Our Lord would not have remained with them unless they had urged him to do so, nor should we stay with any except such as give us a hearty welcome, nor remain longer than the hearty welcome might continue, whatever our circumstances.

The idea which seems to prevail in the minds of some, that they are at liberty to "sit down upon" natural relatives or spiritual relatives, is a great mistake. No such right prevails. We have the right to give and to be generous, but are not authorized to request or require such things from others. They have the right to give or to withhold that which is their own, that of which they are stewards. As to how much the New Creatures should permit themselves to be imposed upon by mistaken brethren or relatives after the flesh would depend upon circumstances, largely upon the physical and financial conditions of the visitor. However, in justice to himself, and in justice also to the visitor who has the unsound mind upon this question, and who purposes to make his visit a visitation, the entertainer should kindly but plainly say--"I ought perhaps to tell you that it will not be convenient for me to have you with us longer than--"; or another good way in dealing with such people is to tell them at the beginning of their visit that it will be convenient to have them until a certain date, or to invite them definitely for a meal or a day or a week, as the case may be-- indicating clearly the extent of the invitation and not leaving it to conjecture. Such a course seems absolutely necessary in the interest of the home, the family purse, one's own time, the Lord's service, etc., as well as proper and helpful to the large number of people who have unsound judgments along this line. But it is not necessary for us either to think or speak unkindly to or of these. They may perhaps have fallen more in this particular than we or some others, and we perhaps by nature were more fallen than they in other particulars. In any event we should think kindly, generously,

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respecting them, and all the more resolve that we ourselves will most thoroughly avoid the objectionable course.

"Take No Thought for the Morrow"

--Matt. 6:34,19,20--

Our Lord's declaration quoted above, and his other declaration, "Lay not up for yourselves treasure upon earth, where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasure in heaven," have, we think, been seriously misunderstood by many of his earnest and well-meaning followers. Some have concluded that the Lord meant that they should live "from hand to mouth," and be utterly regardless of the future. We see, on the contrary that our heavenly Father has set us no such example; that he continually takes thought for us, and has arranged the seasons, the grains, vegetables and fruits in their order. We see also that he has intended that we should recognize similar principles, and has so arranged nature that it is necessary for us to plant if we would subsequently eat, and to weave if we would have wearing apparel, and to prepare in advance the oil which would give light in the night. This same principle applies to all of life's affairs, and we should reject the thought that our Lord Jesus intended to contradict or overthrow this divine arrangement, as shown in all nature.

What, then, did our Lord mean? We answer that in the original of the first text the thought is, "Take no anxious [burdensome] care for the morrow"; "Sufficient unto the day is the evil thereof." The Lord's people are not to be *anxious* about the future. They are to be, "Not slothful in business, fervent in spirit, serving the Lord." While planting and sowing and weeding and hoeing, they are by faith to recognize that all of their affairs are subject to divine supervision, and that God has promised that all things shall work together for good to them that love him. They should so thoroughly apply the precious promises of divine care that their hearts would be entirely free from anxiety.

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We should recognize a wide difference between carelessness and anxious care. Had our Lord been careless, extravagant, wasteful, thoughtless, respecting the morrow, he would not have told his disciples to gather up the fragments that remained after the feeding of the multitudes; but he did illustrate in that very incident the propriety of taking thought for the next meal, for the next day. But it was not an anxious thought that he commended. The disciples were

to use that which had been put into their hands, and not to waste any of it. But if their supply were exhausted through no fault of theirs, and if they had no means of replenishing it, they should trust the Lord so implicitly as to shut out anxiety, though not to remit their energy. This same thought is illustrated in the case of Joseph in Egypt, where, under divine direction, he laid up treasures of wheat during seven plentiful years, and thus made provision for the following seven years of famine.

Neither does the second text imply carelessness in respect to the daily affairs of life--the interests of the present life, proper provision for our families, etc. What, then, does it signify? It means that nothing of an earthly kind should become our *treasure*--that we should esteem above all others the heavenly treasure. Upon it our hearts should be centered, and upon it we should continually feast our minds; thus rich, we should have the spiritual rest by faith, trusting the divine promises. The world knows none of these exceeding great and precious things which the New Creatures have by faith. And, as the hymn expresses it,

**"Each heart will seek and love its own;
My goal is Christ, and Christ alone."**

In choosing Christ we are choosing not only the glory, honor and immortality promised to those who are his, but we are choosing also the sufferings of this present time, the special trials and testings and experiences promised to those who walk in his footsteps, as a necessary education and preparation for the glories to come. Moreover, all who are thus seeking Christ, all who have thus made full consecration of themselves to the Lord, have nothing of an

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earthly kind that they should call their own. When they were of the earth, earthy, they counted their earthly interests as personal possessions; but when they became the Lord's they gave themselves, with all that they possessed, to him. Houses, lands, children, husband, wife, brothers, sisters --all were devoted, consecrated to the Lord. None of these therefore, can now be the treasures of the New Creation.

This does not mean that a man may not love his wife, or the wife her husband--greatly appreciating each other. It does not mean that they may not love their children and highly appreciate their qualities of heart and mind. It does

not mean that they may not still love and appreciate the beauties of Nature. It does not mean that they may not possess a house or own an animal. But it does mean that none of these earthly possessions can any longer be their *treasures*, or in any sense of the word stand in competition with the Lord, whom they have accepted as "the chiefest amongst ten thousand and the one altogether lovely."

Money is not to be loved, revered, worshiped: we are not to be its slaves or servants. We have given our allegiance as sons and as servants to the Almighty Creator, and money is one of his servants and tools, and should thus be regarded by us who are stewards of so much of it as, in divine providence, may come under our control.

But do we not remember the Lord's words to the young man, who came to him saying, "What lack I yet?" and to whom Jesus replied, "If thou wouldst be perfect, go sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up thy cross and follow me; and he went away sorrowful, for he had great possessions." (*Matt. 19:16-22*) Does not this teach us the necessity for all the Lord's people becoming poor? Yes, we answer: "How hardly shall they that have riches enter into the Kingdom of God! It is easier for a camel to go through a needle's eye*

*The large cities of the East in olden times had great gates which were closed at sundown, and not permitted to be opened until morning, lest

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than for a rich man to enter into the Kingdom of heaven." (*Matt. 19:24*) The rich have temptations in the good things of this present life, which tend to attract their hearts and become their idols and their treasures. They are therefore less favorably situated in this respect than the poor, who have little of this world's goods to set their hearts upon, and who are the more inclined to hear with joy the good tidings of divine grace, the great riches which the Lord has in reservation for his faithful. It would be a mistake, however, to suppose that none could possess this world's goods without abusing them, worshiping them, idolizing them, considering them their treasures. It would be an equal mistake to suppose that those who lack earthly riches cannot worship them and make treasures of them. Who has not known or heard of poor people who evidently worshiped wealth, craved it, struggled continually for it, and were ever discontented because unable to lay hands upon that which their hearts grasped as a treasure?

All who come to the Lord, whether rich or poor in respect to this world's goods, must come with the understanding of a full consecration--a full sacrifice of their hearts, their wills, and all that they possess--else they will not be accepted. The poor man who comes to the Lord must give up the idols of his *imagination* and *ambition*, his covetousness for earthly wealth which he has not yet attained. The rich man coming to the Lord must come, likewise, with a full surrender of his will, giving up his plans and schemes of an earthly kind, to which he was previously devoting the best of life's energies: he must sacrifice, not only what he possesses, but all for which he hoped, at which he aimed and which he was ambitious to secure--all must be laid upon the Lord's altar or he cannot be his disciple.

an enemy should take advantage and make an attack. But they had small gates which were guarded, and through which a man might enter and might even bring in his camel, by taking off the load and permitting the animal to crawl in on its knees. These small gates were called "needles' eyes." Thus a rich man may gain access to the Kingdom, but not encumbered with earthly riches or treasures. These must be laid off.

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The rich young man might have understood our Lord's words better had he been in the right attitude of mind; for we believe that the Lord would have explained matters to him further. If he had said, Lord, I accept the conditions; I surrender my all to you, as God's representative. How shall I proceed to carry out your instructions? Shall I sell my flocks and herds and lands and houses, and take the gross sum thus received, and call together the poor, and toss the money into the air, and let them scramble for it, or how should I proceed? Please give me further instructions.

We can fancy the Lord saying to him, You have now reached the point to which I desired you to come, and I will explain my injunction more particularly. You have now consecrated your *all* to God, making it subject to his will--to be used according to your understanding of what his will is, and you are asking me respecting his will. I will tell you: his will is that you should yourself become his steward, not merely to keep the property, but his steward in spending it, in using it as well, as wisely, as you know how. And I suggest that you begin by taking the money which you have in bank and using it. You may, if you choose, begin here, with my apostles and followers. See what good you can do to them. As you use up that money, sell a house or a flock of

sheep or a drove of cattle, and thus proceed to use the means which God has placed in your control--becoming his steward, expecting that having made a consecration of all to him, he will ultimately call for an account. Then if you shall be able to show that you have used that which you consecrated to him as wisely and as thoroughly as you knew how, you may expect to hear the blessed words, "Well done, good and faithful servant; enter thou into the joys of thy Lord."

A consecration of our all to the Lord does not mean that all of our possessions should be used exclusively in religious work. As the Lord's stewards we are to seek continually to know what would please him, obtaining our instructions from his Word. There we are taught to glorify him; and in

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seeking to glorify him we are to endeavor to use, not only our voices and pens, but all of our talents, including our money or property talent. Since we are the Lord's, all obligations resting against us are obligations resting against the time and property which we have consecrated. For instance, to have a wife means to have an obligation to her of reasonable, proper attention and maintenance; and similarly children are mortgages upon whatever we possess of property or time or talent.

It is God's will that we should recognize these mortgages, and that we should day by day meet their requirements in a reasonable manner--not forgetting that we are expected not to be wasteful of the Lord's means, but to seek to turn as much as possible of it into such channels as would be specially useful in the promotion of religious truth--the spread of the good tidings of great joy--as representing our highest conception of good things for the groaning creation. The point we make is that the care of the wife and children, or aged parents or others properly dependent upon us, is recognized of the Lord as a proper use of a portion of what we have consecrated to him. But we are not to permit extravagance or wastefulness in these directions to interfere with the use of our means more directly in what is to us the chief work of life--the proclamation of the Gospel, the good tidings of the Kingdom.

Not only are we not to rob our families of things needful for their proper care, but the Scriptures instruct us that it is a part of our duty to make provision for them, looking down to some extent to the future. Hark to the message through the wise man, "Go to the ant, thou sluggard; consider

her ways and be wise." (*Prov. 6:6*) We find the ant laying up a good supply of nourishment for its prospective young; and so the Apostle tells us, parents ought to lay up for their children. (*2 Cor. 12:14*) According to the natural disposition and tendency of our selfish, fallen natures, probably fewer have need for admonition along this line than have need of advice against going to an extreme in the contrary

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direction. The thought of the Scriptures on the subject is expressed again in the Apostle's words, "Provide things honest in the sight of all men"; and again, "He that provideth not for his own...hath denied the faith and is worse than an unbeliever." *Rom. 12:17; 1 Tim. 5:8*

The thought would appear to be that every parent owes it to his child to give him more of a start in life than merely the imperfect dying little body born into the world. Having brought children into the world, it becomes the duty of parents to see to their reasonable and proper establishment in it. This includes not only the dispensing of food and raiment during childhood and youth, but also the provision of intellectual and moral instructions to which we have already referred; and all this means laying up, laying aside from personal consumption, in the interest of the children. Seeing the uncertainties of life, it would not be an unreasonable application of the Scriptural injunction for the parent to have something laid up for the necessities of his family in the event of his death before they had reached maturity. It is not our thought that the Apostle meant that parents should seek to lay up fortunes for their children to quarrel over and to be injured by. The child fairly well born and who receives a reasonable education and guidance to maturity, is well off, has a rich legacy in himself; and the parent who has made such provision for his children has every reason to feel that he has been ruled in the matter by the sound mind, the holy Spirit, the right disposition, approved by the Lord, even though he leave no property to his family, or not more than a shelter or home. Such a man has discharged his stewardship and such children will be sure in the end to appreciate his faithfulness.

Organizations for Mutual Benefit, etc.

We are living in a day of organization, and it must be admitted that some of these have been and are truly wise and beneficial arrangements. Insurance companies of every kind are, of course, on a commercial footing, not, strictly speaking, philanthropic. They are endeavors on the part of

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humanity to bridge over the uncertainties and difficulties of the present life--to make provision ahead for death and its calamitous results in the affairs of dependent ones. We need not go into descriptions or details respecting the various kinds of insurance, but may say at once that it is purely a matter of business judgment, and not a religious question, whether or not the Lord's people shall avail themselves of insurance opportunities.

We have known circumstances in which we consider that the father of a family did wisely in keeping an insurance policy for the benefit of his wife and children. Especially is this a wise course where the wife is not in sympathy with Present Truth and the husband's views respecting the near future, and when she desires insurance as a protection and as a rest and relief to her mind. If the husband's judgment in any considerable degree coincides with that of his wife, we think he would do well to maintain such insurance. We are not advocating insurance, and as for the writer, he carries none. We are merely pointing out that nothing in the Scriptures is designed to govern or regulate the conduct of New Creatures in this respect, and that each must use his own judgment in harmony with his own peculiar conditions in deciding the matter.

According to our expectations the stress of the great time of trouble will be on us soon, somewhere between 1910 and 1912--culminating with the end of the "Times of the Gentiles," October, 1914.*

The beginning of the severity of the trouble is not distinctly marked in the Scriptures, and is rather conjectural. We infer that so great a trouble, so world-wide a catastrophe, could scarcely be accomplished in less than three years, and that if it lasted much more than three years "no flesh would be saved." In harmony with these anticipations we expect that when the financial storm shall sweep over

*See Vol. II, pp. 76-78. Accordingly the culmination of the mustering forces came in the Autumn of 1914 with the outbreak of the great European

war--a stage in the overthrow of Satan's Empire.

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Christendom, business and banks and insurance and property values will all go down together; that this, indeed, will constitute a serious feature of the trouble, carrying dismay and chagrin to hearts which have nothing else to rest upon--no heavenly treasures.

It is very reasonable to assume that what are called the fraternal insurance societies will fall before the regular companies, because the former are without capital, and depend upon assessments; and because these assessments will become the more onerous as the membership of the societies not only ceases to increase, but, under pressing conditions, will dwindle. The failure of these various associations will, undoubtedly, dash the hopes of many, and make them reckless respecting all earthly prospects. Each, therefore, must decide for himself his wisest course as a steward of whatever property or income he may have; but none of the New Creation, controlled and guided by faith in the Lord, will feel such a trepidation in respect to the future as would bring fear to their hearts; nor will this class place such confidence in any human agency, protection or assistance as would make them feel dependent upon it as their treasure, and heartbroken in the event of its failure.

This brings before us the whole question of orders, societies, etc., and what privileges the New Creation has in connection with such organizations. Is it right for them to be members of these societies? We answer that while Church associations are purely religious, and labor and beneficial organizations in general are purely secular, there are still other orders which combine the religious and the secular features. As we understand the matter, for instance, the Free Masons, Odd Fellows, Knights of Pythias, etc., perform certain rites and ceremonies of a religious kind. Let it be understood that we are not waging any warfare upon those who hold membership in these various orders, even as we are not waging warfare against the various sectarian religious systems. We place upon one level all of those which have any religious ceremonies, teachings, etc., and consider

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them all as parts of Babylon, some quarters or wards of which are cleaner, and others less clean, but all, nevertheless, full of confusion, error--contrary to the divine intention,

as displayed in the organization of the primitive Church and the instructions, by word and example, given to it by the inspired Founder, and his twelve apostles.

We admonish the New Creation to have nothing whatever to do with any of these semi-religious societies, clubs, orders, churches; but to "Come out from amongst them, and be ye separate, and touch not the unclean thing." (*2 Cor. 6:17*) Their things, their worship, their teachings, their doctrines, are unclean to us, though they may not be unclean to themselves. The eyes of our understanding have been opened, and now to us all things appear in a new light, so that things which we once loved now we hate, and things which we once hated now we love.

But as concerns other orders and societies, which contain nothing of a religious character, worship, teaching, doctrine, practice, but are merely mutual-benefit insurance societies, and which attach signs and passwords merely as a diversion; or as respects other societies of workingmen, trades unions for mutual benefit and protection against injustice and for the maintenance of reasonable wages--we have nothing to say against these. They all claim to be organized along lines of justice, such as we could approve. They all claim to have no intention of violating the laws, human or divine. We see, therefore, no valid objection that could be raised against these, if for any reason the New Creature found it to be either necessary or expedient to become associated with them. Our own choice and our advice to others, so far as it will practicably apply to their cases, would be to stand *free* from all human organizations, united only to the Lord and to those who have his Spirit; but we well know the stress under which labor organizations came into being, and that if it were not for their existence in all probability the wages of the workingmen would be lower than they are, and their general conditions worse.

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Yet, while we feel a general sympathy with the object of these associations, we cannot indorse all the methods sometimes pursued, for all must admit that they frequently use the power of organization in a tyrannical manner. We must sympathize with their general purpose, viz.: a resistance to the pressure sure to attend the accumulation of wealth, and the general tendencies under such circumstances, in the hands of the selfish, to crowd the poor to the point of resistance. Our advice to the brethren living in communities where labor organizations are in power, and upholding

wages, would be that they voluntarily contribute to the expenses of the organization the same amount they would if they were members, and with the same regularity, and that in general they obey the commands of the order, unless they be contrary to their consciences; but that if possible they avoid membership, explaining their position to some extent at the time of proffering their share in the assessments. This would make manifest to all that the desire to be free from membership was not a selfish desire to shirk a responsibility for the expenses incidental to the preservation of the favorable conditions under which labor operates.

If, however, nothing short of regular membership will be accepted, we know of no command of the Scriptures or other reason why they should abstain from membership--especially if membership be made a condition upon which their daily bread would depend. Let them join under such circumstances, and pay their dues regularly, but avoid attendance at meetings unless at such times as they have reason to believe they could give a word in season that might be helpful in the proper direction of the interests of the order, in harmony with peace and righteousness. In the event of a strike, let them obey the order to withdraw, yet take no part whatever in anything that would be riotous or contrary to the rights and liberties of others; and let this be thoroughly known to the officers of the society, so that they would not think of requiring such service.

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Conscientious Meddling

"Busybodying in other men's matters" is severely reproved by the Apostle, as wholly inconsistent with the new minds of the New Creation. (*1 Tim. 5:13; 1 Pet. 4:15*) A busybody is one who busies himself in the affairs of others, with which he has properly nothing whatever to do. Even the "children of this world" are wise enough in their generation to discern that in the brief span of present life a person of reasonably sound mind has quite sufficient to occupy him in attending to his own business properly; and that if he should give sufficient attention to the business of others to be thoroughly competent to advise them and meddle in their concerns he would surely be neglecting to some extent his own affairs. Much more should the New Creatures begotten of the Lord to the spirit of a sound mind, realize this truth, and additionally realize that they have still less time

than the world for meddling in the affairs of others, their time being not their own, because of their full consecration of time, talent, influence, all to the Lord and *his* service.

Such, even if lacking a naturally sound mind on this subject, will be constrained in the right direction by the injunctions of the Scriptures, and by the realization that the time is short for the fulfilment of their covenanted sacrifice. They should also realize that the Golden Rule, required of the New Creation, prohibits everything akin to busybodying. Assuredly they would not appreciate having others meddle in their business, and should be equally careful to do to others as they would be done by. The Apostle realized, nevertheless, that the reverse of this is the general worldly spirit, and, hence, admonishes the saints to study, to practice, to learn, along this line. His words are, "Study to be quiet, and to do your own business." *1 Thess. 4:11*

This natural disposition to be careful about the affairs of others, and to lend a hand in correcting them, and in picking motes out of a brother's eye, to the neglect of the beam in one's own eye, as the Lord illustrated the matter (*Matt. 7:3-5*),

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sometimes attacks the New Creature in a peculiar form. He fancies that it is his "*duty*" to advise, to pick, to investigate, to chide, to reprove. As he turns the matter over in his mind he convinces himself that not to do so would be sin; and thus he becomes what we might designate a conscientious busybody, or meddler--one whose meddlesomeness is made doubly strong and aggressive by a misinformed and misdirected conscience. These, often sincere and good people, veritable New Creatures, are hindered by this flaw in all that they attempt to do in the Lord's service. Each should take himself in hand, and learn to apply the rules of justice and love already pointed out. He should educate his conscience to discriminate between brotherly duty and busybodying; and so far as our observation goes the majority of the Lord's people, as well as of the world, would find themselves doing a great deal less chiding, rebuking, faultfinding and picking, after coming to appreciate the rules of justice and of love, as combined in the Golden Rule and applied to the affairs of life and their intercourse with others.

It is safe to inquire respecting any matter suggesting itself along these lines--Is it any of my business? In our intercourse with the world we will generally find upon careful examination that it is not our business to chide or reprove

or rebuke them. We have been called of the Lord, and have turned aside from the course of the world to follow in the narrow path; *that* is our business. We should desire the world to let us alone, that we may follow the Lord; and correspondingly, we should let the world's concerns alone, addressing ourselves and our Gospel message to him that "hath an ear to hear." The world, not having been called of the Lord, and not having come into the "narrow way," has a right to choose respecting its own way, and has a right to expect that we will not interfere, as we do not wish to be interfered with. This will not hinder the fact that our light will be shining, and thus we will indirectly be exercising a continued influence upon the world, even though we do not

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reprove or otherwise meddle in the affairs of others. Where the matter is one of business, in which we are financially concerned, it, of course, will not be meddling with other people's business, but minding our own business, to give proper attention to such a matter. Neither is it meddling for the parent to have a knowledge and direction in respect to all the transpiring interests of the family and home. Yet even here the personal rights of each member of the family should be considered and conserved. The husband and father of the family being recognized as its head and chief in authority, should use that authority in loving moderation and wise consideration. The individuality of the wife, her tastes and preferences, should have his consideration, and as his representative she should be qualified with full power and authority in her own special domain as his helpmate and homekeeper; and in his absence she should represent his authority fully in respect to all the affairs of the family. The children also, according to age, should be given a reasonable degree of privacy and individuality in their affairs, the parent merely exercising his authority and supervision in such connections as would minister to the order and comfort of the home, and to the proper development of its members in matters mental, moral and physical. Children should be early taught not to pick at each other, nor to meddle with each other's belongings, but to respect each other's rights and to do kindly and generously each to the other according to the Golden Rule.

Nowhere is this admonition against busybodying more important to be remembered than in the Church. Brethren should speedily learn, from the Word as well as from precept and example of the elders, that it is not the divine intention

that they should meddle in each other's business nor discuss each other; but that here, as elsewhere, the divine rule applies, "Speak evil of no man." Busybodying-- thinking and talking about the private affairs of others, with which we have no direct concern--leads to evil speaking and backbiting, and engenders anger, malice, hatred,

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strife, and various works of the flesh and of the devil, as the Apostle points out. (*Col. 3:5-10*) Thus it often is that little seeds of slander are planted and that great roots of bitterness develop, whereby many are defiled. All who have the new mind surely recognize the banefulness of this evil, and all of them should be models in their homes and neighborhoods. The worldly mind can realize that murder and robbery are wrong, but it requires a higher conception of justice to appreciate the spirit of the divine Law--that slander is an assassination of character, and that stealing a neighbor's good name under any pretext is robbery. The worldly-minded grasp this matter to some extent, and their sentiments are represented in the poet's words: "He who steals my purse steals trash;...but he who filches my good name steals that which not enriches him, but leaves me poor indeed."

"Blessing God and Cursing Men"

No wonder the Apostle James terms the tongue an unruly member, full of deadly poison! No wonder he declares that it is the most difficult member of our bodies to govern! No wonder he says that it sets on fire the course of nature! (*James, Chap. iii*) Who has not had experience along these lines? Who does not know that at least one-half the difficulties of life are traceable to unruly tongues; that hasty and impetuous words have involved wars costing millions of money and hundreds of thousands of lives; that they are also at the foundation of one-half the lawsuits, and more than one-half of the domestic troubles which have affected our race for the past six thousand years! The Apostle declares respecting the tongue, "Therewith bless [praise] we God, and therewith curse [injure, defame, blight] we men, made in the image of God. My brethren, these things ought not so to be." (Verse 9) The Christian who merely has attained to the standard of not stealing from his neighbor, or not murdering him but who commits depredations upon that neighbor with his tongue--wounding or slaying or

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stealing his reputation, his good name--is a Christian who has made very little progress in the right way, and who is still far from the Kingdom of heaven condition.

All know how difficult a matter it is to control the tongue, even after we realize its vicious disposition in our fallen nature. We, therefore, call attention to the only proper method of restraining or curbing the tongue, viz., through the heart. The inspired Word declares that "Out of the abundance of the heart the mouth speaketh." This being true, it implies that when we have a great deal of difficulty with our tongues, there is a great deal that is not altogether right about our hearts; and that in proportion as we get our hearts right we will have the less difficulty in controlling our tongues. The lips which continually speak scornfully of others indicate a proud, haughty, domineering, self-conscious condition of the heart. The lips which continually speak evil of others either directly or by insinuation, indicate that the heart back of the lips is not pure, not filled with the Lord's spirit of love--for "Love worketh no ill to his neighbor," not even in thought. It "thinketh no evil." It would not permit itself to surmise evil respecting him. It will give him the benefit of every doubt, and rather surmise the favorable than the unfavorable.

Self-love is usually strong enough in all mankind to hinder the tongue from speaking anything to its own injury; and proper love, unselfish, that would love the neighbor as himself, would be as loath to speak to the detriment of one's neighbor or brother, or even to cast a reflection against his conduct, as it would be unwilling to take such a course against itself. We see then, from whatever direction we look at the subject, that the matter of prime importance with the New Creation is the attainment of perfect love in our hearts. This toward God would stimulate us to the more zeal and energy and self-sacrifice in cooperating in the divine service, the service of the Truth; and toward men it would stimulate us not only to act justly and lovingly, but to think and speak graciously of all so far as possible. This is

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the holy Spirit, for which our Redeemer taught us that we should pray, and respecting which he declared that our Heavenly Father is more willing to give it to us than are

earthly parents to give earthly good gifts to their children; and sincerity in praying for this spirit of holiness, spirit of love, implies earnest desire and striving that in thought and word and deed love may be shed abroad through all the avenues of our being. So shall we be the children of our Father which is in heaven, and be accounted worthy of his love and of all the precious things he has promised and has in reservation for those who love him.

Social Obligations

The New Creation, so long as identified with these mortal bodies, has through them a social contact with natural men, and certain social responsibilities. The new mind naturally craves fellowship with other new minds, and in proportion as development is made in graces of the Truth it finds itself more and more out of touch with worldly associations, aims, ambitions, literature and topics of conversation. With many the question arises, To what extent should the New Creatures who have reckoned themselves dead to earthly matters, interests, etc., still keep up association with their friends according to the flesh--the unconsecrated. This is a matter which deserves the serious and careful attention of each individual; no two are circumstanced exactly alike, and no advice that could be given would fit all cases.

The Apostle advises that we do not company with evildoers, with those whose practices we recognize as being impure; that we have our companionship in harmony with the new mind. Such a course unquestionably will be to our advantage, because, first, such companionship will not continually encourage our fallen appetites, and natural, degraded tendencies; and, secondly, because it will be the more helpful in our endeavors to follow the Apostle's injunction and to think about and talk about and practice

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"whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." *Phil. 4:8*

However, we should of course feel an interest in those related to us by ties of blood more than in mankind in general. So, then, if the Spirit of the Lord leads and prompts us to be gracious and kind toward humanity in general, it would imply that our sentiments toward our relatives

should be specially considered, and be, to the extent of our opportunities, helpful. Nevertheless, it would not be wise, according to our judgment, nor would it be in harmony with the instructions of the Scriptures, nor in accord with the examples which they set before us of our Lord's conduct and the conduct of the apostles, for us to extend a very special fellowship to our earthly relatives; or to receive them or treat them better than, or even as well as, we would treat the household of faith. We here bar such close relationships as would have a demand upon us in accord with the Apostle's words, "He that provideth not for *his own*,...hath denied the faith." (*1 Tim. 5:8*) In general we are to apply the Apostle's words, "Do good unto all men as we have opportunity, especially to the household of faith." Next to the household of faith should come our more distant relatives.

It evidently was the intention of our Lord to draw together his followers as a new family, as a new household, the "household of faith." Hence, we find the repeated injunction and encouragement for mutual fellowship, mutual helpfulness, and regular association; with the promise that where two or three meet in the Lord's name he would be specially present with them, to grant a blessing; and that his people should not forget the assembling of themselves together. Our Lord's course was in full accord with this giving of special attention to the household of faith, for we find that in celebrating the last Passover Supper, which was to be kept by each family apart (*Ex. 12:1-21*), the Lord met with his twelve apostles as a separate family--separate from

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all of their connections and his. We find the same thought in his words when informed that his mother and brethren were outside, desirous of speaking to him. He answered and said, "Who is my mother, and who are my brethren? Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

Matt. 12:47-50

Following this divine example, therefore, we are to expect to find our affections and interests more particularly drawn toward the fellow-members of "the body of Christ," associates in the New Creation. This, however, must not be understood as nullifying in any measure the strictest proprieties between the sexes in the New Creation; nor does it imply that the unbelieving husband or wife is to be neglected that time and fellowship may be given to those of the new mind. On the contrary, the obligation of each is

toward the mate--to see to it that no proper comfort, privilege or company is withheld. This, however, would not imply a submission to tyranny, such as would make no reasonable provision for the following of the divine command, "Forget not the assembling of yourselves together,...and so much the more as ye see the day drawing on." **Heb. 10:25**

"Honor All Men"

"As free, and not using your freedom for a cloak of wickedness, but as bond-servants of God. Honor all men. Love the brotherhood. Fear God. Honor the King." "Render, therefore, to all their dues; tribute to whom tribute is due; custom to whom custom; fear [reverence] to whom fear; honor to whom honor; owe no man anything but love." 1 Pet. 2:16,17; Rom. 13:7,8

The New Creature, freed from the rivalries and ambitions of the will of the flesh, and inspired by the generous and gracious impulses of the holy Spirit, has no occasion for pride or covetous rivalry which would hinder the proper appreciation of good qualities of heart or mind in others. He should be glad to recognize and acknowledge fully and freely the earthly rights and claims of others--his own rights and claims of an earthly kind having been renounced in favor of the spiritual, the heavenly. Such would naturally be

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the most sincere in their recognition of the great of this world, and most obedient to the laws and the requirements of law, except where these would be found in conflict with the heavenly demands and commands. Few if any earthly rulers in our day will find fault with the recognition of a supreme Creator and a supreme allegiance to his commands. Hence, the New Creation should be found amongst the most law-abiding of the present time--not agitators, not quarrelsome, not faultfinders. True, they see, even more clearly than do others, grounds for faultfinding--they see imperfections in all of the present arrangements, based upon the law of selfishness. But they see, also, through the eyes of their understanding, enlightened by the divine Word, that human agitation and revolution is quite powerless to bring about the needed change; that ten times the best that humanity could be esteemed capable of accomplishing would still be far from the perfection which the Lord points out to us, and encourages us to believe he will bring to pass in due time, under the ministration of his Kingdom--that condition in which God's will shall be done

on earth as it is done in heaven.

Realizing the impotence of the human effort, the New Creature has a spirit of soundness of mind in respect to present conditions which others, who see less than he does, do not possess. He can see that even the worst form of human government, even the most arbitrary misuse of power and authority in the preservation of law and order, is better far than lawlessness and anarchy would be. He has learned, too, that the great Jehovah is interested in these matters, and that his time and way are the only wise and adequate ones for bringing to pass the desired results. The New Creature, therefore, is patient, cheerful, hopeful. As the Apostle James expresses it, "Be patient, brethren....The coming of the Lord draweth nigh." (*James 5:7,8*) His Kingdom will soon bring righteousness and blessing to the whole world of mankind.

The New Creature hears also the Lord's message, "Fret not thyself because of evildoers"--in due time they shall be

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cut off. (*Psa. 37:1,2*) Hence, while others may consider it important to discuss the various features of politics, good government, finance, etc., he realizes, on the contrary, that God has foreseen the present situation, and that the decision already has been made against present selfish institutions: "MENE, MENE, TEKEL, UPHARSIN--Thou art weighed in the balances and found wanting." (*Dan. 5:25-28*) He perceives that God's judgment in the matter, as expressed in the Scriptures, is correct and unalterable; and he waits patiently for the Lord to bring about the transformation of matters according to his divine will and gracious promises. Even though he perceives that this will mean great trouble upon the world, the New Creature rests himself in the divine promises, and "leaves in Christ's hand the keys of tomorrow." He realizes that his words or thoughts or deeds could not change the ultimate result, and his heart rests by faith in the wisdom and power of God. Speaking of the New Creation in connection with the troublous time impending, the Prophet has aptly said, "She [Zion] shall not be moved"--her confidence and trust and faith are well established, not in ignorance and credulity, but in the living and abiding Word of God. *Psa. 46:5*

Nor does it seem to the New Creation to be either necessary or prudent to endeavor to alarm the world respecting coming distress. He remembers, first of all, that the Lord has specifically declared, "None of the wicked shall understand."

(Dan. 12:10) He remembers, too, that the poor, groaning creation has quite sufficient to bear in its daily allotments, without anticipating the coming troubles, which it could not avert; and that "Sufficient unto the day is the evil thereof." While, therefore, they will not shun "to declare the whole counsel of God" to those who give any evidence of having ears to hear, they will wisely and properly avoid wasting energies and arousing the anger of those who have no appreciation of the Lord and of his Word. They will not cast their pearls before swine, but the wisdom which cometh from above will be in them--first pure, then

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peaceable, easy of entreatment, full of mercy and good fruits. *James 3:17*

Honoring men, respecting them according to their character or office, and obeying the laws, does not necessarily mean a participation with the world in the functions of government. A law has been proposed that would compel all men to vote. Whenever that law shall be passed, the New Creatures, becoming subject to it, should render obedience, and that without murmur. And in exercising this requirement they should use their best judgment and vote for those whom they consider to be the best nominees. Meantime, however, while there is no such demand made upon them, our advice would be that they maintain a strict neutrality in respect to politics, and avoid voting altogether. Our reasons are these:

(1) We could not hope to find on any electoral ticket persons thoroughly competent for office, according to our standards of judgment.

(2) We could not hope that our votes would have any appreciable influence upon the results of the election anyway.

(3) Those of the New Creation who engage in politics and its various arguments find not only their time consumed thereby, but also their energies and their means--all of which are consecrated to the Lord, to heavenly things, to promulgating the good tidings of great joy. And not only so, but their minds will necessarily be occupied with these political interests to such a degree as to hinder considerably their private meditations on the better things--their communion and fellowship with the Lord in spirit.

(4) Those who vote for a man or a party become more or less obligated to support the results of the election, if necessary with gun and sword. And while it is true that every citizen

may, under the laws, be called upon to defend with sword and gun the laws and institutions under which he lives, nevertheless, in taking an active part in the elections, one assumes more particularly a moral obligation and responsibility for the results and general course of the government

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which he has thus assisted in making. Our preferable position, therefore--the position most honorable to the Lord, toward society and toward ourselves--would be that which the Scriptures indicate, the position of aliens. (*Psa. 39:12; I Pet. 2:11*) Aliens must be obedient to the laws; so must we. Aliens must pay taxes according to the laws; so must we. Aliens may look for protection under the laws; so may we. But aliens would not feel compelled to fight against their own King, the allegiance which they recognize primarily; and we would prefer to be in the same position, so far as possible, for are not we "translated out of the kingdom of this world into the Kingdom of God's dear Son"--in its embryotic condition? *Col. 1:13*

Are not we subjects of the great King? And are not all the kingdoms of this world more or less identified with "the prince of this world," and his law of selfishness? Are not we, therefore, strangers and pilgrims here, and to some extent aliens and foreigners? It is eminently proper that we should love and appreciate every good law and all the servants of earthly laws, and rejoice that quite the majority of the New Creation live under the highest forms of civil government to be found in the world today, and appreciate this as a divine favor and blessing. Hence, we neither traduce our native country, its rulers, or its laws; but this does not mean that we must fight for these with carnal weapons, nor that we must increase our responsibilities by voting for them.

True, government may not always exempt those opposed to war from participating in it, although a very gracious provision of this kind has in the past been made for some who, like ourselves, believe war to be unrighteous; viz., the Friends or Quakers, exempted from military duty under specially generous laws. We may be required to do military service whether we vote or not, however; and if required we would be obliged to obey the powers that be, and should consider that the Lord's providence had permitted the conscription and that he was able to overrule it to the good of ourselves or others. In such event we would consider it not

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amiss to make a partial explanation to the proper officers, and to request a transference to the medical or hospital department, where our services could be used with the full consent of our consciences--but even if compelled to serve in the ranks and to fire our guns we need not feel compelled to shoot a fellow-creature.

The New Creature and Moral Reforms

Every member of the New Creation must of necessity sympathize with morality, righteousness, purity, goodness of every kind. He will desire to be pure not only in heart, but as this progresses it will surely lead him to be cleanly in his person and habits, and this will include, not only the outward dress but also his mouth. Yet such will not here make the mistake which the world makes, of considering what he puts into his mouth more defiling than the words which come out of it. Purity of heart will lead to purity and truth on his lips, and in turn to carefulness respecting what he shall eat, what he shall drink, and wherewithal he shall be clothed--to the intent that he may glorify God in his body and spirit, which are the Lord's. It is not for us to put upon others fetters and bondages not found in the Word of God. Each member of the New Creation is to realize as fully as possible that his consecration vow touches his every act of life. If, therefore, he is disposed to gluttony or drunkenness or filthy habits of any kind, it is for him to consider carefully and prayerfully if in all things he is glorifying the Lord and using his influence to the largest extent possible before his fellowmen. We venture the suggestion that very few of the New Creation will consider that they glorify God in either eating or drinking what would in any degree interfere with the best exercise of their mental, moral and spiritual functions. Surely the majority will realize that at very best our powers and talents and faculties are sadly weakened through the fall, and need strengthening instead of undermining.

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Wearing of Costly Apparel

We might argue with considerable force that nothing is too good for a true, faithful, noble child of God, who has consecrated life and all to the divine service. We might reason also that without doubt the angels of heaven and all of

the heavenly arrangements are splendid and glorious in their appearance, and hence, that splendor represents the divine mind and will respecting God's people. Viewing the matter from this standpoint, we might at first be inclined to say that the members of the New Creation might properly adorn their mortal bodies with gold and jewels and costly array most lavishly; but before so deciding let us look at the other side of the question--at the reasons why the New Creatures should *not* adorn their mortal bodies lavishly, extravagantly:

(1) Extravagant personal adornment naturally leads to more or less of pride; and we all know that a love of display, a love of appearing well before others, is a peculiar temptation to our fallen flesh, and very unfavorable to the cultivation of the spirit of meekness and humility. Hence, anything that would minister to pride and hinder the development of humility would be contrary to the interests of the New Creation.

(2) The vast majority of the human family are hindered from any luxurious outward adornment by poverty, and so long as controlled by the natural mind they are sure to look enviously upon the rich, and especially upon those making ostentatious display of wealth. The spirit of love, therefore, would prompt the New Creation to consider the conditions and sentiments of others--not to provoke them to covetousness, envy, etc., nor to make their lives and lots seem bitter in comparison.

(3) Every member of the New Creation has made a consecration of his all to the Lord and to his service, and to use whatever may come to him in the way of this world's goods as not abusing it, but in accordance with the pattern of him who has become our Redeemer and Leader and Lord. The

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pattern set is that of *sacrifice*--not only of influence and time, but also of means, wealth, etc. "He who was rich, for our sakes became poor." Every member of the New Creation, therefore, in proportion as he appreciates his covenant and seeks to live up to its conditions, can find better use for the money intrusted to his stewardship than in extravagant adornment, which might not only injure himself but provoke others injuriously. He will want to make every dollar useful so far as possible in the Lord's service.

We do well here, perhaps, to call attention to the fact that the consecration which would not permit us to expend money for jewelry, or gorgeous or extravagant apparel,

would not, as a rule, be any more faithfully used as stewards if investing it in stocks, bonds, real estate, etc., instead of wearing it upon our persons or lavishing it upon our homes. Money is valuable for the use to which we can put it, and each member of the New Creation possessing wealth should consider carefully the responsibilities of the stewardship, and be prompt to use it according to his judgment of the divine will. He should remember that all the tendencies of the fallen nature are toward selfishness, and that therefore the new mind must battle with this disposition in the flesh and must overcome it, if he would win the prize.

If a worldly man of high principles, who declares that he is not a Christian, but that if he has any religion at all he is a Buddhist, sets forth the maxim that it is "a disgrace for any man to die rich," how much more should the members of the New Creation so feel--that it would be a shame for them, having made consecration of their all to the Lord, if they wasted consecrated money extravagantly upon their own persons, or hoarded it when they see so many opportunities in life for using this talent advantageously! The whole creation is groaning, is travailing in pain, as the Apostle declares; and, as the Master explained, the poor we have always with us. Undoubtedly, all who have good impulses will find numerous opportunities for benevolences, benefactions in a worldly way and in temporal matters.

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How much more may the New Creation realize opportunities for wise use of their stewardship, and moderation in respect to their personal affairs, that they may use the opportunities which they see everywhere about them of dispensing the spiritual bounties which the Lord has so freely bestowed upon them. Peradventure they might be enabled through this channel to carry to others the *robes* of Christ's righteousness, and the *bread* which cometh down from heaven; that through this stewardship they might the more effectively show forth the praises of him who has called us out of darkness into his marvelous light, letting that light shine forth the more clearly. Undoubtedly it is in order to give his people the opportunity of serving in this matter, and showing their devotion and faithfulness as stewards, that the Lord leaves his cause in such condition as to appeal continually to his consecrated ones to deny themselves and take up their cross and follow him whom God hath sent forth to be our exemplar.

We are not in this urging that any should beggar themselves and make themselves dependent upon the charity of others by giving away their all in the Lord's service, leaving not even the seed from which future returns may be expected. Nor are we urging that sacrifices be carried to such an extreme as would cause the Lord's people to appear peculiar, shabby, stingy. To our understanding proper dressing is that which is neat, appropriate to the surroundings and conditions, unobtrusive to the eye and in reasonable accord with the financial means. Surely the New Creation should be ensamples for the world along these lines. They should be particular not to dress nor attempt to dress beyond what their circumstances would permit, not to make a show of wealth which they do not possess, and indeed, so far from dressing and living up to the full measure of one's ability--wages, income, etc.--the Lord's people are to live within their means, not only that they may have a provision ahead for the ordinary necessities of life, but also that they may be prepared to exercise the Godlike qualities of benevolence and charity toward others in necessity.

STUDY XV

THE FOES AND BESETMENTS OF THE NEW CREATION

"The Old Man"--The World as an Enemy of the New Creation--The Great Adversary--He Was a Liar and a Murderer from the Beginning--Satan's Associates in Evil--Legions of Demons--How Satan's First Lie is Perpetuated--Christian Science and Theosophy--"We Wrestle not [merely] with Flesh and Blood"--The Ministry of Evil--Besetments of the Adversary--"The Prayer of Faith Shall Save the Sick"--"If Satan Cast Out Satan" His Kingdom Wanes--Love Righteousness--Hate Iniquity--*Mark 16:9-20*--The Nominal Church as an Adversary to the New Creation--The Armor of God.

CHIEF amongst the foes of the New Creation is "the old man"--the old will. Let us avoid the mistake so commonly made respecting this subject. Let us not think of the New Creature as having two minds, two wills. "A double-minded man is unstable in all his ways," unsatisfactory to himself and unacceptable to the Lord. The New Creature is not double-minded. He has but the one mind, one spirit, one intention, one will; and that is the new will, the Spirit of Christ, the holy Spirit. Instead of partially accepting the mind of Christ and partially maintaining his own will, he made a full consecration of his old will to the Lord, and that old will was thereafter dead, and set aside from having control in his affairs. It was thus that he was accepted as a member of the body of Christ--to have no will of his own, but to permit the will of the Head to control him. It was thus that he became a New Creature in Christ Jesus, and found "old things passed away, all things become new." Those who have not made such a surrender have not become members of the *Ecclesia*, the body of Christ, though

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they may be members of "the household of faith," from which come all the members of the "body," the "elect."

But although the old will was thus renounced thoroughly and forever, and declared dead (by the Lord and by all who

view matters from his standpoint), and while the flesh was reckoned dead, too, as respects sin, but alive toward God, quickened by the promises, and brought under the control of the new will (**Rom. 6:11; 8:11**), nevertheless this death of the flesh and its will, and this resurrection of the flesh as the servant of the new will, to serve the Lord, the Truth, under the Golden Rule, are only *reckoned matters*. The "dead" and "alive" conditions need continually to be maintained by opposition of the *new will* to any life or activity of the *old will* and its influence over the flesh. If the new will becomes indifferent and fails to use the mortal flesh continuously as its servant in higher and spiritual things, the flesh will very shortly reassert itself and have motions and desires of its own, antagonistic to the new mind, opposed to the interests of the New Creature. The latter must, therefore, be constantly on the alert for insurrections, and, as the Apostle expresses it, must keep down, keep dead, the old will, with its affections and its desires--must continually mortify, or put to death, the ambitions and desires of the flesh. The Apostle explains this, saying of himself, "I keep my body under [dead, as respects all control from the old, selfish will of the flesh], lest after having preached to others I myself should become a castaway"--might fail to make my calling and election sure. **1 Cor. 9:27**

The inspired Word declares that "the [natural] heart is deceitful above all things, and desperately wicked" (**Jer. 17:9**) --not the organ called the heart, but that which the heart represents in Scripture, viz., the natural affections. The New Creature gets a new heart, a new will, a new standard of affection, in which God and his righteousness and truth and plan and will are first; and in which all other things occupy a place of honor and love in proportion to their harmony with the Lord and his righteousness. To

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those possessing this new heart all the members of the New Creation are necessarily first and closest: hence, as the Apostle says, love of the brethren is one of the best tests of relationship to the Lord as New Creatures. But this, as already shown, must not interfere with a just recognition of obligations to others.

The New Creature, the new heart, with its new affections, is continually assailed by its enemies, the old heart, the old affections, the selfish disposition; and the latter, finding that the New Creature is bound by divine command to be considerate and generous toward others, frequently

practices deceptions upon the new heart, and says in effect: Now you have reckoned me dead; you have put me out, and I am dead, as respects what I was. I am not the same old heart I was formerly; but you must give me some consideration. You must not treat me too rudely; you must concede that I have made considerable progress, and must not put too heavy a burden upon me; it would not be just. You ought to be selfish to a certain extent. You ought to look out for number one, and for your family; not--merely for their necessities, but much more--and should endeavor to give them wealth and social advantages. You should sacrifice yourself for them.

How deceitful is this old heart! How specious are its false reasonings! How many have proven this to their sorrow! How many have been inveigled and had the new mind captivated by the old! How many have found themselves brought into bondage by the deceitfulness of the old heart! One of the favorite arguments is that the New Creation is commanded, "So far as lieth in you, live peaceably with all men." This general advice of the Apostle it seeks to exalt far above his design, and to make it superior to the divine command (1) that we shall love and serve, honor and obey, the Lord with all our heart and all our mind, soul and strength; and (2) that we shall love our neighbors as ourselves. This does not permit of peace at any price. If the old heart, the old mind, the old will, can get the new one to make a *compromise*

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of truth or duty for the sake of peace, there will be no end to the demands it will make; and the result will be that the New Creature would soon, in the interest of peace, be violating the very essence of his covenant with the Lord, and be fully submitting himself to the old will, although it desires not to do so--indeed striving against the old will, but led captive by it through its deceitfulness, and its skillful misinterpretations of the divine Word.

When thus assailed, the new will should freely declare that while peace is desirable in the home and everywhere, yet peace is not the primary condition, according to the Lord's promise. Indeed, the Lord has warned those of the New Creation that so surely as they will live godly they must suffer persecution--and persecution does not signify peace with all, but the reverse. He has assured them that so surely as they let the light shine out, the darkness will hate the light and combat it, and, if possible, induce the owner of the light to put it under a bushel, to hide it; and that in

order to induce this hiding of the light the darkness will wage a warfare which will mean anything else than peace. But the Lord assures us that these are tests for the New Creature--that he must determine that the peace which is of greatest importance to him is, not the peace of the flesh, but the peace of heart, "the peace of God, which passeth all understanding."

The New Creature must learn that he may have this peace of God, which passeth all understanding, to rule in his heart, even while outward conditions are the reverse of peaceful; but that the condition of full harmony with the Lord is a reward for faithfulness to him, whatever the cost, whatever the sacrifice. Hence, when appealed to by the cravings of the flesh, and the arguments of those who are near and dear through earthly ties, the New Creature must first of all consider his primary obligation, viz., that he shall love and serve the Lord with all his heart, mind, being, strength, and that all dealings with family or flesh or neighbors must be subject to this primary law of obedience to God.

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On the other hand, the New Creature is to avoid fanaticism --to avoid doing things merely because they are unpleasant to himself or to others; to avoid judging the mind of the Lord to be always the reverse of his own inclinations. It requires earnest and patient study of the divine Word, and the spirit and principles underlying the divine requirements, to enable the New Creature properly to apply the directions of the Word to all the daily affairs of life. But few in comparison are tempted along these lines. The majority are tempted more to gratification of the flesh, and have, therefore, need of special care along that line--lest they walk after the flesh, gratifying it, serving it, submitting to it, and thus walk in the opposite direction to that in which they consecrated to go. Or if they do not walk after the flesh, in the sense of following it and its service, they have need to be specially on guard lest the flesh shall keep them from walking after the Spirit, from making progress in spiritual things--shall endeavor to bring their spiritual progress to a standstill, and thus hinder their fruitfulness, growth and development in usefulness, and ultimately prevent their overcoming and gaining the great prize of joint-heirship with Christ in the Kingdom as members of the little flock.

The thought that should always be borne in mind is that

the New Creatures have consecrated all of their earthly, fleshly interests to sacrifice; and that nothing short of sacrifice of these will permit them, as New Creatures, to have full development and to be "made meet for the inheritance of the saints in light"--for a share in the first resurrection to glory, honor and immortality, as members of the body of Christ. The only restriction we are to recognize in this direction of full sacrifice, is where the interests of other lives are interwoven with ours, and where the Golden Rule would place its limitations upon the sacrificing, and insist that reasonable allowance must be made for our dear ones according to the flesh who have not joined with us in its consecration to sacrifice.

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The World as an Enemy of the New Creation

Everything pertaining to this present evil world is more or less out of alignment with righteousness, and hence, more or less contrary to the New Creation and its righteous standard. The law of the world might in a general way be summed up as Selfishness; notwithstanding the world makes claims, and with considerable propriety, to a grand recognition of justice. We are not of those who believe that all the laws and all the regulations of the civilized world are evil; on the contrary, we have frequently been amazed to note how grand are the laws of Christendom--how wise, how just, how noble--many of them evidently enacted with a view to protecting the interests of the weak against the strong, and of doing justice to all. Nevertheless, with selfishness interwoven with every thought and word and act of the whole world, it is not surprising that its very highest conceptions of justice are sometimes bent and twisted--wrested.

Our surprise, on the contrary, may well be that poor fallen humanity should ever have attained to so grand a system of laws as are to be found on the statute books of Great Britain, the United States and other countries. We cannot doubt that the law given through Moses and exemplified, multiplied and made honorable and expounded by our Lord Jesus and his apostles has had much to do with--has been the basis, indeed--of these human laws. Nevertheless, as all will concede, the selfishness of man is continuously battling with man's own definitions of justice, and seeking to set them aside either in part or in whole; and this, which is ceaselessly progressing on a large scale in the

world, is one of the chief difficulties and battles of the New Creation.

The world and its spirit of pride, selfishness, etc., must be recognized as one of the chief foes of the New Creation. The whole world of mankind, operating under this general "spirit of the world," is moving in one general direction, as a great river, in some parts of which there is greater swiftness, and in other parts greater sluggishness, but all, nevertheless,

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following in the same general selfish direction. The New Creature, by his consecration, by the spirit of his new mind, is obligated to an adverse course, and is, therefore, opposed by all the current of popular sentiment, theory, tradition, etc., and marked as peculiar. He has friction to contend with. He necessarily is in antagonism to those who are going in the opposite direction, and who come in touch with him. This collision cannot be avoided. It means not outward peace but outward conflict; this outward conflict, however, may signify inward peace and joy because divine approval is realized.

The world's aims and objects and methods are not always ignoble and unjust; but even its noblest aims and objects are generally contrary to those of the New Creation, because the world is acting under the impulse of human wisdom, while the New Creation is actuated by the wisdom from above. Worldly wisdom has its own conceptions of religion as a means for holding wicked people in check. It has its own idea of morality, benevolence, faith, hope, love--cannot comprehend the different standpoint of the New Creation, and is apt to consider its views extreme, unreasonable, etc., not comprehending the divine plan, not appreciating from the divine standpoint the insignificance of the present life, as compared to the future one. Nor does worldly wisdom appreciate the impotence of all human effort as respects real human uplift, when contrasted with the great and grand arrangements which God has in reservation, and which will be fully brought to light and put into successful operation in the Kingdom, as soon as his work of the present age has been completed--as soon as the elect Church shall have been selected, polished, approved, glorified.

The New Creation must not, therefore, be surprised if the world hate it--even the morally and religiously well-disposed of the world. And this hatred and opposition of the world, at times so vexatious and trying to faithfulness

and patience, is to be received meekly; with the remembrance that the world is still blinded by the "god of this

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world" and sees not the "exceeding great and precious things," "the deep things of the Spirit," in the light of which we, by the grace of God, are enabled to count all things--losses, trials, etc.--as but "loss and dross," that we may win the wonderful things promised us in the Word. To yield to the spirit of the world, to allow its sentiments to dominate us for the sake of its peace, would be giving evidence of an inferior appreciation of the Lord, his Truth, and the privileges of his service. The result would be that if we did not lose everything by going completely over to worldliness we might, at least, lose the prize, and have a portion with the "great company," and come up through great tribulation to an inferior place in connection with the glories to follow.

The Apostle's strict injunction is, "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him." (*1 John 2:15*) We should be on guard, therefore, against every indication of sympathy or affiliation with the spirit of the world. This does not mean that we should be out of sympathy with our friends, whom we term the worldly--that we should be careless of their interests, etc.; but it does mean that while careful to discharge our obligations toward the worldly, and to render honor to whom honor is due, tribute to whom tribute is due, support to whom support is due, kindness to whom kindness is proper, sympathy to whom sympathy is proper, we are, nevertheless, to distinguish between our friends and neighbors, who are still under the influence of the Adversary, and the spirit, or disposition, which has actuated them and which is deluding them.

We are not to be in sympathy with any of the present institutions, which are based upon selfishness, and, in greater or less degree, are in opposition to the divine law, the Golden Rule. It may be necessary for us to conduct our affairs considerably along the lines of selfishness prevalent in the world; but without stopping to dispute the question continually, our hearts should be kept in that attitude in which we would be out of sympathy with selfish principles

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and longing for the reign of the Golden Rule absolutely in all the affairs of life, and, so far as possible, in our own intercourse

with the world.

It is not for us to attempt to transform the world and revolutionize society and its methods. That herculean task the Lord has left for himself, and it will be fully accomplished in the "great day" fast approaching. Meantime the Lord's people, under guidance of his Word--although in the world, and necessarily having to do with its affairs and customs--are not to be in love, in sympathy, with them. They are to realize, on the contrary, that to keep in close touch with the Lord, and in close sympathy with the principles of his righteousness, will necessarily mean the same kind of opposition that God has to every form and degree of injustice, inequity, lawlessness--in church, in state, in finance, in politics, and in social customs and usages.

Seeing this more or less clearly, some, we believe, have gone to an extreme in denouncing present institutions in a manner that the Lord and the apostles neither commanded nor sanctioned, nor illustrated in their words and conduct. We should remember that the world as a whole is living up to as high a standard as it appreciates, and that simply to find fault with matters which others are as powerless to correct as ourselves is worse than useless, because it merely produces unhappiness, vexation, etc., without accomplishing desired results. John the Baptist gave wise advice along this line when asked of some of the Roman soldiers respecting their proper course, he answered, "Do violence to no man [do not violate the laws and regulations under which you are placed by your government] and be content with your wages." Simply making people discontented with their present conditions and surroundings is most unwise. On the contrary, the influence, the spirit, the disposition, of the New Creation should always be toward peace; and if we cannot commend present institutions highly, neither need we specially condemn them.

In such matters we may well follow the example of Michael

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the archangel, who did not even bring a railing accusation against Satan, but said, "The Lord rebuke thee!"--in his own time and manner. (*Jude 9*) So with us. Realizing that the Lord will rebuke present institutions in his own time and manner, we can say to ourselves, with the Apostle, "Be patient, brethren; the coming of the Lord draweth nigh"--the establishment of his Kingdom, near at hand, will rectify all these difficulties. The agitation of these matters

in advance will be not only unavailing, but worse--disadvantageous, injurious--both to the agitator and the agitated, breeding discontent. Amongst the children of this world there will be found plenty of agitators when the Lord's time shall come for these questions to be agitated. Meantime all the members of the New Creation will display wisdom in avoiding such questions as tend to strife and discontent, and in chiefly speaking amongst the Lord's people and such as "have an ear to hear," concerning the deeper things of the divine plan, of course including on proper occasions the time of trouble by which the Kingdom will be established.

The New Creation, the Royal Priesthood, has a special work quite apart from the world and all agitation of its elements. Their work at the present time, as already shown, is to blow the silver trumpets--to sound forth the truth of the divine plan for such as have an ear to hear, for such as are not blinded and deafened by the deceptions of the Adversary. Their mission is specially amongst the Lord's people, finishing up the work of this Gospel age, garnering the wheat. *Matt. 13:37-43*

Under another picture, the present work of the Church is shown to be the Bride making herself ready for the marriage. (*2 Cor. 11:2; Rev. 19:7*) With such pressing calls upon them for every moment of their time, for every particle of their influence, means, etc., the New Creatures have neither love for the world, to seek to perpetuate its arrangements, institutions, etc., nor have they the disposition to anticipate the Lord's wise, beneficent arrangement for the transformation of this present evil world into "the world

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to come," "wherein dwelleth righteousness." *Heb. 2:5; 2 Pet. 3:13*

The Great Adversary, Satan

The Apostle writes--"Your adversary, the devil," as though he would have us understand that we have much more to contend with than the weaknesses of our own flesh and the imperfections of fellow men. He would have us realize that we have a cunning "wily" foe in Satan, and that we must keep close to our Shepherd if we would be delivered out of temptation and from the power of the Evil One. Let us note some of the many scriptures which refer to this Adversary whose very existence is now being denied by

many:

"Your adversary, the devil, goeth about as a roaring lion, seeking whom he may devour." 1 Pet. 5:8

"Then was Jesus led up into the wilderness to be tempted of the devil."

Matt. 4:1

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire [Gehenna, destruction], prepared for the devil and his angels." Matt. 25:41

"Those by the wayside are they that hear; then cometh the devil and taketh away the word out of their hearts." Luke 8:12

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own; for he is a liar, and the father of it." John 8:44

"Supper being ended, the devil having now put into the heart of Judas Iscariot to betray him." John 13:2

"Neither give place to the devil." Eph. 4:27

"Put on the whole armour of God, that ye may be able to withstand the wiles of the devil." Eph. 6:11

"Lest...he fall into the condemnation of the devil." 1 Tim. 3:6,7

"They may recover themselves out of the snare of the devil."

2 Tim. 2:26

"That through death he might destroy him that had the power of death, that is, the devil." Heb. 2:14

"Resist the devil, and he will flee from you." James 4:7

"He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil...In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother." 1 John 3:8,10

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"Michael, the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Jude 9

"The devil shall cast some of you into prison, that ye may be tried."

Rev. 2:10

"The great dragon was cast out, that old serpent, called the devil, and Satan; which deceiveth the whole world; he was cast out into the earth, and his angels with him." Rev. 12:9,12

"He laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years,...that he should deceive the nations no more till the thousand years should be fulfilled." Rev. 20:2,3

"The devil that deceived them was cast into the lake of fire and brimstone. ...This is the second death." Rev. 20:10,14

"Now is the judgment of this world; now shall the prince of this world be cast out." **John 12:31**

"Hereafter I will not talk much with you; for the prince of this world cometh and hath nothing in me." **John 14:30**

"When he is come he will reprove the world...of judgment, because the prince of this world is judged." **John 16:8,11**

"Wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." **Eph. 2:2**

"If our Gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." **2 Cor. 4:3,4**

"When the Pharisees heard it they said, This fellow doth not cast out devils but by Beelzebub, the prince of the devils. And Jesus said,...If Satan cast out Satan he is divided against himself; how shall then his Kingdom stand?" **Matt. 12:24-26**

"How art thou fallen from heaven, O Lucifer, son of the morning!" **Isa. 14:12-14**

"Satan himself is transformed into an angel of light." **2 Cor. 11:14**

"Even him whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." **2 Thess. 2:9,10**

"Lest Satan get an advantage of us; for we are not ignorant of his devices." **2 Cor. 2:11**

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against the spiritual things of the Evil One in the heavenlies." (**Eph. 6:12**) See Diaglott.

"He that is begotten of God keepeth himself, and that Wicked One toucheth him not. And we know that we are of God, and the whole world lies under the Wicked One." (**1 John 5:18,19**) See Diaglott.

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"There was a day when the sons of God came to present themselves before the Lord, and Satan also came amongst them." **Job 1:6-12; 2:1-7**

"And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee." **Zech. 3:1,2**

"I beheld Satan as lightning fall from heaven." **Luke 10:18**

"I have appeared unto thee for this purpose,...I send thee to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God." **Acts 26:16,18**

"The God of peace shall bruise Satan under your feet shortly." **Rom. 16:20**

*"To deliver such an one unto Satan for the destruction of the flesh."
1 Cor. 5:5; 1 Tim. 1:20*

"Give none occasion to the Adversary to speak reproachfully; for some are already turned aside after Satan." 1 Tim. 5:14,15

When our Lord said, "Get thee hence, Satan" [adversary, opposing spirit--Young], and again when he said to Peter, "Get thee behind me, Satan [adversary, etc.]; thou art an offense unto me, for thou savorest not the things that be of God" (*Matt. 4:10; 16:23*), it was saying in effect that being in opposition to God, the same position was also held toward all in harmony with God. And Peter's declaration that he goes about like a "roaring lion, seeking whom he may devour" seems to teach that he is not "your [the Church's] adversary" alone, but that of all mankind. Our Lord makes a direct assertion to that effect. *John 12:31; 14:30; 16:11*

Our Lord's declaration, that Satan is the great Adversary, not only of God, but of humanity, is by no means a fancy sketch, but the plain truth. He is our Adversary in a sense that the world and our own flesh are not our adversaries. Our own flesh opposes the New Creature, not from any bitterness or hatred, nor with any scheming for its temporal or eternal disadvantage; but merely in the sense that the cravings of the fallen flesh are in a direction which is at variance to the best interests of the New Creature and the hopes with which he has been begotten. The opposition of the world is likewise not a malicious one, but merely a selfish one, because of seeing things in different lights and because

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of selfish differences of interest. Satan alone is the wilful, intelligent plotter and schemer who uses a superhuman intelligence and, so far as permitted, superhuman powers, to inveigle our fallen flesh, through depraved appetites, etc., and who frequently uses the worldly as his tools and unconscious instruments in opposing righteousness and truth and those who are of the Truth.

He Was a Liar and a Murderer from the Beginning --John 8:44--

The inspired record asserts, persistently and consistently, that Satan began the rebellion against the divine law, and seduced our first parents into disobedience, through his own ambition for power; and that since man's fall this same

Adversary has been the implacable opponent of God, of righteousness and of truth; and not only the ensnarer of mankind, but the opposer of the great plan of Atonement which God devised and is prosecuting through Christ. From the Scriptural account it does not appear that Satan had any sympathizers or associate conspirators amongst the angels at the time of his secession and attempt to establish a lordship or dominion of his own in the earth, taking as his subjects God's latest creation--mankind. As surely as Satan himself was a part of the general creation of God, so surely we may know that he was created perfect and upright, in the image of God; because all of God's work is perfect. (*Eph. 3:9; Deut. 32:4*) He has but the one standard of righteousness, justice, perfection, and he himself is that standard.

But to be created perfect, and to remain perfect, are two entirely different propositions. God has not been pleased to create any of his intelligent creatures mere machines, incapable of change of motive and conduct. On the contrary, he has been pleased to create all the morally intelligent of his creatures after his own likeness or image, with perfect liberty to follow the right, the true, the pure, the good, according to his own example and precept; but with power

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also to alter or reverse their course in these respects, and to become rebels against his law of righteousness. God, however, has guarded this matter, by keeping in his own hands the power of everlasting life; so that he has full control of the situation, and can destroy any of his creatures, if they refuse to acknowledge and obey his righteous requirements. He proposes to blot them out of existence, as though they had never been, and to permit only such as are in heart harmony with his requirements to continue to live everlastingly.

Amongst the angels of high rank (of whom Satan was originally one), there were, apparently from the beginning, and still are, different orders or grades, yet all under the rule of love, and who, in obedience to the will of the Creator, operated in unison and harmony probably for ages. Goodness, love, kindness, obedience to the heavenly Father's requirements, and happiness resulting from these, were for a long while their only experiences. But in due time another feature of the divine plan was developed. Man was created, of a different nature from angels, a little lower nature--

human, not angelic--earthly, not heavenly--flesh, not spirit. Additionally, mankind had a separate home--earth--with a family organization, and were paired, male and female, and had powers of procreation--ability to propagate their own species. In all these particulars they differed from the angels, who are not sexually different, and who have not the family arrangement, and who do not propagate their own kind. God's latest creation was, no doubt, a marvel in the eyes of all the angelic hosts--in connection with which their reasoning faculties found abundant opportunity for exercise.

Then it was that one of those of high rank, reasoning out the possibilities of the matter and harboring selfish and ambitious thoughts, concluded that if he could in some manner but capture the newly created human pair, and alienate them from God, then he could through them set up a special kingdom or dominion of his own, of which he would be the god or lord, usurping the place and honor of Jehovah

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respecting mankind and the earth. It was his prosecution of this criminal ambition that gave to him his present name, Satan--adversary of God. He did not meditate nor attempt to usurp God's dominion over the angels. Such an attempt would have been absurd, since all of the angels were intimately acquainted with God, and knew Satan as one of themselves. Hence, they would not have thought of consenting to become his servants and followers, very much preferring, and being thoroughly satisfied with, and in no sense rebellious toward, the just, loving and wise administration of Jehovah Almighty.

No sooner did such selfish and ambitious designs find a lodgment in Satan's heart, than he began to measure the Lord by his own false standard, and to suppose that the Lord Jehovah was in all of his work merely carrying out ambitious and selfish designs. Thus it is that the wicked heart is always ready to impute evil to others, be they ever so pure, honorable and benevolent. No doubt Satan justified his own course in the beginning, at least, by false reasoning, to the effect that in creating mankind on a lower plane than the spirit beings, the angels, God was influenced by sinister and selfish motives; and that the limitation to earth as their habitat was with a view to having them the more fully enslaved. Having once permitted this envious, rebellious, unsanctified thought to enter his heart, it was only a question of time when the evil would develop further,

in the suggestion and manifestation of open sin and opposition to the divine arrangements.

Perhaps, indeed, it was with the false idea that he was doing justice to the oppressed that Satan approached mother Eve in Eden, and suggested to her that the strict regulations by which Adam and herself had been hedged about by the divine decree respecting one of the trees of the garden, was the exercise on God's part of unwarranted, autocratic powers--to restrain them from liberties which should properly be theirs and the exercise of which would be clearly to their advantage. He even suggested to mother Eve, and possibly he expressed truly the opinion of his, by

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this time perverted, judgment that God falsified to them when he stated that the eating of the fruit of the forbidden tree would result in their destruction--their death. Satan had never seen death amongst any of God's creatures made in his own likeness, endowed with reason; and hence, in his perverse attitude of mind, he not only attributed to God sinister motives in connection with the creation, but now assumed that he had deliberately lied to his creatures, in order to further his own plans of keeping them in a measure of ignorance, and under what Satan, by this time no doubt, concluded was despotic authority.

The evil suggestion took effect. The mind of mother Eve--which up to this moment had been thankful to God and appreciative of all his mercies and blessings, and which had recognized him as the fountain of grace and truth, benevolence and love--was poisoned with the thought that she was being made a dupe; was being deprived of proper liberties to the intent that she might be hindered from acquiring larger measures of knowledge, which were properly her right, and which God, in his determination to keep them in the slavery of ignorance, was misrepresenting to them--threatening them that it would result in their death--whereas this newly found friend, Satan, who loved them better, and who was jealous for their welfare and their liberty, assured them that the eating of the forbidden fruit would not only not bring disaster and death, but would bring increase of knowledge, liberty, and exercise for all their powers. The poison acted quickly; selfishness and acquisitiveness were aroused in the heart of mother Eve, which had never before had such sentiments, because nothing in her previous experience had ever suggested such thoughts or sentiments.

Satan's position on this matter, of course, separated him from Jehovah. He staked his all upon his ability to capture the new human race as his servants, his kingdom; or, as perhaps he would have expressed it, he had staked all in his effort to liberate the new human family from divine despotism. When he saw the effect of the transgression--that the

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human pair were cast out of Eden, and shut off from its life-sustaining trees, that they gradually began to wither and to perish, no doubt he was disappointed, as well as was mother Eve. Adam, we are informed, was not deceived: he knew what to expect as the result of disobedience. His share in the transaction was a voluntary one, a suicide we might term it. Inspired by the thought that his wife must die, because she had partaken of the forbidden fruit, and feeling that all of his own joy would thus perish, he resolved to die with her. Had he understood better the divine character, as it has since been manifested through God's dealings in connection with the Atonement, he would doubtless have trusted God for help out of the difficulty, and would have been obedient to the divine decree at any cost.

But to return to Satan: Having chosen an evil course, each step of his journey since seems to be taking him only further and further away from every principle of righteousness; so that while his first lie, "Ye shall not surely die," may have been uttered with considerable candor, yet ever since, and today, he endeavors by every conceivable means to perpetuate his false statement, and to deceive mankind into believing that there is no such thing as *death*--that when they die they are more alive than ever before. It is the old lie, "Ye shall not surely die," readjusted to present conditions. None now know better than Satan the reality of death, as it passed upon the whole human family; and none know better than he that if the human family clearly and distinctly understood the matter of sin, its penalty, the ransom, and the resultant restitution, the influence of the Truth would be to draw mankind toward their just, yet merciful Creator.

But this is what Satan desires to prevent. He therefore attempts to blind the minds of mankind respecting the true character and plan of God, and to fill them, on the contrary, with false and blasphemous thoughts respecting the divine character and plan. Instead of having men see that death, and all the sufferings incident to death, viz., mental,

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moral and physical decay and disease, are the results of disobedience to God, the results of following his falsehood, he, on the contrary, would have them think, and has succeeded in convincing many, that the great Jehovah, who declares himself to be the very embodiment of justice and of love, in creating the human family most unjustly and unlovingly did so with malevolent intentions towards the vast majority --that he purposed and predestinated in his heart, before beginning man's creation, that thousands of millions of them should be eternally tormented, and that a "little flock" should be carried to glory, as a sample of what he had power to do for all if he had been kindly disposed. Thus, and with many other somewhat similar delusions and snares, has the Adversary for six thousand years perverted human judgment, and turned the hearts of men away from God and from the message of his Truth. The Apostle confirms this, and explains it, saying: "The god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them"--should enlighten them, and drive out the darkness of ignorance and misconception, and let them see the real character and gracious plan of the heavenly Father. **2 Cor. 4:4**

Wherever the light of divine revelation (not merely the Bible, but also "the spirit of Truth") goes, it more or less means danger to the darkness of Satan's misrepresentations. The Truth is a thousand-fold more reasonable than Satan's error, and would rapidly prevail against him, were it not for his cunning, "wily" tactics, by which he is continually shifting the scenes, and bringing forward new deceptions to uphold his old lie, and "to deceive, if it were possible, the very elect." One of the first and one of the most gigantic and most successful of his efforts to controvert the Truth, and to make the error appear feasible and plausible, was the development of the great Antichrist system, the Papacy. By it he exercised a most wonderful influence throughout the world, so that, in the light of today, and with a measure of freedom

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from that monstrous institution, mankind looks back to the period of its dominion and describes it as "the Dark Ages"--dark with injustice, dark with error and superstition, dark with persecution, relentless and terrible, against those who

sought to worship God according to the dictates of their conscience --ferocious against them in proportion as they obtained the true light and were faithful in holding it up before the people. So diabolical was this great institution, in its methods and influence, and so thoroughly did it represent Satan's cunning and ambition and craftiness, that it is symbolically described by the Lord as though it were Satan himself. It was, in the largest sense of the word, his representative, while claiming to be God's representative.*

Throughout the prophecies we find this blending of description and denunciation between Satan and his chiefest representative amongst the enlightened. For instance, after describing the breaking of the power of Babylon--a description which is applicable in part to literal Babylon, and the bondage of natural Israel, and more particularly applicable to the bondage of mystic Babylon over spiritual Israel--the Prophet proceeds with a description which primarily fits to Satan's own course, and in a secondary sense is applicable to the rise and fall of natural Babylon, and in a yet further sense to the rise and fall of mystic Babylon, saying:

"How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation [the Kingdom of God's people] to the northward [Pleiades, in the north, has long been esteemed the center of the universe, the throne of Jehovah]: I will ascend up to the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell--*sheol*, oblivion--to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the one that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?" *Isa. 14:12-17*

*See Vol. II, Chap. ix.

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As it was true that Babylon highly exalted itself over the other kingdoms of the world, it was also true that Papacy, the Antichrist, exalted itself as a kingdom over the nations of earth, and attempted to rule them with a rod of iron, claiming authority so to do in the name of the true Christ. And as the one was brought down to destruction, much more so there waiteth yet the final fall of Babylon the Great, the Mother of Harlots, as a great millstone cast into

the sea, to rise no more. But if the ambition of these to have dominion above others was great, still greater was the ambition of Satan to be higher than the others of God's creation, to have a kingdom of his own, and subjects of his own--a rival kingdom to that of Jehovah--over earth, as Jehovah's dominion is in heaven. However, this also shall fail, and Satan himself shall first be bound during the thousand years of the reign of the Redeemer and the lifting of the curse, and the blessing of the world, but subsequently, as the Scriptures clearly show, he is to be destroyed, together with all his angels--his messengers, all who follow his leading and his course. *Matt. 25:41; Heb. 2:14; Rev. 20:10*

Satan's Associates in Evil--Legions of Demons

As already seen, according to the Scriptural account, Satan had no angelic associates in his conspiracy and rebellion at its beginning. On the contrary, we may understand that all the holy angels were in fullest sympathy with the divine government, and that some of them were commissioned to rule over fallen man, and to help mankind, if possible, back to harmony with God, and to restrain them from further depravity. This was prior to the flood of Noah's day. It was the first experience of angels with sin, disloyalty to God, moral obliquity. It became to them a test, because it suggested possibilities of an evil course, contrary to the divine will. It suggested pleasures and advantages as the result of such a course, and thus became a test of their loyalty and obedience to Jehovah. The Scriptures clearly inform us that under this test some of the angels, who previously had been holy and obedient, became transgressors, fell into and

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were contaminated by sin. Both Jude and Peter speak of "those angels which kept not their first estate," and whom, in consequence, God restrained of their liberties, reserving them in chains, under darkness, until a great judgment day, still future, when their cases will be heard. *2 Pet. 2:4; Jude 6*

Isolated from the holy angels, these fallen angels are since known as demons, or devils, and Satan is recognized as the "prince of devils"--their leader, with whom they cooperate as mischief workers amongst men. Having no employment in good works, and left to themselves in evil, it need not surprise us that in them evil attains large proportions, and that they are faithful allies of Satan in the inculcation of his original lie--"Thou shalt not surely die." Apparently, very

soon after the flood these fallen angels, demons, began to debauch humanity, under the guise of religion. While chained, or imprisoned, in the sense of being unable longer to appear amongst men in fleshly bodies, they soon found in the depraved race those who were willing to submit themselves as their agents, or mediums, and they operated through the bodies of these, instead of bodies of their own. Such "*mediums*," or human channels of communication between the demons and mankind were, in olden times, known as "fetishes," "wizards," "witches," "necromancers," "medicine men," and "priests" of false religions. Their various efforts to gain control of the people of Israel, whom God had selected to be his representatives in the world for a time, are distinctly noted in the Scriptures, and the people are strictly warned against them. Laws were enacted and, to a considerable extent enforced, against those who became the agents of communication between the demons and Israel--the penalty being death.

Man, constitutionally, is an image of God, and as such is a free, independent being. This freedom extends to his moral agency; hence the expression that man is a "free moral agent." However much he may lose his personal liberty, or become enslaved either to persons or to his own appetites, nevertheless his moral agency is free--he is free to

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will, to use his mind in what way he may please. If he wills to submit his mind to the Lord's will, he may do so; if he wills to submit to an evil influence, he may do so; and if he wills to stand independent of both God and evil influences he may do so, to the extent that his physical powers and mental judgment will permit--but impaired by the fall, and its inherited weaknesses, his judgment as well as his knowledge and ability to reason, are greatly diminished, and, hence, his moral independence is proportionately in danger, when assaulted by "seducing spirits and doctrines of devils," as the Scriptures declare the evil influence at work throughout the world to be. (*1 Tim. 4:1*) It is not surprising, therefore, that these fallen angels, demons, have in every country and in every time, found it possible to obtain possession of numerous mediums. And they are choice as to who their mediums shall be, seeking, so far as possible, those possessed of mental capacity, that through these natural qualities and abilities they may the more thoroughly operate in the control of the masses in general. Consequently we find that in heathen lands and amongst the

Indians these mediums, priests, wizards, witches, necromancers, astrologers, and soothsayers, were amongst the wisest and ablest. In modern times, in Christendom, these mediums of demons are often known by this particular name, medium, as amongst the Spiritualists. It is one of the most correct names ever applied, for, simply and strictly, those who submit themselves to these evil influences, to be the channels of communication to men, are merely mediums through which the evil spirits communicate, either by words or raps, or writings, or otherwise.

The general methods and general teaching of these demons, through such mediums, in all times and in all countries, have been practically the same. They misrepresent themselves, and personate the dead, except very occasionally, when they have made themselves so bold as to admit that they are demons--as, for instance, amongst the Chinese. See also *1 Cor. 10:20*. By palming themselves off as

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dead human beings they accomplish a manifold work most successfully:

(1) They support the original lie promulgated by Satan in Eden, "Thou shalt not surely die."

(2) Through this falsehood they prejudice the minds of mankind against the Gospel and all its provisions.

(3) The divine provisions for man's redemption and recovery out of sin, and its penalty, death, they thus make to appear inconsistent, unreasonable, nonsensical. Denying that the wages of sin is death, and claiming that the wages of sin is eternal torment, their theory not only blasphemes the divine character, by representing it as the personification of injustice and cruelty, but it makes ridiculous the Scriptural doctrine of a ransom; for even fallen reason is able to discern that our Lord's death at Calvary could not redeem the race from eternal torture; and that there would be no correspondence whatever between the penalty and the ransom price.

(4) It makes the doctrine of the resurrection seem useless and unreasonable, because if there are none dead, how could there be a resurrection of the dead? If all, in dying, become more alive than they ever were before, and are in much better condition than previously, what good purpose could be served by a resurrection? or why should it be held out as the hope, and the only hope, set before us in the Gospel?

(5) It prepares the way for enslaving errors. Amongst the

heathen, this, to a considerable extent, takes the form of the worship of parents, and the belief in transmigration of souls--that those who die as men, after remaining for a while in a disembodied condition, will be born into the world again as dogs or cats, horses or cows, rats or mice, and pass through the various experiences of these dumb animals; or, if worthy, pass to nobler conditions.

(6) In Christendom this evil took on its most Satanic form, and the false doctrine became the foundation of all the gross errors and superstitions with which Christianity has contended. There could have been no theory of eternal

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torture except as built upon this doctrine of demons, that the dead are *alive*--capable of suffering. There could have been no theory and doctrine of purgatory, except for the same teaching; consequently, there could have been no praying for the dead, no paying for masses for the dead. Consequently, also, the great priestly institutions which have fattened on these falsehoods could not have developed, to enslave mankind with their fallacies and misrepresentations of the divine character and plan.

(7) Although the power of Papacy was broken in the great Reformation movement of the sixteenth century, this foundation fallacy, taught by the demons, and supported by them amongst all nations with various proofs, demonstrations, and manifestations, was carefully guarded; and the Reformers stepped forth, still bound by this original lie, taught by the father of lies, and supported by his legions of evil spirits. Thus it became also in Protestantism the basis of all the difficulties and errors with which the various denominations have since struggled. It has blinded them to a large extent to the light of the divine Word, hindering them from "comprehending with all saints the length and the breadth, the height and the depth of the love of God."

Eph. 3:18

(8) Adapting itself to the new condition, it has, within the last fifty years, assumed the role of light-bearer to the Church, and affected to lead all desiring the truth. In this it is true to the character marked out for it in the inspired Word, for the Apostle declares, "Satan himself is transformed into an angel of light." ***2 Cor. 11:14***

(9) Spiritism has been unsuccessful in capturing the majority of Christian people. Although handicapped by the false theory that their dead friends are alive, Christians in

general have somehow instinctively realized that the mediums (the best which Satan could obtain) were not such mediums as God would appoint to communicate information, and to be channels of fellowship between himself and their friends, whom they erroneously believe to be alive, and frequently near them, though unseen; consequently,

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the great Adversary, while permitting Spiritualism to gather and to hold and to seduce to evil as many as possible, has found it necessary to introduce still more subtle temptations, still more close imitations of true Christianity, under the names of

Christian Science and Theosophy

These systems, pretending a reverence for the divine Word, and taking the name of Christ in vain, without having faith in him as the Redeemer, are used as decoys for Christians who are getting awake in the present time--to satisfy their cravings for something new and better than the husks of human tradition, upon which they have fed so long. These profess to feed their followers upon scientific truth, while ignoring truth, science, in every sense of the word.

(10) Seeing that restitution is the divine plan in the near future, the Adversary is attempting to distract human attention from the divine plan by mind cures, through Christian Scientists, Theosophists, and clairvoyants. These deceptive counterfeits of the truth, while denying the very foundation of the Scripture truth (the Ransom), are evidences to us that Satan's power to delude Christendom is waning, that his house is tottering to its fall, so far as intelligent people are concerned. The light of the Millennial dawn is breaking upon the world of mankind, and the great defender of error is at his extremity. God be praised that he will soon be bound, and hindered from deceiving the world for the thousand years of Christ's Millennial reign, in which the light of knowledge shall fill the whole earth, as the waters cover the great deep!

As we look into heathendom, we see clearly the terrible and degrading work of these demons, how they have riveted their fetters upon the people by the exercise of miraculous powers, through their human agents--as, for instance, the fakirs of India today, and the "Black Art" generally practiced throughout the world in the darker days of

the past. The Scriptures show us the effect of the Gospel

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upon these works of the devil, and indicate that the light of divine truth is "the light of the world," which alone will be capable of dispelling the darkness of the Adversary. Notice the conflict between the light and darkness, as recorded in the Apostle Paul's experiences, when he traveled through Asia and into Europe, holding up the true light, when "Many that believed came and confessed, and showed their deeds. Many of them also which used curious arts brought their books together and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver: so mightily grew the word of God and prevailed." *Acts 19:18-20*

The apostles were continually in conflict with these evil spirits, which sometimes sought to oppose the Gospel, but in general realized that they were wholly unable to cope with the higher spiritual powers operating through the apostles. On one occasion, we read that the evil spirit sought affiliation with the Gospel, and prompted the medium to follow the Apostle and those with him, calling out, "These be the servants of the Most High God, which show unto us the way of eternal life." But whether this was an attempt to associate the Gospel with demonism and mediumship, or whether it was a shrewd trick by which the demons expected to accomplish the very result which followed, viz., a disturbance amongst the people, and an opposition to the apostles, we cannot judge. But at all events, one point clearly brought forward is, that the Apostle recognized these mediums, not as the mediums of the dead, but as the mediums of the demons, the fallen angels. And in conference with the apostles these demons never denied their own identity. See *Acts 16:16-19; 19:15; Jas. 2:19*.

Likewise in our Lord's ministry, these evil spirits had found many amongst the Jews willing to receive them-- known as "possessed of devils." When possessed of many of these demons, as was frequently the case, the victim had almost no control of himself. His thoughts, words and acts were controlled by numerous of these evil spirits, and his

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conduct was that of insanity. Many possessed of devils were healed in our Lord's time, both by himself and by those

whom he sent forth, armed with his spirit, power, influence. An interesting account of one of these instances of the casting out of evil spirits is found in *Luke 4:34-37, Matt. 8:28-33*, where the demons not only did not attempt to deny their own identity, when holding converse with the Lord, but admitted his lordship and power over them, and their expectation of some future termination of their present restraint or imprisonment--a culmination or judgment in their case.*

"We Wrestle not [Merely] with Flesh and Blood"

From the foregoing we see that Satan himself, and the demons, his associates in evil, are really the great power working in and upon and through mankind, in opposition to God, and in opposition to the plan of atonement which he has designed and which began to be put into operation at the first advent and death of our Lord, as the ransom price for sinners. From this standpoint only can we comprehend clearly the significance of the words of the Apostle, "We wrestle not with flesh and blood, but against principalities and powers, and spiritual wickedness in high [exalted] positions." (*Eph. 6:12*) And seeing that fallen man is so incompetent to defend himself against this wily Adversary, and that the people of the Lord can escape from his machinations only in proportion as their hearts are thoroughly loyal to the Lord and attentive to his Word--and then because to such he will grant special assistance and deliverance from evil, which, if it were not for this assistance, would deceive the very elect--we are led to inquire, Why does God permit this great Adversary thus to compass man about with delusive errors, false doctrines, and, to some extent, with miracles in support of these?

*For further discussion of Spiritism--Demonism, see "What Say the Scriptures about Spiritism?" Address the publishers.

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The answer to this question, and the only satisfactory answer that can be found, is that God, in the present time, is not seeking the reconciliation of the whole world, not attempting to bring all mankind into harmony with himself, but, on the contrary, is merely selecting out from amongst the redeemed race the predestinated little flock, the New Creation, who will make their calling and election sure, under

divine providence, by becoming, in heart, copies of God's dear Son, their Redeemer, their Lord, their Bridegroom. The world's experience, under these delusions of the Adversary will, during the Millennial age, be thoroughly exposed. All shall then see and fully appreciate the delusive and ensnaring and degrading influences of every other course than the course of righteousness, and of every other spirit and influence than the Spirit of God, the spirit of Truth. All will thus find how thoroughly they have been ensnared, and "led captive by Satan at his will" (*2 Tim. 2:26*); how thoroughly they have been blinded by the god of this world against the true light of God's character, shining through Christ (*2 Cor. 4:4*), and will have learned a lesson of several parts: (1) That God is the true friend of all his creatures, and that his laws are in their interest and for their well-being. (2) They will have learned of the insidious character of evil, as exemplified in Satan, in the fallen angels, and in their own personal experiences. (3) They will have learned that they cannot trust to their own judgment implicitly; and that with man's limited knowledge, under such conditions, it is possible for light to appear darkness, and for darkness to be made to appear as light--for good to appear as evil, and for evil to appear as good. This lesson will be of everlasting value, so that all mankind will learn to trust more implicitly in the divine wisdom, as well as in divine goodness and power.

The Ministry of Evil

Meantime these errors and superstitions amongst men are serving, nevertheless, to hold them in a bondage of slavery, at a time when they would be incapable of using liberty

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aright; because only perfect men, only those who have the full "image of God," and who are guided by him, are properly prepared for a self-control that would be to their own profit. Meantime, also, these oppositions of Satan and his associates in evil, and the opposition of the world, wrought upon through their errors and delusions, are directed against the Truth, against those who become its servants, in proportion as they are loyal to the Truth, and energetic in that service. It was our royal Master, the most faithful servant of the living God, who declared to those who would follow in his footsteps, "If the world hate you, ye know that

it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (*Jno. 15:18,19*) Consequently, by the operation of a natural law, we might say, it follows that "All that will live godly in Christ Jesus shall suffer persecution." (*2 Tim. 3:12*) And these persecutions and oppositions from the world, the flesh and the devil are the hammer and chisel and polishing implements of the Lord, which he is using in the development of the New Creation.

God is making use of these implements of opposition which the Adversary is himself furnishing, and is causing the wrath and opposition (both of men and of devils), to praise him, in that these very experiences and tribulations of his elect Church are *working out for us* "a far more exceeding and eternal weight of glory." (*2 Cor. 4:17*) These are the implements by which the living stones of the great Temple of God are being shaped and fashioned, polished and prepared, in harmony with the great Architect's design--to the intent that shortly, in and through this living Temple, all the families of the earth may be blessed and so many as will be brought into at-one-ment, reconciliation, with the Lord. When they realize thus that the oppositions of men are largely the result of their fallen condition, and of the errors and blindness which come upon them through the machinations of the great opponent of God and of righteousness,

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the Lord's people may have large sympathies, not only for the world in general, but also for those, even, who are their opponents and persecutors. So far from desiring to take vengeance on them, they may very properly love their enemies, and do good to those who persecute them, realizing the meanwhile that, in the fullest and truest sense of the word, "they know not what they do."

Amongst men who are opponents of the Atonement we recognize many who, in various ways and from various motives, are all cooperating with the great Adversary in opposition to God and the work of the Atonement. If we were to mention, as first amongst these, the brothel keeper, the saloon keeper, the gambling-house keeper, and the fetishes and mediums and wizards and priests, we would be stating the matter as it would appeal, probably, to the majority. But from the divine standpoint, which we endeavor to take, it would appear the contrary of this--that those who are leaders of thought in civilized lands, and who are opposing

the light of Truth, while nominally its servants, occupy a place of greatest responsibility in the sight of God, and are most thoroughly Satan's earthly tools--often unwittingly.

Acts 3:17

Our hope for many of those who have come in contact with the light of Truth throughout the Gospel age, and now in the end of the age, is that their opposition to it has been at least partially one of blindness, as the Apostle declares with reference to those who crucified our Lord: "I wot that ye did it ignorantly, as did also your rulers." (*Acts 3:17*) From this standpoint we may entertain a measure of hope for some of the most violent opposers of the Truth--Evolutionists, Theosophists, Spiritualists, Christian Scientists, Romanists and Protestants. Our hopes for the future are necessarily less in the case of those who have been enlightened on these subjects by the Present Truth, but who, for the sake of ambition or jealousy or pride in their desire to be somebodies, have become opponents of the Lord's work. Such fall generally into the errors of Universalism, having

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become blinded as respects the Lord's presence, and even as respects the ransom. It is not for us to pass judgment upon these yet it is for us to fear on their behalf, and to note, in their case, the application of the Scripture which declares, "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy Spirit, and have tasted of the good Word of God, and of the powers of the age to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." (*Heb. 6:4-6*) It is for us to know the fulfilment of these scriptures, and to have no fellowship with such unfruitful works of darkness, but rather to reprove them and to withdraw ourselves from the company of those who walk not after the teachings of the Apostle, and who hold not the faith once delivered to the saints, nor its spirit; for all such are on Satan's side, opponents of the Lord and his plan, of which the *Atonement*, the *Ransom*, is the center or hub. ***2 Pet. 2:21; 2 Thess. 3:6; Jude 3***

In considering this subject of besetments it is well to remember that our Lord's temptations in the wilderness* illustrated most clearly all the temptations to which the New Creation are subject.

Besetments of the Adversary

One besetment of the Adversary which seems to chime in well with the yearnings of the flesh, is the argument that the New Creation should be so under divine protection that their temporal interests would all be prospered. This, however, is the reasoning of the *natural* man and finds no support in the Word of God, which must guide the judgment of the New Creature. The old mind insists that surely the close relationship of the "adoption" and its promise of future joint-heirship in the Kingdom, *must* carry with it blessings and protections and favors in respect to all temporal affairs. The chief argument is in respect to health: Why should our

*Vol. V, p. 110.

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consecrated mortal bodies be sick or pained? Surely God would not send the aches and pains; and hence, they must be of the devil. These are the arguments, and if they are of our Adversary, should we not consider it an evidence of divine disfavor to give heed to them and pray for deliverance from them?

The Adversary, through various channels, is suggesting these questions today with great persistency; and is suggesting an affirmative answer that many would not suspect to be of his instigation--that sickness in the bodies of God's people is a mark of God's disfavor; that to use remedies would evidence lack of faith in God; that, instead, the prayer of faith should be relied on; that even natural Israelites had such privileges and exercised them, and much more should Spiritual Israelites rely upon God as their healer. Mormons, Christian Scientists, Christian Alliancists, and Dowieites all use these arguments in a most telling manner, to mislead and captivate--"if it were possible the very elect," to turn their attention away from the truth.

The fact is that the real interests of the New Creation and their physical conditions and interests are often opposites. The Prophet David, speaking for these, declares, "Before I was afflicted I went astray." The New Creatures--not their mortal bodies--are the actual sons of God; indeed, as we have already seen, God made the *sacrifice of the flesh* (even after it was justified) a condition precedent to our begetting, or acceptance. This was not the case with fleshly Israel, whose physical favors and temporal blessings, etc., typified the terms and conditions which will prevail during the Millennial

age, when the antitypical King and Kingdom shall be in control. *Exod. 15:26; Lev. 26:3-15; Deut. 28:1-14*

On the contrary, it is to constitute an important part of the New Creatures' testing that as respects earthly things they must "walk by faith and not by sight." Yea, more than this--must suffer persecution, must practice self-denial, must be as deceivers, and yet true; as having nothing, though really (by faith) possessing all things; as unwise, though really wise toward God. So much so that the prophetic

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description of the Master must be in large measure applicable to all who follow closely in his steps, viz., "We did esteem him stricken, smitten of God and afflicted." The Prophet declares, "The chastisement of our peace was upon him, and by his stripes we [as sinners] were healed." Let us not forget that our healing, or justification, preceded our acceptance as members of the body of Christ--members of the New Creation; and that our acceptance to this higher plane of sonship and joint-heirship was upon the special condition that "*we suffer with him*"; or as again expressed, that "we fill up that which is behind of the *afflictions of Christ*." *Isa. 53:4,5; Rom. 8:17; Col. 1:24*

True, our Lord had no sicknesses of his own, because he was perfect; but it is written, nevertheless, that "he was touched with a feeling of our [man's] infirmities" and "himself took our infirmities"--the weaknesses going to him as "there went virtue out of him and healed" the multitude.

Heb. 4:15; Matt. 8:17; Luke 6:19

We, as the under-priests, must also be "touched" and brought into sympathy with the world to whom we shall shortly be kings, priests and judges. But it is not necessary or possible for us to give largely of our physical strength, or to take the weaknesses and sicknesses of others--we each have some experiences of this kind anyway, by reason of our participation in the fall; for according to the flesh we were "children of wrath even as others," and sharers with the groaning creation in its afflictions. Our Lord's expenditure of vitality was not on behalf of the Church; for it (the Church) could not be recognized until his sacrifice had been completed and been presented to the Father and accepted by him on our behalf--not until Pentecost. Until the Spirit had come upon his followers, it was useless to try to tell them of heavenly things. (*John 3:12, 16:13; 1 Cor. 2:10-12*) Hence our Lord's energy was largely expended in uttering parables and dark sayings to be understood later by the aid

of the Spirit; but chiefly in healing physical infirmities and showing forth thus, in a figure, the greater works and grander healings in which we may participate, now and in

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the Kingdom--the opening of the eyes of understanding, the causing of the morally dead to hear the voice of the Lord and even now to begin the new life. Thus, the Apostle declares, we are privileged to "lay down our lives for the brethren"--to fill up "the afflictions of Christ *for his body's sake*, which is the church." **1 John 3:16; Col. 1:24**

It will not do to deprive these words of their true meaning and claim that laying down our lives for the brethren will cost us no sacrifice of physical vigor; and that the "afflictions of Christ" cost no physical pain. Our Lord's weariness and loss of "virtue" (vitality) and being "touched with a *feeling* of our infirmities" contradict any such thought. It should not, therefore, be our expectation to fare better than the world in our earthly interests, but to experience *loss*, to "*suffer* with him." Such losses are freely admitted as respects honor amongst men, and financial prosperity--that our Master was made of "no reputation," and "became poor" in his willingness to make others rich--and that the apostles had similar experiences and set us an example. Why then cannot all see that Timothy's "often infirmities," and Paul's "thorn in the flesh," and Epaphroditus' "sickness," were physical ailments similar to those permitted now to the Lord's faithful? True, they were all of the devil, in the sense that sin was started by Satan and that these ailments are some of the results; but they were no more of the devil than were their imprisonments and stripes and shipwreck and death.

Satan probably was indirectly if not directly the instigator of all those physical disasters--all common to men. Yet the Apostle did not esteem himself disowned of God under such experiences, but gloried in them as parts of the *sacrifice* he was permitted to make, part of the sufferings he was permitted to endure for the Lord's sake, for the truth's sake--and the more these exceeded those of other men the more he rejoiced and counted that his future glory would thereby be enhanced.

However, we are to distinguish between suffering for *righteousness's sake* and suffering for wrong doing. The

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Apostle points out that much suffering comes to people on account of busybodying in other people's affairs and other evil doings; and we might specify gluttony (*Phil. 3:19*) and lack of self-control as among these evils which bring sufferings which cannot be reckoned as sufferings for righteousness' sake. Let none rejoice in such sufferings; but rather mourn and pray and fast--practice self-control. But when, in his best judgment, the New Creature sees the door of opportunity opened to him by Providence and enters it zealously and self-sacrificingly, and it results in physical ailments, which the worldly might consider marks of indiscretion, let him not be ashamed, but glorify God on behalf of such afflictions--rejoicing to be accounted "worthy to *suffer*" for Christ's sake.

Indeed if ailments come on from any cause not sinful or selfish, they can be received with patience and thanksgiving, and lessons learned of sympathy for the groaning creation and of hope and trust for the promised lifting of the curse in the Millennial morning. Grace in the heart does surely exercise a very favorable influence over every function of life; but it could not (without miraculous interposition) recreate or repair our mortal bodies; and God proposes no such miracles, which would be injurious in leading us to walk by sight and not by faith, and would attract into the Church a class God does not now seek. As we have seen, he justifies us by *faith*, *instead*--reckons us as *whole* while leaving us actually imperfect as ever. Grace in the heart does not render us insensible to the influences of heat and cold, or hunger and thirst, though it does give us patience to endure these when unavoidable, with trust in our heavenly Father's care, and in his promise that *all* things shall eventually work out good for us if rightly received with patience and faith.

Does this imply that, while the world may seek for roots and herbs and balms for its ills, the New Creation shall seek for and use none of these, that they must endure pain to show their faith? By no means. Let us remember, and impress it upon our minds deeply that God's dealings with his

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people during this Gospel age are not according to the flesh, but as New Creatures. "The flesh profiteth nothing"--we have consecrated it to death, to destruction, anyway, and our interests as New Creatures are our chief concern. We have a privilege, nevertheless, respecting our mortal bodies,

to do *what we reasonably can* to keep them in order, free from the distractions of dis-ease (lack of ease), but always as our servants, to enable us to perform our covenant of service unto sacrifice. Do they hunger and demand food and drink?--we may gratify their demands, within reasonable bounds, supplying such viands as we believe our Lord would approve, such as would best enable us to do his work faithfully. Do they feel cold and uncomfortable?--it is our privilege to supply clothing of the kind we believe our Lord would approve. Do they burn with fever? or are they racked with pain?--it is our privilege to reduce the fever and relieve the pain by the use of any remedies we may believe beneficial, but not to submit ourselves to clairvoyants, Christian Scientists, hypnotists, or others who use enchantments to charm away the trouble by the aid of our Adversary, who would thus ensnare our minds. The New Creation have every *privilege* that the natural man enjoys in respect to the care of their poor, frail, dying bodies. Nay, more, it is the *duty* of every creature to take reasonable care of his body; and this *duty* is intensified in the case of the New Creation, by reason of the fact that their bodies have been devoted to the Lord's service as sacrifices--even unto death--and they should make as great a service of sacrifice as possible out of them.

Some will be ready to say, "Yes, I would quickly apply cream or other simple ointment of my own make for a burn, or regulate my system by discriminating in my use of different foods; but I would think it totally different to purchase medicines and ointments, or to call in a physician." But such discriminations are senseless. We might as well say when cold, "I will put on clothing and get warm, if I can own the sheep and clip the wool and card and weave it, and cut and fit and make the garments necessary to protect me

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from the cold; but I will not use clothing prepared by others, no matter how superior or more convenient it might be." Or when hungry, do we delude ourselves that we must sow and reap and thresh and grind and bake our bread before it would be proper to use it? And may we avail ourselves of the labor and skill of farmers and butchers and bakers and tailors in caring for our bodily ease, and feel it a sin to make use of the skill of a brother or a neighbor or a stranger in relieving bodily pain? Surely not. We are not to be understood to advocate the use of drugs, but the use of common sense. Drugging can undoubtedly be carried to

the extent of folly or even crime. Regulation of the system by care in dieting is much to be preferred whenever possible. The instructions to the New Creation read, "Let your moderation be known unto all," and this applies to medicine as well as to food, etc., etc.

How did Jesus do? and what course did his apostles pursue following in his footsteps? We answer that there is no record that Jesus or the apostles ever healed any of the Church. Is it urged that the Lord's healing of the sick indicated the divine will on the subject? We answer that not the healed ones, but the healer is our pattern. Our Lord miraculously fed the multitude; should we therefore expect to be miraculously fed? No--on the contrary. As the Chief of the New Creation refused to use *divine power* for his personal comfort, so should we. (***Matt. 4:2-4; 26:53***) If when he hungered he sent his disciples to buy bread, and when weary he rested on the well or elsewhere--and if while the loss or sacrifice of his vitality "touched" him, yet he never prayed for deliverance from these natural troubles, but cheerfully endured them as a part of his sacrifice--so should we.

More than this: our Lord intimates that it would have been a sinful misuse of power for him to have used the aid of the holy Spirit in the relief of such temporal needs, because it was at his disposal for another purpose. To have called on divine power for his relief or protection from any part of the dying processes would have been sin; *because* he had made a covenant of sacrifice, and any appeal from its

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effects would have been "drawing back." "If any man draw back, my soul shall have no pleasure in him." ***Heb. 10:38; Matt. 26:53***

Matters stand the same, exactly, with the Church, for we are following our Captain. For us to appeal for *divine aid* for our mortal bodies, which we have consecrated to death, would be in derogation of our covenant, by which we gave all our earthly advantages and rights as men (in the restitution privileges purchased by the precious blood) in exchange for the privilege of running as New Creatures the race for the great prize of "glory, honor and immortality." To ask back what we surrendered implies a desire to withdraw the sacrifice, to cancel the covenant and to give up our inheritance as New Creatures. This view of prayer for earthly things will be new to some, and to some it will doubtless bring a shock as they reflect that unwittingly they have done this very thing, and that God answered the

prayer. Can it mean that they were thus rejected from the race for the prize? We think not. We believe that as an earthly parent would be long-suffering with his ignorant little child, so the Lord is patient toward his people, excusing their unintentional errors, and taking the intention instead of merely the words. And like as a parent might grant the improper request of his little one, so we believe the Lord has frequently honored the faith of his people even when improperly exercised. But the case is different as we grow in grace and knowledge; then it would be sin and might mean a turning back of divine favor--a rejection of the covenant.

The Prayer of Faith Shall Save the Sick

--James 5:14-16--

This passage, and one found in *Mark 16:17,18*, are relied upon as proof texts to show that it is the divine intention that the New Creation should rely upon divine power for healing of sicknesses. The passage in Mark is easily disposed of: it is not to be found in the oldest Greek MSS, hence must be regarded as an interpolation, made somewhere about the fifth century.

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As for the statement of James: It is evident from the sixteenth verse, that the sickness referred to is recognized as being a chastisement for sins--not a slight sickness, but a serious one, making it worthwhile to call together the elders of the *Ecclesia*. The implication seems to be that sin lay so close to the door that the sick sinner felt practically cut off from fellowship with God. And under such circumstances we should expect that the *sins would be confessed and their forgiveness prayed for*; and just so the record reads: "The prayer of faith shall save the sick [from the condemnation in which he was] and the Lord shall raise him up [to health--the restoration being a sign of the forgiveness of the sin]--*though* he have committed sins they shall be forgiven him. See verse 15.

If Satan Cast Out Satan His Kingdom Wanes

--Matthew 12:26--

When at the first advent the Pharisees charged our Lord with casting out devils by Satanic power, his answer clearly implied that such action on Satan's part was possible, but

not to be considered probable; and that, should it occur, it would be a proof that his power was on the wane; that he was hard pressed, and that he had resorted to this as a last resort, rather than lose his hold upon his dupes. We advocate no general rejection of healings and miracles as being Satanic; but a careful scrutiny of every person or system seeking to establish itself by miracles. The New Creation should remember the inspired direction, "Try the spirits whether they be of God"--or of Satan. Test them and deal with them accordingly. **1 John 4:1**

It is pertinent to this inquiry that we call to remembrance that miracles were used at the beginning of this age to establish the Church, but that no such object can be urged now--after the Church has been established for nearly nineteen centuries and is about completed. It is well, too, that we bear in mind that the inspired Apostle pointed down to our end of the age when indicating that Satan would transform

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himself into an angel of light (a messenger of peace and health and science, falsely so-called) with every deceivableness of error. The Apostle even implies that God wills to permit this course to have measurable success, so as to deceive all that dwell upon the earth whose names are not written in the Lamb's book of life. He says: "For this cause he shall send them *strong delusion* [a working of error] that they should believe a lie: that they might all be condemned who believed not the truth but had pleasure in error." "Power and signs and lying [deceiving] wonders" are to be expected at this time, as tests in this "harvest" time of the age. (**2 Thess. 2:9-12**) Let us also not forget our Lord's words: "Many will say to me in that day, Lord, Lord, have we not prophesied [preached] *in thy name*? and *in thy name* cast out devils? and *in thy name* done many wonderful works [cures]? And then will I profess unto them, *I never knew you: depart from me, ye that work iniquity.*" **Matt. 7:22,23**

It is surely time that all--the eyes of whose understanding have been opened to a realization that we are now living in the end of the age, where all these predictions should be expected to reach fulfilment--should be on the lookout for them, and be able to identify them with the seductive teachings and miracle-workings prevalent on every hand throughout Christendom.

But how may we be sure that all of these are Satan's delusions? --that none of them are of God? We answer in the inspired language: "If they speak not according to this Word,

it is because there is no light in them." (*Isa. 8:20*) Their digressions from the Word are various--some in one direction, some in another. The great mass of them may speedily be seen to be spurious by noting that they are out of accord with the fundamental doctrine of the Gospel, viz., the *ransom*. They may not claim to deny the ransom; they may even claim to believe in the necessity and efficacy of the great sin-offering finished at Calvary, as the ransom for all and the basis of all forgiveness of sins and reconciliation to the Father. However, the effort to deceive will not long confuse

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those who remember that the Greek word rendered ransom is *anti-lutron*, and signifies "*a corresponding price*." This touchstone of divine truth will quickly show that evolution is the opposite of the truth, because evolution denies the fall and all need for redemption from it. It promptly condemns Christian Science as wholly unchristian, in that it denies sin and death and all evil, claiming that they are mental delusions. It condemns the theory that God was the instigator, the author, of sin and wickedness, by showing that he has always opposed sin, and has in process a plan for releasing man from its bondage through the *redemption*, whose fruitage will come by and by in the "times of restitution."

But what shall we say of those who blaspheme God's holy name by teaching doctrines of devils--to the effect that an eternity of torment awaits the great mass of the living of mankind, and already has control of the vast majority of the 50,000,000,000 whom the Scriptures, on the contrary, declare are "in their graves," awaiting the promised blessing of all the families of the earth? If such people shall do cures "*in my name*," shall we consider that the Lord is now indorsing their false doctrines? We must not so suppose, now that the Millennial dawn is appearing and with it all excuse for such gross darkness is disappearing. We cannot reckon such as amongst those to whom the Apostle wrote: "Ye brethren are *not in darkness* that that day should overtake you as a thief." It matters not that with their "wonderful works" they proclaim faith in Christ as their coming King, near at hand. With such doctrines of devils in their mouths and hearts we must conclude that their faith-cures and wonderful works are as much works of the devil as are similar cures by Spiritism, Christian Science, Mormonism, etc.

Suppose, however, says one, that they display great zeal in sending out missionaries to the heathen? We reply that this must not alter our general view of the *movement* as a

whole (we gladly admit, yea, earnestly hope, that some "caught," "ensnared," by this movement are true children

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of God, whom we trust he will deliver out of this district of mystic Babylon). Let us call to mind our Lord's estimate of the zealous missionary efforts of his day. He said to the Pharisees (the "holiness people" of that time and nation), "Ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of Gehenna [the Second Death] than yourselves." (*Matt. 23:15*) What advantage can accrue to the heathen from giving them the *false doctrines* of the Adversary? The few who may be reached will have the more to unlearn when the times of restitution begin. It is as true today as it was at the first advent that--"His servants ye are to whom ye render service." Surely, then, Satan is doing a great business in the nominal churches of Christendom, and especially in their pulpits. No wonder the chief priests, scribes and doctors of divinity today hate the Truth--hate the light and combat it in every possible manner. "Come out of her [Babylon], *my people*, that ye be not partakers of her sins and receive not of her plagues." *Rev. 18:4*

Satan is in just the extremity indicated by our Lord's words above quoted. (*Matt. 12:26*) The lifting of the veil of ignorance--the general increase of knowledge on every subject --makes it impossible to use the old superstitions as formerly. New delusions must be introduced, else the people would get the Truth and escape from him. He is very busy "as an angel of light"--as a preacher of Evolution to some; as a missionary of eternal torment, bad-tidings, to the heathen; as an Elijah heralding himself as the Restorer of mankind; as a Scientist (?) persuading people to deny their aches and pains, and rewarding their lying by curing them of a physical ailment while the perversion of the truth makes them thereafter unable to discern truth from falsehood. Satan may believe that he is succeeding, but our Lord's word for it, his house will soon fall--and this necessity for his playing reformer and good physician is an evidence that the fall is near. Thank God it will not be long

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until he shall be thoroughly "bound," restrained, that he may "*deceive* the nations no more"! *Rev. 20:3*

Love Righteousness--Hate Iniquity

If we would understand the philosophy of God's dealings with the New Creation in this present time, we must not forget that it is his intention that all who would be perfected on this divine plane of being shall be not only well-intentioned, in the sense that they will prefer right to wrong, but that additionally, through a large experience, they shall clearly comprehend and thoroughly appreciate the comforts and advantages of right--righteousness--and the confusion and disadvantage of wrongdoing. It is for this reason that this New Creation is being subjected to peculiar trials and testings, more pronounced every way than those which have come upon the angels, more pronounced also than will come upon the world of mankind during its judgment day, the Millennial age. So far as we know, no particular test ever came to the holy angels until after Satan's deflection in his ambitious attempt to grasp the rule of earth; but we have every reason to suppose that his fall into sin and the resulting fall of mankind became the occasion for testing, not only to those angels who kept not their first estate, and became demons, but that it was a test also to all the holy angels. It must have been a test of their faith in the power of Jehovah to witness the course of evil and God's apparent lack of power to restrain it and destroy it. Seeing this, each and all must have been tempted, or tried, with the thought that they also might commit sin with impunity; and the fact that they remained loyal to the Lord evidences the fact that their hearts were in a right condition of humility and obedience to the principles of righteousness. They already see the grand outworking of the divine plan through Christ, and shortly will find their confidence in the wisdom, love, justice and power of Jehovah more than justified in the grand consummation of his plan through Christ Jesus and the glorified Church.

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This testing of the holy angels, however, was not so crucial in some respects as the testing which comes to the New Creatures in Christ Jesus, in continual contact with human imperfection, trials of faith and patience and love and zeal--even unto death. Similarly the trial of the world during the Millennial age, while it will be crucial and complete, and will demonstrate absolutely who are and who are not thoroughly loyal at heart to the Lord and the principles

of righteousness, will, nevertheless, be different from the testings of the Church in this present age, because with them everything will be favorable to a full and proper appreciation of righteousness and obedience thereto. On the contrary, the New Creature in the present time finds, as the Apostle declared, that "All that will live godly" will suffer. This willingness to suffer for loyalty to the Lord and the principles of his government and the faith that it implies are acceptable to God as evidences of special character. His dealings with the New Creatures during this present age are with a view to perfecting these characters in holiness--up to the very highest mark, to the point of joyfully suffering disadvantage for the Lord's and for the Truth's sake; yea, of seeking to serve the Truth at the cost of earthly comforts, honors, emoluments and even life itself.

It is because this philosophy of the divine plan is not clearly seen that so many are confused in respect to God's providential dealings with the little flock. They see not that, as special fiery and chilling processes are necessary to the tempering of the fine steel implement, so special fiery trials and chilling experiences are necessary to the preparation of those whom the Lord designs shortly to use as his special representatives and instruments in the great work of human restitution, etc. Evil is never good, and God is never the author of moral evil, sin, in any sense or degree. Nevertheless, his wisdom and power are such that he is able to overrule its effects for good. For instance, as we have seen, God did not cause Satan to sin. He created him perfect, upright, pure, and it was one of the very blessings he bestowed

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upon him, the blessing of freedom of will, which--being exercised contrary to the divine order--constituted the once holy angel an adversary, Satan. It was in the power of the Almighty to have destroyed his adversary instantly; but he foresaw the larger lessons of experience which might come, not only to the angels, but to mankind, respecting good and evil, through the contamination of the latter and the bitterness of its fruit. Likewise with sin amongst mankind: God was thoroughly able to eradicate it at any time, as he will do eventually; but for the time being his wisdom foresaw how the wrath of man could be made to glorify him. God's children then need have no fear respecting the ultimate triumph of the Lord over sinners and sin in every sense of the word. They may have confidence that neither the arch conspirator nor any of his more or less wilful or more or less

deluded followers in the evil way will gain an ultimate mastery. The plan of God already is so far advanced as to disclose the end of the great mystery of permitting for a time the flourishing of sin and sinners, and their prosperity in opposition to the Lord and his faithful.

Let us not forget to note that while all sickness and death in the world may, with more or less directness, be traceable and chargeable to the great Adversary, through whom sin entered into the mind of man to his defilement and undoing, yet in the case of the world, as well as with the New Creation, God is overruling for man's instruction and education the various elements of the curse that came upon the race because of sin. As for the world, in a general sense at least, the entire groaning creation is learning something respecting the exceeding sinfulness and undesirability of sin; and as for the Church, the New Creation, her permission to share in the sufferings of Christ includes and implies a share in those sufferings which are common to the remainder of mankind. In the case of our Lord, we are particularly informed that it was expedient that he, to be the great High-Priest for humanity, should be touched with a feeling of our infirmities, and this must be true as respects each member

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of the body of that Priest, as well as of the Head, the Lord. There will surely not be an unsympathetic member of the entire body of Christ. All will have been touched with experiences, and know fully how to sympathize with the poor world when the time shall come for their restitution by judgments, by obedience under the trials and testings and corrections of the future age. Our Lord, who was perfect in the flesh, and who, therefore, could not have thus been touched had he not expended his vitality in healing the sick, experienced instead of vitality a sense of the weakness and suffering of those whom he relieved, as it is declared, "Himself took our infirmities and bare our sicknesses." (*Matt. 8:17*) Those who are called to membership in the body of Christ have generally little vitality to give off in a miraculous manner; but in sharing the common experiences of the world, in connection with their own imperfect human organisms, these also are touched with a feeling of the infirmities of the race, which enables them to sympathize fully in the general distress.

It will be seen from this that we have no sympathy with the thought advanced by some that the body of Christ should expect to be exempted from the trials and difficulties

of the world, physical, social and financial. True, such was the case with the typical Israelites. Their rewards for faithfulness to the Lord and his Law were to be along these lines of immunity from suffering, trials, etc.; but with the New Creation the matter is entirely the reverse, because they are not Israelites according to the flesh, but according to the spirit--they are of the spiritual seed of Abraham. The antitypes of Israel's blessings in the New Creation are spiritual. All things work together for their good spiritually. God's blessings are guaranteed to them so long as they abide in faith and obedience to Christ, so that nothing evil can come nigh their dwelling-place, where they are kept secret, shielded from all that could do injury. Yet their appreciation of this spiritual relationship is continually tested, to prove whether or not they appreciate the spiritual above

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the natural, that they may enjoy more abundantly the spiritual and ultimately be perfected as New Creatures when the earthly sacrifices shall have been fully completed.

When, therefore, the New Creatures in Christ Jesus find that they have numerous fiery trials, no matter along what lines these may come to them, they are to recognize them as evidences of their faithfulness--as evidences that God regards them as sons, and that they are being tested according to their covenant relationship, that they may be fitted and prepared for perfecting in spirit and the glories to follow. If, therefore, the Lord permits calamities to come upon such, let them not be regarded in the same light as if they befell the world. The world, under the divine sentence of death, is subject to various accidents and mutations, with which the Lord has nothing whatever to do, as explained by our Lord when he referred to the eighteen upon whom the tower of Siloam fell, and the others whose blood Pilate mingled with the sacrifices, and who our Lord declared were not, on account of these things, to be considered sinners above others and under divine reprobation. (*Luke 13:1-5*) God permits the wrath of men and of Satan, within certain limits, in connection with the world of mankind; but in respect to his elect Church it is different. Nothing that befalls them is of accident. "Precious in the sight of the Lord is the death of his saints." Not even a hair of their heads can fall without his notice. (*Psa. 116:15; Matt. 10:30*) As our Lord declared to Pilate, when he asked, "Knowest thou not that I have power?"--"Thou couldst have no power at all, except it were given thee of my Father." (*John 19:10,11*)

And this is equally true of every member of the body of Christ, from the moment of his begetting as a New Creature. Yea, we have every reason to believe that in some measure divine providence extends even beyond the New Creation to those whose lives and interests are closely linked to theirs. If, then, the New Creatures experience fiery trials they are not to think these peculiar, as though some strange thing happened unto them, but are to know that corresponding

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trials have happened to all the members of the body of Christ, from the Head downward, and will happen to all until the last members of the feet class have been tested, polished, accepted, glorified. If these, then, come in the nature of oppositions and persecutions in the home, or from former friends or neighbors, or from nominal church people, or if they come in the form of financial disaster and poverty, or if they come in the nature of sickness, pain, physical accident, etc., no matter how, the Lord's people are to be content, conscious of the Father's love and providential care in respect to their every interest. To have full confidence in this is a part of the test of faith. To be assured of the Lord that we are children, and heirs, and to be told of God's oversight, and at the same time to be permitted to suffer tribulations, is a severe test of faith in those who are required to walk by faith and not by sight if they would eventually be accepted as overcomers. Let us, then, receive with confidence, love and trust, whatever benefits or troubles the Lord's providence may send us and let us profit by them, learning their lessons.

This realization of the divine care in all of life's interests, earthly as well as heavenly, should not lead us to indifference in respect to our temporal affairs. On the contrary, we are to remember that we are stewards of privileges, opportunities and responsibilities, social, financial, and in respect to health. It, therefore, becomes our duty to do what we can to heal any social breaches which may occur. We are to be kind and considerate, to make explanations, and do all reasonably in our power to hinder misunderstanding of our motives and intentions. We are to seek wisely to avoid everything that might appear to be superstitious and fanatical, and are thus to commend our God, his character, his book and his Church to others. In this way we are to let our light shine. In financial matters we are to use prudence and economy and to be not slothful in business, just as though we had no God, just as though everything depended on our

own exertions, yet, nevertheless, in our hearts and in our

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discussions of matters in the household of faith we are to realize and to express our confidence in the Lord, that because we are his, all of our interests are under his protecting care. If, then, in spite of our best exercise of wisdom, prudence, etc., poverty or financial loss shall result, we are to esteem that our heavenly Father has seen that such experiences would be better for us as New Creatures than would greater prosperity. We are to recognize his blessed supervision of our affairs, whatever may be his leadings and our experiences. Similarly in the matter of health: if disease come upon us, our proper stewardship of these mortal bodies would demand that we should use proper energy in applying remedies to the extent of our knowledge and judgment. If the efforts are successful, our acknowledgment of heart should be to the Lord, and not merely in respect to the medicine. If they are unsuccessful, we are not to doubt his power, but instead to look for further blessing in connection with the trials being undergone. Indeed, for every distress or calamity the New Creatures, while using diligence in the correction of the difficulty, should lift their hearts to the Lord in confidence and trust, desiring to know what lesson they may learn from their experiences, and whether or not these lessons are in the nature of chastisement for wrongdoing or in the nature of the rod and staff designed to bring back the sheep from some course leading in the wrong direction, away from the Shepherd's footsteps. "Thy rod and thy staff they comfort me." The Lord's people are not dependent for their joy, peace and comfort merely upon having an average amount of health, financial and social prosperity, but may rejoice in the peace of God under all circumstances and conditions, and be enabled to rejoice heartily in both the rod and the staff of the Shepherd. With the Prophet of old many of the New Creation can say, "Before I was afflicted I went astray." Many of them have learned that there are great blessings connected with afflictions.

It is written prophetically of the Church, and of the Lord's care over it, "Who healeth all thy diseases." (*Psa. 103:3*)

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Any attempt to apply this to the Gospel Church as

respects physical conditions must of necessity be lame and weak. Who does not know that from the Head of the Church down to the last members of the "feet" the Lord has not been pleased to heal all their physical diseases? Who does not know that many many of the saints have died of their physical disease? According to medical science our dear Redeemer, although physically perfect, was attacked with a disease not unknown to scientists, when he experienced the bloody sweat in Gethsemane. According to the same science, and in full accord with the facts, he who was perfect in the flesh died more speedily than the two malefactors crucified with him because of a disease--the bursting of his heart. Who does not know that the Apostle Paul carried with him to his dying day a "thorn in the flesh," and that the Lord refused to remove it, assuring him that his patient bearing of it would bring a more than compensating blessing of grace? Who does not know that many of the noblest of God's saints throughout the age have suffered from disease, and that so far from having all their diseases healed, and instead of being made perfect, they died? An application of this scripture to physical diseases, then, would be inconsistent with the Scriptures, but its application as a prophecy to the spiritual condition of the New Creature is very appropriate indeed. The New Creation does contend with spiritual maladies, sicknesses, and this scripture warrants them in expecting that every disease may be so healed with the Balm of Gilead, so bound up with the exceeding great and precious promises of the Lord's Word, so offset by the peace and joy which man can neither give nor take away, that disease of heart, unrest, may intrude no longer, where the love and joy and peace of the holy Spirit abide and rule.

Mark 16:9-20 Is Spurious

These verses are admitted by all scholars to be an interpolation. They are not found in any of the early Greek MSS, and are certainly not genuine. It is not true that all

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believers in the Lord Jesus may drink poisonous things, and be in contact with poisonous serpents, contagious diseases, etc., with impunity; nor have all possessed the power of healing diseases and casting out devils. It will be noticed that the passage is omitted by the Revised Version, and by all modern versions of the Scriptures. Hence, to receive it or

to quote it as Scripture, would be adding to the Word of God, and adding to the general confusion on an important subject.

The thought that the Lord's people may be specially favored of him in respect to physical health and other creature comforts (more than the world) is a delusion and a snare, and contrary to all proper expectations of the New Creation, as shown foregoing. The Lord and the apostles were the exemplars of the Church, and instead of expecting to be freed from the general difficulties which assail the groaning creation, their consecration was to a share in these afflictions, that they might be touched with the feeling of human infirmities. Our Lord repudiated as a temptation of the Adversary the suggestion to use divine power for the relief of his hunger during the forty days' fasting in the wilderness. (*Matt. 4:3,4*) When weary he rested by the well of Samaria, while his disciples went to purchase food, whereas he might have called for and used divine power for the restoration of his strength. (*John 4:6*) In these instances food was the proper medicine for the pangs of hunger, and rest was the proper medicine for the weariness of the frame, and our Lord used these remedies. We are not informed that he had any chronic ailments, but we doubt not that he would have been free to use any roots or herbs or other remedies as freely as he used the food and the rest. The nervous ailment causing the bloody sweat, and his final malady of heart-rupture came at the close of his ministry. He knew that his hour was come. He who declined to ask the heavenly power for angelic protection (*Matt. 26:53*), and who declined to call upon the same power to satisfy his hunger, and to relieve his fatigue, was nevertheless perfectly at liberty to call

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upon these powers in the interests of his followers, as, for instance, in the feeding of the multitudes, and in the stilling of the tempest and in the providing of the taxes. *Matt. 14:15-21; Mark 4:36-41; Matt. 17:24-27*

Similarly, we find that the apostles used no special privileges and blessings which were theirs for the relief of temporal ailments and necessities. True, we have no account of the sickness of any of the twelve except Paul, whose weak eyes (*Acts 9:8-18; Gal. 4:15; 6:11--R.V.*) the Lord was not pleased to relieve, even upon solicitation, assuring the Apostle that this, which became a messenger of Satan in buffeting him, trying his patience, his humility, etc., would be more than offset by the Lord's "grace sufficient." (*2 Cor. 12:7-9*)

The Apostle's faith and trust in the Lord have been a source of comfort to all in the narrow way from that time to the present, and yet he did not, like some of these, go to the Lord with requests for temporal good things, money, houses, lands, food, raiment, etc. We have his own word for it that he sometimes lacked, and that in such cases he labored, working with his hands at the ordinary trade of sail and tent making. Some far less holy than he, and far less in touch with the Lord, would not only have disdained so humble an occupation, but, spurning employment would have sought to do what they term "living by faith," that is, living without work, a matter which this same Apostle reproves very decidedly, saying, "If a man will not work neither should he eat." "Let him that stole steal no more, but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." (*Eph. 4:28; 2 Thess. 3:10*) Many who thus mistakenly think it the divine will that they should live by faith, while others live by work and support them, are often bold to pray for money, food, clothing, etc., which they will not work for. We do not wish to intimate that all such are wicked; it is our belief that some of the Lord's people are in this wrong attitude of mind because of false teachings and misunderstanding of the divine dealings and of the character

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of their calling. We are not disputing, either, that the Lord sometimes hears and answers prayers from such, even when those prayers are not in the fullest accord with the divine will. We believe that the proper course for the New Creatures--the one most pleasing to the Lord--is that which follows most directly and particularly the instructions and practices of our Lord and the apostles. Their being counted as New Creatures implies that they recognized the fact that earthly blessings belong properly to the natural man in harmony with his Creator, and therefore, imputedly belong to all vitally justified before God, through faith in Christ; and that these human rights they offered, consecrated, devoted, laid upon the altar, in exchange for the heavenly, spiritual, higher blessings and privileges of the New Creation, whereunto believers are called during this Gospel age. And if these earthly rights have been thus devoted to the Lord, exchanged for spiritual privileges, hopes, etc., by what process of reasoning could the New Creatures ask, not to say "demand," these earthly blessings, already consecrated, or laid down? It is another thing entirely to ask of the Lord such

temporal blessings as his wisdom sees best for us, and another matter, also, to ask blessings upon others, including our dear ones according to the flesh, and not according to the Spirit. Nevertheless, in all of our requests the love and wisdom of the Lord should be recognized as superior to ours, and a full submission of our wills to his in every matter should be not only realized, but expressed to him in such petitions. The New Creature, rightly instructed through the Word of God, and appreciating its spirit, must value its spiritual interests far beyond any temporal welfare, and should surely desire such, and only such, experiences in the flesh as would be most profitable to the new nature's development and preparation for the Kingdom. The New Testament deals more with the experiences of the Apostle chosen of the Lord to take the place of Judas than with all the others put together, and begins with the time of his acceptance of Christ on the way to Damascus. Looking through his

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varied experiences we perceive that in exercising the gift of miracles, then with the Church, he used it in many cases upon those coming into the Truth. But so far as the record shows, never once was this healing power used in his own relief, nor in the relief of any of those who are set before us as the saints, the fully consecrated. Nor was this because the saints of that time were free from disease: on the contrary, we know that Timothy had what we would now designate chronic dyspepsia, or indigestion, and Epaphroditus was not hindered from being sick, yea, "nigh unto death," not because of sin, but, as the Apostle explains, "because for the work of Christ he was nigh unto death," hazarding his life. (*Phil. 2:25-30*) We know not what special foods or medicines the Lord was pleased to bless in the latter case; but in respect to the former one the Apostle neither prayed nor sent a handkerchief or napkin to cure the ailment, but wrote to Timothy, saying, "Use a little wine for thy stomach's sake, and thine often infirmities." (*1 Tim. 5:23*) The wine was recommended, not as a beverage nor as an intoxicant, but purely as a medicine. The point specially to be noticed is, that divine power, so far as we are informed, was neither invoked nor exercised on behalf of either of these two consecrated brethren. They bore their infirmities and afflictions and got blessings out of them, using meanwhile the most suitable foods and remedies of which they had knowledge. And this we believe

to be a proper illustration of the course which should be pursued by all of the consecrated, all New Creatures; they should not ask for physical healing, luxuries of life, etc. At very most, our Lord's sample petition warrants such in asking for what the Lord himself may see best for them in the way of daily food; and even while praying for the daily food they are to put forth the labors of their hands, and to expect that the Lord's blessing will be upon the same according to his wisdom as to what would be to their highest profit in character development through experiences, etc. If he shall see fit to grant them only the barest

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necessities of food and raiment, it will be to them a test of love and patience and faith in him. If he shall supply them with an abundance, it will be to them a test of the same faith and love and devotion, in an opposite direction--as demonstrating what proportion of these good gifts they are willing to sacrifice in the interests of his cause, in the service of his brethren. Likewise if divine wisdom sees best to give robust health and vigor, the test of faithfulness will be as to whether or not love and devotion will sacrifice and thoroughly use this vigor on behalf of the Lord's cause, or whether or not it will be absorbed in selfish pursuits; or, on the other hand, if the Lord in his providence grants but a limited amount of vitality and vigor, the test of faith and devotion will be from the opposite standpoint, to prove the love and obedience, submission and patience, and the zeal with which small opportunities will be sought and persistently used.

The Nominal Church as an Adversary to the New Creation

Because their first knowledge of the Lord came to them while in the nominal church, or through some of its representatives or agencies, many are inclined to view sectarian systems as their spiritual mothers, and to feel a love and obligation to them accordingly. Such find it difficult to realize that these are earthly systems--Babylon--really opponents of the New Creation. Their difficulty arises because of too close and narrow a view of the subject. They need to lift their eyes higher, and to realize that from the divine standpoint there is a wide difference between the nominal church and the true, between the tares and the wheat. Tares cannot beget wheat, nor can nominal Christendom produce true

Christians. Its tendencies are in a reverse direction. The Scriptures declare that it is the power of God that works in us, to "will and to do of his good pleasure." It is the power of the new life which subsequently develops under providential care. It is not the begetting of the spirit of worldliness that will produce this result. The nominal church, as distinguished

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from the true, is that class of people who have seen and heard certain features of divine Truth, who have been more or less enlightened in respect to right and wrong, more or less, therefore, brought under a measure of conviction as to what is right or wrong, but who under this information are careless, negligent of the divine will, and disposed to use divine mercies so far as they please, especially so far as they will minister to their personal or social advantage in the present time, and no more. The true Church, on the contrary, as we have already seen, consists of those who have not only heard the Truth, but have consecrated their all to him who loved them and bought them--those who have followed on to know the Lord and to obey him to the extent of their ability, and who, in thus following, count not their lives dear unto them. The nominal church is not the light of the world, but merely a class of people who prefer light to darkness, and who like to have a little of the light shining from true Christians commingled with the lights of heathendom and of the various sciences. The members of the true Church are each a burning and shining light wherever they may be.

The wider the difference between these two classes the better it generally is for the true Church; indeed, the lamps of the faithful light-bearers have usually shone the brighter in proportion as the nominal system was immersed in gross darkness and superstition, and in proportion as the true Church was persecuted by the nominal system--from whom, indeed, all the persecutions have come.

When once we recognize the fact that God is at the helm, directing the affairs of the New Creation in every particular, not only in their call, but also in the difficulties, trials and persecutions necessary to their polishing and preparation for the Kingdom, it lessens our appreciation of the part played in this divine plan by human institutions, which the Lord never organized nor authorized to be organized, but which, in harmony with the Lord's suggestion, we know to be carnal, fleshly, contrary to the spirit. We are not in this claiming that the true Church has not been to some extent

in close association with the nominal systems; but we are claiming that even though *in* them they have been separate *from* them, in the sense that they have always been of a different spirit. The begetting of these spiritual children of God, through the Word of his grace, and their being to some extent cherished and nourished and brought forward by these human sectarian tare systems, is well illustrated by certain insects, the young of which are injected into the backs of their enemies, and there warmed, nourished and developed, up to the time of their complete birth and deliverance, which means, usually, the death of the insect which temporarily carried them about. So now, the New Creatures, begotten of the Lord, are more or less closely connected with the institutions of Babylon and have been more or less brought forward contrary to the will of Babylon, but under divine supervision and arrangement, until now the point of deliverance has been reached, and he who begat the New Creation calls to them, "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues." **Rev. 18:4**

There is a continual temptation to the New Creation by the nominal church system--not only through false doctrines, but also in formalistic piety and hypocrisy, in which they draw nigh to the Lord with the lips, while the heart is far from him--while the thoughts, sentiments, words, and deeds are wholly out of accord with the spirit of truth and the consecration which it inculcates. The temptations to the New Creation from the world would be comparatively powerless were it not for the fact that the nominal church combines the worldly spirit, aims and ambitions with the name of Christ and an humble service to him. The ease, honor of men, emoluments, freedom from sacrifice, and sureness of attaining the best things that this world can give, are the baits and allurements, the snares and traps, which Babylon holds out to the New Creation, and that continually. No others of the Adversary's snares are so alluring, so deceptive, so powerful, as this one.

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The Armor of God
--Eph. 6:11-13--

"Put on the whole armor of God that ye may be able to stand against the wiles of the devil...in the evil day."

Here again the Apostle forewarns us that our day, in the close of the age, would be the specially "evil day" in which Satan's powers would be peculiarly exercised--"to deceive if it were possible the very elect." He tells us of an armor that will be proof against all of Satan's delusions. It is not an armor for the flesh, but for the mind--for the New Creature. God is its maker, through human instrumentality. It is his provision, his Word, his message, his Truth. No other armor will avail in this "evil day," and for this extremity the *whole* armor will be needed--however others, in previous times, got along with portions of it only.

The Girdle of the Loins represents consecration to service; and the Apostle enjoins that we see to it that we are not consecrated to the service of error, but to the service of the Truth. Let each examine his girdle, see that he has a proper one, gird himself with it, become a servant of the Truth or, at least, have the spirit of service.

The Breastplate of Righteousness (or justification) comes next in order, for the Lord can recognize none as soldiers of the cross who do not discern and acknowledge his standard of justice, or who reject his gracious arrangement of justification (through faith and consecration) by the precious blood of his son.

The Sandals of Peace must not be forgotten; the soldier of the cross who starts in the campaign without the peace of God to assist him over the rough places, will accomplish less, and with greater difficulty, than the one who seeks to follow peace with all men--to live peaceably with all so far as possible, without compromising the Truth. Those who go unshod, go hunting trouble and are sure to find little else.

The Shield of Faith is indispensable to protection from the fiery darts of the Adversary--skepticism, higher criticism,

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evolution, and demonology. "Without faith it is impossible to please God." "This is the victory that overcometh the world, even our faith." **Heb. 11:6; 1 John 5:4**

The Helmet of Salvation represents the intellectual, or philosophical, appreciation or understanding of the divine plan.

Apparently, it was less necessary in the past than now: but now, in the "harvest," when the Adversary is furiously attacking the Truth and turning everything scientific and educational into a weapon of destruction--now the helmet is indispensable. And now, and only now, is it provided in such size and shape that the humblest soldier of the cross can put it on. The Lord held back the Attacker within the bounds where the shield of faith would serve as protection; but now the whole armor is supplied, and not too soon for the needs of his faithful.

The Sword of the Spirit--the Word of God--is the only offensive armor of the Lord's little band. The Captain prevailed in his "good fight" against the Adversary, saying, "It is written"; and this is the battle cry of his followers. Others than the true soldiers have fought for the Lord with carnal weapons, and with human philosophies and worldly wisdom and organization, and decrees of councils and synods and presbyteries, but we must depend in the struggle of this "evil day" upon the Word of God--"It is written!" We must use no darts like Satan's--anger, malice, hatred, strife. And "the Sword of the Spirit" can only be possessed by careful study and leading of the Spirit after consecration--after enlistment in this army.

STUDY XVI

THE PRESENT INHERITANCE OF THE NEW CREATION

A First-Fruits of the Spirit--True versus False Hopes--Our Hope--The Thief in Paradise--St. Paul's Earnest Desire--"Our Earthly House" and "Our House from Heaven"--The Transfiguration Scene--"The First that Should Rise from the Dead"--Present Joys of the New Creation --"Ask, and Ye Shall Receive, that Your Joy may be Full"-- Faith, a Fruit of the Spirit and a Part of the Inheritance of the New Creation.

NOT ALL of the blessings of the New Creation belong to the future--beyond the veil. A first-fruits of the Spirit, a foretaste of coming blessing, is granted New Creatures in the present life. Amongst these first-fruits may be enumerated the various fruits and graces of the holy Spirit--faith, hope, joy, peace, love, etc. Some may claim that these are intangible and unreal; but we answer that they are as real as the New Creatures are real; and just in the same proportion as the New Creature grows, these elements of his experiences, blessing and development increase. Indeed it will be conceded that these same qualities, as they pertain to earthly things, are the chiefest blessings of the natural man, the qualities which give him his largest degree of blessing and privilege. The New Creatures in Christ, having exchanged earthly hopes and privileges and loves for the heavenly, find the latter much more precious than those surrendered. Earthly loves are often fickle, generally selfish. Earthly hopes are usually ephemeral and illusive. Earthly joys are, at very best, of brief duration and shallow. Earthly ambitions are rarely gratified, and even then have a bitter

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with their sweet. Nevertheless, we see the whole world striving to attain these ambitions, joys, hopes, loves, and we are all witnesses that their chiefest pleasure is in the pursuit-- that with attainment of any of them comes a measure of

disappointment.

Not so with the New Creation. Their hopes, their joys, their loves, their ambitions, grow continually, fed by the exceeding great and precious promises of the divine Word.

And they bring no disappointment, but satisfaction and the peace of God which passeth all understanding come more and more into their hearts, as the eyes of their faith open wider and wider to comprehend the lengths and breadths, the heights and depths of divine wisdom and love, to whose richest blessing they are heirs and joint-heirs through Jesus Christ the Lord.

This land of promise which the New Creatures enter figuratively at the moment of entire consecration, when they receive the spirit of adoption, is a land flowing with milk and honey; and though it has its trials, its conquests, its fightings within and without, yet not only do its victories mean joy and peace, but, under divine instruction and guidance, even its defeats are turned into sources of hope and faith and joy, by him who is able and willing to make all things work together for their good.

True Versus False Hopes

The Apostle calls our attention to the fact that Satan seeks to do injury to the New Creation by presenting himself to them as an angel, or messenger of light. When any confess that they have been begotten of the light, the Truth, the holy Spirit, the Adversary realizes that they are on the way to full escape from the darkness and superstition and deception with which he has enveloped humanity. He then transforms himself, and instead of attempting further to lead directly into superstitions and darkness, he affects to be a leader into more light; and although specially alert in this direction at the present time when clearer light prevails, we

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are not to forget that he has been energetic in the same course ever since the Apostle wrote these words. We find evidences of this in the various creeds of Christendom, which mark endeavors to get out of darkness, but are replete with false theories, false hopes of a seductive character. These, while claiming to be helps to the Christian, claiming to honor God, claiming to expound his Word, are really snares and entanglements to hinder from a proper conception of the Truth. God's wonderful provision of love and mercy, so reasonable in every particular, has been opposed by the Adversary,

not only directly but indirectly, by setting before the Lord's people something which, to their imperfect judgments, might at first appear to be grander hopes and prospects than those set forth by the Truth. The tendency of error, nevertheless, is further and further away from the Truth, from the divine plan, from the simplicity of the Gospel, into confusion of thought, superstition and priestcraft.

Amongst these delusive hopes is the hope that when men die they are not dead--that when dead they are more alive than they ever were. This hope is introduced by the Adversary to antagonize the Scriptural hope of a resurrection of the dead. One or the other of these hopes must be false. The Adversary has succeeded remarkably in foisting upon "Christendom" this false hope, which God's Word does not support, and which is in direct conflict with the teachings of the Word respecting the resurrection of the dead; for if none are dead there could be no "resurrection of the dead."

Another of these false hopes is respecting the time of the rewarding of the Lord's faithful. The Adversary has been equally successful in deluding the nominal church into the belief that instead of waiting for a resurrection of the dead, instead of hoping for a share in the First Resurrection, as the time for receiving reward, they should hope that the dead (are not dead, but) enter their reward through the door of death, instead of by the door of resurrection, as set forth throughout the Scriptures. These false hopes, like all other false things, are injurious, however pleasing they may

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momentarily appear. The Word of God must be our guide, and it instructs us that our hopes respecting future blessing, joy, etc., all rest in the resurrection of the dead.

The false expectations of the past, that the moment of death would be the moment of heavenly glory (contrary not only to all the facts and circumstances demonstrable to the human mind, but opposed to a great mass of Scriptural testimony respecting the resurrection--which awaits the second coming of our Lord for its fulfilment), have been very injurious to the Lord's people, in that they have been led away from his Word and from the true hopes which it inculcates, and which are in full accord with the soundest of reason and all the facts as we see them about us.

It may be suggested that this hope of an instantaneous change to the heavenly condition at the moment of death, is for the last members of the New Creation the very hope advocated in this work. This is true, but there is a reason for

our supporting such a hope in the present time which could not be adduced prior to 1878, the date from which we claim this enlargement of the hope of the Lord's people dates. This expansion of the hopes of the New Creation in this harvest-time is in full accord with the Scriptures. Our thought is not that all men, nor even the members of the New Creation all down through the age, were changed in the moment of their dying; but holding with the Scriptures that they fell asleep in Jesus, we hold also with the same authority that their hope is in the awakening which God has promised should come to them in the new day, the Millennial day. Our hope, built upon the testimony of the divine Word, is that we are already in the dawning of this new day; that Immanuel is already present, establishing his Kingdom; that the first part is the reckoning with his servants, as he particularly pointed out in his parables illustrative of the work to be accomplished at his return to take the Kingdom of earth. The parables declare that he shall call his own servants, unto whom he has committed the pounds

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and talents, and that he will reckon with these before beginning his reckoning with the world. *Luke 19:15; Matt. 25:14*

This work begins first with the house of God, the Church, the New Creation; and, as already pointed out,* 1878, A.D., marked the date at which the "dead in Christ" should rise "first." It is in full harmony with the Scriptures, therefore, that we believe that the apostles and faithful saints of the entire age, down to our own day, are already glorified, already possessed of the glorious spiritual bodies promised them, but, because "changed" and made like the Master himself, and hence, as spirit beings, obscured from human sight, beyond the veil. It is in full accord with this Scripturally built hope that we teach that each member of the New Creation still in the flesh will not need now to "sleep," and to wait for the time and establishment of the Kingdom, because the King and Kingdom already are here, the life-giving work of the new dispensation has already commenced, the major portion of the elect New Creation have already been glorified, and the living members merely receiving the completion of their polishing and fitting and testing preparatory to experiencing their share in the First Resurrection--to be "caught away" or "changed" in a moment, in the twinkling of an eye--to be, in the moment of death of the flesh, invested with the new house, the spiritual

body. *2 Cor. 5:1; 1 Thess. 4:17*

In considering this subject, however, we must have before our minds not only these special hopes of this "harvest" time, but also comprehensively what have been the hopes of all the brethren, all the members of the New Creation--the hopes set before us in the Gospel. Let the inspired Word declare these hopes, and then let not the fact that they are very different from those generally entertained by the so-called Christian world cause us concern. True, the "Christian World," in its creeds, sets forth a belief in the second

*Vol. II, Chap. vii.

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coming of Christ, and in the resurrection of the dead, but these are merely verbal expressions by which it seeks to maintain some relationship to the Scriptures. These are not the *hopes* of the Christian World--the nominal church; rather, they are its *dread*. They dread the second coming of Christ rather than hope for it; and they dread the resurrection of the dead rather than hope for it; because they have been misled by the great Adversary into a misapprehension of the divine character and plan, and generally believe that the second coming of Christ means the end of hope, the end of probation, the end of mercy; instead of understanding it, as the Scriptures point out, to be really the beginning of great blessing of all the families of the earth, which God long ago promised and has for four thousand years been preparing.

Resurrection, too, is regarded with dread, because false teaching has led to the supposition that the spirit, or breath of life, has a consciousness without a body, and that the body is a sort of prison-house from which spirits are glad to be liberated--a return to which would be in the nature of a punishment. Thus have the traditions of men made void the Word of God, under the influence of the great Adversary, the god of this world, who now blinds so many. But let us look at the Scriptural testimony on this subject, and see how clearly and explicitly it points in every instance to the second advent of Christ, and to the resurrection as, first, the hope of the Church, the New Creation, and second, the hope of the world.

"Gird up the loins of your mind, be sober, and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ."

1 Pet. 1:13--R.V.

"Ourselves also, which have the first-fruits of the Spirit, even we

ourselves groan within ourselves, waiting for our adoption, to wit, the redemption [deliverance] of our body [the Church, the body of Christ]. For we are saved by hope [not actually saved yet, but merely in an anticipatory sense]." **Rom. 8:23,24--R.V.**

"Blessed be the God and Father of our Lord and Savior, Jesus Christ, who according to his great mercy begat us again unto a hope of life by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible,

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undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time. Wherein [in which hope] ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold temptations: that the proving of your faith, being much more precious than gold which perisheth, though it be proven by fire, might be found unto praise and glory and honor at the revelation of Jesus Christ." **1 Pet. 1:3-7**

"There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." **2 Tim. 4:8**

"I am not ashamed, for I know him whom I have believed, and am persuaded that he is able to guard that which I have committed unto him against that day." **2 Tim. 1:12--R.V.**

"We should live soberly, righteously and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us." **Titus 2:12-14**

"This I [Paul] confess unto thee [Felix], that after the way which they call heresy, so worship I the God of our fathers, believing all things which are written in the Law and the prophets, having hope toward God, which things also they themselves look for, that there shall be a resurrection of the dead." **Acts 24:14,15**

"Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

Col. 3:3,4

"For the hope of the resurrection of the dead I am called in question this day." **Acts 23:6**

"Jesus said unto her, I am the resurrection and the life. He that believeth on me, though he die, yet shall he live; and whosoever [then] liveth and believeth on me shall never die." **John 11:25,26--R.V.**

"The hour cometh in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good unto the resurrection of life [the First Resurrection]; and they that have done ill [whose course in the present life will not pass the divine approval as worthy of eternal life] unto the resurrection of judgment [the gradual resurrection under disciplines and rewards during the Millennial age]."* **John 5:28,29--R.V.**

"In my Father's house are many mansions; if it were not so, I would have told you; I go to prepare a place for you. And if I go and prepare a place

for you, I will come again and receive you unto myself, that where I am there ye may be also." **John 14:2,3**

"The Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." **Matt. 16:27**

"Behold, I come quickly, and my reward is with me." **Rev. 22:12**

"Behold thy salvation cometh; behold his reward is with him."

Isa. 62:11

*See Chap. xvii.

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"Be patient, therefore, brethren, unto the presence [parousia] of the Lord;...stablish your hearts, for the coming of the Lord draweth nigh."

James 5:7,8

"Say unto them that are of a fearful heart, Be strong, fear not; behold your God will come with vengeance, with the recompense of God; he will come and save you. Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped,...for in the wilderness waters shall break out and streams in the desert." **Isa. 35:4-6**

"At that time thy people shall be delivered, every one that shall be found written in the book [of life], and many of them that sleep in the dust of the earth shall awake, some to lasting life [the First Resurrection] and some to shame and lasting contempt [dishonor--from which, however, they may be recovered by the restitution processes then put into operation]; and they that be wise [the little flock, the wise virgins] shall shine as the brightness of the firmament [as the sun--**Matt. 13:43**], and they that turn many to righteousness as the stars [luminaries] forever and ever...But go thy way till the end be [till the "harvest" or end of the age be come]: for thou shalt rest, and stand in thy lot at the end of the days." **Dan. 12:1-3,13.**

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"A book of remembrance was written before him [Jehovah] for them that feared the Lord; and that thought upon his name; and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." **Mal. 3:16,17**

Distorted theories and fanciful imaginations come chiefly from human philosophers, who had not the guidance of the lamp of the divine Word, and who have so perverted the judgments of many of the Lord's dear saints that the foregoing and many other explicit declarations respecting the true hopes of the Lord's people are negatived and robbed of their force and beauty and power by other more or less figurative scriptures, which are so wrested out of their true position and meaning as to make them antagonistic to these plain statements. We must examine these in order to have the way of faith and hope and obedience made clear and plain to the eyes of our understanding. We will then proceed to note various other blessings additional to our

hopes, which belong to us in the present life, as a part of the first-fruits of our inheritance.

The Thief in Paradise

"He said to Jesus, Remember me when thou comest into thy Kingdom. And he [Jesus] said to him [the penitent thief], Indeed I say to thee this day, thou shalt be with me in Paradise." Luke 23:42,43

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Those who consider salvation to be an escape from everlasting torture to a paradise of pleasure, and dependent only on accidental circumstances of favor, think they see exemplified in this narrative the doctrine of *election*--that our Lord Jesus, pleased by the consoling words of the one thief, elected him to heaven, and equally elected that the other should suffer to all eternity, unpitied and unrelieved. Truly, if God has made salvation such a lottery, such a chance thing, those who believe it to be such should have little to say against Church lotteries, and less against worldly ones.

But this is not the case. This scripture has been much misunderstood. To get its true import, let us take in the surroundings and connections.

The Lord had just been condemned, and was now being executed on the charge of treason against Caesar's government, in saying that he was a king; though he had told them that his Kingdom was "not of this world." There, upon the cross above his head, written in three languages, was the crime charged against him: "THIS IS THE KING OF THE JEWS." Those about knew of his claims and derided him, except one of the thieves crucified alongside. Doubtless he had heard of Jesus and his wonderful character and works, and said in his heart: This is truly a strange and wonderful man. Who can know that there is no foundation to his claims? He certainly lives close to God. I will speak to him in sympathy: it can do no harm. Then he rebuked his companion, mentioning the Lord's innocence; and then the conversation above noted took place.

We cannot suppose that this thief had correct or definite ideas of Jesus--nothing more than a mere feeling that, as he was about to die, any straw of hope was better than nothing. To give him credit for more would be to place him *in faith* ahead of all the Lord's apostles and followers, who at this time had fled dismayed, and who, three days after, said: "We [*had*] trusted that it had been he which should

have redeemed Israel." *Luke 24:21*

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We can have no doubt as to the import of his petition. He meant that whenever Jesus reached his Kingdom power, he desired to be favored, cared for. Now note our Lord's answer. He does not say that he has no kingdom; but, on the contrary, he indicates by his response that the thief's request was a proper one. The word translated "verily" or "indeed" is the Greek word "*amen*," and signifies "*So be it*," or "Your request is granted." "I say to thee this day [this dark day, when it *seems* as though I am an impostor, and I am dying as a felon], thou shalt be with me in Paradise." The substance of this promise is that, when the Lord has established his Kingdom it will be a Paradise, and the thief will be remembered and be in it. Notice that we have changed the comma from before to after the word "today."

This makes our Lord's words perfectly clear and reasonable. He might have told the thief more if he had chosen. He might have told him that the reason he would be privileged to be in Paradise was because his *ransom* was then and there being paid. He might have told him further that he was dying for and ransoming the *other* thief also, as well as the whole gaping and deriding multitude before him, the millions then entombed, and the millions yet unborn. We know this, because we know that "Jesus Christ, by the grace of God, tasted death for every man," "gave himself a ransom for all," that all in due time might have opportunity to return to the Edenic condition, forfeited by the first man's sin, and redeemed for men by Christ's righteous sacrifice.

Heb. 2:9; 1 Tim. 2:5,6; Acts 3:19

As already shown, the garden of Eden was but an illustration of what the earth will be when fully released from the curse--perfected and beautified. The word "paradise" is of Arabic origin, and signifies *a garden*. The Septuagint renders ***Gen. 2:8*** thus: "God planted a *paradise* in Eden." When Christ shall have established his Kingdom, and bound evil, etc., this earth will gradually become a paradise, and the two thieves and all others that are in their graves shall come into it, and then by becoming obedient to its laws they may

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live in it and enjoy it forever. We doubt not, however, that the kind words spoken in that dark hour to the suffering Savior will no more lose a special and suitable reward than

the gift of a cup of water, or other small kindnesses, done to those whom this King is "not ashamed to call his *brethren*." **Matt. 10:42**

In the Scriptures Paradise is used to describe man's primeval state of bliss, in harmony with his Creator, before the curse and blight of sin entered into the world. This Paradise lost to mankind is promised to be restored; and in a more or less vague manner the whole creation has been and is waiting and hoping for the Golden Age thus to be inaugurated. The Scriptures present to us the thought that the Paradise state has been redeemed for man by our Lord Jesus' death, and that as a consequence a part of his glorious restitution work will be to restore Paradise--"that which was lost"--the purchased possession. **Matt. 18:11; Eph. 1:14; Rev. 2:7**

But have we a right to alter the position of the comma? Certainly: the punctuation of the Bible is not inspired. The writers of the Bible used *no punctuation*. It was invented about four hundred years ago. It is merely a modern convenience, and should be so used as to bring out sense, in harmony with all other scriptures.

Instances of a similar use of the word "today" in modern literature are quite frequent; and in the Scriptures we call attention to the following:

"Therefore I command thee this thing today." Deut. 15:15

"I have set before thee this day life and good, and death and evil."

Deut. 30:15

"I command thee this day to love the Lord thy God." Deut. 30:16

"I would to God that not only thou but also all that hear me this day were both almost and altogether such as I am, save these bonds." Acts 26:29

Not only does the sense of this passage require the punctuation suggested, but its harmony with all the remaining scriptures similarly demands it, and there can be no reasonable or valid objection to it offered. To suppose that our Lord went to Paradise immediately, would be to suppose

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an impossibility, for Paradise has not yet been re-established. Furthermore, it is distinctly stated that our Lord's body was buried in Joseph's tomb, and that his soul, or being, went to sheol, hades, oblivion, and that he was *dead*, and not alive in Paradise or elsewhere, in the interim. The Scriptures distinctly assure us, not that our Lord came down from heaven, or from Paradise, at his resurrection; but that he "rose from the dead, on the third day, according

to the Scriptures." (*1 Cor. 15:4*) Our Lord's own words, after his resurrection, were, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day." (*Luke 24:46*) Again he said to Mary, "I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father; unto my God and your God." *John 20:17*

St. Paul's Earnest Desire

"For me to live is [to live] for Christ, and to die, gain. But if to live in the flesh, this is to me a fruit of labor; and what I should choose I do not exactly know. I am indeed hard pressed by the two things [I have an earnest desire for the returning and being with Christ, since it is very much to be preferred]; but to remain in the flesh is more requisite on your account." Phil. 1:21-24, Diaglott translation

It will be observed that the chief difference between the above and the common English version of this passage is the substitution of the word "return" for the word "depart." In justification of the use of the word "return" the translator in a footnote says:

"To analusai, the loosing again or the returning, being what Paul earnestly desired, could not be death or dissolution, as implied by the word depart in the common version; because it seemed a matter of indifference to him which of the two--life or death--he should choose; but he longed for the analusai, which was a third thing, and very much to be preferred to either of the other two things alluded to. The word analusai occurs in Luke 12:36, and is there rendered return--'Be you like men waiting for their master, when he will return,'

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etc. Jesus had taught his disciples that he would come again, or return (*John 14:3,18*); thus, also, the angels said to them at his ascension. (*Acts 1:11*) Paul believed this doctrine and taught it to others, and was looking for and waiting for the Savior's (*analusai*) return from heaven (*Phil. 3:20; 1 Thess. 1:10; 4:16,17*) when he would 'ever be with the Lord.'"

An examination of the Greek word *analusai* shows that it is used in Greek literature by Plato in both ways--as signifying sometimes *depart*, and sometimes *return*; but the word occurs only twice in the New Testament, here and in *Luke 12:36*. In the latter instance, as stated above, it is rendered "return," and manifestly could not be otherwise rendered and preserve the sense. In the case we are discussing

(*Phil. 1:23*), we hold that it should be rendered *return*, for the very simple reason that, even when used to signify *depart*, it must carry with it the thought of depart *again*--to depart to a place where one had previously been. The Greek prefix *ana* in *ana-lusai* signifies *again* as our prefix *re* in *re-turn* signifies *again*. Hence, if rendered *depart*, we would be obliged to add the thought *re-depart* or depart *again*. And this would spoil the matter as related to St. Paul; for he had never been with Christ in glory, and, hence, could not "depart *again*" to be there with Christ. But when we translate *analusai* "re-turning," and apply it to our Lord, every difficulty seems to be removed.

Let us note the circumstances which gave rise to the expression. The Apostle had been for some time a prisoner at Rome, and while at times well treated by some of the Emperors, he was constantly liable to be put to death on some caprice. He wrote this Epistle in acknowledgment of a substantial gift from the Church at Philippi, and took the opportunity to tell them fully of his own condition, the progress of the Lord's work, etc., and to encourage them to steadfastness to the end.

Since they would like to know his prospects for release, he tells them that enemies (seeing his liberty for two years--

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Acts 28:30) were explaining Christianity, hoping thereby to add affliction and perhaps death to his bonds. (*Phil. 1:16-19*) But he realized the prayers of the Church on his behalf and expected that his trial before Nero would result in his *deliverance*--either by acquittal or by death. Then he tells them that, as to his *own* preferences, it would be difficult for him to choose between life (with its sufferings) and death (with its rest from toil); but while he had no choice as between these two things possible, he had a longing, an intense desire, for a thing he well knew was impossible, a thing which he knew, and had taught the Church, was a long way off (*2 Thess. 2:1-8*)--the *returning* of Christ and being with him. Then, leaving the impossible and returning to the possibilities, he assures them that he has a conviction that God has a work for him yet to do for the Church, and that he would be released. And although the Scriptures give no account of it, tradition declares that he was acquitted by Nero and had some five years of liberty and service before being rearrested and executed.

It is worthy of note here that other words are repeatedly used in the writings of both Paul and Luke when *depart* is

manifestly meant. And it should be remembered that Luke was the Apostle's amanuensis, who traveled much with him and was accustomed to use words in the same sense.

But if any yet contend for the word "depart," rather than "return," we submit the following:

No doubt Paul would have desired, especially in view of his knowledge that the Lord's second coming could not occur soon, that he might depart to heaven or anywhere else in order to be with the Lord at once. But he knew that such a desire could not be granted in harmony with the divine plan; and hence, although it would have been his earnest desire, it did not enter into consideration as one of the possible things. He was still left in a strait of indecision as to his own preference of the two possible things--to live and serve the Church in suffering, or to die and rest from his labors--waiting "for that blessed hope, and the glorious appearing

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of the great God [our Lord and Savior Jesus Christ]," "who shall change our vile body that it may be fashioned like unto his glorious body." *Titus 2:13; Phil. 3:21*

"Our Earthly House" and "Our House from Heaven"

--2 Cor. 5:1-10--

The Apostle is writing to the New Creation respecting their condition--not including the natural man. He recognizes the new will as the New Creature, and the old body as its "tabernacle," or tent, which is much better than none, though quite unsatisfactory. The New Creature cannot feel perfectly at home in it, but earnestly longs for the perfect body, to be his in the resurrection--his permanent home, or share in the "mansion" our Lord promised to prepare for the New Creation. (*John 14:2*) "We know that if our earthly house of this temporary dwelling-place were dissolved, we have a permanent structure of God, a house not made with hands [not produced by human powers], everlasting, heavenly."

It is true that in this present body, or temporary house of pilgrimage, we groan--oppressed not only by the evil influence of the world and the devil on every hand, but also and especially by the weaknesses of our own flesh. For when we would do good, evil is present with us, so that the good which we would do we are often hindered from doing,

while the evil which we do not approve often obtrudes itself on us and requires to be continually resisted and overcome. As the Apostle elsewhere declares, we "which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the deliverance of our body"--the Church, into the glorious likeness of our Lord.

But our groaning is not with a desire to be unclothed. We do not wish to be without a body, for that at very best all down through the Gospel age would mean to be "asleep," waiting for the resurrection morning to be "clothed upon

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with our house from heaven," our new, perfect and permanent body, our "home." What we prefer is not to have the little spark of present life extinguished, but to have it swallowed up, absorbed into the perfect conditions of the perfect life to which we are begotten. We long for resurrection birth, with its perfect body.

"Now he that hath wrought us for the selfsame thing is God, who also hath given us the earnest of the Spirit." This perfect condition, which we are to obtain in the resurrection, will be the grand consummation of our salvation, which God has promised; and the new mind, the new will begotten by the Word of truth, is reckoned as the beginning of that New Creature, which will be perfected in the divine nature when the first resurrection shall have completed it. The holy Spirit granted us in the present time is a prepayment, so to speak--an "earnest" or assurance of the grand and gracious results for which we are hoping and striving, groaning and praying.

"Therefore we are always confident, knowing that, whilst we are at home in the body [so long as we feel entirely contented with present conditions--ourselves and our surroundings], we are absent from the Lord." If we were living near to him, "walking with God," we would not feel perfectly satisfied with present attainments, conditions, etc.; but would feel like pilgrims and strangers, seeking a better rest, a better home, "which God hath in reservation for them that love him." But this, as the Apostle explains, is true only of those who walk by faith and not by sight.

But we are confident [full of faith toward God, we rejoice to walk by faith], and are well pleased rather to be from home [homeless, pilgrims and strangers on the earth] and to be at home with the Lord" in the spirit of our fellowship.

For this cause we are striving, that whether it be by and

by when we reach our home, or whether it be in the present time when we are actually away from home, pilgrims and strangers, we strive that we may be acceptable with the Lord; that we may have his favor and blessing and realize

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his fellowship and presence and know that we shall ultimately be accepted by him.

"For we must all appear before the judgment seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad." All through this pilgrimage we are standing at the bar of our Lord's judgment: he is testing us, proving us, to see whether or not we love him and the things which make for righteousness and peace; and if so, how much we are willing to sacrifice for righteousness' sake. He marks the degree of our love by the measure of our self-denials and self-sacrifices for his sake, the Truth's sake.

But thus to speak of our bodies as houses can be true only of the "saints," the "New Creatures" in Christ. Others of mankind have not duality of nature, and could not properly apply to themselves such expressions as that of **Romans 8:10,11**, "If Christ be in you the *body* is [reckoned] *dead* because of sin; but the spirit alive because of [the imputed] righteousness" of Christ. The new nature of the saints, begotten by the Word of truth, is really only the new *will*, which, however, is thenceforth addressed as the real person, and it alone is recognized of God, who knows us not after the flesh but after the spirit of our new minds--Christ-minds. Notice also **Romans 6:3,4**. These "New Creatures" have an old man, or outward man, that is perishing, and a new man, inward man, or hidden man of the heart, who is being renewed day by day. **2 Cor. 4:16; Col. 3:9,10; Eph. 4:23,24; 1 Pet. 3:4**

The Transfiguration Scene

Little did the disciples imagine that our Lord's statement that some of them should not taste of death until they had seen the Son of Man coming in his Kingdom, would be fulfilled within six days to Peter, James and John in the Mount of Transfiguration. Yet so it was; and evidently it produced a great and designed effect upon the witnesses, one of whom, writing respecting it, says (**2 Pet. 1:16-18**),

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"We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."

The transfiguration scene was not all that it appeared. It was a "vision," as our Lord explained to the disciples when they were coming down from the mount. In this vision, as in all visions, the unreal appears real. Just so it was in the vision of John, on the Isle of Patmos, described in the book of Revelation. He saw, he heard, he talked; yet the things thus shown him in the vision were not realities--not beasts with many heads and many horns, and angels and vials and thrones, nor real dragons, etc., merely a *vision*. And a vision was in every sense of the word just as good, and really better suited to the purpose than realities would have been.

"The First that Should Rise from the Dead"

Moses and Elias were not present on the mountain, personally, but were merely represented to the disciples in the vision. We know this not only from our Lord's statement, that it was a "vision," but also from his statement that no man had ascended up to heaven. (*John 3:13; Acts 2:34*) We know also that Moses and Elijah could not have been there, since they were not resurrected from the dead; because our Lord Jesus himself was the "First-fruits of them that slept"--"The first-born from the dead, that in all things he might have the pre-eminence." *1 Cor. 15:20; Col. 1:18*

Furthermore the Apostle to the Hebrews distinctly mentions Moses and the prophets (which would include Elijah) and their faithfulness in the past and their acceptance with God; but he points out that they had not yet received their reward, and that they would not receive it until after we (the Gospel Church) shall have received our reward as

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joint-heirs with Christ in his Kingdom. "These all, having obtained a good report through faith, received not the [blessings of the] promise; God having provided some better thing for us, that they without us should not be made perfect." *Heb. 11:39,40*

Since, then, the appearance of Moses and Elias with our Lord was an appearance merely, we properly inquire, What was the significance or meaning of this vision? We reply, It was a tableau, illustrative of the glorious Kingdom of Christ, as our Lord had predicted, and as Peter understood it and expressed it. In this tableau, the three disciples formed no part. They were merely witnesses. Christ was the central figure; his features and garments, shining with miraculous lustre, represented in figure the glories which belong to the spirit nature, which our Lord received at his resurrection, "the express image of the Father's person." It is this same spirit glory that is represented in the visions of Revelation, where our Lord is represented with eyes as a flame of fire, and his feet bright as burning brass, etc. (*Rev. 1:14,15; 2:18*) At his second advent our Lord will no longer be flesh, because, as he testified, "flesh and blood cannot inherit the Kingdom of God." He is now, and ever will be, a glorious spirit being of the highest order--the divine nature: and the transfiguration was intended to convey to the minds of his disciples a faint conception of the glory which excelleth.

Moses represented the faithful overcomers who preceded our Lord, described by the Apostle (*Heb. 11:39,40*), who cannot be *made perfect* until the Kingdom shall have been established. Elijah represented the overcomers of the Gospel age. See Vol. II, Chap. viii.

Present Joys of the New Creation

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." John 15:11

All who from a standpoint outside the "house of sons"--those who have not consecrated themselves, and have not

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therefore become members of the New Creation, the Royal Priesthood--seeing that the members of the body of Christ have, like their Lord, made a full consecration of self and every earthly interest to the Lord and his cause, are apt to consider that in this sacrifice every joy is lost. But every member of the New Creation knows the contrary, and can testify that this is a great mistake--that though some earthly joys, once held very dear, are sacrificed one by one, in their places come heavenly joys that far more than compensate

for the loss. As our Lord again said, "Ye shall be sorrowful, but your sorrow shall be turned into joy." (*John 16:20*) The New Creation must all taste of the bitter cup which the Lord drained to the dregs; they must all be touched with sympathy for the infirmities of the flesh; they must all realize distinctly the exceeding sinfulness and bitterness of sin; they must all be tested concerning their loyalty to the heavenly Father, and their willingness to sacrifice every earthly thing as the interest of his cause and faithfulness to the right may demand. But blessings come through all such tears and sorrows and disappointments-- the blessings of a realization of divine approval, a joy superior to that of the natural man, the joys of the Lord, fellowship and communion with the Father.

There could be no such joys were it not for our blessed hopes. If our joys were dependent upon circumstances of this life merely, we should be without joy; and, as the Apostle has declared, be "of all men most miserable." (*1 Cor. 15:19*) It is when hope has laid firm hold upon the exceeding great and precious promises of God's Word, that joys spring up as flowers in a desert, vivified by our tears-- such flowers of joy and blessing as the poor world in its wilderness condition could not produce or imagine. And as our joys depend upon our hopes they depend also upon our activities. It is not sufficient that a promise has been left us, and that our hope has grasped the promise. By divine arrangement the joy which springs into being through the implanted hopes and prospects must be nourished by prayer,

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and by activity in the Lord's service. Our Lord indicates the close relationship between prayer and the perpetuation of our joys, saying:

**"Ask and Ye Shall Receive, that Your
Joy may be Full"**
--John 16:24--

"In thy presence is fulness of joy; at thy right hand are pleasures forevermore," declares the prophet. (*Psa. 16:11*) It is because prayer brings the soul into the presence of the Lord that it prepares the way for divine blessing and superlative joys. Evidently the opening of the way for the Lord's people to approach the throne of grace is not with the object of their changing the divine will or plans. Such a thought is incompatible with every reasonable consideration

of the subject; hence, the Lord instructs us that proper praying is not along the line of making requests that our wills be done, in opposition to the divine will, but along the line of full submission to the latter. The Apostle declares of some, "Ye ask, and receive not, because ye ask amiss"--in harmony with your own desires, and not in harmony with the divine arrangement and plan. **James 4:3**

Along the same line our Lord admonished: "Use not vain repetitions, as the Gentiles do, for they think they shall be heard for their much speaking; but your heavenly Father *knoweth what things ye have need of before ye ask him*. Be not careful [worried], therefore, respecting what ye shall eat or what ye shall drink, and wherewithal ye shall be clothed, for after these things do the Gentiles seek; but seek ye primarily the Kingdom of God and righteousness in harmony with it, and all these needful earthly things shall be added unto you--by your Father in heaven, according to his wisdom." (**Matt. 6:25-34**) Again, our Lord says, "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." (**John 15:7**) The following conditions are all-important:

(1) The one offering the prayer must be in Christ--must

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have come into vital relationship with him by the acceptance of the merit of his atonement sacrifice, and by a consecration to his will and service; and, more than this, he must continue to abide thus in Christ as a member of his body, as a member of the New Creation, in order to have the privileges of prayer here referred to.

(2) He must also let the Lord's Word abide in him; he must partake of the Word of truth and grace if he would have the wisdom necessary to ask, in harmony with the Lord's will, things which he would be pleased to grant--otherwise, even though in Christ a New Creature, his prayers might frequently go unanswered, because "amiss." It is only those who profess both of these qualifications who may expect to approach the throne of heavenly grace with full confidence, full assurance of faith that their petitions will be answered--in God's due time. Only such can realize fullness of joy.

As the Scriptures explain, prayer is the attempt to gain access to the presence of God, and to hold communion with him. Who then may approach the throne of the heavenly grace to "obtain mercy and find grace to help in every time of need?" (**Heb. 4:16**) We answer, with the Apostle, that the

world in general does not have this access, does not have this privilege of prayer. True, indeed, millions of heathen people are offering prayers to Deity with varying conceptions of who and what he is; but their prayers are not acceptable to God. "He that cometh unto God must believe that he is [must recognize him as the self-existing One], and that he is the rewarder of those who diligently seek him [seek to know him, to obey him, to serve him]." (*Heb. 11:6*) Cornelius was one of this latter kind, who recognized the true God and revered him, and sought to know and do his will; and, as soon as the divine plan had reached the necessary stage of development to permit God's favor to be extended to the Gentiles, his prayers and his alms received a response. He was not, however, permitted to have communion with God in the full, proper sense; but was instructed to

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send for Peter, who would tell him "*words*" by which he might be brought from his condition of alienation and separation into a condition of harmony and sonship, in which he would have the privilege of a son--the privilege of access to the Father at the throne of heavenly grace.

The generally loose ideas which prevail in respect to this subject, under which it is supposed that any person, anywhere, and at any time and under any conditions, may approach the throne of grace with acceptance, are erroneous. As it was necessary, before Cornelius could use this privilege of prayer-communion, that he should hear and believe and accept the *words* of Peter--explaining to him the redemption through the blood of Christ and the reconciliation thus effected and the privilege thus granted of being brought into God's family--so a like knowledge is equally necessary for every person.

The Apostle Paul expresses the same thought, declaring that Christ opened up for *us* "a new and living way," or "a new way of life," through the veil--that is to say, his flesh; and that we may have boldness as *brethren* to enter into the holiest by the blood of Jesus. Such "brethren," related to the great High Priest over the house of God, are exhorted to "draw near with a true heart, in full assurance of faith," recognizing that their sins and iniquities have been fully covered, and that they themselves have been fully accepted of the Father. (*Heb. 10:17-22*) Again, the same Apostle declares that it is *we* who have an High Priest who can be touched with the feeling of our infirmities, who may "therefore come boldly unto the throne of grace, that *we* may obtain

mercy and find grace to help in time of need."

Heb. 4:15,16

But while only the consecrated class, the under-priesthood, the New Creation, are thus encouraged to approach the throne with courage and confidence, very evidently all who even but tentatively belong to the "household of faith" may to some extent enjoy the privileges of thanksgiving and praise, and may rejoice in God, in a realization of the

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provision he has made for the complete forgiveness of sins through the merit of the atonement. Nevertheless, it is not their privilege to come with boldness, or in any other manner, into the Holy of Holies. Only the consecrated, the New Creation, the members of the body of the Priest, are privileged to enter into the presence of God in prayer in this special sense; and they only, therefore, may have the fulness of joy which the Master promised. Hence, while we may not even suggest to unbelievers the propriety of prayer, but should first instruct them with the "words," as Peter instructed Cornelius, that they may know him upon whom they must believe before they could have any standing before God, we may nevertheless, encourage all who have believed on the Lord Jesus to give thanks and to offer praise to the Father through Jesus Christ. Such should, however, be given freely to understand that their tentative justification through faith is not the accomplishment of the divine will in them, but merely the beginning of the proper course of approach to God--the first step in that approach--and that the second step of full consecration to the divine will must be taken by those who would enjoy the proper privileges of prayer, of communion with God and of the fulness of joy associated therewith.

It should be pointed out to them that a failure to take the second step would imply a disposition to receive the grace of God [justification] in vain. (*2 Cor. 6:1*) After enjoying prayer-privileges of this kind for a season, and refusing to go on to make a full consecration of themselves to the Lord, these should very properly feel a diffidence in respect to prayer--should feel it to be improper to be continually receiving divine favors and asking for more, while withholding from the Lord the consecration of their hearts--their reasonable service. As the consecrated class is in the Scriptures designated the spouse of Christ, so the general household of faith would properly represent those to whom the privileges of espousal are thrown open. The New Creation,

as the espoused Bride of Christ, having surrendered heart

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and tongue and every power and energy to its Lord and his service, may reasonably and gratefully accept from him the blessings, privileges, protection, supervision and gifts which he has been pleased to promise to it as his espoused Bride.

As a woman who had rejected a suitor and had refused to give him her hand and heart could not reasonably look to him afterward for the care and protection and blessing and privileges and joys which he had already freely tendered her, so those who continually reject divine favor, to the extent of refusing to make a consecration of their little all to the Lord, could not with any propriety look to him, or ask of him the blessings which he has promised to those who love him and who manifest their love by their devotion, their consecration. A proper recognition should be made of this distinction between those who merely believe in the forgiveness of sins at the hands of the Lord and those who have appreciated that favor and gone on to consecration and full relationship with the Lord. The fact that these divinely drawn lines between the different classes of believers are not more clearly recognized is a disadvantage to both. The distinction between the believers and unbelievers should be sharply defined. All of the former should be recognized as brethren, "of the household of faith," but not so the latter. Again, the distinction between those believers who have consecrated themselves and those who have not should be clearly traced, and the former should be recognized as the Church, the New Creation, the Royal Priesthood, to whom all the exceeding great and precious promises belong.

If these distinctions were clearly recognized it would be of advantage (1) to the world, leading to more thorough investigation and a more tangible faith; (2) of advantage also to the unconsecrated believers, leading them to realize that unless they go on to a full consecration they are not joint-heirs with the saints in any sense of the word, either in the future glories or the present privileges and joys. (3) To realize this would, we believe, have also a stimulating effect upon the unconsecrated, leading them more frequently to a

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positive decision by dispelling their unfounded imaginings that somehow or other merely believing in Christ, without

consecration, constitutes them sons of God and heirs, and entitles them to participate in the richest divine promises which lay hold upon the present life and that which is to come.

The bruised reed we would not break, and the smoking flax we would not quench; but we would have the bruised reeds realize that in order properly to share in the blessings of God, present or future, they must avail themselves of divine favor upon divine conditions--they must wholly consecrate themselves, if they would cease to be bruised reeds, and become useful in the Lord's service. The smouldering faith we would not quench, but would fan it into a flame of sacred love which would induce a full consecration of self--a full sacrifice, according to the divine invitation, and thus lead to participation in the joys present and to come.

As we have already noted,* the Apostle declares that the children of believers are counted in with them as sharers in the divine grace of justification--as no longer unholy, but justified in a *tentative* sense. This justified standing and its relationship to divine care and providence continues from birth until the age of discretion; and such children evidently have much the same privilege as the justified in the matter of prayer, receiving also in like proportion of the joys and blessings resulting. From earliest infancy they should be taught to regard the Almighty, the God of their parents, as their God, and from an early age they should be given to understand that as the parent has his standing with God through Christ, so indirectly the child has its standing and relationship with Christ through his parent. The consecrated parent or parents in every Christian home may be considered, therefore, as in a sense the priests of the household, and while the child may properly be encouraged to pray to the Lord, the lesson should not be neglected that the family and all of its interests and concerns

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are under divine supervision as a family, on account of the consecrated parent or parents, members of the New Creation. The child should be taught to look eagerly forward to the time when its expansion of mind and judgment would properly permit it to make full consecration of itself to the Lord, and thus to enter into the privileges and joys promised to such.

While the New Creatures in Christ Jesus are exhorted in

the above text not to seek for, not to be anxious concerning, and not to pray for earthly things--what ye shall eat, what ye shall drink, and wherewithal shall ye be clothed, but to trust all these matters to the wisdom and love of the Father --they are instructed concerning one thing which the Father will be very pleased to have them pray for, and concerning which he will be pleased to answer their petitions largely. That one thing for which they should specially seek and specially pray is the holy Spirit--the spirit of holiness, the Spirit of God, the Spirit of Christ, the Spirit of the Truth, the spirit of a sound mind, the spirit of love. The Master's words are, "If ye, then, being evil, know how to give good [earthly] gifts unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask him?" *Luke 11:13*

Here, then, we have distinct information respecting what should be the basis of all our petitions, if we would have them answered. Thus we must pray if we would not ask amiss. Our affections must be set on things above, and not on things beneath--upon the robe of Christ's righteousness and our future glorious apparel, when we shall be like our Lord and see him as he is, rather than on earthly apparel. Our affections must be upon the spiritual food--upon the bread which came down from heaven, and upon all the precious promises of God of which Christ is the center and substance. These we must seek, these we must appropriate; and for these, therefore, the substance of our prayers will be. Thus our watching, praying and daily seeking will be in full accord. Moreover, thanksgiving must largely take the place of requests, from the time that we learn of the lengths

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and breadths and heights and depths of the divine provision, for both the New Creation and for our dear ones according to the flesh, and for all the families of the earth. What could we ask for more or better than God has already promised?

Surely we could ask nothing more than has been promised respecting the future glories of the New Creation; nor could we ask more respecting the present joys of the same class. Every provision that reason could imagine, every want, every necessity, has already been anticipated for us and provided--given to us for the taking. We merely lack wisdom as to how to take, how to appropriate these divine provisions. Giving thanks, therefore, we merely ask for wisdom and grace so to partake of them that our joy may be

full. Our requests, therefore, must be for increased filling with the holy Spirit--wisdom from above.

What more could we ask on behalf of the world than divine providence has already arranged? Nothing! The glorious "times of restitution" promised in the Word more than meet all the grandest anticipations or hopes that the wisest of men could have ever entertained. We can, therefore, only thank God and acknowledge his goodness, seeking to cooperate therewith, and to realize our need of wisdom. Hence the invitation that we may ask this help of God's holy Spirit or power--"wisdom from on high." "If any of you lack wisdom let him ask of God, that giveth to all liberally and upbraideth not." (*James 1:5*) By this wisdom we may be enabled so to conduct ourselves, so to speak and act, as will be helpful to others; and in this direction, therefore, should be our prayers, that we may cooperate with God along the generous, benevolent lines which he has already marked out--to ask a betterment of which would be an absurdity.

This great privilege of access to the presence of God, of entering by faith into the Most Holy, of approaching the throne of grace, and obtaining mercy and finding help in every time of need, may be adapted to all the varying conditions with which we are surrounded.

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It is ours for personal use--that we may individually closet ourselves with the Lord and commune with him; and by his mercy this communion with him, this separation from distracting things, may be enjoyed when actually withdrawn from the company of others. Where this is impossible, and where no opportunity comes for bowing the knees, and raising the voice even to a whisper, it is the privilege of the New Creation to have access to the Father in mental communion. When on the street, when surrounded by confusion and turmoil, the heart may uplift itself and seek both wisdom and strength at the throne of grace. How blessed are these privileges! Those who most use them most enjoy them. Unlike earthly things, they become the more precious as they become the more familiar.

Prayer in the family circle is the going of the family into the "secret closet"--into the Lord's presence, away from the world. This may not always be possible; but where the opportunity exists, it should not be neglected. If, however, favorable occasion cannot be made, doubtless the Lord will take the will as instead of the performance, and grant blessings

accordingly. The influence of the family altar and of the prayer incense ascending therefrom to the heavenly Father, and the acknowledgment there made of his grace, mercy, power and blessing, are sure to bring additional blessing, not only to the Royal Priest who serves his family thus, but to every member of that family. A feeling of reverence for God, of responsibility to him and a realization of his loving, protecting care, goes with that family throughout the day. And if in the evening it be possible again to gather as a family to acknowledge divine mercies, and to render thanks, the blessing is only increased, as was the widow's cruse of oil, as it was poured forth continually into vessel after vessel. **2 Kings 4:1-7**

Prayer in the Church is the going of the Lord's family into the "secret closet" of divine presence, apart from the world. It is vitally necessary to its progress, its health, its spiritual development. Its neglect is sure to result in a loss of power, a loss of privilege and service, and a corresponding

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loss of joy. We are wholly out of sympathy, however, with the kind of public praying referred to by a Boston newspaper, when, in reporting a religious meeting, it said: "Rev. Dr. ----- made the most beautiful and eloquent prayer ever offered to a Boston audience!" There is too much of this matter of praying to the audience instead of praying to God. The Scriptures not only encourage public and audible prayers amongst the Lord's people, but point out, also, that he who prays should remember his audience in connection with his ministry, and perform the service so that he who hears may be able to say "Amen," whether audibly or in his heart. **1 Cor. 14:13-17**

It was the wisdom from above, the holy Spirit, which guided the Apostle Paul when going into a new city with the Gospel, to seek out those assembled at a place "where prayer was wont to be made." (**Acts 16:13**) And it is a fact, still, that both the knowledge and the love of God abound most amongst those of his people who pray one for another, that their joy may be full. However many meetings the Lord's people may have for the study of his Word, and for the building up of one another in the most holy faith, we advocate that no service be considered as properly commenced except the Lord's blessing upon the study be first invoked; and that no meeting be considered properly closed until the Lord be thanked for the privilege and blessings

enjoyed, and for his blessing bestowed--that the Word of his grace may be meat indeed to the hearts of those who have heard with sincere desire to know and do his will.

Faith a Fruit of the Spirit and a Part of the Present Inheritance of the New Creation

Faith must be ours before we can become children of God at all--yea, before our justification--for we are "justified by faith" ere we receive peace with God and forgiveness of sins. This faith which we had before we received the holy Spirit cannot, therefore, be the faith which is the fruit of the Spirit--the gift of the Spirit. Faith is the operation, the exercise,

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of our minds in respect to God and his promises. Those who cannot exercise confidence in God, whether because of ignorance or because of fallen conditions of the mind, are in a state in which it is impossible for them to be blessed under the provisions of this Gospel age; but not in a condition which would bar them from a share in the blessings of the age to come--the Millennial age. The call of this Gospel age is to those who can and who will walk by faith, not by sight--and whoever cannot or will not so walk cannot now walk with God. "Without faith it is impossible to please God." Whoever has not such faith to begin with can make no beginning at the present time; and even if he have the faith to begin with, unless it grows and develops he will lack the power of being an overcomer; because "This is the victory that overcometh the world, even our faith." *1 John 5:4*

We should recognize a wide difference between faith and credulity. Millions of people are credulous and superstitious, and believe a thousand and one unreasonable things for which they have no adequate evidences. Nor are these superstitious people, believing what they ought not to believe, to be found only in heathen lands. Millions of them bear the name of Christian, with some denominational attachment. Superstition and credulity are to be condemned, reprov'd, avoided, overcome. The true faith is to be encouraged, built up, strengthened, caused to grow. The faith of God is the faith, confidence, trust, which builds upon the divine promises and not upon human traditions, philosophies or imaginings.

If we believe that God is what his name implies, the self-existing One, the all-powerful, all-wise, all-just and all-loving Creator, and if we believe that he is the rewarder of

those who diligently seek him, the effect will be that we will seek him--seek to know and to understand his Word; and that knowing and understanding it, we will have confidence in it; and that having confidence in it, we will direct our course in life accordingly. This beginning of faith, under divine favor, is pointed to Christ as the new and living

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way of reunion with God and return to his favor. As this faith grasps Jesus, and exercises itself in obedience, it increases, and the Lord's blessing comes upon it the more, enlightening it respecting the terms of acceptance and of membership in the New Creation. The growing faith grasps the promises of God--of becoming heirs of God and joint-heirs with Jesus Christ the Lord and Redeemer. The result is the blessing of the Spirit--the begetting, the anointing, the adoption as sons.

The further result is the greater enlightenment with the light of the golden candlestick in the Holy, enabling the eye of faith to see things not seen from without--to recognize the High Priest's special ministry in respect to the light, in respect to the shewbread, in respect to the incense of the golden altar, and at the mercy seat beyond the veil. As the living, obedient faith gradually takes in these various features of divine favor and blessing, as revealed in the divine Word, it grows stronger and stronger, clearer and clearer, and becomes an elementary part of the new mind. It sees from this vantage point things which it could not see previously, and respecting which the Apostle declares, "Eye hath not seen nor ear heard, neither hath entered into the heart of man [the natural man] the things which God hath in reservation for those who love him." *1 Cor. 2:9*

Through the Word of promise, illustrated by the Spirit, it sees exceeding great and precious things, heavenly things, the glories to be attained in the First Resurrection--the Kingdom, then to be established--the reign of righteousness bringing blessing to all the families of the earth--the subjugation of sin and the destruction of every individual and thing that will not cooperate to the glory of God and in accordance with the divine law of love. The New Creature sees all this with the eye of faith, the eye of understanding; and the Apostle assures us that this eye can behold many of these things that are not clear and distinct to the natural man--because "God hath revealed them

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unto us by his Spirit, which searcheth all things, yea, the deep things of God." *1 Cor. 2:9,10*

This Spirit-begotten faith in things not seen as yet is a part of the present inheritance of the New Creation, and is intimately associated with its every hope and every joy--giving the only possible foretaste of the "glories to follow." Indeed, as the Apostle explains, it is the foundation upon which all our joys and hopes are builded. "Faith is the substance of things hoped for; the evidence of things not seen." By it things that are not yet seen become as tangible to our minds as the things that are seen; yea, says the Apostle, from this standpoint we learn to esteem that the things we see with our natural eyes are temporal, while the things we do not see with our natural eyes, but behold with the eyes of our faith, are the real, the tangible, the eternal ones.

How necessary faith is to the attainment and retention of our present inheritance, the foretaste of coming blessings, is clearly shown by the Apostle James, who, after saying, "If any of you lack wisdom let him ask of God that giveth to all liberally and upbraideth not, and it shall be given him"--adds, "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways." (*James 1:5-8*) The Apostle thus shows how impossible it would be for anyone to become an overcomer without becoming strong in faith. Hence, the Scriptures everywhere inculcate growth in faith, and all of the Lord's people need to pray as did the apostles, "Lord, increase our faith"; and praying thus they need to use the means which God has designed for the fulfilment of this prayer. If their prayer be sincere they will use those means earnestly--they will seek the Lord in prayer, seek to know his Word, seek to obey it, seek and enjoy his service, seek to put on all the graces of the Spirit; and this being their attitude they will have strong faith, full assurance of faith, and "shall never

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fall, but so an entrance shall be ministered unto them abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ"--in due time. *2 Pet. 1:10,11*

The Life-Song of the New Creation

My life flows on in endless song;
Above earth's lamentation,
I catch the sweet, not far-off hymn,
That hails a New Creation.
Through all the tumult and the strife,
I hear the music ringing;
It finds an echo in my soul--
How can I keep from singing?

What though my joys and comfort die!
The Lord my Savior liveth;
What though the darkness gather round!
Songs in the night he giveth.
No storm can shake my inmost calm,
While to that refuge clinging;
Since Christ is Lord of heaven and earth,
How can I keep from singing?

I lift mine eyes; the cloud grows thin;
I see the blue above it;
And day by day this pathway smooths,
Since first I learned to love it.
The peace of Christ makes fresh my heart,
A fountain ever springing;
All things are mine since I am his--
How can I keep from singing?

STUDY XVII

THE RESURRECTION INHERITANCE OF THE NEW CREATION

Eye and Ear of Faith Must be Trained in Order to Appreciate Spiritual Things with Distinctness--"As All in Adam Die, Even so all in Christ Shall be Made Alive"--The After Resurrection to Life--Anastasis--Re-standing or Resurrection--Not a Judgment, or Trial, for Past Sins, But Another Trial for Life--"Accounted Worthy to Attain Resurrection"--Punishment for Sins of This Life--"Some Men's Sins go Before to Judgment"--"Thus is the [Chief] Resurrection of the [Special] Dead"--"It Doth not yet Appear What We Shall be"--"We Shall be Like Him."

ONLY in proportion as the eye of faith and the ear of faith are trained through the divine Word, are the New Creatures enabled to appreciate with any distinctness the grandeur and glories of their future inheritance. They cannot even begin to appreciate these as natural men, nor can they do so until a full consecration has been made, and the holy Spirit has been received as an earnest of the future. Up to that time their knowledge of the future, even after they have come into fellowship with God by faith and justification, is represented in the Levites, who, though acceptable worshipers and servants of the Tabernacle, were not permitted to enter into it and offer incense at its golden altar, nor even to behold its grandeur. Whatever knowledge the Levites might have of the glories of the "Holy," its candlestick and the light therefrom, its table of shewbread, its golden altar and incense, was what he learned of these from the consecrated priests, who alone had access to it.

Addressing these Royal Priests of the New Creation the Apostle shows that, even with their fullest attainment of grace and knowledge and faith and spiritual sight, they will not in the present life be able to comprehend with clearness the things of the future, but must still accept them by faith.

His words are, "It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." (*1 John 3:2*) This is satisfactory to the Lord's people, for though they might without impropriety be curious to know full particulars respecting their spiritual bodies, shape, size, elements, etc., they can well imagine that the new conditions will be so different from present conditions as to be beyond the power of human brain to comprehend, no matter how particular the description given. But the whole question is settled with the assurance that the Church shall be like her Lord, and see him--not as he was in the days of his humiliation, the man Christ Jesus, nor as he appeared to the disciples after his resurrection, robed in flesh in various forms, with various garments--but see him "as he is," behold his glory, and be like him, sharing his glory. This is sufficient.

However, we are glad that the Lord did lift the veil to some slight extent, permitting us a brief glance at the new conditions of our future inheritance in the description of the First Resurrection, as given us by the Apostle Paul. (*1 Cor. 15:41-44*) The entire chapter is deeply interesting to every member of the New Creation--not only the verses which relate to the First Resurrection, by which the Church, the little flock, the Royal Priesthood, will be perfected and enter into the joys of the Lord, but also by reason of its suggestions respecting the world's future hope. Indeed, although the Apostle addressed his epistle to the saints and not to others, nevertheless to have described the First Resurrection only might have justified some in supposing that no blessing worthy of mention remains for the world of mankind, or it might have justified others in the thought that the resurrection of the world would be similar and merely later on. The mention of the two resurrections is specially helpful, therefore, as corroborating the Scriptural testimony that God has a special portion reserved in heaven for the Church--a spiritual portion--and that he has an earthly portion which will in due time be revealed, and

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proffered to the world in general. Because of this relationship between the First Resurrection of the blessed and holy, the Church (*Rev. 20:6*), and the subsequent resurrection of all men who will eventually accept God's favor, it will be advisable for us to take this subject just as the Apostle presents it, and consider both resurrections.

**"As All in Adam Die, Even so All in Christ
Shall Be Made Alive"**
--1 Cor. 15:22--

This declaration is set forth as the conclusion of the Apostle's argument preceding it. He disputes with some disposed to deny the resurrection of the dead, which he affirms. He points out that their contention is irrational, because if the dead cannot rise, then is not Christ risen from the dead; and if Christ be not risen from the dead we have no Savior, no Advocate, no helper, and the case of both the Church and the world is hopeless. The penalty for sin being *death*, it was necessary that Christ should *die* for our sins, according to the Scriptures; but if he never arose from the dead, our case is as hopeless as though he had never undertaken our redemption, because, even if mankind were freed from the curse of Adam's transgression, freed from the *death* sentence, it still would be in a hopeless condition, needing restoration; and in order to obtain that, it would need the Great Physician, the great Restorer.

After laying the strongest imaginable emphasis upon the necessity of Christ's resurrection, as well as upon death, saying, "If Christ be not risen your faith is vain, ye are yet in your sins. Then they also which are fallen asleep in Christ are perished"--the Apostle proceeds to deal with the subject as proven, as settled beyond all controversy, saying, "But now is Christ risen from the dead, and become the first-fruits of them that slept."

Having thus demonstrated his subject, and established the faith of his readers in the general truth that a resurrection is not only possible, but necessary, and that the proof of

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this lies in the fact that our Lord did not merely pretend to be dead, but really "*died* for our sins," and as really arose from the dead, he points out that it is on this basis of faith that we are privileged to think of our race as dead in Adam--not as extinct, not as really dead, but as sleeping. We are privileged to hope for them, according to the Lord's promise, that in the morning--the resurrection morning--they will all be awakened from their slumbers, and come forth to more favorable conditions than those of the present time--to a condition in which sin and death will not reign; to a condition in which Satan will not have the power of death, but will be bound; and in which the Redeemer will have full power, and will exercise that power to the releasing

of the prisoners from the great prison-house of death. This uplifting will be for such of them as, under those favorable conditions, shall hear (obey) his voice, and walk in the highway of holiness, up, up, up, out of the valley of the shadow of death to the full perfection of life and peace and blessing originally provided for them by their Creator, but which they lost through father Adam's disobedience, and are to regain through the merit of the second Adam and by obedience to him. This leads the Apostle up to the proposition (verse 21) that it is God's plan that "since by *man* came death, by *man* should also come the resurrection of the dead." There is no mistaking the Apostle's meaning, that the first man through whom came death was Adam, and that the second man by whom comes the resurrection is "the man Christ Jesus," who declared in the days of his flesh, "My flesh I will give for the life of the world." And again, speaking of the intended results of this sacrifice, he said, "I am the resurrection and the life." **John 6:51; 11:25**

The declaration of our common version Bible, that "As in Adam all die, even so in Christ shall all be made alive," is manifestly a mistranslation. Standing in that form it is in conflict with other scriptures, which distinctly *limit* the number of those who shall be made *alive* through Christ. The mistranslation favors the doctrine of universal salvation,

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in that it seems to imply that God's favor and blessing through Christ will not in any sense of the word take into consideration the characters of those to whom life shall be given. Other scriptures, however, make very clear that not all shall "enter into life," but only those who "do the will of the Father which is in heaven." A plain statement on the subject is found in the Lord's words, "He that hath the Son hath life; and he that hath not the Son of God *hath not life*."

1 John 5:12

Many, in reading this text, fail to give proper force to the words, "Be made *alive*." They think of the passage as signifying merely an awakening from the sleep of death; but its meaning is much more comprehensive and more precious than this. The death that came through Adam was not merely the loss of the little fragment of life which the world possesses today; but the loss of life in its completest sense and fullest measure, in which Adam possessed it as the representative of the entire human family. As "die" meant the loss of all life, and Adam's dying began at once after his sentence, so to be "made alive" would mean not merely a

start back toward perfect life and out of death, but would properly be understood to mean restoration to full perfection of life such as Adam had before sin--to be made alive in the sense of being lifted up out of death. It is proper that this full meaning of the word "life" should be apprehended in considering this text, and we should remember that from the Lord's standpoint the entire race of Adam is dead; not merely those who have gone into the tomb, but those also who are on their way thither. Our Lord's estimate of life and death is illustrated by his words, "Let the dead bury their dead; go thou and preach the Gospel." (*Matt. 8:22*) Here unbelievers are referred to as still dead, because of having no union with the Life-giver; while the believers are equally referred to as alive, though they are saved from death as yet only by hope, and cannot experience the actual delivery from the power of death until the resurrection. *2 Cor. 1:10; Rom. 8:24*

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The After Resurrection to Life

We translate this text properly when we render it: "As all in Adam die, even so all in Christ shall be made alive." Only those vitally connected with Adam died because of his sin. Satan, although the father of lies and a murderer from the beginning, did not die on account of Adam's sin, because he was not in Adam when the latter was condemned to death; likewise the angels which kept not their first estate shared not in Adamic death, because they were not *in Adam*. The Apostle's point is that Adam was the father, or life-giver, of a race, and that by disobedience he, and the race which was in his loins as well, inherited death conditions which hurry them to the tomb more or less rapidly. Now, then, as all who were *in Adam* shared his sentence and condemnation, even so all *in Christ* will share divine favor through him.

Adam's race was in him actually and legally, without any choice or volition--in him by nature. Those *in Christ* come into him by grace--individually and on conditions. Under the divine arrangement the *redemption* of Adam from condemnation of death will ultimately affect all of his race, to the extent of releasing them from the sentence of death, and to the further extent of furnishing them the light, the knowledge and the opportunity of coming *into Christ*; but it will be only those who will avail themselves of this privilege,

and come into Christ, that will be made *alive*, in the full, proper sense of that word--lifted up out of death completely. Adam's wife was *of* him and represented by him, as well as were his children in his loins: and so it is with Christ. His bride, or Church, is first developed and gets life of his life; and later on the world, awakened from the "sleep" of death and brought to a knowledge of the Truth during the Millennium, will be privileged to come *into him*, as their "father" by consecration (*Isa. 9:6*); and if they abide in this relationship it will mean their development to full restitution of human perfection--to all that was lost in the first Adam. Thus all *in* Christ will be brought to perfection of

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life--"made *alive*" in the absolute and complete sense. They were in the first life-giver by nature, and failed through his failure. They will shortly be granted the opportunity of coming into relationship with the second Adam, or life-giver, and if as proper children they will obey his voice they shall live--be made alive.

This interpretation, and no other, fits the text to the context. The Apostle progresses with the argument: After saying, "Even so all in Christ shall be made alive," he adds, "But every man in his own order." He mentions as the first order, the Church, the Bride, the body of Christ, "the Christ," "the first-fruits," the First Resurrection. (*Phil. 3:10*) These come into relationship with Christ during this Gospel age under its "high calling," and constitute Christ's "peculiar treasure," and are to be granted life on a special plane with the added glory, honor and immortality here seen, and later to be more fully shown.

"Afterward," declares the Apostle, as of a different order, the remainder of those *found worthy of life* shall be made alive, or lifted up completely out of sin and death. The lifting up of this second class will be the work of the Millennial age; their being "*made alive*" will be a gradual operation, attained by the close of that period. An exception--and therefore, perhaps, properly to be called another order or band--will be the overcomers of the period previous to Pentecost, the faithful ancient worthies, referred to by the Apostle. (*Heb. 11:39,40*) These having been approved of God, "having obtained a good report"--their trial having already taken place, it will be unnecessary that their restitution *out of death* and *into life* should be a gradual work. Their shortcomings went before to judgment. Their resurrection, therefore, will be an instantaneous one, yet of a different order

or band or class from the Christ, Head, and body.

Following the resurrection of the ancient worthies to full perfection of human mind and body, as the first order of natural man, we may expect resurrection work to commence with the nations, or people of the earth, at the time

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of the establishment of the Kingdom--really nine-tenths dead, but by general usage called alive. Though not in their graves they will be from the divine standpoint *dead*, and the life-giving, or restitution, processes will at once begin with them. The Lord's Kingdom, operating in the world, and ruling it under laws of righteousness and love, will be clearly before them; and the knowledge of the Lord will fill the whole earth for their enlightenment. They will then have full opportunity of choosing righteousness, obedience and everlasting life; or of choosing unrighteousness, disobedience to the voice of the Son of Man, and who become amenable to the requirements of the Kingdom for their uplifting, will ever attain to full restitution, full perfection, *life*.

After these shall have been started in the way of life, some of those in the great prison-house of death, the tomb, will be called forth, awakened, to be treated in precisely the same manner. As the world becomes ready to receive them, others, and still others, shall come forth from the tomb to enjoy those blessed opportunities of restitution, resurrection, provided for them by God's grace through the redemption which is in Christ Jesus our Lord. But in every case the test will be the same: "He that will not hear [obey] that prophet [the Christ] shall be cut off from amongst his people [in the Second Death--"shall not see *life*"]. He who hears that prophet, on the contrary, shall be lifted up inch by inch, step by step, out of the death condition, until in Christ and fully subordinated to him, he shall attain to *life* in its fullness, in its completeness.

The question will arise with some, Will it not be necessary that every member of the human family shall go down into the tomb before experiencing the powers of that resurrection? We answer that it will be necessary for all those who will have part in the First Resurrection to go down into actual death before participating in that resurrection's blessings, because such was their covenant, and such was the Lord's promise to them: "Be thou faithful unto *death*,

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and I will give thee a crown of life." It was necessary that the Lord, the Captain of our salvation, should not only make consecration unto death as a living sacrifice, but necessary also that he should complete that consecration in actual death. And the same principle applies to the entire Church which is his body, and which must "fill up that which is behind of the afflictions of Christ, in order to be participators with him in the glory and blessing of *"his resurrection,"* the First Resurrection. But as concerns the world of mankind, it is not necessary that they should all go first into the tomb before participating in restitution, resurrection, uplifting.

As we have already seen, the whole world, from the divine standpoint, has been reckoned as dead ever since the condemnation came upon Adam because of disobedience. The whole world is in prison at the present time, shackled with weaknesses, mental, physical and moral. There are different wards in this prison, and those whom men call alive, but whom God calls dead (in trespasses and sins, and under divine sentence), are, so to speak, still walking in the prison-yard, and have not yet been shut up in their cells, the tomb; but they are in prison, and none of them can break away from the fetters of death which are upon them. If the order for release of all prisoners were sent to a jailer we would understand it to apply, not only to those who were shut up in their cells, but to all who were in any sense of the word behind the prison bars and under his power and control as the jailer. Just so it is with death, the great jailer. He has committed millions of the race to the tomb, and other hundreds of millions are still at partial liberty in the prison-yard, but firmly and securely kept, and doing service with groans and travailings, waiting for the deliverance.

The Lord does not explain the particulars of how those who have gone into the prison precincts of the tomb shall be brought forth, so that they may hear the voice of the Son of Man, and by obeying they may live. (*John 5:25*) We may not, therefore, arbitrarily decide just what the nature of the

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procedure will be. Evidently it is not necessary for us to understand the particulars of this matter. Nevertheless, it is interesting for us to think of it, and we may assume that it will not be offensive to the Lord that we should imagine a little respecting the procedure. Our conjecture has already been briefly stated,* that each one who is the recipient of favor,

as he grows in knowledge and in love will be desirous of co-operating as much as possible in the blessing of others, especially those near to him of kin, and that the general channel of approach to the Lord on the subject would be by prayer and preparation, in response to which the awakenings will take place. We surmise that the world will then approach the "Royal Priesthood" for help in sickness, etc., even as the Jews typically applied to the Mosaic priesthood. Hence prayer will be the usual channel for blessings.

Anastasis--Re-Standing or Resurrection

The real meaning of *resurrection*, as a promise set before us in the Scriptures, has been very generally lost sight of, partly because our English word resurrection is used in a variety of ways. For instance, it is not uncommon to speak of "resurrecting" an article of clothing which had been for a time laid aside; and when a graveyard is abandoned it is common to speak of "resurrecting" the corpses which had been buried therein for removal and reburial. Approaching more closely to the legitimate use of the word, many Christian people speak of the *resurrection* of Lazarus, the *resurrection* of the son of the widow of Nain, the *resurrection* of Jairus' daughter, etc., and carry the same thought in their minds when they speak of the resurrection promises of the Scriptures, to take place in the morning of the Millennial age. This grievous mistake has greatly beclouded all thought upon this important subject. It is not true that Lazarus and the others mentioned were resurrected; they were merely awakened, reanimated. There is a wide difference between

*Vol. IV, chap. xiii. p. 640.

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a mere awakening and a full, complete resurrection out of death to perfection of life. To awaken signifies merely to start again the machinery of life--resuscitation--and this is all that was done for Lazarus or for the son of the widow of Nain, or for Jairus' daughter. They were still under the sentence of death, and merely experienced a little prolongation of the present dying conditions. They were not lifted up, raised up out of death into perfect life conditions.

The word "resurrection," as found in the English New Testament, is derived from the Greek word *anastasis* in every except one (*Matt. 27:53*, where it is from the Greek,

egersis, and should properly be translated, *resurgence*, or reanimation). The word *anastasis*, which occurs forty-three times in the New Testament, signifies to *stand again*, or to *raise up again*. It is never used concerning the raising of a corpse to a standing position out of a tomb, nor does it mean the mere revivifying or starting afresh the machinery of life. It means something far more important. It is used as the antithesis, or opposite, of death--the recovery out of death. To get a proper view of the meaning of *anastasis* we must have first of all a proper view of what constitutes life from the divine standpoint. We must then see what constitutes dying and death; and with these two thoughts before our minds we may grasp the thought of resurrection, or raising up again out of death into the full perfection of life from which we all in Adam fell.

Only two men ever possessed life: first, Adam, before his transgression, before he brought upon himself the curse or sentence of death and its processes of dying; and, second, the man Christ Jesus. The moment the death sentence was pronounced against Adam his life was forfeited, the dying process began, and he was in *death*--hence no longer in *life*. He kept sinking lower and lower into death, until finally he was completely dead, as he was judicially dead from the moment of the sentence. Adam's posterity has never had life; the spark which flickers for a few years not being recognized of God, in view of the fact that the death sentence rests upon all, and in view of the fact that those born into

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the world do not receive life in the full sense of that word, but merely a dying condition. As already pointed out the whole world is already dead, from the standpoint of Justice; and God recognizes as having life (even reckonedly) only those who have become united to the Son of God, the Redeemer of men, the Life-giver.

If this thought of what constitutes life and what constitutes dying be kept in mind--if it be remembered from what a glorious height and perfection of life man fell into the present condition of degradation and death--then, and then only, can the meaning of the word *anastasis* be rightly appreciated as signifying a standing again, *a raising up again to the condition from which the fall took place* to the condition of perfection in which father Adam was created. It is to this condition of perfection that God proposes to bring all who will of the world of mankind through Christ. The condition is that when brought to the knowledge of the Truth they

shall accept divine favor, and demonstrate their loyalty by obedience to the spirit of the divine Law.

This word *anastasis* is never used in connection with the mere resuscitation of the dead. A careful examination of the forty-three texts of Scripture in which this word *anastasis* occurs will find them all in absolute accord with the definition and signification here attached to the word--a *re*-standing, a *re*-covery from death, a *re*-entrance into perfect life. One text alone out of the forty-three might be considered obscure by some: it is found in **Heb. 11:35**. There *anastasis* is rendered "raised to life again." The entire statement reads, "Women received their dead *raised to life again*." The general supposition regarding these words seems to be that the Apostle referred to the two women whose sons were revived, one by the Prophet Elijah and the other by the Prophet Elisha. (**1 Kings 17:17-23**; **2 Kings 4:18-37**) We dissent from this view for two reasons:

(1) It is not in accord with the significance of the word *anastasis*, as indicated by the other forty-two uses of the word in the New Testament.

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(2) Because such an interpretation would not so well agree with the argument of the Apostle in **Heb. 11**. The argument set forth is the faith of the ancient worthies in God and in a future resurrection, which should be rewarded after the glorification of the Church, as specified in verse 40. The "better resurrection" which they might hope for, and which constituted the basis of their faith, is still future, as declared in verse 39--they "received not the promise"--they did not receive the reward; hence, any *awakening* of their sleeping ones was not the reward, not the promise for which they were seeking. The Apostle has been mentioning Gideon, Balak, Samson, Jephthah, David, Samuel and the prophets, who accomplished wonderful things under the Lord's power and in accord with their faith, hazarding, and in many instances sacrificing, their lives in the Lord's service. The women had less opportunity in these respects, and yet the Apostle would have us know that the wives, mothers and daughters in Israel, whose faith in the Lord was such as to lead them to sympathize and cooperate with the men who engaged in these warfares and sacrifices, were participants with their husbands, sons and fathers; and by encouraging them to faithfulness became sharers with them in the sacrifices of faith, and by faith looked forward into the future and realized the better resurrection that would

ultimately come to the Lord's faithful. Looking by the eye of faith down into the future, they *in faith* received their dead *raised to life again*, or "by resurrection." (R.V.) And who will dispute that if the faith of Abraham, when willing to offer up his son Isaac, was acceptable to God, the faith of wives, mothers and daughters in Israel, who fully entered into the spirit of the male representatives in the sufferings, wars, endurances, etc., would be equally pleasing to the Lord; and would it not indicate that if possessed of masculine powers they too would have been valiant in fight, faithful in trials of cruel mockings and scourgings and of bonds and imprisonment, etc? Such women (probably few, as were the men whom the Apostle described) were no doubt

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approved of the Lord also, and will doubtless be granted a part in the "better resurrection" provided by the Lord for these ancient worthies.

While *anastasis* signifies raising again, completely, out of death, it in no sense of the word limits the process so as to make it either instantaneous or gradual. As a matter of fact, we note that our Lord's resurrection was an instantaneous one from death to the perfection of life, while the world in general is to have a gradual resurrection, or raising up to life, which will occupy a large proportion of a thousand years, appointed for this resurrection, or restitution, work. Neither does *anastasis* change the nature of the being that shall be raised up, for the raised-up one will be of the same nature as when he died. The Apostle points this out in his discourse on the subject, assuring us that in the resurrection the Lord will give to every seed its own appropriate kind of body. (*1 Cor. 15:35-38*) A *human* being having gone down into death, resurrection processes would not change his nature, according to the meaning of this word *anastasis*. It simply signifies that the being that is in death is the being who is to be made to stand up in life again.

Here we note the harmony of the Scripture teaching that (1) our Lord Jesus changed his nature when he left the glory of the Father, and became a man, taking our nature; (2) that he changed his nature again when he sacrificed himself as a man, and was begotten as a New Creature *at the time of his baptism* at thirty years of age. It was this New Creature, no longer earthly, but heavenly, that was resurrected on the third day and received a body as it pleased the Father--a spirit body, a body of suitable kind. He was raised up completely out of death to perfection of life on the plane to

which he was previously begotten. Similarly the Church, the New Creation, under and associated with her Lord, the Head, is to have part in the same resurrection; and because they are counted as members of his body they are said to have part in "his resurrection"--the First Resurrection (chief, most important). They, too, are "begotten again,"

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"begotten of the Spirit" as New Creatures--therefore their different resurrection.

The natural man, who does not become a New Creature, who does not experience a begetting again to a new nature, remains a natural man, and his *anastasis*, or standing up again, will signify his uplift as a human being to the full perfection of the human nature, from which the whole race fell representatively in the person of Adam. The "better resurrection" for which the Apostle tells us the ancient worthies hoped, will not be the First Resurrection, which is limited to those called during the Gospel age--Christ the Head and the Church his body. The "better resurrection" which these ancient worthies will receive, superior to that of their fellow-creatures, will consist in its being an instantaneous resurrection to human perfection, at the beginning of the Millennial age, instead of a gradual resurrection "by judgments" during that age. This will permit them to be the honored servants of the Christ, the servants of the Kingdom, during the Millennium, and, as perfect men, to be made "princes [chiefs] in all the earth." (*Psalms 45:16*) It will be the privilege of these worthies to administer the laws of the Kingdom, as the agents and representatives of the spiritual Christ, unseen of men. Their blessing, therefore, above their fellows,* will be twofold; first, in that their trial is in the past, and that their reward of perfection will be instantaneous, giving them, by reason of this, nearly a thousand years of advantage over others; and second, because, under the Lord's providence, this will permit them to participate in the great work of restitution and blessing as the

*The great company, although they cannot be counted in as participants of the First Resurrection, and sharers of its glory, honor and immortality, nor counted in with the ancient worthies, must, nevertheless, be counted as overcomers even though the overcoming be through great tribulation. And as overcomers, they must be esteemed to pass from death unto life, and, therefore, to be subjects of an instantaneous resurrection, and not a gradual one, as in the case of the world, whose trial is future.

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earthly phase of the Kingdom, the human agents, or channels, through whom the Christ will largely operate.

The *anastasis* of the world in general will be dependent, in the case of each individual, upon his own progress on the "highway" of holiness.* As the Master explained, "All that are in their graves shall hear the voice of the Son of Man, and shall *come forth*." But the coming forth is merely the awakening in the case of those whose judgment, or trial, shall not have been previously passed successfully; and as only the overcomers of this Gospel age will come forth to the First Resurrection, and the overcomers of the past ages to a better resurrection on the human plane, the remainder of the world will come forth, as the Lord has declared, to a resurrection by judgment. **John 5:29+**

In **John 5:25**, our Lord indicates how the passing from death to life is to be accomplished, saying, "The hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." Bearing in mind that the whole world is dead from the divine standpoint, we see that the apostles and the early Church were called out of this dead world, and as members of it were granted the opportunity of hearing the message of life from the Son of God. In proportion as they gave heed they came into closer and closer vital relationship with the Life-giver: and so all who have become one with him from that day to the present have heard [obeyed] his voice, his message, and proportionally have come into his favor and will share his

*Vol. I, p. 205.

+The rendering of our Common Version, "resurrection of damnation," is a serious error which has greatly assisted in beclouding the minds of many respecting the true import of this passage. Many seem to gather from it the thought that some will be resurrected merely to be damned or condemned again. The very reverse of this is the truth. The word rendered "damnation" in this verse is the Greek word *krisis*, which occurs repeatedly in the same chapter and is properly rendered judgment. It should be so rendered in this case, and is so rendered in the Revised Version.

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rewards. Similar will be the procedure of the coming age:

"The knowledge of the Lord shall fill the whole earth," and "There shall be no need to say to one's neighbor, Know thou the Lord, for all shall know him, from the least unto the greatest." "All that are in their graves shall come forth," shall be awakened that they may "hear the voice of the Son of God, and they that hear [obey] shall live."

As with the Gospel Church of the present time, the hearing of the voice of the Son of God is a gradual matter, line upon line, precept upon precept, so it will be with the world during the Millennial age. The obedient will gradually come to a clearer and clearer appreciation of the lengths and breadths and heights and depths of divine love and justice and provision. But those who will obey that great Teacher's commands will not then receive persecutions and oppositions, as do those who seek to follow his Word now, for then Satan will be bound, and the laws of the Kingdom will be in force, and those who are in accord with righteousness will be blessed and uplifted, and those who would fight against the Kingdom and oppose its rule in any particular will, after reasonable trial, be esteemed despisers of the grace of God, and will be cut off from amongst the people. *Acts 3:23; Isa. 65:20*

We see, then, that the declaration of our Lord of a general awakening of the dead signifies a great blessing, the fruit of his redemptive work. We see that those who have done good, who shall come forth unto "the resurrection of *life*"--that is, who will come forth in the resurrection fully alive--can refer only to overcoming classes, the Church, the ancient worthies, and the great company. These alone can be said to have done good, done well in the Lord's estimation --passed divine approval. We should not understand the expression "done good" to mean done perfectly, up to the divine standard in thought, word and deed, because the Apostle expressly explains to us that "there is none righteous, no, not one," in all these particulars. The nearest approach to righteousness which is possible to any of us is purity of heart--righteousness of intention.

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The remainder of the world are all included together in the term "they that have done evil"--who have not been acceptable to God. This includes not only those who have not been acceptable as heathen, because they have not known the great Redeemer, and, therefore, have not been privileged to approach the Father through him, but it includes, also, all those who have heard something respecting Jesus,

and who have understood something respecting his reconciling work, and who, possessing this knowledge in various degrees, have not responded to the privileges and opportunities accorded them--have not consecrated themselves fully, completely. All these, from the divine standpoint, have "done evil"--they are disapproved.

It will be noted at once that this class includes many "highly esteemed amongst men," both in and out of nominal church systems--many of the noble, the wise, the rich, the great and the learned. It surely must cause our hearts to rejoice, then, that the Lord has provided for the awakening of these also, and that although they will not "come forth" unto the life-resurrection they will "come forth" to have the opportunities of participation in the gradual resurrection *by judgments* that during the Millennial age, the thousand-year day of judgment,* or trial, they may stand their tests under such favorable conditions as God's Word has indicated.

They shall hear the voice of the Son of God--not the jargon of conflicting creeds, as expressed by the different sects of Christendom and of the world. It will be a pure language, or a pure message, that will be given to them. (*Zeph. 3:9*) Their blind eyes shall all be opened; their deaf ears shall all be unstopped; they shall hear; they shall know; and it will be entirely their own fault if they do not profit by the joyful message and lay hold upon the favors of God extended to them through the Life-giver, the Christ, and thus step by step, inch by inch, gain victories over their weaknesses and imperfections, mental, moral and physical, until,

*Vol. I, p. 137.

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in the close of their judgment, or trial time, they shall have attained to life-conditions--perfection--to all that was lost in Adam and redeemed by the precious blood of Christ.

Not a Judgment, or Trial, for Past Sins; but Another Trial for Life

We are to remember that the trials and testings which will then be upon the world in general will not be in the nature of trials to which criminals are subjected in the present time, when the Court and jury sift the evidence to ascertain whether or not the culprit is guilty, and, if so, what the punishment should be. There is no question respecting the guilt of our race, and no trial or judgment is proposed to

ascertain whether man was guilty of disobedience to God, nor to ascertain whether or not God's penalty of death was a just one.

The judgment, or trial, of the Millennial age will be along totally different lines, and would correspond more nearly to the treatment of a child whom the parent had found guilty and worthy of stripes, and to whom the stripes had been administered, and who, after receiving his punishment would be asked by the parent: "Now, do you acknowledge your fault? Do you acknowledge the justice of the punishment you have received? and are you willing henceforth to be an obedient child?" Upon an affirmative answer the parent might say--"We will see! I will judge, or try, or test you during today, and if I find you sincerely repentant and earnestly desirous of doing my will, I will by evening bring you back into full fellowship, and grant you all the privileges which you had before the transgression." Such is the nature of the judgment, or trial, of the next age--a trial to ascertain which members of the guilty world, after having suffered the wages of sin, death, for six thousand years, with groans and travailings of pain shall have learned the lesson of the exceeding sinfulness of sin, and the great blessing that attends righteousness, and shall desire to be conformed to the will of God in all things.

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Obedience will be enforced from the beginning, and only those who positively refuse to make progress will be cut off even after a hundred years of trial; such as make even outward progress, and conform outwardly to the laws of the Kingdom, will be permitted to go on, and be granted opportunities of growing in grace, in knowledge and in love. But in the end of the Millennial age there will come a crucial test of all--not in respect to their outward conduct, which must have been good, else they could not have maintained their position, but would have been previously cut off from life, in the Second Death. This final test will be in respect to their *heart loyalty* to the principles of righteousness. All will be tested in this regard; and all not found thoroughly loyal and obedient to the Lord will be cut off in the Second Death--will be permitted to go no further in the enjoyment of the divine favors. But how gracious the divine provision thus made! How long-suffering does this divine plan show our heavenly Father and our Redeemer to be toward the children of men! Surely such patience and forbearance will attract to the Lord all who will be worthy of

life everlasting; and as respects the destruction of others, all in accord with the Lord will be prepared to say, in the language of inspiration, "True and righteous are thy judgments, Lord God Almighty!" *Rev. 15:7*

Accounted Worthy to Attain Resurrection

From this standpoint we see a meaning in the Lord's words, "They that shall be accounted worthy to attain that world and the resurrection." (*Luke 20:35*) Extremely few, a "little flock" only, are counted worthy to attain that world and the "better" resurrection in advance of the Millennium. The great mass of mankind, including those to whom the Lord addressed these words, will come forth unto "resurrection by judgment," and then it will remain for them to prove themselves worthy of perfect life, which alone will be permitted to endure beyond the Millennial age into the everlasting ages of the future. The obedient

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only will be permitted to *attain* to resurrection, being lifted fully and completely out of death--a gradual progress, and gradual attainment. As we have already seen, those who will then walk on the highway of holiness must "go *up* thereon." It will be an upward, ascending path, and require effort and overcoming on the part of those who would retrieve all that was lost--human perfection.

As we closely scrutinize this feature of the divine plan, we are amazed at its reasonableness and consistency, and the advantages it will offer to those for whom it is provided. We can readily see, for instance, that any other plan would be to the disadvantage of those for whom the Millennial advantages are specially designed. Take for instance, Nero. Suppose that he were given an instantaneous resurrection to life--suppose that he should "come forth" from the tomb perfect, mentally, morally and physically: that would not be Nero. That perfect being could not in any sense of the word identify himself with the Nero of the past; nor could those who had been his associates identify him. Neither could we imagine him to "come forth" perfect as respects human organism, and yet imperfect in mind and character. All who have learned even the first principles of the laws of physiology, must see at once the absurdity of such a proposition. Those laws most distinctly teach us that character and organism are one; that a perfect organism would surely

indicate a perfect character. But if we should, for the moment, assume either of these unreasonable propositions we would at once be met with the objection that a thousand years would be too long a period in which to test the obedience or disobedience of a *perfect* being. Adam, as a perfect being, received a very brief trial, so far as we may judge from the Scriptures.

Further, if we could imagine the world perfect and on trial, we would be obliged to imagine them also as subjected to the perfect law; and that being without imperfections they would also be without any screen, or covering of blemishes, and therefore in the very same position that

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Adam stood at the beginning, in his trial. In this view of things there would be no necessity for Christ's Mediatorial Kingdom and reign of a thousand years; because the perfect law represents divine justice, the same that dealt with Adam in the beginning, and the same that must pass upon mankind in the end--at the close of the Millennium, ere the world could be accepted by God to everlasting favor. Such views, we see therefore, are entirely at variance with the divine arrangement.

Let us now notice the beauty and harmony and reasonableness and consistency of the divine plan of a resurrection by judgments. (1) The world coming forth in practically the same mental, moral and physical condition in which they entered the tomb, would at once identify themselves personally and in relationship to others. "As the tree falleth there it shall be," and the awakening, or calling forth from the tomb, will be as the termination of a sleep, the very figure which the Lord uses not only in respect to the body of Christ, but to the world in general, whose future awakening, being a part of his plan, is spoken of as an arousing from sleep. As one awakening from a sleep finds himself in practically the same condition in which he lay down, plus a slight invigoration, and is able speedily to recall the events and circumstances that preceded his sleep, so we believe it will be with the world in general, when they shall "hear the voice of the Son of Man and shall come forth."

We do not mean by this that they will come forth in precisely the same physical condition as at the moment of dying, because this would involve an absurdity. For instance, the one whose lungs were decayed until the last breath was a gasp, we need not expect will come back gasping and without lungs; the one whose head had been severed

from the body would not be awakened without a head, and likewise the one who had lost arms or feet or fingers or toes, could not reasonably be expected to "come forth" without these members. In the absence of anything definite in the Scriptures to guide our judgments, we must suppose

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that the coming forth of the world will be with what would now be considered average health and strength; such, for instance, as the Lord was pleased to grant to those whom he healed at his first advent. The healed ones were not made *perfectly* whole, else many of them might have lived for centuries, as did the perfect Adam. Rather, we are to presume that the restorations were to average health and strength, and that so it will be in the awakening time, when the same voice shall call them forth from the sleep of death, that they may hear his words and by obedience "*attain unto*" life everlasting and its perfections of mind and body, for which he has arranged the times of restitution and the Kingdom disciplines, judgments and blessings.

The threads of existence being taken up just where they were dropped in death, the weaving of experience will proceed and rapidly adapt itself to the changed conditions; and meantime the individual will neither lose his identity, nor be lost to the world and social circle of which he has been a part. Thus past experiences with sin and selfishness will constitute a valuable asset of knowledge, helpful in proper estimations in the future, enabling the revived one to appreciate the advantages accruing from the reign of righteousness and life as in contrast with the previous reign of sin and death. It will be to his advantage, too, that he must first of all accept Christ the King as his Redeemer, acknowledging his own imperfection and unworthiness-- must lay hold upon the Life-giver before ever he can start upon the highway of holiness. It will be to his advantage, too, that he must take steps himself in the overcoming of his own weaknesses, and in the attainment of perfection set before him as the goal.

The lessons of experience thus gained will be deeply engraven upon his memory, upon his character, and will fit and prepare him for the final testing in the close of the Millennial age, when absolute *heart-loyalty* will be required. Meantime, however, his imperfections will not work to his detriment or hindrance, for in proportion to his weakness or

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strength of character will be the requirements of the judges--all of whom are being now prepared by their own experiences with sin and weakness to judge sympathetically and to be truly helpful. Such experiences on the part of the judges would not be so essential were not this the divine plan of gradual recovery--"resurrection by judgment."

This view is in full accord, too, with the divine statement by the mouth of Daniel the prophet respecting the resurrection: "Many of them that sleep in the dust of the earth shall awake, some to everlasting [lasting] life, and some to shame and everlasting [lasting] contempt." (*Dan. 12:2*) Here we see the same division of the awakened ones that our Lord more particularly explains. One class is awakened to life in its full, complete sense--lasting life; the other class is awakened, but not in life. When awakened it is still in death, because not approved of God--not vitally connected with the Son. "He that hath the Son hath life; he that hath not the Son shall not see life." The world in general, then, "come forth" that they may be brought to the knowledge of the fact that *life* and *restitution* have been provided by God's grace through the great atonement sacrifice; that the Life-giver has taken his great power and glory, as Prophet, Priest and King, and that by coming into him they may gradually, step by step, attain to life.

The prophet's statement respecting this second class--that they come forth to shame and lasting contempt--is significant. If they came forth perfect they would not be in a shameful and contemptible condition, for perfection is always admirable. These words, therefore, attest that they come forth imperfect, and our Lord's added explanation assures us that they come forth in their imperfection, that they may, if they will, attain resurrection, perfection, under the trials or judgments to which they will be subjected--rewarding their obediences and chastising and disciplining their disobediences.

We have already used Nero as an illustration; and as he surely will be one of those who will come forth to shame and

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to lasting contempt, we may as well use him in further illustration. When we remember that the awakening of the sleeping world will not begin until the present generation of the world shall have been brought under the Kingdom power, to a considerable measure of righteousness and intelligence, we will readily perceive that Nero, on coming

forth, will find himself in the midst of very different social conditions from those prevailing when he died. He will find vices such as he practiced and cultivated very much discredited, and the virtues which he shunned and persecuted he will find installed in power and in general favor. He will be utterly out of accord with all of his surroundings, much more so than others less wilful, less profligate, less vicious, less contemptible. He will find himself well known through the pages of history, and in general *contempt* because of his abuse of his powers and opportunities--not only as the murderer of his own mother, but also as the persecutor and torturer of the Lord's faithful ones.

Every good and virtuously disposed person is bound to hold such a character as his in "contempt," and under such circumstances he will be bound to suffer great "shame." However, he comes forth unto a resurrection by judgment--for the purpose of being accorded an opportunity of *rising up* out of his shameful and contemptible condition to the full perfection of human nature; and to what extent he will attain unto life, to what extent he will attain unto resurrection out of death, will depend entirely upon himself. First of all, he must know the Truth; he must see himself in his true colors; he must see in contrast the perfect man--as represented in the ancient worthies, the "princes" of that time. He must see in operation the laws of righteousness in contrast with his previous knowledge of the operation of the reign of sin and death. If, then, he determinedly maintains an evil influence and hardens his heart and refuses obedience, he must die the Second Death--after having enjoyed and rejected the privileges and opportunities which the Lord has provided for him and all mankind.

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But if, on the contrary, he shall humble himself, acknowledge his sin, and become obedient to the laws of the Kingdom, he will thus at once begin his upward course toward life--his resurrection, or rising up, toward complete recovery from the fall. If he shall thus "*go up*" on the highway of holiness, he will at the same time be purging himself from the "contempt" of his fellows, and correspondingly relieving himself of "shame." For we cannot doubt that if there is joy in heaven over one sinner that repenteth, there will be joy on earth amongst all right-minded people as they from time to time shall see sinners turning from the errors of their ways to obedience to the Lord; and the laudable

contempt of the former for sin and its meanness must gradually give place to sympathetic appreciation of the efforts being put forth in the direction of righteousness. So that should Nero ever become fully obedient to the Lord, and attain unto life everlasting in the "resurrection by judgment," he will be highly respected and his past will be fully forgotten--just as now, when thinking of the Apostle Paul, we remember his noble self-sacrifices and faithfulness to the Lord, disassociating him from Saul, the persecutor whom he denominated "the chief of sinners."

Punishments for Sins of this Life

Does someone ask, Will there not be punishments for the sins of the present time? We reply that Justice is sure to mete out a punishment for every sin. Adam's sin, as we all recognize, has been punished for six thousand years, and under that punishment the whole creation has groaned and travailed and sunk down into death. That sin and all additional sins influenced by the weaknesses and depravities resulting from Adam's sin, are all included in the atonement accomplished by the great sacrifice for sins. The sins needing additional punishment would be such as do not directly result from the Adamic fall and depravity--such as have been to some extent wilful. Such wilful sins must all be punished; but we are evidently not at the present time

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competent to judge what would be a right or reasonable penalty for such sins--wholly or partially wilful.

Doubtless this was one reason why the Lord instructed us to "judge nothing before the time." Eventually the judgment will be in our hands--as it is written, "Know ye not that the saints shall judge the world?"--our Lord Jesus being the chief of these judges. The Lord's declaration is that he who knew his Master's will and did it not shall be beaten with many stripes, while he who knew not and did things worthy of stripes shall be beaten with few stripes. (*Luke 12:47,48*) This indicates to us that the guilt of wilful sin is to be measured largely by our knowledge of the Lord and of his will. Hence the Church, and those who have during this Gospel age come under the light and influence of the Church, will be held responsible in a larger degree than others. Nero, although not of the Church, not begotten of the Spirit, and therefore, less responsible proportionately than the Church, had, nevertheless, considerable contact

with the children of the light; and hence, we may presume, had a large measure of responsibility in connection with his crimes.

"Some Men's Sins Go Before to Judgment"

In considering the punishments of wilful sins on account of light enjoyed, we are not to forget the Apostle's statement, that "Some men's sins go before to judgment, and some they follow after." (*1 Tim. 5:24*) We know not to what extent Nero's sins have already received some measure of punishment; we know not to what extent he suffered mentally or physically; we know not, therefore, to what extent punishment for his sins will come after and overtake him during the Judgment age. For argument's sake let us suppose that he received no special punishments in the past, and that stripes for his sins will all follow after, and let us inquire what will be the nature of the record against him, and how will the stripes, or punishments, be inflicted upon him? We are not competent to answer these questions without

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reservations or provisos, but we all recognize a general principle already in operation in every man, recording the results of his own violations of knowledge and conscience. We see that in proportion as truth, light, knowledge and conscience may be violated, in that same proportion character is undermined; and to whatever extent this proceeds, restitution will be the more difficult for him.

We can reasonably judge that Nero must have undermined his character and conscience to a very large extent indeed. If, then, in the awakening he shall "come forth" as he died, merely to an opportunity for development, we can readily see that every downward step which he took in the past, every violation of conscience, every known opposition to righteousness, worked an injury to his character which, if ever overcome, will require proportionate effort to retrace his steps and to build again that portion of the character he wantonly destroyed. It is not for us to say that this and this alone will be the punishment for the sins of the present time; but that this should be the case seems reasonable to us. We are satisfied in any event, to rest the matter here, confident that the decisions of the glorified Church will have the full indorsement of all who have the Lord's Spirit. We cannot suppose that our Lord will take pleasure in rendering evil for evil, or in causing needless pain even to the

most villainous, but that the decision of the great Supreme Court already rendered will stand, viz., "The wages of sin is death"--the Second Death.

**"Thus Is the [Chief] Resurrection
of the [Special] Dead"**
--1 Cor. 15:42--

The resurrection of the Church is designated the *First* Resurrection, not in the sense of priority (though it will have priority), but in the sense of being chief, best, superior. We have already seen that there are different orders in the resurrection --three of which are *unto life*, unto perfection, though on different planes of being; the Church occupying

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the first place, the "great company" and the ancient worthies following in order; and that subsequently, or last, will be the general resurrection of the world, open to the whole world of mankind, so many as will accept the divine provisions and arrangements--the resurrection by judgment to be completed only with the close of the Millennial age. In this sense of the word it will indeed be a fact that "the rest of the dead" will *live* not "until the thousand years are finished" --they will not have life in its full, proper, complete sense; they will not be raised up completely *out of death* until then. Thus viewed, the spurious clause of **Rev. 20:5*** is found to be in full accord with the general tenor of Scripture. All these resurrections subsequent to the first, or chief one, will undoubtedly be under the power and control of the glorified Church, whose glorious Head has, to this end, received all power and authority from the Father.

Having considered the resurrection work of the Church for others, let us now consider what the Scriptures have to show particularly respecting the First Resurrection. With what bodies will the New Creation come forth? What will be some of their qualities and powers?

The Apostle declares, "As is the earthy so are they also that are earthy; and as is the heavenly so are they also that are heavenly." (**1 Cor. 15:48**) We understand these words to signify that the world in general, who will experience restitution to human perfection, will be like the earthy one-- like the first Adam, before he sinned, and like the perfect "Man Christ Jesus" was before his begetting to newness of nature. We rejoice with the world in this grand prospect of again becoming full and complete earthly images of the divine

Creator. But we rejoice still more in the precious promises

*We have already drawn attention to the fact that the clause "The rest of the dead lived not again until the thousand years were finished," is without any support from ancient MSS of earlier date than the fifth century; nevertheless it is in full accord with what we are here presenting, for the term "*lived not*" should be understood to refer not to awakening but to full restitution to life in the perfect degree. See footnote Vol. I, p. 288.

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made to the Gospel Church, "the called ones" according to the divine purpose, who are to have the image of the heavenly One--the image of the Creator, in a still higher and more particular sense--to be not fleshly images, but spirit images. "We shall be like him [the glorified "changed" Jesus], for we shall see him *as he is*." He is a spirit being, "the *express image of the Father's person*," "far above angels, principalities and powers, and every name that is named," and hence, far above perfect manhood. If we shall be like him and share his glory and his nature, it means that we too shall be images of the Father's person, "whom no *man* hath seen nor can see, dwelling in light which no *man* can approach unto"; but to whom we can approach and whom we can see as he is, because we have been "changed."

1 John 3:2; 1 Tim. 1:17; 6:16; Exod. 33:20

Lest any should misunderstand him, the Apostle guards the above language by adding, "As *we* [the Church] have borne the image of the earthly [one], *we* shall also bear the image of the heavenly [One]." It is not the Apostle's thought that all shall bear the image of the heavenly One, in this sense, ever. Such was not the design of our Creator. When he made man he designed to have a *fleshly, human, earthly* being, in his own likeness [mentally, morally], to be the lord and ruler of the earth, as the representative of his heavenly Creator. (***Gen. 1:26-28; Psalm 8:4-7***) The selection of the New Creation, as we have seen is wholly separate and apart from the earthly creation. They are chosen *out of* the world, and constitute but a "little flock" in all, called to be the Lord's Kingdom class, to bless the world during the thousand years of the Millennial age--subsequently, we may be sure, occupying some very high and responsible position, and doing some very important work, in the carrying out of further divine purposes--perhaps in connection with other worlds and other creations.

But the Apostle guards the matter still further, saying in explanation of the foregoing (verse 50), "Now this I

say, brethren, that flesh and blood cannot inherit the Kingdom of God." Thus he distinguishes between our

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present condition in the flesh and our future condition as spirit beings; most positively declaring that so long as we are in the flesh we cannot constitute the Lord's Kingdom in any actual sense, because that Kingdom is to be a spiritual one, composed of spirit beings. Our Lord himself, the Head, the chief, the leader, the example to his Church, is the glorious spirit being, a glimpse of whom was granted to the Apostle Paul (*1 Cor. 15:8*), and a vision of whom was granted to the Apostle John in Apocalyptic vision. "We shall be like him"--not flesh and blood, like the remainder of the race from which we were selected, and whose restitution, or resurrection by judgments, will bring them back to the perfection of the flesh-and-blood conditions, as the same restitution times will bring the earth to the condition represented by the Garden of Eden in the beginning.

But the Apostle recognized the fact that it would be difficult for us fully to grasp the thought of so thorough a *change* of the Church from fleshly, earthly conditions to heavenly, spirit conditions. He perceived that our difficulty would be less in respect to those who have fallen asleep in death than in respect to those alive and remaining unto the presence of the Lord. It is much easier for us to grasp the thought that the sleeping ones will be resurrected in new spiritual bodies, such as the Lord has promised to provide, than to grasp the thought of how those of the saints living at the time of the Lord's second presence, will be accepted of him into his spirit Kingdom. The Lord, through the Apostle, makes this very clear to us, saying, "There is a mystery connected with this matter, which I will explain: we shall not all sleep, though we must all be changed--in a moment, in the twinkling of an eye, at the last trump--the seventh trumpet."

1 Cor. 15:51,52

While the Lord, through the Apostle, did clear away a mystery to some extent by these words, nevertheless a considerable measure of mystery has since beclouded even this plain explanation; for many of the Lord's dear people have confounded the word "sleep" with the word "die," and

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have supposed the explanation to be that the saints remaining over until the presence of the Lord would be changed without dying, which is not at all the thing stated. Take the case of the apostles, for instance; they died, and from the moment of death they were reckoned as being "asleep" until the moment of the resurrection. The dying was a momentary act, while the sleep, or unconsciousness, continued for centuries.

This thought of the word "sleep" must be attached to the Apostle's words, in order that they may be understood, viz.: It will not be necessary that the Lord's people who remain over until his second presence shall *sleep* in unconscious death even for a moment. They will *die*, however, as is declared by the Lord, through the prophet, speaking of the Church: "I have said, Ye are gods, all of you sons of the Most High; yet ye shall all die like men, and fall like *one* of the princes." (*Psa. 82:6,7*) The world in general dies like Prince Adam, as his children, sharers of his sentence; but the faithful in Christ Jesus die with him--with Prince Jesus. (*Isa. 9:6; Acts 3:15; 5:31*) Justified through his sacrifice, they become *dead with him*, as joint-sacrificers. They "fall" under death sacrificially--like the second Prince. "If we be *dead with him* we shall also *live with him*." But, as the Apostle points out to us, the death of these will mean no *sleep* of unconsciousness --the very moment of dying will be the very moment of "change," or clothing upon with the house from heaven, the spiritual body.

The "change" to come to those of the Church remaining until the presence of the Lord is thus set forth as being in every sense of the word a part of the First Resurrection. In no particular does it differ from the death experience which must be common to all the members of the one body. The only point of difference between other members of the body and these will be that which the Apostle specifies; viz., they shall not "*sleep*." These last members of the body will not need to sleep--not need to wait for the Kingdom to come, for it will then be set up. They will pass immediately from

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the activities of the service on this side the veil in the flesh to the activities of service on the other side the veil, as perfected New Creatures, members of the Christ.

"It Doth Not Yet Appear What We Shall Be"

Respecting the powers and qualities of the New Creatures, perfected, the Apostle tells us that they will not all have the same degrees of glory, though they will all have the same *kind* of glory--will all be celestial or heavenly beings. There will be one glory common to all these celestial beings, and another glory common to the human, or terrestrial, beings. Each in its perfection will be glorious, but the glories of the celestial ones will be superior--transcendent. The Scriptures tell us that the Church as a whole shall "shine forth as the sun." (*Matt. 13:43*) This description by our Lord himself of the future glory is applied to all who are of the "wheat" class; yet in the light of the Apostle's explanation (verse 41) we perceive that individually there will be differences in the positions and honors of the church. All will be perfect, all will be supremely happy, but, as the Father is above all, and as he has exalted the Son to be next to himself, and as this indicates differences of glory, majesty and authority, so amongst the followers of the Lord, all of whom are acceptable, there will be differences of station, "as star differeth from star" in magnitude and brilliancy.

1 Cor. 15:41

Our Lord, in two of his parables, intimates the same difference amongst his glorified followers. He who had been faithful with five talents was to have special commendation at the Lord's return; while the other faithful ones who had a lesser number of talents, would be dealt with proportionately. He who had been faithful in the use of his pound, so as to gain ten pounds, was to receive rulership over ten cities; and he who was faithful over his pound to the gaining of five pounds would have proportionately increased talents, blessings, opportunities and authority. *Matt. 25:14-30; Luke 19:11-27*

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Nor need we wonder at this, for looking back we see that while the Lord chose twelve apostles and loved them all, there were three of them whom he specially loved, and who were on various occasions nearer to him and in still more confidential relationship than the others. We may be sure, too, that when the "Book of Life" is opened, and when positions closest to the Master in the throne are to be apportioned, those on the right hand and those on the left hand (nearest to his person), will be recognized by all as worthy of the honor and distinction accorded them. (*Matt. 10:41*)

It would not surprise us at all to find the Apostle Paul next to the Master, with possibly John on his other hand. The thought is not that of location, or position, on a bench--throne--but closeness of relationship in power and majesty of the Kingdom. We may be sure that all who will constitute the "little flock" will be so filled with the Lord's Spirit as in honor to prefer one another; and we may know certainly that there will be no jealousies, but that the divine judgment respecting worthiness will be fully approved by all the New Creation. This is so in the present time, and much more may we expect it in the future. In the present time we read that "God has set the various members in the body as it hath pleased him," and all who are in accord with the Lord are continually seeking, not to change the divine arrangement, but to recognize it and to cooperate therewith. So also it will surely be in the future.

Describing the differences between present conditions and those of the future, the Apostle says, "*It* is sown in corruption: *It* is raised in incorruption." "*It*"--the New Creature, whose existence began at the time of consecration and begetting of the Spirit. The New Creature that has been developing and seeking to control the flesh and to make it its servant, in accord with the divine will--the New Creature that is said to have lived in the flesh, as in the tabernacle, while waiting for the new body. "*It*" was sown in corruption, in a corruptible body: "*It*" went down into death; and yet "*It*" is not represented as being dead, but as merely

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sleeping, while its earthly tabernacle was dissolved. It is the same "*It*," the New Creature, that is to be clothed upon with the heavenly house, the spiritual body, in the First Resurrection.

This spiritual body in which "*It*" is raised, the Apostle declares, will be an incorruptible one--one which cannot corrupt, which cannot die. The word here rendered incorruption is *aphtharsia*, and signifies that which is *death-proof*, that which cannot corrupt or die or pass away. It is the same word rendered "*incorruption*" in verses 50,53 and 54, of this chapter, and the same word which is rendered "*immortality*" in *Rom. 2:7*, and again in *2 Tim. 1:10*.

The declaration, that our spiritual bodies shall be incorruptible, immortal, is a most momentous one, because we are distinctly informed that this quality of immortality belongs inherently to Jehovah alone; while it is declared of our Lord Jesus, that because of his faithfulness, his high

exaltation consisted in part in his being granted *life in himself*, as the Father hath life in himself. The thought there is the same--that the glorious Head of the Church experienced just such a "change" to immortality, to incorruption, to participation in the divine nature. It does not amaze us that the plan of God should be thus liberal toward our dear Redeemer; but it surely does astonish us that this quality of the divine nature, *given* to none other than our Master, should be promised to the members of his body, who walk in his footsteps, and are seeking for glory, honor and immortality. **2 Pet. 1:4; Rom. 2:7**

"*It* is sown in dishonor; *It* is raised in glory." Here again the New Creature is referred to by the word "*It*." During the present life the world knoweth us not; it realizes not that we are begotten of the Father, to be his children on the spiritual plane, and that we are only temporarily sojourning in the flesh, for the purposes of our trial, for the testing of our faithfulness to our covenant of sacrifice. "Now are we the sons of God." But, unrecognized, we are disesteemed by the world; and because of our consecration to the Lord we may

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not occupy even as honorable positions amongst men as we might have the natural talents to occupy were they devoted to worldly pursuits. In any event, both individually and collectively the Church in the flesh is now, as the Apostle here declares, "in dishonor," in disesteem; and, as he elsewhere declares, our body is at present a body of humiliation (misrepresented in our common translation as "a vile body"). (**Phil. 3:21**) But what shall be the condition by and by? Will the dishonor all be past? Will the Church (Head and "body") be such as both angels and men will appreciate and honor? Will the New Creation thus be "in glory?" Oh yes! This is the assurance.

"*It* is sown in weakness; *It* is raised in power." The New Creature is still referred to--the weakness mentioned being that of the present mortal bodies, their imperfections, which all New Creatures deplore, and which God graciously counts as not being the weaknesses of the New Creature, whose purposes, or intentions toward the Lord are pure, perfect, loyal and strong. That these weaknesses will not attach to the new resurrection bodies of the "elect" is most specifically stated. "*It* is raised in power"--the power of perfection, the power of the new nature, the power of God.

"*It* is sown a natural body; *It* is raised a spiritual body."
The same *It*, the same New Creature. It is a natural body now--the only tangible thing is the flesh. Only by the grace of God are we permitted to *reckon* the new mind a New Creature, and to await the time when this new mind will be granted a spirit body, suitable to it. The spirit body will then be *It*, in the same sense that the natural body is now *It*. What a glorious prospect this is! Truly, it is incomprehensible to us who have no experiences except such as are common to the natural man--except as our minds have grasped by faith the promises and revelations of the Lord, and have entered into the spirit of "things not seen as yet."
But if the very *thought* of the coming glories has lifted us up above the world and its cares, its trials, its follies and its

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pleasures, how much more will the realities mean to us when we shall be perfect and like our Lord and share his glory! No wonder our Lord said to Nicodemus, "If I have told you of earthly things, and ye believe not, how can ye believe if I tell you of heavenly things?" No wonder it declares that we must first be begotten of the holy Spirit before we can even begin to comprehend heavenly things. Unquestionably, therefore, our ability to run the race set before us in the Gospel, our striving to overcome the spirit of the world and the besetments of the Adversary, will be in proportion as we shall be obedient to the divine counsel, and love not the world, and lay aside every weight and the easily besetting sin, forgetting not the assembling of ourselves together, and searching the Scriptures daily, and in every sense of the word making use of the privileges and mercies and blessings conferred upon us as children of God. If we do these things we shall never fail, but so an entrance shall be ministered unto us, abundantly, into the everlasting Kingdom of our Lord and Savior Jesus Christ."
1 John 3:2,3; Rom. 8:17; John 3:12; 1 Cor. 2:14; 1 John 2:15; Eph. 6:10-18; Heb. 12:1,2; 10:25; John 5:29; Acts 17:11; 2 Pet. 1:4-11

Longing for Home

As pants the hart for water brooks,
So pants my soul for Thee.
Oh, when shall I behold Thy face,
When wilt Thou call for me?

How oft at night I turn mine eyes
Towards my heavenly home,
And long for that blest time when Thou,
My Lord, shalt bid me, "Come!"

And yet I know that only those
Thy blessed face shall see,
Whose hearts from every stain of sin
Are purified and free.

And oh, my Master and my Lord,
I know I'm far from meet
With all Thy blessed saints in light
To hold communion sweet.

I know that those who share Thy throne
Must in Thy likeness be,
And all the Spirit's precious fruits
In them the Father see.

Lord, grant me grace more patiently
To strive with my poor heart,
And *bide Thy time* to be with Thee
And see Thee as Thou art!

G.W.S.

Tabernacle Shadows

— OF THE —

“Better Sacrifices.”

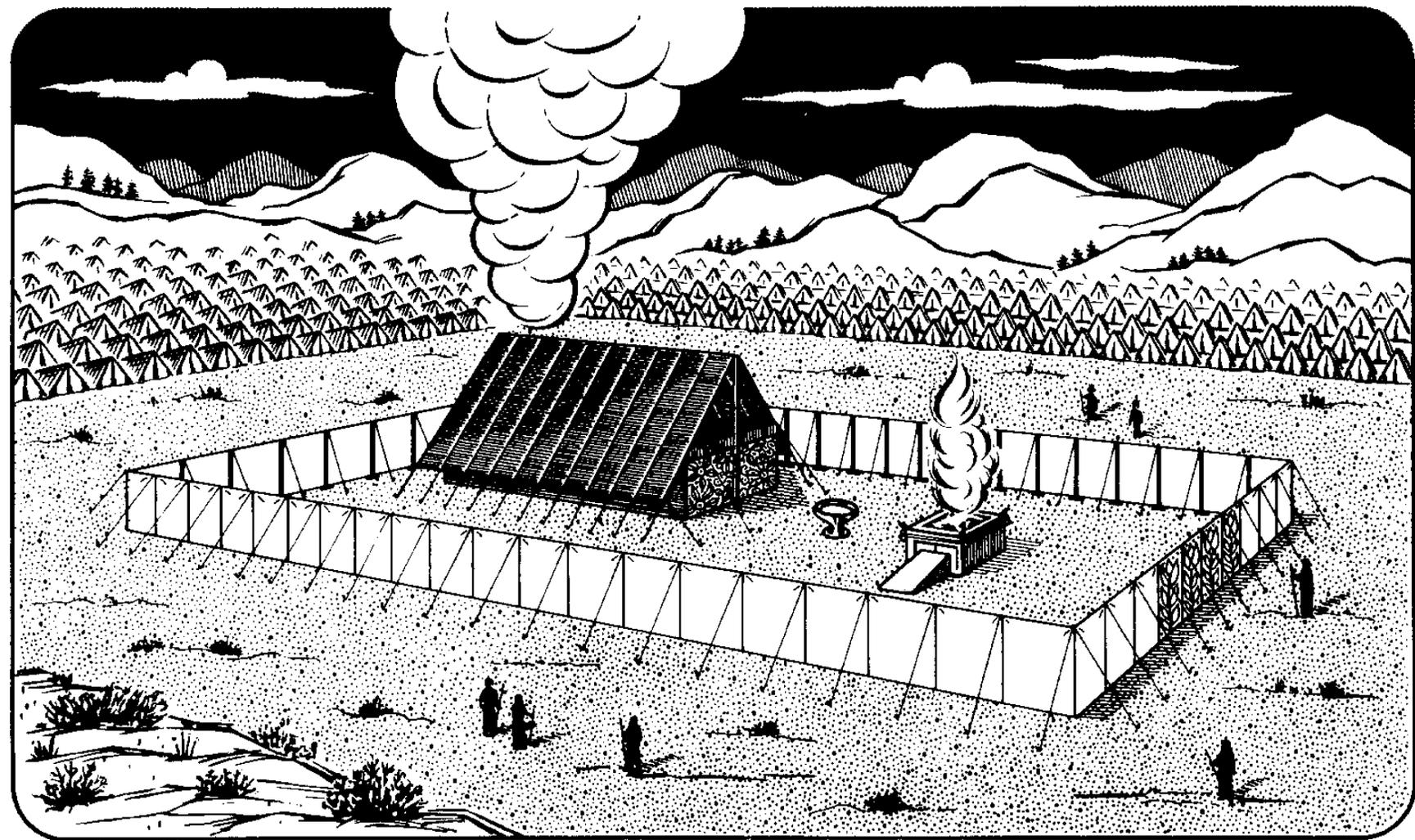
A Helping Hand

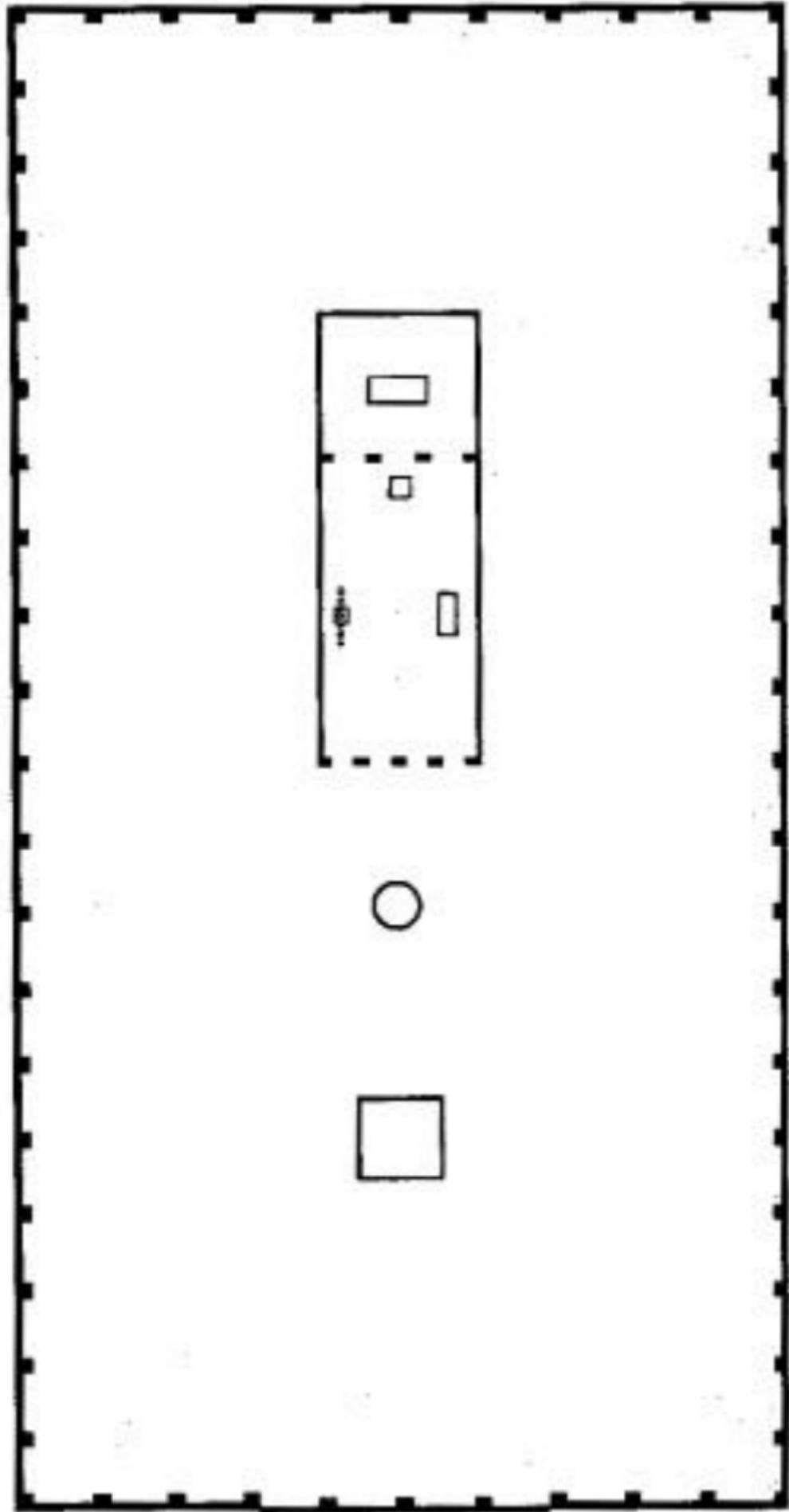
— FOR —

THE ROYAL PRIESTHOOD.

WATCH TOWER
BIBLE AND TRACT SOCIETY,
ALLEGHENY, PA., U. S. A.

1899.





THE TABERNACLE AND COURT

flyleaf

TABERNACLE SHADOWS

= of the =

"Better Sacrifices"

A Helping Hand

-- FOR --

THE ROYAL PRIESTHOOD

To the King of Kings and Lord of Lords

IN THE INTEREST OF

HIS CONSECRATED SAINTS,

WAITING FOR THE ADOPTION,

--AND OF--

"ALL THAT IN EVERY PLACE CALL UPON THE LORD,"

"THE HOUSEHOLD OF FAITH,"

--AND OF--

THE GROANING CREATION, TRAVAILING AND WAITING FOR THE

MANIFESTATION OF THE SONS OF GOD,

THIS WORK IS DEDICATED.

"To make all see what is the fellowship of the mystery which from the beginning of the world hath been hid in God." "Wherein He hath abounded toward us in all wisdom and prudence, having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fulness of the times He might gather together in one all things, under Christ."

Eph. 3:4,5,9;1:8-10

(Originally Published in 1881)

PREFACE

The first edition of this little book was published in 1881, and under the Lord's blessing seems to have been very helpful to the class for which it was specially intended, --the "royal priesthood." Many of this class have confessed that as the finger of the Lord it pointed out to them meanings in the Old Testament types never before appreciated; and that it has thus guided them in the way of self-sacrifice, by leading them to see the true significance of the Scriptural declarations--"Present your bodies living sacrifices," "Fill up that which is behind of the afflictions of Christ," "If we suffer with him we shall also reign with him," "Let us go to him outside the camp, bearing the reproach with him"; besides many other Scripture statements which associate the Lord's people with himself both "in the sufferings of this present time and the glory to follow."

The author rejoices that this is true, and prays the divine blessing also upon this new edition, which was made necessary by reason of the electro-plates of the former edition being worn, and by the desire to have its general style conform to that of the Scripture Studies series--for it may properly be considered a supplement and sequel to the fifth volume of that work, kept separate for convenience. Aside from these typographic changes, and the addition of one chapter, and a few alterations in the phraseology to make some points possible more perspicuous, there are no changes. Indeed, no particular changes seemed possible or desirable.

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The understanding of the subjects herein set forth would seem to have been heaven directed, "taught of God," at a time when the light was absolutely necessary to the full and clear presentation of the Plan of the Ages. And those who have been blessed by the helps furnished in this little book, and others who shall yet be similarly blessed, we trust, may all esteem that they are also "taught of God"; for be it noted that the author has sought to prove every point and every application by the Word of the Lord, and has taught nothing of himself: as he has received of the

Lord through his Word and spirit he has presented the same --with the evidences--to whosoever has an ear to hear.

The careful student will discern that, the applications of the types herein presented being correct, the entire Plan of the Ages is thereby corroborated--justification, sanctification, and glorification first for the Church, and subsequently restitution for whoever will, of all the families of the earth. To what a glorious gospel, then, is this the key!

Dear Reader, if the matters herein presented appeal to you as truth at all, they will surely awaken you to energy and zeal to sacrifice earthly interests, to gain the prize of the high calling--that you may become one of the royal priests soon to be associated with the great "High Priest of our profession" in the grand work of blessing the groaning creation. And if you get a blessing from these truths, and partake of their spirit, you will want to pass the cup of refreshment on to others who need just such a stimulus to revive their fainting hearts. And if you desire to colabor in this ministry you will find that all arrangements have been perfected by which you can obtain these booklets at a very nominal price--by the dozen or hundred. Every one who receives food at the Lord's table is honored with the privilege of joining in the service--as "colaborers together with God." With Christian love,

Your brother and servant in Christ,
Charles T. Russell

TABERNACLE SHADOWS OF THE BETTER SACRIFICES

CHAPTER I

THE TYPICAL TABERNACLE

The Camp--The Court--The Tabernacle--The Brazen Altar--The Laver--The Table--The Lampstand--The Golden Altar--The Mercy Seat and Ark--The Gate--The First Veil--The Second Veil--The Significance of These and Their Antitypes.

THE Tabernacle which God commanded the people of Israel to construct in the Wilderness of Sin, and in connection with which all their religious services and ceremonies were instituted, was, the Apostle Paul assures us, a shadow of good things to come. (*Heb. 8:5; 10:1; Col. 2:17*) In fact, the whole nation of Israel, as well as its laws and its religious services and ceremonies, was typical. This being true, our understanding of the plan and work of salvation now in progress, as well as their future development, cannot fail to be greatly enlightened by a careful study of those "shadows" which the Israelites, for our edification, were caused to repeat year by year continually until the Gospel age introduced their antitypes--the realities. *1 Pet. 1:11; Heb. 10:1-3*

It is not simply to gain a historical knowledge of the Jewish forms, ceremonies and worship that we come to the investigation

of this subject, but that we may be edified by understanding the **substance** from an examination of the shadow--as God designed in arranging it.

We shall fail to attach sufficient weight and importance to the shadow unless we realize how carefully God guided and directed all of its details. First, he took Moses up into the mount and gave him an illustration of the manner in

which things were to be made; Secondly, he charged him to be careful of every particular--"See, saith he, that thou make all things according to the pattern shewed to thee in the mount." (*Heb. 8:5; Exod. 25:40*) So, too, with all the minutiae of the service: every jot and tittle had to be exactly performed in the type, because it illustrated something greater and more important to come afterward. And in order that these shadows might all be exactly performed, and that the people might not become careless, the usual penalty for any violation was death. For instances see *Exod. 28:43; Num. 4:15,20; 17:13; 2 Sam. 6:6,7; Lev. 10:1,2*

Realizing God's care in making the "shadow" should not only give us confidence in its correctness, that not one jot or tittle of it shall fail until all be fulfilled (*Matt. 5:18*), but should also awaken in us so great an interest in God's plan as would lead us to examine closely and search carefully for the meaning of those shadows. And this, with God's promised blessing, we now purpose to do, assured that among those who are truly God's consecrated ones--his children begotten of his Spirit--"he that seeketh findeth; and to him that knocketh, it shall be opened."

The Tabernacle's Construction

The directions given to Moses for the construction of the Tabernacle may be found in *Exod. 25 to 27*, and the account of the performance of the work, in *Exod. 35 to 40*.

Briefly stated, the Tabernacle was a house constructed of a

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series of boards of shittim (**acacia**) wood, "overlaid" or plated with gold, set on end into sockets of silver, and firmly fastened together by bars of the same wood, also covered with gold.

This structure was 15 feet wide, 15 feet high and 45 feet long, and open at the front or east end. It was covered by a large white linen cloth, interwoven with figures of cherubim, in blue, purple and scarlet. The open end, or front of the structure, was closed by a curtain of similar material to the covering cloth, called the "Door," or **first veil**. Another cloth of the same material, similarly woven with figures of cherubim, called the "Veil" (or second veil), was hung so that it divided the Tabernacle into two apartments. The first or larger apartment, 15 feet wide and 30 feet long, was

called the "Holy."* The second or rear apartment, 15 feet wide and 15 feet long, was called the "Most Holy." These two apartments constituted the Tabernacle proper; and a tent was erected over them for shelter. It was made of a covering of cashmere cloth or goat hair, another of ram skins dyed red, and another of seal skins (mistranslated badger skins).

*In the English translation this is frequently, though improperly, called the "holy **place**," and in such instances the word **place** will be found in italics, indicating that it has been supplied by the translators, as, for instance, in *Exod. 26:33*. This error is quite confusing, as the "Court" was properly called the "holy place." When **place** is not in italics, the "Court" is always meant. See *Lev. 14:13 and 6:26,27*. In some instances the "Holy" is termed the "Tabernacle of the congregation."

The "Most Holy," or "Sanctuary," is also sometimes called the "Holy **place**"--**place** in italics. Instances, *Lev. 16:17,20,23*. In referring to these apartments, we will call them, severally, the "Court," "The Holy" and "The Most Holy."

A lack of appreciation of the interest of Christians in these typical pictures and of the necessity for uniform exactness, on the part of the translators of Leviticus, must have been the cause of the varied translations which have so aided in confusing the student.

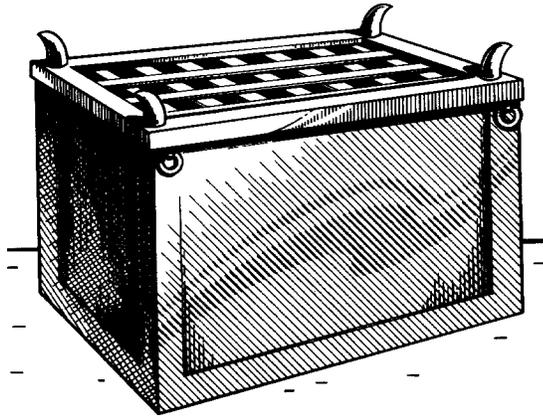
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The Holy Court or Holy Place

The Tabernacle was surrounded by a yard, or "Court," toward the rear of which it stood. This court, 75 feet wide and 150 feet long, was formed by a fence of linen curtains, suspended from silver hooks, set in the tops of wooden posts 7 1/2 feet high, which were set in heavy sockets of copper (mistranslated brass), and braced, like the tent which covered the Tabernacle, with cords and pins. This enclosure was all holy ground, and was therefore called the "Holy Place"--also the "Court of the Tabernacle." Its opening, like the door of the Tabernacle, was towards the east, and was called the "Gate." This "Gate" was of white linen, interwoven with blue, purple and scarlet.

It will be noticed that the three entrance passages, viz., the "Gate" into the "Court," the "Door" into the "Holy" and the "Veil" into the "Most Holy," were of the same material and colors. Outside the Tabernacle and its "Court"

was the "Camp" of Israel surrounding it on all sides at a respectful distance.



THE BRAZEN ALTAR

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The Furnishments

The furniture of the "Court" consisted of but two main pieces: the "Brazen Altar" and the "Laver"--with their respective implements.

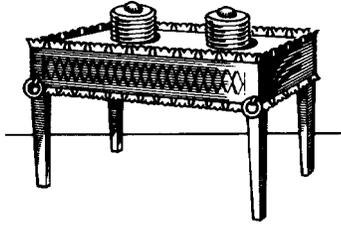
Just inside the gate, and immediately in front of it, stood the "Brazen Altar." This altar was made of wood and covered with copper, and was 7 1/2 feet square and 4 1/2 feet high. Various utensils belonged to its service--fire pans (called censers), for carrying the fire to the "Incense Altar," basins to receive the blood, flesh hooks, shovels, etc.



THE LAVER

Next, between the "Brazen Altar" and the door of the Tabernacle, was the "Laver." It was made of polished copper, and was a receptacle for water; at it the priests washed before entering the Tabernacle.

The furniture of the Tabernacle consisted of a "Table," a "Candlestick" and an "Incense Altar" in the "Holy," and the "Ark of the Testimony" in the "Most Holy."



THE TABLE OF SHEW-BREAD

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Within the Tabernacle, in the first apartment, the "Holy," on the right (north), stood the Table of "Shewbread"-- a wooden table overlaid with gold; and upon it were placed twelve cakes of unleavened bread in two piles, with frankincense on top of each pile. (*Lev. 24:6,7*) This

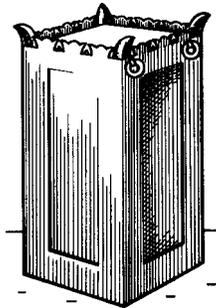


THE GOLDEN CANDLESTICK

bread was proper for the priests only to eat: it was holy, and was renewed every seventh or Sabbath day.

Opposite the "Table of Shew-bread" stood the "Candlestick," made of pure gold, beaten work (hammered out),

THE GOLDEN ALTAR



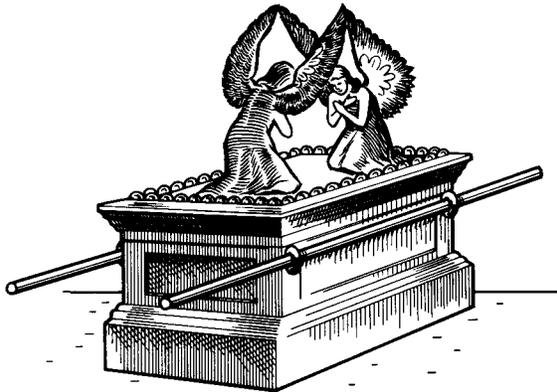
THE INCENSE ALTAR

having seven branches, and in each branch a lamp. It was the only light in the "Holy"; for, as we have seen, the natural light was obscured by the walls and curtains, and there were no windows. Its seven lamps were cared for, trimmed, supplied with oil, etc., by the High Priest himself,

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who at such times was to offer incense at the Golden Altar.

Farther on, close up to the "Veil," stood a small altar, of wood covered with gold, called the "Golden Altar" or "Incense Altar." It had no fire upon it except what the priests brought in the censers which they set in the top of this "Golden Altar," and then crumbled the incense upon it, causing it to give forth a fragrant smoke or perfume, which, filling the "Holy," penetrated also beyond the "second veil" into the Most Holy or Holy of Holies.



THE ARK OF THE TESTIMONY

Beyond the "Veil," in the "Most Holy," there was but one piece of furniture--the "Ark." It was a rectangular box made of wood overlaid with gold, having a lid or cover of pure gold called the Propitiatory or "Mercy Seat." Upon it (and of the same piece), were two cherubs of gold--beaten work. Within this "Ark" (under the Propitiatory) were placed the golden bowl of manna, Aaron's rod that budded, and the two tables of the Law. (*Heb. 9:4*) Upon the Propitiatory a supernatural light appeared, shining out between the cherubim, representing the Divine presence. This was the only light in the "Most Holy."

It is noticeable that all the furniture inside the Tabernacle

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was of gold, or covered with gold, while in the "Court" everything was of copper. Wood, which was the base covered with these metals, was used, we believe, to make the articles of lighter weight, more easily portable, than if of solid metal. This was an important consideration when they traveled. The vessels of the Temple, representative of the same things, were of solid metals. (*1 Kings 7:47-50*) These two metals, gold and copper, were used, we think, to represent two different natures--copper representing the **human** nature in its perfection, a little lower than the angelic nature; and gold representing the **divine** nature, far above angels, principalities and powers. As gold and copper are much alike in their appearance, yet different in quality, so the human nature is an image and likeness of the divine, adapted to earthly conditions. It will be noticed that the arrangement of

The Camp, Court and Tabernacle

thus distinctly separated and differentiated into three general divisions, represent three distinct classes blessed by the atonement; and the two parts of the Tabernacle represent two conditions of one of these classes.

"**The Camp**" represented the **condition** of the world of mankind in sin, needing atonement and desiring it and its blessings, however indistinctly it analyzes its cravings and groanings. In the type the "Camp" was the nation of Israel at large, which was separated from all holy things by the curtain of white linen, representing to those within a wall of faith, but to those without a wall of unbelief which hindered their view of and access to the holy things within. There was only one gateway to enter the "Holy Place" or "Court"; the type thus testifying that there is but one way of access to God--one "gate"--Jesus. "I am the way,...no man cometh unto the Father but by me." "I am the door."
John 14:6; 10:9

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"**The Court**," represented the **condition** of Justification, entered through faith in Christ, the "gate." Into this "Court" only Levites (typical of justified **believers**) were allowed to come, during the Atonement Day. These had access to the "Brazen Altar" and to the "Laver," and did service in the "Court," but had no right as merely Levites (believers) to go into the Tabernacle; no, nor even to look into it. (*Num. 4:19,20*) In the "Court" all things were of copper, to indicate that the class admitted there were justified **men**. The

"Court" did not represent the condition of the spiritual class during the Gospel age, though the priests, in sacrificing and washing, used it also.

"**The Tabernacle**" building, with its two parts, represented the two **conditions** of all who undergo a change of nature from human to spiritual. The first apartment, the "Holy," represented the **condition** of all those who (as Levites--justified believers) have consecrated their human nature to death, that they might become partakers of the divine nature (*2 Pet. 1:4*), having been begotten of the Spirit. Its second apartment, the "Holy of Holies," beyond the "Veil"--death--represented the **condition** of the faithful "overcomers" who will attain to the divine nature. These, after having completed their consecration in death, will be fully changed, **born** from the dead in the First Resurrection, to the divine nature and organism. No human being, be he ever so full of faith, be he washed from every sin, and in God's sight justified freely from all things and reckoned perfect, can have any place or privilege in the spiritual things represented in the interiors of the Tabernacle and Temple. He cannot even look into spiritual things, in the sense of appreciating them. But, during the Gospel age, such are "called" to consecrate and sacrifice their human nature in God's service, and to inherit instead the spiritual nature--as members of the Body of Christ. "The natural man receiveth not the things of the Spirit...neither can he know

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them, because they are spiritually discerned." *1 Cor. 2:14*

The fact that all things in the Tabernacle were made of **gold**, representative of the divine nature, implies that it represented the condition of such only as are called to the divine nature. Only those of the Levites who were consecrated to the work of sacrificing (the Priests) had access to the Tabernacle; so only those of the household of faith who are consecrated to sacrifice, even unto death, enter the divine conditions represented in the Tabernacle.

The "Court," the justified human condition, is entered by faith only; but while we must retain the faith that justifies, we must do more, if we would experience a change of nature and become "new creatures," "partakers of the heavenly calling," to be "partakers of the divine nature." Entering the "Holy," therefore, implies our full consecration to the Lord's service, our begetting of the spirit and our start in the race for the prize of the divine nature--the terms of which are, faithfulness to our vow, crucifying the justified flesh, presenting our human wills and bodies

living sacrifices to God; no longer to seek human pleasure, honor, praise, etc., but to be dead to these and alive to the heavenly impulses. Yet, into this condition, also, we still come through Christ Jesus our Lord, who not only opened for us the "Gate" of justification through faith in his blood, but who also opened the "Door" (the first veil) into the Tabernacle, "a new way of life," as spirit beings, through and beyond the second veil, by the sacrifice of our justified flesh.

Hence the two apartments of the Tabernacle, the "Holy" and the "Most Holy," represented two phases or stages of the new life to which we are begotten by the holy Spirit.

The "**Holy**" represented the present condition of those begotten

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of God through the Word of Truth. (*Jas. 1:18*)

These, as heavenly minded "new creatures," though still "in the flesh," have their real (inner) life and walk with God within the first veil of consecration, and beyond the intellectual sight of the world and the unconsecrated believers.

These enjoy the inner light of the "golden candlestick," while others are in "outer darkness"; these eat of special spiritual food, represented in the unleavened "bread of presence," and offer incense at the golden altar, acceptable through Christ Jesus.

The "**Most Holy**" represented the perfected condition of those new creatures who, faithful unto death, gain the great prize of our high calling through a share in the first resurrection.

(*Rev. 20:6*) Then, beyond both veils--the fleshly mind and the fleshly body--they will possess glorious spiritual bodies as well as spiritual minds. They will be like their Leader and Forerunner beyond the veil, who, having entered as our Redeemer, hath consecrated **for us** this new and living way--or new way of life. *Heb. 10:20; 1 John 3:2*

The spiritual-minded creature in the "Holy" by **faith** looks forward through the rent "Veil" into the "Most Holy," catching glimpses of the glory, honor and immortality beyond the flesh; which hope is as an anchor to the soul, sure and steadfast, entering into that which is beyond the veil. *Heb. 6:19; 10:20*

We see, then, that justification by faith, our first step toward holiness, brings us into a condition of "peace with God through our Lord Jesus Christ." (*Rom. 5:1*) When our sins are forgiven, or reckonedly covered with Christ's righteousness, we are a step nearer to God, but still **human**--in the "Court." If we would attain the prize of the high calling

which is of God **in Christ Jesus**, and enter through the "Holy" into the "Most Holy," we must follow

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In the Footsteps of Jesus,

our Leader and Head--"the High Priest of **our profession**" [i.e., the High Priest of our order of priesthood] the "royal priesthood." *Heb. 3:1; 1 Peter 2:9*--

(1) By faith in Christ's ransom-sacrifice, represented in the Brazen Altar, we enter the "Gate" to the "Court"--the veil of unbelief and sin is passed. This step is one which our Lord Jesus never took, because not being of Adamic stock, but holy, harmless, separate from sinners, he never was outside the Court condition.

(2) Renouncing our justified human wills, and all our human aspirations and hopes, we pass the first veil, or veil of human-mindedness--counting the human will as dead; henceforth consulting not it, but the will of God only. We now find ourselves as "**new creatures**" in the "**Holy**"--in the first of the "Heavenlies" or Holies (*Eph. 2:6*--**Diaglott**), and begin to be enlightened by the "Golden Candlestick" (God's Word) respecting spiritual things--"the deep things of God," and to be refreshed and strengthened daily with the truth, as represented in the "shew-bread," lawful for only the Priests to eat. (*Matt. 12:4*) And thus enlightened and strengthened, we should daily offer up sacrifices at the "Golden Altar," acceptable to God through Jesus Christ--a sweet perfume to our Father. *1 Pet. 2:5**

Thus all the saints, all the consecrated, are in a "heavenly" or "holy" **condition now**--"seated [at rest and in communion] with Christ in [the first of these] heavenly places," but not yet entered into the "holiest of all." No, another veil must first be passed. As the passing of the preceding veil represented the **death** of the HUMAN **will**, so the passing of the second veil represented the death of the HUMAN **body**; and

*The word **spiritual** in this text is omitted by the oldest Greek MS, the Sinaitic, with evident propriety. Not spiritual but human rights, privileges, life, etc., are sacrificed.

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both are requisite to complete our "**sacrifice**." Both fleshly mind and fleshly body must be left behind before we can enter into the "holiest of all"--perfected as partakers of the

divine nature and its spirit conditions: for flesh and blood cannot inherit the Kingdom of God. (*1 Cor. 15:50*) Compare *John 3:5,8,13*.

With these thoughts before our minds, respecting the three conditions represented by these three places, "Camp," "Court" and "Tabernacle," in our next study we will note particularly the three classes which come under these conditions; viz., the Unbelieving World, Justified Believers and the Saints or Consecrated Believers, typified respectively by Israelites, Levites and the Priesthood.

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The Tabernacle

"What lone mysterious abode is this,
Surrounded by a wall of spotless white;
By day an altar in the wilderness,
A silent watcher on the plain by night?"

"Who dwells within its consecrated veil,
To secular and alien feet denied?
Who answers when the priest, white-robed and pale,
Sprinkles the blood by 'bulls and goats' supplied?"

"Think you that He of name omnipotent
Required for naught these oft-repeated rites,
Or gratified mere vanity by scent
Of incense, brodered robes and altar-lights?"

"Nay, verily! The curious tapestries,
The vessels wrought of silver, copper, gold,
The ceremonious modes of sacrifice,
All 'better things' of Gospel times foretold.

"And happy he whose reverent gaze discerns
What 'types and shadows' could but dimly trace:
His offering on the golden altar burns,
He solves the mysteries of the 'holy place.'

"Upon the blood-stained mercy-seat he reads
Atonement sealed by him who went before,
And from the open heavens the Father speeds
The riches of his love and grace to outpour."

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CHAPTER II

ISRAELITES, LEVITES AND THE PRIESTHOOD

The Classes of Mankind Typified by Israelites, Levites and Priests--
Anointing of the Priests--The Significance of the High Priest's "Garments
of Glory and Beauty," Typically Considered--The Abrahamic
Covenant, Law Covenant and New Covenant Foreshadowed.

IT IS important that we get a clear idea, not only of the structure of the Tabernacle, and of its furniture and the typical significance of these, but also that we should know something of the actors therein, and their significance as types.

Israel is used in many instances to typify the Christian Church. For instance, when they left Egyptian bondage, they were a type of God's children who hear his call to come out from the world and engage in his worship.

The wilderness journey represented the tedious pilgrimage through which many pass, seeking the promised Canaan rest--"Come unto me, and I will give you rest." As in the type, so in reality, the promised Canaan of rest is not far off, if God's children had faith enough to go up and at once enter in by faith. God has made abundant provision for them: yet they journey through the Wilderness of Sin, seeking rest and finding none, because they lack faith in God's promises. Some wander thus a long time; and some never enter the Canaan rest because of unbelief. But while Israel, according to the flesh, is thus and in other ways used to typify Spiritual Israel, yet as we are now examining it, in its

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relation to the Tabernacle, it is a totally different type. Here Israel unquestionably typified **the whole world of mankind**. The sin-offering, sacrifice, atonement, etc., made typical for them (and them only), were typical of the "better sacrifices" and atonement, made on behalf of the whole world; for thus we read, "He is a propitiation for our sins, and not for ours only, but also for the sins of the whole world." *1 John 2:2; Heb. 9:23*

In a word, **Israel**, as well as the Tabernacle, Priests, Levites and sacrifices, was a type. And what was there done in

symbol with and for Israel is, since the first advent of Christ, being carried out on a higher plane, and on a larger scale, the latter being the reality, of which that was the type or shadow.

As Israel typified the world, so the tribe of Levites typified the "household of faith," or all believers in Jesus and his ransom. The Priesthood, one body under one chief or High Priest, was typical of the "little flock," which, with its "Head" or High Priest, is a royal priesthood, the members of which, after the present time of sacrificing, are to be **kings and priests** unto God, and to reign on the earth. (*Rev. 5:10*) Thus viewed, we see Jesus the High Priest, not a priest of the Aaronic order, which was but the type of a greater and grander profession or order, the Head of the real priesthood of which others were but figures. (*Heb. 3:1; 4:14*) The Aaronic priesthood typified chiefly the humiliation and sufferings of Christ, less his future glory--Melchisedec being the type of the Christ as a kingly or royal priesthood.

But before the under-priests, the members of the Body of Christ, the royal priesthood, will be united to their Head, and begin their reign, they must "**suffer with him**," sharing in the antitypical sacrifices, as we shall shortly see. *2 Tim. 2:12*

The Apostle Peter shows who were typified by the Aaronic priests, when, addressing those who were **sanctified**, he

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says: "**Ye** are...an holy priesthood to offer up sacrifices acceptable to God by Jesus Christ." "**Ye** are...a royal priesthood." (*1 Pet. 2:5,9*) They are all ministers (**servants**) of the truth, though not all preachers and Doctors of Divinity: and each must do his share at self-sacrifice ere he will be accounted worthy to be a joint-heir with Christ. Only to those who suffer with him is there a promise to reign with him. *Rom. 8:17*

That the Head or Chief Priest of this priesthood, this "little flock," is our Lord Jesus, is repeatedly mentioned by the apostles. We give but one quotation: "**Holy** brethren ["the Royal Priesthood"], partakers of the heavenly calling, consider the Apostle and High Priest of **our profession** [our order of priests, to be], Christ Jesus." *Heb. 3:1*

As we now pass to the consideration of the inauguration of the typical priesthood, we notice that the tribe of the Levites (typical of all the **justified** believers) existed before the priesthood was instituted. So in the antitype the "**Royal Priesthood**" began with the anointing of Jesus, the High Priest (at baptism, *Luke 3:22; Acts 10:38*); but believers,

justified by faith in Christ, had lived long before that. For instance, Abraham believed God, and was **justified** by his faith. (*Rom. 4:2,3*) Though even the type had not yet come in his day, Abraham, as a justified believer, was a member of the "household of faith," typified by the Levites. But none of the "Royal Priesthood" were selected until after the Chief or High Priest of this order was first initiated and installed in office. Since then the initiation and installment of the under-priests has been the special work of this Christian dispensation or Gospel Age. Thus the priests, now consecrating, being installed and offering themselves as sacrifices, are being prepared as God's instruments for the royalty of the Kingdom, and thus for the blessing of all the families of the earth.

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The Priesthood

It will be well to notice that in every ceremony relating to the ordination and work of the priesthood the chief priest was first: and so in the antitypical priesthood, Jesus was the **first**--the Leader, Captain, Forerunner--teaching clearly that none **preceded** him. Hence we see that none of the patriarchs or prophets are of the "little flock," the "royal priesthood," otherwise called "the Bride," "the Lamb's Wife." Though they will be greatly blessed as the Lord's servants, their service will not be so grandly high as that of the priests, nor their honor so great; nevertheless, as represented in the Levites, their future work and honor will evidently be great.

"The narrow way to life" (immortality) was not opened up until Jesus came. He was the first to walk in it. He "brought life and immortality **to light**." (*2 Tim. 1:10*) And though all faithful believers (Levites) will become possessors of everlasting life, and the world (represented in the "Camp of Israel") also, if they will accept it during the Millennial age, yet only the priesthood, who overcome and follow their Leader in the narrow way to life--sacrificing human interests--thus seeking glory, honor and immortality (*Rom. 2:7*), will ever become the possessors of that **unlimited** degree of life called immortality, originally possessed only by Jehovah God, and by our Lord Jesus Christ since his resurrection. See **The Plan of the Ages**, Chapters X and XI.

The Anointing

Under the Law, the **anointing** was the ceremony by which the priests were installed in their service. They were anointed to their office with a peculiar ointment, called the "Holy Anointing Oil," used upon none but the priests, and

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unlawful for any one else to have or to make. (*Exod. 30:25-33,38*) This oil typifies the holy Spirit of adoption whereby we, the real "royal priesthood," are sealed as sons of God. Only the consecrated ones, the priests, are ever to be thus anointed.

Aaron, the typical High Priest, represented Jesus, the Head, and the Church as members of the Body--the great antitypical High Priest. Being but a sinful man, like others, Aaron had to be washed in order fitly to represent the purity of the antitype, Jesus, who knew no sin, and his Church, cleansed through his precious blood, and the washing of water by the Word. *Eph. 5:26*

After being washed, Aaron was clothed with the holy garments of "glory and beauty" (*Exod. 28*), and lastly the anointing oil was poured on his head. (*Exod. 29:7*) Each article of this glorious apparel was typical of qualities and powers of the Great Deliverer--Head and Body--as Jehovah discerned them, looking down into the future to the time for "the manifestation of the Sons of God," and the fulfilment in them of his promises.

The High Priest in Garments of Typical

"Glory and Beauty"

"And these are the garments--a breastplate and an ephod, and an upper robe, and a brodered coat, a mitre and a girdle." *Exod. 28:4*

The white linen "coat" represented the High Priest's purity, while its embroidery showed the outgrowth of that pure character in works of grace.

The "mitre," a strip of fine white linen (typical of righteousness), worn around the forehead, to which the golden plate, or "crown," was fastened with a blue lacer, showed that the crown was **righteously** his.

Upon the golden plate was inscribed "Holiness to the Lord," thus proclaiming: This High Priest is entirely devoted to the accomplishment of Jehovah's purposes. The golden crown also proclaimed his royalty: Christ is to be "a priest upon his throne"--"a priest forever after the order of Melchisedec." *Zech. 6:13; Psa. 110:4; Heb. 7:17*

The "Linen Girdle" indicated a righteous servant: linen--righteousness, girdle--servitude.

The "Upper Robe," of **blue**, represented his faithfulness. The fringe of it was made of golden bells and pomegranates. The pomegranate, being a choice fruit, showed that the faithful performance of the Redeemer's work of sacrifice had borne rich fruit--the redemption of the forfeited life of the human race. The golden bells signified that when our High Priest appears in glory and beauty, the fruit of sacrificial work will be made manifest to all--**proclaimed** to all the world, as in the type the bells proclaimed it to all Israel. This is indicated by the close proximity: the bells drawing attention to the fruit.

The "Ephod" was made of cloth of purple, blue, scarlet, white and gold threads, skillfully and beautifully interwoven. It was of two parts, one hanging in front and the other over the back. These two parts were fastened together by two gold clasps which rested on the shoulders. The ephod typified the **two great covenants**--the Abrahamic Covenant represented by the front part, and the New Covenant represented by the back, both of which are thus shown to be **dependent** on our High Priest. Both of these covenants are laid on him: if he fails to support them, fails to carry out their terms and conditions, they fall to the ground--fail. But, thank God, these covenants are united and firmly clasped on him by the gold clasps (divine power), as well as bound to him by the "curious girdle"--a cord made of the same material as the ephod.

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**THE HIGH PRIEST
IN ROBES TYPICAL OF CHRIST'S COMING GLORY**

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This "Curious Girdle" seems to say, This is a **servant**, and as this is the girdle of the Ephod it tells us that this one is "The Messenger [servant] of the Covenant whom ye delight in." **Mal. 3:1**

One part of the Ephod which represents the New Covenant was guaranteed at Calvary: for was not our Lord's death "the blood of the New Covenant" in which his members share? **Matt. 26:28; 1 Cor. 10:16**

The other part is incomplete as yet except as the heavenly Father sees its fulfilment in the future: for the Abrahamic Covenant promised the development of the Seed of Abraham, through whom the New Covenant will bless all the people, and this Seed is not yet complete. True, our Lord Jesus is **the** Seed, yet God foresaw and has foretold the larger seed, spiritual, which will include the Body, the Church with the Head. (**Gal. 3:16,29**) And the Apostle points out that an earthly seed of Abraham will also share the work of blessing the world, yet spiritual Israel is the true Seed: as it is written, "The son of the bond woman shall not be heir with the son of the free woman." **Gal. 4:22-31**

Concerning the natural seed of Abraham, and as proving that they will not be members of the Priest who will do the blessing, the Apostle says: "As concerning the Gospel [the spiritual part of the Covenant] they [the literal seed] are enemies for your sakes; but as touching the election they are [still] beloved for the fathers' sakes. For the gifts and callings of God are not things he will repent of. For this is **my Covenant TO THEM**--There shall come out of Zion [the spiritual Church] the Deliverer [this great High Priest, the Servant of the Covenant--Jesus, the Head, and the "little flock," his Body], and shall turn away ungodliness from Jacob." They are to be **first** blessed by the spiritual or true Seed and may later become associate laborers. **Rom. 11:26-29**

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So, then, after the Body of Christ completes the spiritual "Seed," that additional promise to Abraham respecting an earthly seed must have a fulfilment: the fleshly seed must become great "as the sand by the sea shore," the heavenly Seed being likened to "the stars of heaven." (**Gen. 22:17**) They must first be turned to righteousness and truth; they will then become an agency through which the spiritual Seed will operate in the promised blessing of all mankind with truth and grace.

The scarlet, blue, purple, etc., which composed the ephod, indicated the conditions of the two covenants. The **scarlet** shows how God provides redemption from the Adamic curse through the blood of the ransom. The **white linen** indicates the restoration of man to his original purity. The **blue** vouchsafes to him the aid, the ability, faithfully to maintain his righteous character. The **purple** proclaims the royal power of the Kingdom cooperating. All of these blessings woven together are made sure by the divine power of the anointed Priest, represented in the interwoven thread of **gold**. Thus Jehovah has laid both of these covenants, as they relate to men, upon one who is both mighty and willing to execute these glorious covenanted blessings--"in due time."

"The Breastplate of Judgment"--was placed on the front of the ephod. It was suspended by a gold chain from the clasps on the shoulder, and was fastened to the ephod by the lacer, through golden rings--this fastening being so concealed underneath that to the casual observer it might appear to be a part of the ephod. (*Exod. 28:26-28*) This breastplate beautifully represented **the Law**: It was not a part of the Abrahamic Covenant (ephod) but "it was added" to it. (*Gal. 3:19*) As the Israelite regarded them (not seeing the hidden connection), the Covenant to Abraham and "the law, which was 430 years after," were all one. But

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Paul shows us that there are two seeds that God had in mind, the spiritual and the natural, and that the Covenant and the Law were distinct, "to the end that the promise might be sure to all the seed; not to that only which is of **the Law**, but to that **also** which is of **the Faith**." *Rom. 4:16*

This Law emblem (the breastplate) was one of the most beautiful of the High Priest's garments. It was made of the same materials as the ephod. It had in it, set in gold, twelve precious jewels, in which were engraved the names of the twelve tribes. It was bound on his heart, indicating that it was precious to him. As a "breastplate of righteousness" it covered his heart. That which condemned all imperfection was his pleasure--"I delight to do thy will, O my God: yea, thy **Law** is within my heart." *Psa. 40:8*

This breastplate was two spans long and one span wide, folded in the middle, i.e., a span long and a span wide when **doubled**. The size, a span, indicated that the law of God is the full measure of a **perfect man's ability**. The man Christ Jesus, being perfect, was the only one who ever kept the perfect

Law of God inviolate, while those who compose the "little flock," his Body, have his righteousness imputed to them, and hence may truly say, "The righteousness of the Law is fulfilled in us."

The fact that it was double and that the parts were of the same size represented the **letter** and the **spirit** of the Law. The front part contained the jewels, and was hung by the gold chain to the gold clasps of the ephod. The underpart was fastened to the ephod. This under half, tied to the ephod (Covenant), seems to represent the Law in letter, as presented to fleshly Israel. The front part seems to illustrate the spirit of the Law **fulfilled in us**, "who walk not after the flesh, but after the spirit." (*Rom. 8:4*) The two are really **one** when rightly seen, yet the front part, only, bears the precious jewels.

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Pure gold being a symbol of **divine** things, the dependence of this part of the Law by a gold chain, from the gold clasps, seems to teach that the Law is **divine**; and we know, also, that it is by Divine aid that we are enabled to walk--not after the flesh but after the spirit. It is this phase of the Law which bears the "jewels," set in gold, representative of the true Israel, the Lord's "little flock." "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." (*Mal. 3:17*) Thus embedded in gold (the divine nature) and upheld by the golden chain of Divine promises, what wonder that "the righteousness of the law is fulfilled in us!" *Rom. 8:1,4*

As Aaron stood there clothed in those beautiful robes so typically significant, and was anointed with the holy oil, his head represented Jesus, the Head of the Priesthood, while his body represented the Church, complete in Christ. How impressive and significant a type of the world's High Priest, undefiled, and clothed with power and authority to fulfil Jehovah's covenants!

The Under-Priests--"The Body"

We see the **Body**, or members of the High Priest, again individually typified by the under-priests, who each wore a "bonnet," covering his head, to indicate that he was not the head of the Priesthood, but merely a member of the Body. God gave Jesus "to be the **Head** over all things to the

Church, which is his Body." (*Eph. 1:22,23*) It is for this reason that Paul insists that a woman's head should be covered as indicating that she is not the head; the husband and wife being typical of Jesus and his Bride--the Church of the First-born.

The under-priests were robed in linen garments and wore girdles. Their robes represented the **righteousness** of Jesus, imputed to them, and their girdles represent them as **servants**

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of righteousness. The High Priest wore very similar garments during the time of sacrificing (the Day of Atonement) and put on the glorious garments after making atonement.

The Anointing of the Priest

As Aaron had the holy oil poured upon his head, so our Head, the Lord Jesus, was anointed with the antitypical oil--the holy Spirit--when he was thirty years of age, on the banks of Jordan, at the time of his consecration. There he was "anointed with the oil of gladness above his fellows"--as **Head** over all his joint-heirs. A **measure** of the spirit is given to every member who thus consecrates; but Jehovah gave "not the Spirit by measure unto him." (*John 3:34*) John saw and bore record that our High Priest was thus anointed, and Peter adds his testimony, "How God **anointed** Jesus of Nazareth with the holy Spirit and with power." *John 1:32; Luke 4:1; Acts 10:38*

The anointing oil was poured **only** upon the **head**. The under-priests were not anointed individually.* They were recognized as members of the High Priest's body, and received their anointing only in him as their head. Hence also the antitypical priests are merely partakers of the spirit of Christ, and only those who are **in** Christ Jesus are partakers of the anointing which seals all those who will be recognized as the heirs of God's promises, and joint-heirs with Jesus Christ their Lord. *Eph. 1:13,14; 4:30*

The oil "ran down...to the skirts of his [the High Priest's] garments" (*Psa. 133:2*), thus representing how all the members of Christ's Body are to be partakers of the

Exodus 30:30* refers to the anointing of Aaron and **his sons. The thought is that each of Aaron's sons who succeeded to the High Priest's office was to be anointed in his turn, as Aaron himself was anointed at the beginning.

same anointing **after** their Head. "The anointing which ye have **received of him** abideth in you." (*1 John 2:27*) This oil began to reach **the Body** on the day of Pentecost, and flowed on down through this Gospel age, anointing all who are truly baptized **into Christ**, constituting them, with their Head, kings and priests unto God, to reign a thousand years. *Rev. 20:6*

We thus see that Aaron, robed and anointed, represented the entire Christ--the complete Seed of Abraham, in which God is about to bless all the families of the earth. But let us not forget that we have been viewing the Great Deliverer from God's standpoint, and with him looking down to the time of his manifestation--the dawn of the Millennial Day--when all the members shall have come into the Body, and when the "holy oil" shall have run down "to the skirts of his garments," anointing every member. (*Lev. 10:7*) Then he will begin the work of blessing mankind. For the glorious reign of this Kingly Priest we constantly pray, "Thy Kingdom come, thy will be done on earth."

CHAPTER III

CONSECRATING THE PRIESTHOOD

LEVITICUS 8:14-33

Set Apart to God's Service--"Be Thou Faithful unto Death"--"Sanctify Yourselves," and "I Will Sanctify You"--The Bullocks and Rams of Consecration--The Anointing Oil of Consecration.

THE consecration of the Priesthood was typical of the consecration of the human nature of the Lord Jesus and his Body, the Church, to the will of Jehovah--the obedience of Jesus even unto death, and the obedience of the members of his Body suffering for righteousness' sake "even unto death" with him. The whole Body, represented by Aaron's sons (as well as the Head, represented personally by Aaron himself), is, by the antitypical sacrifices, being made during the Gospel age, **consecrated** for their future work as kings and priests, to restore and rule and bless mankind. This consecration signifies the giving up of their ALL to the will of God in his service. But the extremity of the sacrificers becomes Jehovah's opportunity; when these priests have consecrated all they have, all they are, and all they hope for, as human beings, devoting or sacrificing these to destruction,

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thus becoming **joint-sacrificers** with Jesus their Redeemer, then, in accepting their sacrifices, Jehovah **begets** these to a new nature--the spiritual nature. And not only so, but as a reward for faithfulness he promises to bestow the highest order of spiritual existence--the divine nature: and at once they are reckonedly owned as spiritual sons of God. *Gal. 4:4-7; 2 Pet. 1:4*

"Be Thou Faithful Unto Death"

That some who consecrate to sacrifice, and thus join the "royal priesthood," will not reach the future royal service is also shown in these types, as well as expressly declared in

the New Testament. One class will be "saved so as by fire," "coming up through great tribulation," but missing the prize for which they started out in consecration, because not sufficiently appreciative of their privilege of sacrificing as priests--not sufficiently zealous to "suffer with him," the High Priest. These we will consider particularly later on, when examining the sacrifices of the Atonement Day.

Another class of those who consecrate as priests, which will not gain the **royal** blessings promised to these priests, will be destroyed in the Second Death. These, clearly brought to our notice by the New Testament (*Heb. 6:4-6; 10:28-31; 1 John 5:16*), are pictured also in these types or shadows of the Tabernacle service.

Aaron's four sons at first represented the under-priesthood, but two of these were destroyed--corresponding to the two classes above described, both of which fail, as respects the royal priesthood; one of them suffering the Second Death, the other saved from it only "so as by fire"--tribulation, purgation. And as Aaron and the two remaining sons were forbidden to make lamentation for their brethren who were thus cut off, this signifies that all the

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faithful of the priests will recognize the justice of the Divine decisions, and will bow to them in humble submission, saying, "Just and true are thy ways, thou King of saints." Indeed, it brings a blessing to the faithful, leading them to greater zeal, saying, "Let us fear lest a promise being left us of entering into his rest any of us should seem to come short of it." *Lev. 10:1-7; Rev. 15:3; Heb. 4:1*

"Sanctify Yourselves"--and--"I Will Sanctify You"

The invitation to the justified believer to consecrate, sanctify, or set apart himself to the divine service, is an invitation to **sacrifice earthly interests** and rights: and the promise on God's part is that such sacrifices will be holy and acceptable through the merit of our Redeemer, and that in return he will accept us as new creatures, begetting us to the new nature by the holy Spirit of the truth. Thus God **sanctifies** or sets apart such as are reckoned **holy new creatures**.

The typical consecration service performed upon the typical priests shows the two parts of the consecration--our part in surrendering the human nature and its rights, and

God's part in accepting our sacrifice, and setting us apart and recognizing us as new creatures. The **new** spiritual nature was represented in Aaron and his sons; the earthly nature sacrificed was represented in the bullock and rams offered on the altar. *Lev. 8:14-33*

The **bullock** for the sin-offering was brought, "and Aaron and his sons laid their hands upon the head" of it, thus saying, This sacrifice represents us. From that moment, all that happened to the bullock, represented what was to be done to Jesus and to his Body, the Church, as human beings. The bullock was delivered up to the "Law" (represented by Moses), to meet its demands against Israel, typical of mankind in general. To meet the demands of the Law

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it had to be slain--"And Moses slew it." He then applied the blood to the horns of the altar. The "finger" of the "**Law**" thus pointed out that the altar of earthly sacrifices was acceptable to God by reason of the shed blood, (the life given), and that all who realize the power of the altar (horns are symbols of power) must **first** recognize the blood which sanctifies it. The blood poured at the base of the altar showed that through the blood of the sacrifice (life given) even the **earth** was purchased back from the curse. "Unto the redemption of the **purchased** possession." See *Eph. 1:14*.

And Moses took the bullock, his hide, flesh, etc., and burnt them with fire without the "Camp." (*Verse 17*) Thus the humanity of the Christ complete--Head and Body--is made "a sin-offering," suffering the destruction to which the world was doomed, and from which, by this sacrifice, it will ultimately be delivered--the **merit** being in the sacrifice of our Lord Jesus, we, his "brethren," being **privileged** to fill up a measure of HIS sufferings, as "members of **his** Body." (*Col. 1:24*) But while the humanity of the royal priesthood is destroyed, as a vile thing in the eyes of the world, as represented by the burning of the bullock without the "Camp," God accepts the heart devotion which prompts the sacrifice, which says, "Lo, I come to do thy will, O God." "I delight to do thy will, O my God." This was represented by the offering on the altar of the fat and parts of the inward life-producing organism, as a "sweet savor" unto the Lord.

Other features of the same consecration were shown by the two rams mentioned in *verses 18 and 22*. The first mentioned was the ram for the burnt-offering. Aaron and his sons laid their hands upon its head, thus indicating that it represented them. It was killed; its blood was sprinkled

upon the altar; and Moses "cut the ram into pieces, and washed the inwards and legs in water," and "burnt the head and the pieces and the fat." Thus during the entire

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A PRIEST - IN LINEN GARMENTS

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Gospel age Jesus and his Body, the Church, are being presented, member by member, before God on the altar, yet all are counted **together** as one sacrifice. The Head was laid on the altar first, and since then all who are "dead with him," and cleansed, as in the type, by the washing of water --through the Word--are reckoned as laid with the Head upon the same altar. The burning of the offering on the altar shows how God accepts the sacrifice, as "a sweet smelling savor."

The second ram, "the ram of consecration," showed what effect the sacrifice will have upon us, as the first showed how God receives our sacrifice. Aaron and his sons laid their hands upon the head of the ram of consecration, showing thus that it represented them. And Moses slew it and took its blood (consecrated **life**) and put it upon each separately, thus showing that our consecration is an individual work. And he put it upon the tip of the right ear, and upon the thumb of the right hand, and upon the great toe of the right foot. Thus by our consecration we are enabled to have the "**hearing of faith**," and to appreciate God's promises as none but the consecrated can. Our hands are consecrated, so that whatsoever our hands find to **do** we do it with our might as unto the Lord. Our feet are consecrated, so that henceforth we "**walk** not as other Gentiles" but "**walk** in newness of life," "**walk** by faith," "**walk** in the spirit," "**walk** in the light" and even "as we received Christ, so **walk** in him."

Verses 23,24

The choice portions of the ram, its "inwards" and "fat," represented our heart sentiments, our **best powers**. These were taken in the hands of the priests and "**waved**"--passed to and fro before the Lord--representing the fact that a consecrated offering is not given to the Lord for a moment, a day or a year, but that we consecrate to continually keep our affections and powers uplifted, never ceasing until accepted

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of him as having finished our course. And Moses took the wave-offering off their hands (the priests did not lay it down), God's acceptance being shown by fire. So we, the "royal priests," may not lay down or cease to offer all our powers in God's service while we have them, nor until all are consumed in his service, until God shall say, It is enough--come up higher. When the love ("fat") of our inmost being is laid upon the altar, it helps to increase the fire of God's acceptance. The more love there is connected with our consecration to God, the more quickly will it consume our offering.

Upon this "wave-offering," while in their hands, were laid three cakes from a basketful. This offering was laid by Moses upon the hands of both the High Priest and the under-priests.

The first, an unleavened cake, represented the actual purity of Jesus as a man, and the imputed purity of the Church as men, as attested by the Law (Moses)--**justification**--for "the righteousness of the Law is fulfilled in us" so

long as we are accepted members of his Body. (*Rom. 8:4*)
The second unleavened cake, mingled with **oil**, represented the indwelling spirit of God--**sanctification**. The third, a wafer, represented our hope and faith in the exceeding precious promises of glory, honor and immortality.

Without these elements it is impossible for our consecration to be complete, and hence acceptable; viz., **Justification** (purity), **Sanctification** by the Spirit, through the belief of the truth, and faith in the promised **Glorification**.

The anointing oil mingled with the blood of consecration was sprinkled over them (*verse 30*), teaching that our consecration is accepted only because we are justified by the precious blood of our Redeemer; thus we are told that we are "accepted in the Beloved"--only. *Ephesians 1:6*

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The boiling of the flesh of consecration (*verse 31*) was no part of the sacrifice: it was merely the preparing of the portion which was to be eaten. It was all to be disposed of (*verse 32*), showing that we are to be completely and entirely consecrated, and none of our time and power should be wasted.

The **seven days** of consecration (*verses 33,35*) showed again that we are consecrated to God's service, not for a part of our time only, but for all of it. Seven, in Scripture, is a complete number, and signifies **all** or the **whole** of whatever it applies to. ("Seven seals," "seven trumpets," "seven plagues," etc.) *Verse 36* shows the completion of the work of consecration.

There never was a time when it was more necessary than it is now that all who are consecrated as priests should see to it that we "be dead with him," and our every ability waved before God, that he may accept and make use of our talents to his glory. Especially is this a matter of interest to those who understand the Scriptures to teach that very soon all the members of the **Body** will be accepted with the **Head**, a sweet savor to God; and that the work of self-sacrifice being then finished, the glorious work of blessing mankind and fulfilling the Covenant of God will begin.

The antitypical consecrating of the antitypical priests is confined to the present [Gospel] age. It has progressed steadily since our Lord and Forerunner "offered up himself"--and will be complete before this age has fully ended. And if we fail to be among the priests now, during the time of consecration, we cannot be of them when they begin their service for the people in the Kingdom, when these same priests (now despised of men, but a "sweet savor to

God") will have the title of King added, and will, with their Head, Jesus, rule and bless all nations. (*Rev. 20:6*) Do we earnestly desire to be among those who will sing to the

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praise of our great High Priest, "Thou hast made us unto our God Kings and Priests, and we shall reign on the earth"? If so we will be fully consecrated now, for it is only "If we suffer with him" that "we shall also reign with him."
2 Tim. 2:12

Prayer of the Under-Priests

"Victorious High Priest! No more in garments stained
Shalt thou for sacrifice draw near;
No more with sin's dread penalty shalt thou be pained.
The great redemption-price is paid, the glory-heights attained,
And soon to bless shalt thou appear!

"All-glorious High Priest! All power in heaven and earth,
All grace and love dost thou possess!
As rightful King of kings and Lord of lords, stand forth!
While joyful trumps proclaim thy righteous name and worth,
And prostrate hosts thy praise confess.

* * *

"O merciful High Priest! O tender Advocate,
The penitent's unfailing Friend,
Still touched by feeling for our griefs and low estate!
The future work of grace for all anticipate,
And now, on us, thy blessing send!"

CHAPTER IV

THE GREAT "DAY OF ATONEMENT"

LEVITICUS 16:3-33

The Order of the Type and Its Antitypical Significations--The Bullock--The Priest--The Entrance of the Holies with the Blood--The Incense, the Sweet Odor and the Stench--Entering the Most Holy--The Lord's Goat--The Scapegoat--The Blessing of the People.

THE Day of Atonement as a type should be considered as separate from and yet a part of and related to other Tabernacle types. Indeed, these types are each separate **pictures**, so to speak; each has its own subject and teaches its own lessons, and yet all are in agreement--parts of one gallery, and harmonious as the work of one great Artist. In all of them we are to look first for the Head and then for his Body, the under-priests, the Church.

To understand the significance of the Day of Atonement and its work, we must realize that while our Lord Jesus personally is the Chief Priest to the under-priesthood, the Gospel Church, "his Body," yet in the more full and complete sense he is the Head and we are the members of the Body of the world's High Priest. Just so Aaron was chief over his under-priesthood, while really in its general and proper sense and representing the under-priests, he was ordained to minister as High Priest "**for all the people**" of Israel--the typical representatives of all humanity desirous of having atonement made for their sins and to return to Divine favor and obedience.

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As the consecrating of the antitypical priesthood includes all the members of the Body, and requires all of the Gospel age to complete it, so also with the sin-offering, or the sacrifice of atonement: it commenced with the Head, and we, the members of his Body, fill up the measure of the sufferings of Christ which are behind. And these sufferings require all of the Gospel age to complete them. *1 Pet. 4:13*;

Rom. 8:17; 2 Cor. 1:7; 4:10; Phil. 3:10; Col. 1:24; 2 Tim. 2:12; 1 Pet. 5:1,10

The "Day of Atonement," which in the type was but a twenty-four hour day, we see then in antitype to be the entire Gospel age. And with its close the sacrificing ceases, the glory and blessing begin, and the great High Priest of the world (Jesus and his Bride, made **one**, Head and members complete) will stand forth crowned a King and Priest after the Melchisedec order, a King of Peace--a Priest upon his throne. **Heb. 5:10**

There he will stand before the world (manifest, recognized, but **unseen** by natural sight), not only as King and Priest, but also as the great Prophet--"A Prophet shall the Lord your God raise up unto you of your brethren, like unto me [Moses];...and it shall come to pass that every soul which will not hear that Prophet shall be destroyed from among the people." When, during the Millennium, under the government and teaching of this great Prophet, Priest and King, mankind is brought to perfect knowledge and ability, perfect obedience will be required and all who will not render it will be cut off from life without further hope--the second death. **Acts 3:22,23**

In the end of the Jewish age Jesus offered himself individually to Israel as prophet, priest and king, typical or illustrative of the offering of the whole Body, the complete and glorified Christ, to the whole world. As Prophet he taught

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them; as Priest "he offered up himself" (**Heb. 7:27**); and as King he rode into their city at the close of his ministry. But they did not receive him in any of these offices. During the Gospel age his Church or Body has acknowledged him as "a teacher sent from God"--the great Prophet; as the "High Priest of our profession"; and as the rightful King. The Word of God teaches, however, that it is not by the Church only that he is to be accepted, but that he (together with his Body, the Church) will be the Prophet **for all the people**, the Priest **for all the people** and the King over **"all peoples, nations and tongues"**; "Lord of **all**," Priest of **all** and Prophet or teacher of **all**.

In the consecration of the typical priests we saw Aaron and his sons representing our Lord Jesus and his Body as "new creatures," and a bullock representing their humanity; but in the type now to be considered we find Aaron alone representing the entire Anointed One (Head and Body), and two different sacrifices, a bullock and a goat, are

here used to represent the separateness, yet similarity in suffering, of the Body and its Head, as the "sin-offering."

The First Atonement Day Sacrifice

The Bullock

The bullock represented Jesus at the age of thirty years-- the **perfect** MAN who gave himself and died on our behalf. The High Priest, as we have already seen, represented the "new" nature of Jesus, the anointed Head and all the members of his Body foreknown of God. The distinction which is here made between the **human** and "new creature" should be clearly understood and remembered.* "The **man** Christ Jesus who gave himself" at thirty years of age, was he who

*See Scripture Studies, Vol. I, Chap. X, and Vol. II, p. 126.

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previously was rich (of a higher nature), but who for our sakes became poor; that is, became **a man**, that he might give the only possible ransom for men--a perfect man's life.

1 Cor. 15:21

Since the penalty of man's sin was death, it was necessary that our Redeemer become a man, be "**made flesh**," otherwise he could not redeem mankind. A man had sinned, and the penalty was **death**; and if our Lord would pay the penalty it was essential that he should be of the same nature (but undefiled, separate from sin and from the race of sinners), and die as Adam's **substitute**, else mankind could never be liberated from death. To do this the man Jesus made sacrifice "**of all that he had**"--glory as a perfect man, honor as a perfect man could claim it, and, finally, **life as a perfect man**. And this was all that he had, (except God's promise of a **new** nature, and the **hope** which that promise generated); for he had exchanged his spiritual being or existence for the human, which he made "a sin-offering," and which was typified by the Atonement Day bullock. *John 1:14; Isa. 53:10*

But since "the **man** Christ Jesus" gave **himself** as our RANSOM-PRICE, it follows that he cannot be restored to that **manhood** which he gave. If he were to take back the ransom-price, we, the redeemed, would again relapse under the condemnation of death. But, thanks be to God, his sacrifice remains forever, that we may be forever free from Adamic

guilt and its death penalty. If, then, the Father would ever confer upon Jesus **any** honor, glory or life as a **reward** for his obedience even unto death, it must be a glory, honor and life on some other plane of being than the human.

Such was the design of Jehovah for Jesus, viz., that he would highly exalt him above the human plane, and above his prehuman condition; above all angels, principalities and powers, to his own right hand (condition of **chief** favor,

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next to Jehovah) and make him a partaker of immortality--the divine nature. For these and other joys set before him, Jesus "endured the cross, despising the shame, and is set down at the right hand of the majesty on high." *Heb. 12:2; Phil. 2:9; Heb. 1:3,4*

The **new** nature which our Lord received instead of the human nature, and as a reward for its sacrifice, is what is here typified by the Priest. While it is true that the sacrifice of the **human** was not finished until the cross, and that the reward, the **divine** nature, was not fully received until the resurrection three days later, yet, in God's reckoning--and as shown in this type--the death of Jesus (the bullock) was reckoned as complete when Jesus **presented himself a living sacrifice**, symbolizing his death in baptism. There he reckoned himself **dead**--dead to all human aims, to hopes of human glory, honor or life--in the same sense that we, his followers, are exhorted to reckon ourselves dead indeed to the world, but alive as **new** creatures unto God. *Rom. 6:11*

This acceptance of Jesus' sacrifice by Jehovah, at the time of his consecration, as though it were finished, and he dead indeed, was indicated by the anointing with the holy Spirit--"the earnest" or guaranty of what he would receive when death had actually taken place.

Thus considered, we see that the death of the bullock typified the offering by Jesus of himself, when he consecrated himself. This is in harmony with the Apostle's statement respecting Jesus' consecration or offering of himself. He quotes the Prophet, saying, "Lo I come to do thy will, O God, as in the volume of the Scriptures it is written of me"--to die and redeem many. **There**, says the inspired writer, "He took away the first [i.e., set aside the typical sacrifices] that he might establish [or fulfil] the second [the antitype, the real sacrifice for sins]." *Heb. 10:7,9,14*

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Yes; there the slaying of the sin-offering, typified by the bullock, occurred; and the three years and a half of Jesus' ministry showed that all **human will was dead**, and the human body reckoned so, from the moment of consecration.

The anointed Jesus, filled with the holy Spirit at the moment of baptism, was the **divine "new creature"** (though not **perfected** as divine until the resurrection): and that relationship he always claimed, saying, "The words that I speak unto you I speak not of myself [as a man] but the Father that dwelleth in me [by his Spirit], he doeth the works. The word which ye hear is not mine, but the Father's which sent me." (*John 14:10,24*) "Not my will [as a man] but thine [Father--the divine] be done" in and to this "earthen vessel" consecrated to death. *Luke 22:42*

The Bullock was slain in the "Court," which we have seen typified the condition of faith in and harmony with God, the highest attainment of the flesh, the human nature. Jesus was in this condition, a perfect man, when he offered himself (the bullock in the type) to God.

Let us bear in mind these distinctions while we examine carefully the work of the typical Atonement Day, that we may more clearly understand the antitypical realities. Aaron was washed, in order fitly to represent the purity, the sinlessness, of the "new creature"--the Head and his Body-members. ("No one who has been begotten by God practices sin; because his seed abides in him, and he cannot sin because he has been begotten by God." *1 John 3:9,Diaglott*) The new creature cannot sin, and its duty is to keep a constant watch over the old nature, reckoned dead, lest it come to life again. For the old will to divide the control with the new implies that the old is not dead, and that the new is not "overcoming." For the old to **triumph** would signify the **death** of the "new creature"--"Second Death."

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Aaron was clothed for the service of the "Day of Atonement," not in his usual "garments of glory and beauty," but in garments of **sacrifice**, the "linen garments," emblems of purity--the righteousness of saints. The robe of linen was an **earnest** of the glorious robe to follow; the "linen girdle" represented him as a servant, though not so powerful as when, at the close of the "Day of Atonement," he would be girdled with the "curious girdle" of the ephod; the mitre of linen, being the same as that belonging to the glorious apparel,

proclaims the perfect righteousness of our Head during the sacrifice, as well as after it. So the antitypical High Priest, the divine-minded, spirit-begotten one, though not yet born of the Spirit, was ready and able to accomplish the sacrifice of the atonement at the first advent, and proceeded to do it, as typified in Aaron.

"Thus shall Aaron come into the Holy [and Most Holy] with a young bullock for a sin-offering, and a ram for a burnt-offering. And Aaron shall offer his bullock of the sin-offering which is for [represents] himself, and make an atonement for himself [the members of **his body**--the under-priests] and for his house [all believers, the entire "household of faith"--the Levites]. And he shall kill the bullock of the sin-offering which is for [represents] himself. And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small [powdered], and bring it within the veil [the first veil or "door"]. And he shall put the incense upon the fire before the Lord [the censer of coals of fire was set into the top of the golden altar in the "Holy," and the incense crumbled over it gradually yielded a smoke of sweet perfume], that the cloud of the incense [penetrating beyond the second veil] may cover the mercy seat, that is upon [covers] the testimony [the Law], that he die not [by infracting

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these conditions, upon which alone he may come into the divine presence acceptably]." *Verses 3,6,11-13*

Looking through the type to the antitype, let us now, step by step, compare the doings of Jesus with this prophetic picture of his work. When the man Christ Jesus had consecrated himself he immediately, as the new creature, begotten by the holy Spirit, took the sacrificed human life (blood of the bullock) to present it before God as the ransom-price "for our sins, and not for ours only, but **also** for the sins of the whole world." Spirit-begotten, he was no longer in the "Court" condition, but in the first "Holy," where he must tarry and offer his incense upon the fire of trial--he must demonstrate his loyalty to God and righteousness by the things suffered as a begotten Son, before entering the "Most Holy," the perfect spiritual condition.

Heb. 5:8

The High Priest took with him (along with the blood) fire from off the altar, and his two hands full of sweet incense to cause the perfume; and so our Lord Jesus' fulfilment of his vow of consecration, during the three and a half

years of his ministry, was a sweet and acceptable perfume to the Father, attesting at once the completeness of the consecration and the perfection of the sacrifice. The sweet incense beaten small represented the perfection of the man Jesus. The fire from the "Brazen Altar" represented the trials to which he was subject; and its being carried along by the Priest signifies that our Lord must, by his own course of faithfulness, bring his persecutions upon himself. And when the perfections of his being (incense) came in contact with the trials of life (fire), he yielded perfect obedience to the divine will--a sweet perfume. Thus is shown his temptation in all points, yet without sin. As the incense must be all consumed in the fire, so he yielded his **all** in obedience. It was the Priest's "two hands full" which he offered, thus representing

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our Lord's full capacity and ability of righteousness--required and yielded.

But while Jesus, as a "new creature," was thus within the "Holy," enjoying the light of the golden candlestick, fed by the bread of truth, and offering acceptable incense to Jehovah, let us look out into the "Court," and yet farther out, beyond the "Camp," and see another work progressing simultaneously. We last saw the bullock dead, in the "Court," representing the man, Jesus, consecrated at thirty years of age, at his baptism. Now the fat of it has been placed upon the "Brazen Altar," and with it the kidneys and various life-producing organs. They are burning furiously, for a bullock has much fat. A cloud of smoke, called a "sweet savor to God," rises in the sight of all who are in the "Court," the Levites--the household of faith, believers.

This represents how Jesus' sacrifice appeared to **believing men**. They saw the devotion, the self-sacrifice, the loving zeal (fat) ascending to God as a sweet and acceptable sacrifice, during the three and a half years of our Lord's ministry. They well knew that with him the Father was ever well pleased. They knew from what they saw in the "Court" (in the flesh) that he was acceptable, though they could not see the sacrifice in its full grandeur and perfection as it appeared in Jehovah's sight (in the "Holy"), a sweet incense on the "Golden Altar."

And while these two fires are burning (in the "Court" the "fat," and in the "Holy" the "incense," and their perfumes ascending **at the same time**) there is another fire "outside the camp." There the body of flesh is being destroyed. (*Verse 27*) This represents Jesus' work as viewed by the world. To

them it seems foolish that he should spend his life in sacrifice. They see not the necessity for it as man's ransom-price, nor the spirit of obedience which prompted it, as the Father saw these. They see not our Lord's loving perfections and

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self-denials as the believers (in the "Court" condition) see them. No, nor did they in his day or since see in him their ideal hero and leader; they saw chiefly only those elements of his character which they despise as weak, not being in condition to love and admire him. To them his sacrifice was and is offensive, despised: he was despised and rejected of men, and as it were they blushed and hid their faces from him, as, in the type the Israelites turned disgusted from the stench of the burning carcass.

We see, then, how Jesus' life for three and a half years filled all three of these pictures: His sacrifice of perfect manhood was, in the sight of the world, foolish and detestable; in the sight of believers, a sacrifice acceptable to God; in the sight of Jehovah, "a sweet incense." They all ended at once--at the cross. The bullock was entirely disposed of, the fat fully consumed, and the incense all offered, when Jesus cried, "**It is finished!**" and died. Thus **the man** Christ Jesus gave himself a ransom for all.

The incense from the "Golden Altar" having preceded him and been satisfactory, the High Priest passed under the second "Veil" into the "Most Holy." So with Jesus: having for three and a half years offered acceptable incense in the "Holy," the consecrated and spirit-begotten condition, he passed beyond the "Second Veil," death. For three days he was under the "Veil" in death; then he arose in the perfection of the divine nature beyond the flesh, beyond the Veil, "the express image of the Father's person." He was "put to death in the **flesh**, but quickened [made alive] in **spirit**," "sown a natural [human] body, raised a spiritual body." Thus our Lord reached the "Most Holy" **condition**, the perfection of spirit being, at his resurrection. *1 Pet. 3:18; 1 Cor. 15:44*

His next work was to present the blood of atonement

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(*verse 14*)--the price of our redemption--to God, for "Ye were redeemed...with the precious blood (sacrificed life) of Christ." (*1 Pet. 1:19*) The Priest, in the presence of Jehovah, represented by the Shekinah light between the Cherubim

on the "Mercy Seat," sprinkled or presented the blood to Jehovah--sprinkling it on and before the Mercy Seat. So our Lord Jesus, after forty days, ascended up on high, "there to appear in the presence of God FOR US," and presented on our behalf, and as the price of our redemption, the value and merit of the sacrifice just finished at Calvary.
Heb. 9:24

The Second Atonement Day Sacrifice

The Lord's Goat

We now leave the High Priest before the "Mercy Seat" while we go out to the Court to witness another work. We quote:

"And he shall take of the congregation of the children of Israel two kids of the goats for a sin-offering. And he shall take the two goats and present them before the Lord at the door of the Tabernacle. And Aaron shall cast lots upon the two goats; one lot for the Lord and the other for the scapegoat. And Aaron shall bring the goat upon which the Lord's lot fell and offer him for a **sin-offering**. But the goat on which the lot fell to be the scape-goat shall be presented alive before the Lord to make an atonement with him, to let him go for a scape-goat into the wilderness." *Verses 5-10*

These two goats, taken from Israel and brought into the "Court," typified or represented all who, coming from the world, and accepting Jesus' redemption, fully consecrate their lives even unto death, to God's service, during this Gospel age. First taken from the "Camp" or world condition, "sinners, even as others," they were brought into the

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"Court," the faith or **justified** condition. There they present themselves before the Lord (represented by the goats at the door of the Tabernacle), desiring to become dead with their Redeemer, Christ Jesus, as **human** beings; and to enter the heavenly or spiritual conditions as he did: first, the spirit-begotten condition of the spiritual mind, and secondly, the spirit-born condition of the spiritual body--represented in the "Holy" and the "Most Holy," respectively.

But our Master declares that not all who say, Lord! Lord! shall enter into the Kingdom; so, too, this type shows that some who say, "Lord, here I consecrate my all," promise

more than they are willing to perform. They know not what they promise, or what it costs of self-denial, to take up the cross daily and to follow the footsteps of the man Jesus [the **bullock**]-to "go to him without the camp [to the utter disregard and destruction of the human hopes, etc.] bearing the reproach with him." *Heb. 13:13*

In this type of the two goats, both classes of those who **covenant** to become dead with Christ are represented: those who do really follow in his footsteps, as he hath set us an example, and those who, "through **fear of [this] death** are all their lifetime subject to bondage." (*Heb. 2:15*) The first class is the "Lord's goat," the second is the "scape-goat." Both of these classes of goats, as we shall see, will have a part in the atonement **work**--in bringing the world into complete harmony with God and his Law, when this "Day of Atonement," the Gospel age, is ended. But only the first class, "the Lord's goat," who follow the Leader, are a part of the "**sin-offering**," and ultimately members of his glorified Body.

The casting of lots to see which goat would be the "Lord's goat" and which the "scape-goat," indicated that God has no choice as to which of those who present themselves shall

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win the prize. It shows that God does not **arbitrarily** determine which of the consecrated shall become partakers of the divine nature, and joint-heirs with Christ our Lord, and which shall not. Those who suffer with him shall reign with him: those who succeed in avoiding the fiery trials, by a compromising course, miss also the joint-heirship in glory.

Rom. 8:17

Every **believer**, every **justified** one (Levite) in the "Court," who presents himself during the Atonement Day, the Gospel age, is acceptable as a sacrifice--Now is the acceptable time. And he who keeps his covenant and performs the sacrifice is typically represented in the "Lord's goat." Those who do not yield themselves willing sacrifices, "loving the present world," are represented in the "scape-goat."

To return to the High Priest: After having sprinkled the "Mercy Seat" (literally, the **Propitiatory**, or place where satisfaction is made) with the blood of the bullock seven times (perfectly), "Then shall he kill the goat of the sin-offering, that is **for the people**, and bring his blood within the Veil, and do with that blood **as he did** with the blood of the bullock, and sprinkle it upon the Mercy Seat and before the Mercy Seat." (*Verses 14,15*) In a word, all that was done with the

bullock was repeated with the "Lord's goat." It was killed by the same High Priest; its blood was sprinkled just the same; its fat, etc., were burned on the altar in the "Court" also. (It is worthy of notice that while a prime bullock is always very fat, a goat is a very lean animal. So our Lord Jesus, as represented by the bullock, had a great abundance of the fat, of zeal and love for his sacrifice, while his followers, represented by the goat, are lean in comparison.) The body of the "Lord's goat" was burned in like manner as that of the bullock--"outside the camp."

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The Apostle Paul explains that only those animals which were **sin-offerings** were burned outside the camp. And then he adds, "Let **us** go to **him**, without the camp bearing the reproach with him." (*Heb. 13:11-13*) Thus is furnished unquestionable evidence not only that the **followers** of Jesus are represented by this "Lord's goat," but also that their sacrifice, reckoned in with their Head, Jesus, constitutes part of the world's sin-offering. "The reproaches of them that reproached thee are fallen upon me." *Psa. 69:9*

As with the bullock so with the goat in the sin-offerings: the **burning** "outside the camp" represents the dis-esteem in which the offering will be viewed by those outside the camp--not in covenant relationship with God--the unfaithful. (1) Those who recognize the sacrifice of the Body of Christ from the divine standpoint, as sweet incense to God, penetrating even to the mercy seat, are but few--only those who are themselves in the "Holy"--"seated with Christ in the heavenlies." (2) Those who recognize the sacrifices of the saints, represented by the fat of the "Lord's goat" of the sin-offering on the Brazen Altar, and who realize their self-denials as acceptable to God, are more numerous--all who occupy the "Court" condition of justification--"the household of faith." (3) Those, outside the camp, who see these sacrificers and their self-denials only as the consuming of "the filth and offscourings of the earth" are a class far from God--his "enemies through wicked works." Those are the ones of whom our Lord foretold, "They shall say all manner of evil against you falsely for my sake."

What lessons do these things inculcate? That so long as we ourselves are true sacrificers in the "Holy," or true members of the "household of faith" in the "Court," we will not be revilers of any that are true sacrificers of this present time. Nor will we be blinded by malice, hatred, envy or

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strife--so as to be unable to see the sacrifices which God accepts. What, then, shall we say of those, once "brethren," sharers in the same sacrifices and offerers at the same "Golden Altar," and fellows of the order of royal-priesthood, who become so changed, so possessed of an opposite spirit, that they can speak evil of their fellow-priests continually! We must surely "**fear**" for them (*Heb. 4:1*) that they have **left** the "Holy," and the "Court," and gone outside of all relationship to God--into "outer darkness." We should do all in our power to recover them (*James 5:20*); but under no consideration must we leave the "Holy" to render evil for evil, reviling for reviling. No, all who would be faithful under-priests must follow in the footsteps of the great High Priest and love their enemies and do good to those who persecute them. They must copy him "Who, when he was reviled, reviled not again, when he suffered threatened not; but committed his cause to him who judgeth righteously." *1 Peter 2:23*

The Lord's goat represented all of the Lord's "little flock" of faithful followers. They are all alike; they all come by the same "**narrow way**"; so what is true of the company as a whole is true of each one of it. Therefore the "Lord's goat" typified each one and his sacrifice, except that the whole must be completed and the sacrifice of all ended before the "blood" of the goat (representative of the entire Body of Christ) will be presented on the "Mercy Seat."

The blood sprinkled on and before the "Mercy Seat" was in the design of a cross, with the top or head of the cross on the "Mercy Seat." This is shown by the description: "He shall sprinkle it with his finger upon the Mercy Seat eastward [toward the "Veil"] and before [across, in front of] the Mercy Seat." Thus were completed the sin-offerings for the sins of Israel--the bullock for the **under-priests**, the High

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Priest's "body," and for the Levites, the "household of faith" of the present age; the goat "for the people," Israel--type of all the world who, under the knowledge and opportunities of the future, will become God's people.

Thus we see clearly that this entire Gospel age is an age of suffering and death, to those who sacrifice the human, earthly, nature, in order to become partakers of the spiritual, the heavenly. Just as soon as the sacrifice of Jesus on behalf of his "Body" and "house" was complete and presented

before the Father after his ascension, the evidence of the Father's acceptance of his sacrifice was sent--the Pentecostal baptism upon the representatives of his Church, his Body and his house. There his anointing, the holy Spirit (symbolized by the holy anointing oil), came upon the Church, and continues ever since on all the living members of the High Priest's Body, and needs no repetition: for each one immersed into Christ, as a member of his Body, is thereby immersed into his holy Spirit, the spirit which animates every member of that Body.

This impartation of the holy Spirit was God's token of the acceptance of those believers in Jesus already consecrated and tarrying as directed by the Master, waiting for the Father's acceptance of their sacrifices (acceptable in the Beloved), and for their begetting as sons by the spirit of adoption. This coming of the holy Spirit, the Lord's power or "hand," at Pentecost, was shown in the type (*verse 15*) by the High Priest coming to the door of the Tabernacle and laying his hands upon the "Lord's goat" and killing it. Just as the spirit of the Father enabled Jesus to accomplish all that was represented by the killing of the bullock, so the same spirit, the spirit, power or influence of God, the spirit or influence of the Truth, through Christ, upon the "Lord's goat" class, enables them to crucify themselves as men--to

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kill the goat, the depraved **will**--in hope of the promised glory, honor and immortality of the divine nature, as "new creatures in Christ."

It was thus, for instance, that the Apostle Paul, when possessed of the spirit of the Leader and Head, could reckon all things but loss and dross that he might win [a membership in] Christ and be found **in him**. Inspired by this hope and spirit he could say: "I [the new creature] live, yet not I [the old creature, represented in the consecrated goat]." It was being consumed with the reproach and contempt of the world--outside the camp. Paul's **earthly** affections and powers had all been presented to God a living sacrifice. Thereafter it was Christ living in him, the hope of glory--the **Christ mind**, crucifying and keeping under his depraved and justified human nature and its will.

While actually in the world, he was not of it; and to such an extent was this true that he could say: "The life which I now live, I live by **the faith** of the Son of God." (*Gal. 2:20*) Yes, by faith he had become reckonedly a "new creature," to whom belonged the exceeding great and precious promises

of the divine nature, if faithful. (*2 Pet. 1:4*) He was living in the "Holy" condition, feeding on the "shew-bread," and enlightened continually by the light from the "Golden Candlestick." Thus furnished with knowledge and strength, he was able to offer "incense" acceptable to God through Jesus Christ; that is to say, the Apostle Paul's sacrifice, because of Jesus' merit imputed to it, was acceptable to God. Thus he kept the goat nature always **sacrificed**; not only did he keep the fleshly **will** dead, but so far as possible he kept the fleshly body "under"--subject to the new will. So, too, the same thing has been done by the other members of this "Lord's goat" company, though others have not been so widely known. Paul's sacrifice sent up a very rich perfume;

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his was a sacrifice of very sweet odor to God, yet like ours it was acceptable to God, not on account of its own value, but because of being offered upon and partaking of the merit of Christ, the Redeemer, the "Golden Altar."

As the goat filled up that which was behind of the sin-offering, completing the sacrifice begun by the bullock, so does the "little flock," following after Jesus, "fill up that which is behind of the afflictions of Christ." (*Col. 1:24*) Not that our sacrifices are inherently valuable, as was our Lord's, for he alone was perfect and suitable for a ransom, a sin-offering: the acceptableness of our offerings is through his merit imputed to us, first justifying us: and then, through the grace which permits us to offer our **justified** selves in **with** our Lord's perfect sacrifice, we, as members of his Body, are granted a share in the sufferings of Christ, that we may ultimately share his glory also--sharing in his future work of blessing all mankind with restitution privileges and opportunities.

The hour must some time come when the sacrifice of the **last** members of this "Lord's goat" will be consumed and the sin-offering forever ended. That we are now in the close of the "Day of Atonement," and that the last members of this "Lord's goat" class are now sacrificing, we firmly believe, upon evidences elsewhere given. Soon the last members of this class, the Body of Christ, will pass beyond the second "Veil"--beyond the flesh--into the perfection of the spiritual nature already begun in the new mind or will which now controls their mortal bodies. And not only so, but such faithful ones are promised the very highest of spirit natures--"the divine nature." *2 Pet. 1:4*

The passing of the second "Veil" means to the Body what

it meant to the Head: it means, in the presenting of the blood of the goat, what it meant in the presenting of the blood of the bullock. The body of the Priest passing

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through the second "Veil," bearing the blood of the goat, represented the passing of the Body of Christ entirely beyond human conditions into the perfection of the divine nature, when we shall be like Christ Jesus, who is now "the express image of the Father's person." O blessed hope! "I shall be satisfied when I awake in thy likeness," was spoken prophetically for Jesus; and how sublime the promise that "we shall be like him!" *Heb. 1:3; Rom. 8:29; Psa. 17:15;*

1 John 3:2

If we may but win the prize for which we run, then--
"Perish every fond ambition,
All we've sought of earth or known;
Yet how rich is our condition--
Heavenly prospects now we own."

The "Most Holy" reached, the evidence of the sacrifice of the **Body** "for the people," will be presented, as typified by the blood of the goat sprinkled on the "Mercy Seat." "And he shall make an atonement for the holy place because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness." *Lev. 16:16*

When presented it will be accepted "**for** the people," as that of our glorious Leader was accepted "for himself [his Body], and his house [the household of faith]." Thus the reconciling work will be accomplished. Sin and condemnation will be fully covered for all, and the great work of giving to the world the grand results of that atonement will speedily follow--just as the blessing of Pentecost came upon the "Body" and its reflex influence came upon the "household," speedily after the acceptance of Jesus' sacrifice--after he passed beyond the "Veil" of flesh and presented our ransom-sacrifice before God.

The sprinkling of all things with the blood showed that

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the "blood" is **full** satisfaction, and also indicated that the work with the "scape-goat," which followed, was no part of the sin-offering, and was not needful to complete the "reconciling." Hence in it we must see some other object

and significance.

The Scape-Goat

"And when he had made an end of reconciling the Holy ["Most Holy"] and the Tabernacle of the congregation [the "Holy"] and the Altar [in the "Court"] he shall bring the live goat; and Aaron shall lay both his hands upon the head of the live goat [scape-goat] and confess over him all the iniquities of the children of Israel [typical of the **world**], and all their transgressions in all their sins, putting them upon the head of the goat, and shall send them away by the hand of a **fit** man [any one convenient] into the wilderness."

Verses 20-22

As before expressed, we understand that this "scape-goat" which was presented for sacrifice with the other, but failed to sacrifice, and to follow the example of the bullock, represented a class of God's people, who have made the covenant to become dead to the world, to sacrifice their justified human nature, but fail to perform the sacrifices covenanted. This "goat" does not represent "those who draw back unto perdition," those who return as the sow to wallowing in the mire of sin (*Heb. 10:39; 2 Pet. 2:22*), but a class which seeks to avoid sin, to live morally, and to honor the Lord; yet seeking also the honor and favor of the world, they are held back from the performance of the sacrifice of earthly rights in the service of the Lord and his cause.

This "scape-goat" **class** has existed throughout this entire Gospel age. The one goat and the work done with it, at the close of the "Day of Atonement," was representative in a

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general sense of each individual of that company during the age, though it specially represented the members of this class living in the end of the age of sacrifice. Let us look first at God's proposed dealing with members of this company who will be living when the work of sin-offering is complete--the last members of the "scape-goat" company--and then see how the type will apply also to the preceding members of the same class.

Remember that we are now dealing with things future, **after** the "sin-offerings." The "Lord's goat" is not yet wholly consumed, consequently the "little flock," represented by

the body of the Priest, has not yet gone beyond the second "Veil" into the condition of spirit perfection; and the special work with the living "scape-goat" will not occur until after that.

Other scriptures (*Rev. 7:9,13-17* and *1 Cor. 3:15*) show us that there will be "a great company" who during this age have entered the race for the grand prize of joint-heirship with Jesus, and who fail to "so run" as to obtain it. These, though "castaways," as regards the prize (*1 Cor. 9:27*), are nevertheless objects of the Lord's love; for at heart they are friends of righteousness and not of sin. Hence, by his providences through the circumstances of life, the Lord will cause them to come through "great tribulation," thus accomplishing for them "**the destruction** of the flesh, that the spirit may be saved in the day of the Lord Jesus." (*1 Cor. 5:5*) They consecrated their justified human life, and God accepted that consecration and **reckoned** them, according to their covenant, dead as human beings and alive as **new--spiritual--creatures**. But, by their failure to carry out the contract of self-sacrifice, they cut themselves off from the "Royal Priesthood"--from membership in the **Body** of Christ. "Every branch **in me** that beareth not fruit, he taketh away." *John 15:2*

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These are in a pitiable condition: they have failed to win the prize, therefore cannot have the divine nature; nor can they have **restitution** to perfect humanity with the world; for, in their consecration, all human rights and privileges were exchanged for spiritual ones and the opportunity to run the race for the **divine** nature. But though not voluntary overcomers, the Lord loves them, and will **deliver** those who through fear of death (fear of contempt--fear of the reproach borne by the bullock and goat beyond the "Camp"--in the wilderness, the separated or dead condition) were all their lifetime subject to bondage--bondage of fear of **men** and men's traditions and opinions, which always bring a snare, and keep back from full obedience to God, even unto death. *Heb. 2:15*

Through the favor of the High Priest, this great company are to go into "great tribulation" and have the flesh **destroyed**. This will not make of them voluntary overcomers nor give them membership in the Body--the Bride of Christ. It will not give them a place **on the throne** of Kings and Priests, but a position "**before** the throne," as perfect spirit beings, though not of the highest order of the spiritual--

the divine. Though they will not possess the **crown** of life, Immortality, yet if rightly exercised by the tribulation they will attain to a condition "like unto the angels." They will serve God **in** his Temple, though they will not be members of that symbolic Temple which is the Christ.

Rev. 7:14,15

This class, represented in the "scape-goat," will be **sent** into the Wilderness condition of separation from the world, forced thither by the "man of opportunity"--unfavorable circumstances--there to be buffeted by adversity until they learn the vanity, deceitfulness and utter worthlessness of the world's approval, and until all human hopes and ambitions die, and they are ready to say, God's will, not mine, be

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done! The world is ever ready to scorn and to cast out the chastened and afflicted, even though its deceiving smile and its empty honors be earnestly coveted by them. The body of the "scape-goat" was not **burned** in the wilderness: only sin-offerings (the bullock and the "Lord's goat") were burned. (**Heb. 13:11**) The burning of the sin-offerings represented the steady, continuous submission of those classes to the fiery ordeal of suffering--"faithful [willing sacrifices] unto death." Both classes suffer even unto the death of the human will and body; but those of the first class die willingly: they are consumed by the continual crucifying of the flesh, as shown in the symbol of fire burning continuously until there is nothing more to burn. Those of the second class are simply sent to the wilderness and there left to die unwillingly. Their love of the world's approval perishes with the world's neglect and scorn and reproach; and their new spiritual nature meantime ripens into life. The "Lord's goat" class lays down the human nature by the Lord's spirit and help, **sacrificially**, willingly, voluntarily: the "scape-goat" class has its flesh **destroyed** under divine providence, that the spirit may be saved.

Not only will this be markedly accomplished shortly, with the last members of this "scape-goat" class, but the same has been fulfilled to some extent throughout the entire Gospel age; for there has always been a class, and a large one, which yielded self-will to death only by **compulsion**; and, instead of willingly sacrificing, suffered "**destruction** of the flesh." (**1 Cor. 5:5**) The classes represented by both goats have been developing side by side throughout the age.

When all the members of the "little flock" shall have

gone beyond the "Veil," divine providence, the hand of the Lord, will set free those bound ones, "who, through fear of death [to the world], are all their lifetime subject to bondage,"

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by overthrowing the many theories, creeds and traditions of men, and great **nominal** church organizations, in and to and by which his people of the "scape-goat" class are held--hindered from hearing and obeying the Lord's voice.

Forced into freedom by "Babylon's" fall while realizing that the **great prize** has been lost, these "tribulation saints" will then hear the High Priest's voice and find themselves forced into the wilderness condition of separation and flesh destruction. At no previous time have there been so many CONSECATED ones **bound** as at present; yet there have been some throughout the entire age.

All the consecrated ones of both classes (the Lord's goat class and the scape-goat class) pass through great trials and afflictions; yet by one class they are esteemed light afflictions, taken joyfully, which they rejoice to be accounted worthy to suffer. Theirs is a **willing sacrifice**, like that of the Head. To the other class they are burdensome, great afflictions, almost without joy--an **enforced destruction** of the flesh. And proportionately different are their positions and rewards at the end of the race.

The Atonement Day Burnt-Offerings

"And Aaron shall come into the Tabernacle of the congregation [the "Holy"] and shall put off the linen garments which he put on when he went into the Holy **place** [the "Most Holy"] and he shall leave them there; and he shall wash his flesh with water in the holy place [the "Court"] and put on his [usual] garments [the garments of glory and beauty] and come forth and offer his burnt-offering and the burnt-offering of the people, and make an atonement for himself [the Body--the Church--the "little flock"] and for the people" (*Lev. 16:23,24*), the same atonement illustrated or typified from another standpoint.

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The burnt-offering consisted of two rams (*verses 3,5*), one representing the bullock and the other the Lord's goat.

These, being alike, show the harmony and oneness of the sacrifices made by Jesus and his footstep-followers--that in God's sight they are all one sacrifice. "For both he that sanctifieth [Jesus] and they who are sanctified [the little flock] are all of one; for which cause he is not ashamed to call them brethren." *Heb. 2:11*

This is further shown in the treatment of each of these sacrifices. The rams of "burnt-offering" were cut in pieces and washed and the pieces laid unto the head upon the altar and burned--a burnt-offering of sweet savor unto Jehovah. Since both rams were thus treated, it showed that in Jehovah's estimation they were all parts of one sacrifice; the members joined to the Head, acceptable as a whole, as the **atonement** for the sins of the world--thus satisfying the claims of justice on behalf of the whole world of sinners.

As the sin-offerings illustrated the sacrificial death of the Redeemer, so the burnt-offering following illustrated God's manifested acceptance of the **same** sacrifice. Let us not forget that God thus indicates that he will not **manifest his acceptance** of the "better sacrifices" than bulls and goats, until the sacrifices for sins are complete, and the true High Priest is robed in the honor and glory of his office, represented in the change of garments. During the time of making the sin-offering he wore only the white linen garments. Afterward (and usually) he wore the glorious garments illustrative of the honor and glory conferred upon him. During the Gospel age the sin-offerings progress and no honor is bestowed upon the priests, but at its close comes the outward manifestation of God's approval and acceptance of them in the putting of glory and honor upon the priests who made the sacrifices, and in the blessing of the **people**, for whose sins they atoned.

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The burnt-offering was burned on the altar in the "Court," thus teaching that God will manifest his acceptance of the sacrifice of the whole Body (Head and pieces, or members) in the sight of all in the "Court" condition, namely, to **all believers**. But before this **manifestation** to believers of God's acceptance of the work, the "scape-goat" company is sent away, and the robes of the Priest changed.

As the white robes worn throughout the work of sacrifice **covered the Body** and represented the justification of **the Body**, their purity in God's sight through Christ, so the "garments of glory and beauty," put on subsequently, represent the glories of the Church's position and work in the future, after

the new creatures shall have been perfected, after they shall have gone beyond the "Veil." The washing with water at this time signifies that, though the white garments (imputed righteousness of the "Body") are now removed, it does not signify the reimputation of sin, but the completion of the cleansing, making the "Body" **perfect** in resurrection completeness--the garments of glory and beauty representing the glory, honor and immortality of the First Resurrection to the divine nature. The washing further shows that the sins of the people for which atonement had been made do not attach to or contaminate the purity of the priest.

Thus ended this type of the development of the priesthood and the satisfaction for the world's sins: but we tarry to glance at a few verses of this chapter (*Lev. 16*) not so directly connected with our topic.

Verse 17. "There shall be no **man** in the tabernacle of the congregation when he goeth in to make an atonement in the holy **place** [the "Most Holy"] until he come out, and have made an atonement for himself and for his household, and for all the congregation of Israel."

This limitation applies only to this special day, for the

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Apostle says--"The priests went always into the first tabernacle [the "Holy"] accomplishing the service, but into the second [tabernacle--the "Most Holy"] went the high priest alone, once every year" on this "Day of Atonement," which was repeated annually. *Heb. 9:7*

The privileges of the true Tabernacle belong only to those who are priests--members of the Body of the High Priest--so that whether, as now, in the first of these heavenly conditions (spiritually **minded**, new creatures in Christ Jesus), or whether, as we hope to be soon, in the second or perfected spirit condition, it will in either or both cases be because we are **in** Christ Jesus, **new** creatures--no longer **men**. "For ye are not in the **flesh** [human], but in the spirit [spiritual, new creatures] if so be that the spirit of God dwell in you." *Rom. 8:9*

Verse 28. "And he that burneth them [the bullock and the goat of sin-offering] shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp."

This seems to teach that those principally instrumental in reproaching, reviling and destroying the **humanity** of Jesus (the bullock) and the humanity of his "little flock" (the goat) will have no **special** punishment for it, because they do it ignorantly--at the same time accomplishing God's plan.

They may wash and be clean and come into the camp--i.e., into the same condition as the remainder of the world, all of whom are by heredity sinners, all of whom have been ransomed from Adamic depravity and death, and all of whom await the return of the great High Priest and the blessing then to be extended to all.

Verse 26. "And he that let go the goat for the scape-goat shall wash his clothes and bathe his flesh in water, and afterward come into the camp."

This teaches the same lesson relative to those who will be

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instrumental in bringing the trouble and consequent **destruction of the flesh** upon the "great company" represented by the "scape-goat." They will be obliged to obtain of the Lord special forgiveness for these wrongdoings, but eventually shall stand on the same footing as other men.

The Blessings Following the "Day of Atonement" Sacrifices

Thus the typical "Day of Atonement" ended; and Israel, thus typically cleansed from sin, was reckoned no longer defiled and separated from God, but now **at one** with him. Justice no longer condemned, but bade them realize God's reconciled presence in their midst, to bless and protect and direct into the Canaan of rest and peace.

The antitype of the "Day of Atonement" is this Gospel age, during which Jesus and "his Body," the Church (by virtue of the redemption and consequent justification), make sacrifice to Justice, in full satisfaction of the Adamic sin. When the work of reconciliation is complete, God will recognize the world of mankind, and place his sanctuary among men. Then will be fulfilled that which was written: "The Tabernacle of God [God's dwelling, the glorified Church] is with men, and he will dwell with them, and they shall be [become] his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things [the reign of Satan, sin and death] are passed away. And he that sat upon the throne said, Behold, I make all things new." *Rev. 21:3-5*

But while all these blessings will result from the establishment of God's residence, or sanctuary, among men ("I will make the place of my feet glorious"--"earth is my footstool"-- *Isa. 60:13; 66:1*), yet the subsequent work of blessing

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will be a gradual one, requiring the Millennial age for its accomplishment; i.e., Adamic death, pain and tears will be in process of destruction (wiping away). This will begin with the second coming of Christ, the Royal Priest, but will not be completely wiped away until the end of the Millennial age.

The gradual process by which MAN WILL BE BROUGHT into perfection of being and fulness of harmony with Jehovah is well illustrated in the typical sacrifices of Israel, made **after** the "Day of Atonement," the antitypes of which sacrifices, as we shall shortly see, will be fulfilled during the Millennium.

To divide rightly and understand these typical sacrifices, it must be recognized that the present Gospel age is the "Day of Atonement" toward God **for** the general sin of mankind; and that in the type all sacrifices coming after the "Day of Atonement" represented fulfilments or antitypes due after the Gospel age is ended--during the Millennial age--when the world of sinners may become reconciled to, or at-one with, God.

Thus we may see that **at-one-ment** has two parts--first, Justice **at-one** with, and not any longer condemning and destroying, Adam and his children on account of his sin; and secondly, the return of the sinner to **at-one-ment** with God's righteous laws, recognizing and obeying them. The first of these phases of **at-one-ment**, or reconciliation, is brought about entirely by the Priest's service in the "**Day of Atonement**" **sacrifices**. The other--the reconciling of the world **to God**, or the bringing of as many of mankind as are willing into full **at-one-ment** and harmony with God, will be accomplished during the next age, by the "Royal Priesthood," the glorified kings and priests, who, typified by Moses, will be the Great Prophet whom the Lord will raise up to teach and to govern the people; and if they will not give heed to him

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they shall be cut off from life--die the second death. *Acts 3:23*

Let it be clearly seen, however, that although the saints, the followers of Jesus, are permitted, as represented in the "Lord's goat," to share in and to be members of the sin-offering

on behalf of the world, this is not because of their being by nature purer or better than the world; for the entire race of Adam was condemned in him; and of them "there is none righteous, no, not one" (*Rom. 3:10*), and none could give a **ransom** for his brother. *Psa. 49:7*

They share in the sacrifice for sins as a favor, in order that by so doing they may share with Jesus the promised divine nature, and be his companions and joint-heirs. To permit and to enable them to offer themselves acceptable sacrifices, the benefits of Jesus' death were first applied to them, justifying or cleansing them. Thus it is **his death** that blesses the world, **through** his Body, the Church.

CHAPTER V

ANOTHER TYPE OF THE ATONEMENT

SACRIFICES--LEVITICUS IX

Atonement Sacrifices Restated with Varying Details--Moses and Aaron Entered the Tabernacle, and Came Out Again and Blessed the People--"Unto Them that Look for Him Shall He Appear"--"And After Death the Judgment"--Divine Acceptance of the Atonement Sacrifice Manifested.

IN THIS chapter we have a more condensed picture of the work and sacrifices of Atonement than the one already examined (*Lev. 16*), and, in addition, it furnishes certain features which, in the light of the foregoing, will be of interest as well as profit to us. It is another picture of the Atonement sacrifices.

"And Moses said, This is the thing which the Lord commanded that ye should do: and the glory of the Lord shall appear unto you. And Moses said unto Aaron, Go unto the altar and offer thy sin-offering and burnt-offering and make an atonement for **thyself** [those to be called to be members of "his Body" required it] and for **the people** [the world]."

This type illustrated the fact that our Lord Jesus (the bullock sacrifice for sins) was sufficient to redeem both "his Body," the "little flock," and also the whole world of mankind. The Church's share in the sin-offering could have

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been dispensed with entirely: we might have been spared the special trials of our "narrow way," spared the sacrificial sufferings, and could have been restored to perfection of human nature, just as all mankind will be. But it pleased Jehovah not only to choose Jesus to this great work of sacrifice, but also to make him the Captain or Head of "the Church which is his Body," and that these, as well as their Captain, should be made **perfect as SPIRITUAL beings**, by sufferings in the flesh as sin-offerings. *Heb. 2:10; Col. 1:24*

The Apostle Paul, referring to our intimate relationship to our Head says: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed **us** with all spiritual blessings in heavenly places [the "Holy" and the "Most Holy"] in Christ; according as he hath **CHOSEN US in him** before the foundation of the world--to the praise of the glory of his grace, wherein he hath [justified or] made us accepted in the beloved." (*Eph. 1:4,6*) God "called you by our gospel **to the obtaining of THE GLORY** of our Lord Jesus Christ" (*2 Thess. 2:14*), so that "if we suffer with him we shall also reign with him." *2 Tim. 2:12*

The High Priest, after offering his own sacrifice, was to "offer the offering of the people [the goat], and make an atonement for them [all Israel] as Jehovah commanded." This arrangement for our having part in the sacrifice of atonement was a part of our Father's command or original plan, as St. Paul attests. *Col. 1:24-26*

"Aaron therefore went unto the altar, and slew the calf [Heb., young bullock] of the sin-offering, which was for [instead of or a substitute for] himself. And the sons of Aaron brought the blood unto him, and he dipped his finger in the blood and put it on the altar; but the fat [etc.]...he burnt upon the altar,...and the flesh and the hide he burned with fire without the camp. And he slew the burnt-offering [a ram] and Aaron's sons presented unto him the blood,

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which he sprinkled round about upon the altar. And they presented the burnt-offering unto him; and he did wash the inwards and the legs, and burnt them upon the burnt-offering upon the altar, with the pieces thereof at the head." (Much the same account as in *chapter 16*, and having the same significance.)

Thus the burnt-offering of Jesus has been burning all through the Gospel age, giving evidence to all in the "Court" **condition** (the justified), of God's acceptance of him, and the acceptance of all the members of "his Body"--laid to the Head on the altar.

"And he brought the people's offering, and took the goat which was the sin-offering **for the people** [not for the priests and Levites, like the former] and slew it and offered it for sin as the first"; i.e., treated it exactly as he treated the bullock. This goat is the same as the "Lord's goat" in the other picture, the "scape-goat" and the other features being omitted in this more general view. It is a further confirmation of the teaching that those who follow in the Lord's

footsteps are participants in the sin-offering.

"And he brought the burnt-offering and offered it according to the [usual] manner. And he brought the meat-offering, and took a handful of it and offered it upon the altar beside the burnt-sacrifice of the morning. He slew also the bullock and the ram for a sacrifice of peace-offerings which was for the people."

The peace-offering, as already described, represented a vow or covenant. Made in connection with the sin-offering of the High Priest, it signified the vows, obligations and covenants assumed by the Priest, based on the sin-offering. In the type the **peace** was established between Jehovah and Israel as follows: The sin-offering having been made, also the burnt-offering showing the acceptableness of it to God, there was peace between Jehovah and Israel, because their

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former Adamic sin was typically removed; and they were obligated then to live obedient to a covenant based on their forgiveness--i.e., they were to keep the Law--that he that doeth those things should **live** by (or as a reward for keeping) them. But as our sin-sacrifices are better than the typical ones, so with the peace-offering or covenant established by those sacrifices; it is a better covenant. Thus in this sacrifice of peace, or covenant-offering, the Priest is seen to serve unto the example and shadow of **spiritual** things--the mediator of a better covenant (*Heb. 8:6-13*), under which all people shall be blessed with RESTITUTION, and thus be enabled to obey the perfect law and live forever.

"And Aaron lifted up his hand toward the people, **and blessed them**; and came down from offering the sin-offering and peace-offerings." Here we see illustrated in the type the fact that though the **blessing** is not fully due to come upon the people until all sacrifices are finished, yet a measure of blessing comes upon mankind from the members of the Priest, even **now**, during the age of sacrifice, before we all go into the "Most Holy" or spiritual condition. And how true is this to the facts: wherever the royal Priests are, a blessing more or less pronounced flows from these to their neighbors.

"And Moses and Aaron Went into the Tabernacle
of the Congregation, and Came Out and
Blessed the People"

When this day (age) of sacrifice is over, the complete Priest (Head and Body) will appear before God, and give evidence of having met all the claims of Justice against the people (the world). It will be noticed that while the type of *Leviticus 16* divided the work of the Atonement Day, and showed all the particulars of how the Lord's sacrifice first

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makes ours worthy of acceptance, etc., this type showed the entire work of the Gospel age as successive offerings, yet joined really in one--all the sufferings of the entire Christ, followed at once by restitution blessings. The going of Moses into the Tabernacle with Aaron seems to say, **The law** is fully satisfied and its righteousness vindicated in the sacrifice of Christ. The Law (represented in the type by Moses) will testify on behalf of those who were under the Law--Israel after the flesh--that all condemned under it were also justified to life through the sacrifices of the Priest who "offered up himself" once for all.

When presented, the entire sacrifice was "holy, acceptable to God," this being evidenced by the fact that Moses and Aaron did not die at the threshold of the Most Holy. And Moses and Aaron came out and **together** blessed the people. So in the incoming age, the Christ will bless all the families of the earth (*Gal. 3:8,16,29; Gen. 12:3*); yet not by setting aside or ignoring the Law of God, and excusing sin, but by gradually restoring man to human perfection, in which condition he will be able to keep the perfect law of God, and be blessed by it. Blessed by the Priest, made perfect and able to keep it, the Law--obey and live--"He that doeth righteousness is righteous," will be a great blessing; for whosoever will may then obey and live forever in happiness and communion with Jehovah.

"And the Glory of the Lord Appeared Unto All the People"

As the blessing progresses (restoring and elevating the race, mentally and physically), the results will become manifest. The people--the world in general--will recognize God's gracious love more and more each day. Thus it will be that "the **glory** of the Lord will be revealed and all flesh shall see it together." (*Isa. 40:5*) They will come to see, gradually,

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of the length and breadth and height and depth of the love of God, which surpasseth all understanding.

It is worthy of note that the blessing here mentioned was not a blessing to the under-priests. No: they were represented in the blesser--in Aaron. The blessing came on all **the people** of Israel, who, in type, represented the world. It is this blessing of the world by the "**Seed**"--the entire Christ, after all the afflictions are filled up by the Body (*Col. 1:24*)--that Paul refers to, saying, "The whole creation [humanity] groaneth and travaileth in pain together...waiting for the manifestation of the sons of God." Before they can experience deliverance from the bondage of corruption (sin and death) and restoration to the liberty of sons of God (freedom from condemnation, sin, death, etc.) as enjoyed by God's first human son, Adam (*Luke 3:38*), the Atonement Day sacrifices must be finished, and the priests who sacrificed must be clothed with the glorious garments, the royal, divine authority and power thus to set them free. *Rom. 8:19-22*

It is doubtless this same blessing of all the people--salvation from death and its sting, sin--that Paul refers to, saying: "UNTO THEM THAT LOOK FOR HIM SHALL HE APPEAR THE SECOND TIME WITHOUT SIN [not again as a sin-offering, and without contamination from those sins borne for sinners] **unto salvation.**" (*Heb. 9:28*) The world has seen the Priest--Head and Body--suffer as a sin-offering during this age; Jesus was manifested to the Jews in the flesh (as a sin-offering), and as Paul could say, so can all followers in his footsteps say, "Christ is manifest in our mortal flesh." (*2 Cor. 4:11*) As the whole Christ has thus been manifest and has suffered in the flesh, so they shall also be "glorified together" before the world; "for the glory [the blessing and salvation] of the Lord shall be revealed, and **all flesh** shall

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see it together." When he shall **appear**, we also shall appear with him in glory. *Col. 3:4*

But this great High Priest of the world will be recognized only by "them that look for him." If he were to appear a flesh-being, in the sky or elsewhere, it would be an appearance to **all**, whether looking for him or not; but we have already seen that the Scriptures teach that the Head has been perfected as a spirit being, and that his "little flock" will be made "like him," spirit beings, of the divine nature, which

no man hath seen nor can see. (*1 Tim. 6:16*) We have seen that the way in which the world will see the glorified Church will be by mental perception, in the same sense that a blind person may properly be said to see. In the same sense we now see the prize, the "crown of life," "while we look not at the things which are seen, but at the things which are not seen [by physical sight]; for the things which are seen are temporal, but the things which are not seen are eternal." (*2 Cor. 4:18*) It is in this way that the entire Church of this age has been "looking unto Jesus"; thus "we see Jesus." (*Heb. 2:9; 12:2*) Thus, with the eyes of their understanding, the "Watchers" discern the second presence of the Lord in its due time, by the light of the divine Word. And later on the world, every eye, shall see him in similar manner, but by the light of the "flaming fire" of his judgments.

2 Thess. 1:8

This is the only way in which human beings can see or recognize things on the spiritual plan. Jesus expressed this same idea to the disciples, that they who recognized his spirit or mind, and thus knew him, would also be acquainted with the Father in the same way. "If ye had known me, ye should have known my Father also; and from henceforth ye know him and **have seen** him." (*John 8:19; 14:7*) This is the only sense in which the world will

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ever see God, for "no **man** hath seen God at any time" ("whom no **man** hath seen, nor can see")--"the only begotten Son, he hath declared [revealed--shown] him." (*1 Tim. 6:16; John 1:18*) Jesus revealed or caused his disciples to **see** the Father by making known his character--revealing him by words and deeds as the God of Love.

In the same way the Papal system was shown by Luther and others, and seen by many, to be the Antichrist; or as Paul had foretold, that wicked system, the man of sin, was then **revealed**, though many do not even yet **see** it thus.

Thus it is that our Lord Jesus, the Head (now present to gather the jewels), is at this time being revealed to the living members of the "little flock," though others **know not** of his presence. *Luke 17:26-30; Mal. 3:17*

Thus it will also be in the Millennial day, when the complete Christ--the Priest--is revealed. He will be revealed only to those that look for him, and only those will **see** him. They will see him, not by physical sight, but as we now see all spiritual things--our Lord Jesus, the Father, the prize, etc.--by the eye of faith. Men will not see the **Christ** by

physical sight, because on a different plane of being--the one **spirit**, the other **flesh**; for the same reason that they will never see Jehovah. But **we** [the little flock, when glorified] shall see him **as he is**, for we shall be like him. **1 John 3:2**

But, though only "those who look for him" will be able to recognize the Christ as the deliverer who will save them from the dominion of death, yet this will embrace all the world; for the manner of revelation will be such that ultimately all must see. "Every eye shall see him"; and all in their graves, being then awakened, even they that pierced him, will realize that they crucified the Lord of glory. "He shall be revealed [in the sky? No!] in flaming fire [judgments], taking vengeance on those that know not [acknowledge

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not] God, and [also on those] that obey not the gospel of Christ." It will not take long for all mankind to recognize him under such circumstances. Now the good suffer, but then shall ye discern "between him that serveth God and him that serveth him not"; for in that day the distinction will be manifested. (**Mal. 3:15-18**) Then all, seeing clearly, may, by accepting Christ and his offer of life under the New Covenant, have everlasting life; for "We trust in the living God, who is the Savior of all men, specially of those that believe." **1 Tim. 4:10**

"And After Death the Judgment"

A text directly connected with our subject, as is evident from its context, yet one more frequently misapplied, misunderstood, than perhaps any other in the Bible, reads, "And as it is appointed unto men [Aaron and his successors, who were merely types of the High Priest of the new creation] once to die [typically, as represented in the animal slain], and after this [following as a result of those sacrifices] the judgment [of God, approving or disapproving of the sacrifice], so Christ was **once** offered [never will it be repeated] to bear the sins of many ["every man"]; and unto **them that look** for him he shall appear the second time, without sin [neither blemished by the sins borne, nor to repeat the sin-offering, but] unto salvation"--to give the everlasting life to all who desire it upon God's conditions of faith and obedience. **Heb. 9:27,28**

Each time a Priest went into the "Most Holy" on the

Atonement Day he risked his life; for if his sacrifice had been imperfect he would have died as he passed the "Second Veil." He would not have been accepted into the "Most Holy" himself, nor would his imperfect sacrifice have been acceptable as an atonement for the sins of the

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people. Hence any failure meant his death, and the condemnation of all for whose sins he attempted to make reconciliation. This was the "**judgment**" mentioned in this text, which was passed every year by the typical priests; upon the passing of that judgment favorably the priest's life and the yearly typical atonement for the sins of the people depended.

Our great High Priest, Christ Jesus, passed under the antitypical Second Veil, when he died at Calvary; and had his sacrifice been in any manner or degree **imperfect** he would never have been raised out of death--the "judgment" of justice would have gone against him. But his resurrection, on the third day, proved that his work was perfectly performed, that it stood the test of the divine "judgment." See *Acts 17:31*.

A further evidence that our Lord passed this "judgment" successfully, once for all, and that his sacrifice was accepted, was evidenced in the blessing at Pentecost; and that was a foretaste of the still greater future blessing and outpouring upon all flesh (*Joel 2:28*), a guarantee or assurance that ultimately he (and we in him) shall come forth to bless the people--the world, for whose sins he fully and acceptably atoned.

Any interpretation of this text, which applies it to the common death of humanity in general, is thoroughly contradicted and disposed of by the context.

Many have been looking in an indefinite way for a good time to come--for the removal in some manner of the curse of sin and death and evil in general, but they have not understood the long delay. They do not realize that the **sacrifice** of the "Day of Atonement" is necessary and must be finished before the glory and blessing can come: nor do they see that the Church, the "elect," the "little flock," are

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associates in the sacrifice of the Christ, and his sufferings, as they shall also be in the glory that shall follow. "The whole creation groaneth and travaileth in pain together until

now, waiting [though in ignorance] for the manifestation of [the Church] the sons of God." **Rom. 8:19,22**

Moreover, since the typical Priest represented the "body" as well as the "head" of the antitypical Priest, the Christ, it follows that each member of the Church must pass this "judgment"--that although many have been called none will be **chosen** as finally acceptable "members" of the Christ Body, branches of the true Vine, except as they shall be "overcomers"--faithful unto death. (**Rev. 3:21**) Not, however, that such must attain perfection of the flesh, but perfection of heart, of will, of intent: they must be "pure in heart"--the treasure must be of pure gold tried in the furnace, though its present casket be but an imperfect earthen vessel.

Divine Acceptance to Be Manifested

"And there came fire out from before the Lord, and consumed upon the altar the burnt-offering and the fat, which, when all the people saw, they shouted and fell on their faces"--worshiped. This is the same thought expressed in another form. The fire symbolized God's acceptance; its recognition by the people showed that the world will realize the sacrifice and its value in God's estimation as the price of their liberty from death and the grave, and when they realize it they will worship Jehovah and his representative, the Priest.

That this is not yet fulfilled is evident. God has not yet **manifested** his acceptance of the great Atonement Day sacrifice, by fire; the people have not yet shouted and fallen on their faces in worship of the Great King and his representative.

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No, the world still lieth in wickedness (**1 John 5:19**); the god of this world still blinds more or less nearly all mankind (**2 Cor. 4:4**); darkness still covers the earth--gross darkness the people. (**Isa. 60:2**) Nor need we look for the great restitution blessings prefigured in this type until all the members of the Church, the "Body" of the great High Priest, shall have first gone beyond the Second Veil (actual death), **into** the Most Holy, by resurrection change. Nor will this "blessing" of the type be fulfilled until after the great time of trouble. Then, chastened, sobered, humbled, the world of mankind will very generally be "waiting for" and

"looking for" the great Christ, the Seed of Abraham, to bless them and lift them up.

How beautifully these types teach a full ransom for all the people, and a restitution and blessing made possible to all!

Nothing in the types seems to make a distinction between the living and the dead, and some may be inclined to infer that when the sacrifices of the High Priest are over, and the blessing commences, only those who are then living will be greatly benefited. But we answer, Nay: in God's estimation the living and the dead are alike; he speaks of them all as dead. All came under **sentence** of death in Adam; and the little spark of life which any man now possesses is really but one stage of dying. It is a dead race now because of the sin of Adam; but at the close of this antitypical "Day of Atonement" the blessings of justification and life will be extended to all, upon conditions which all will be able to obey, and whosoever will may have again, from the life-giver, Redeemer, all that he lost in Adam--life, liberty, favor of God, etc.--those who have gone all the way down into death, as well as those who still linger on the brink--"in the valley of the shadow of death."

This is the object of the antitypical sin-offerings: to release

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"all the people," all mankind, from the dominion of sin, death: to restore them to the perfection of being which is essential to perfect happiness and **at-one-ment** with the Creator.

This is the blessing which is to come to all the families of the earth through the Seed of Abraham. This is the good news which was preached to Abraham, as we read: "God foreseeing that he would justify the heathen [all mankind--Gentiles] through faith, preached before the Gospel [good tidings] to Abraham, saying, In thee and in thy Seed shall all nations be blessed [justified]...Which Seed is Christ [primarily the Head, and secondarily the Body]; and if ye be Christ's [members] then are ye Abraham's Seed, and heirs according to the promise" referred to; viz., one of the blessing class, the Seed of Abraham, who shall bless all the families of the earth. (*Gal. 3:8,16,29*) But this "Seed" must be completed before the blessing comes, as shown in the type just considered: the sin-offering must be ended before all the blessings resulting there from can flow out.

The restriction that the High Priest **alone** went into the "Most Holy" once a year to make an atonement should not

be misunderstood to mean that he and the under-priests never went in thither during succeeding days--after the Atonement Day had made full reconciliation for sins. On the contrary, the High Priest went in there often in after days. It was into the "Most Holy" that the High Priest went whenever he inquired of Jehovah for Israel's welfare, etc., using the breastplate of judgment, the Urim and Thummim. Again, whenever they broke camp, which was often, the priests went in and took down the "veils" and wrapped up the Ark and all the holy vessels, before the Levites were permitted to carry them. *Num. 4:5-16*

Again, whenever an Israelite offered a sin-offering unto the priests (after the "Day of Atonement" sacrifices were

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over) they all ate it in the "Most Holy." (*Num. 18:10*) So with the antitype, after the present "Day of Atonement" is over: the "Royal Priesthood" will be in the "Most Holy" **or perfect spiritual condition**, and there will accept (eat) the sacrifices for sin, brought by the world for their own transgressions (not for original or Adamic sin, which was canceled on the "Day of Atonement"). In that perfect spiritual condition, the priesthood will instruct in every matter, as represented in the decisions and answers given to Israel by the Urim and Thummim.

CHAPTER VI

SACRIFICES SUBSEQUENT TO THE "DAY OF ATONEMENT"

These Typify Repentances, Vows, Covenants, etc., During the Millennium--The People's Burnt-Offerings--Their Peace-Offerings--Their Meat-Offerings--Their Trespass-Offerings--Male and Female Distinctions to Cease, Shown in the Types.

THE sacrifices offered by **the people** (Israel--the world) on their own individual account, after the Day of Atonement sacrifices, typified by the general offerings of Israel, belong to the next age, and will then be presented to the glorified royal priesthood. Nevertheless, this has a very slight beginning now; thus the worldly man possessed of wealth is in that sense a steward of God's things, and may now use that "mammon" and with it make for himself friends, that when this age of Satan's domination is ended, and the reign of Christ commences (in which he shall no longer be a steward), then those whom he thus favored will bless him. If the worldly stewards of wealth (the mammon or god of this age) were wise, they would use more of their means thus. For whosoever shall give even a cup of cold water unto one of the least of these priests, because he is such, shall by no means lose his reward when the Kingdom of Christ is organized and its rule begins. *Luke 16:1-8; Matt. 10:42*

Those sacrifices which do not belong to the class we denominate

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the "Day of Atonement sacrifices," illustrated offerings and sacrifices which belong to the Millennial age.

As, in the type, the "Day of Atonement" sacrifices preceded all others, and were a **basis** for the general forgiveness and acceptance with God of all Israel, but were followed by other sacrifices by individuals after that day, termed "sin-offerings," "trespass-offerings," "peace-offerings," etc., so will be the antitype. After the sacrifices of this Gospel age have brought "the people," the world, into a justified condition, there will still be sins and trespasses committed

which will require confession and reconciliation, making these after-sacrifices necessary.

The Atonement Day sacrifices represented the cancellation of Adamic sin by the sacrifice of the Christ; but during the Millennium, while the benefits of the atonement are being applied to the world, while they are being gradually restored to actual perfection and life and harmony with God, errors will be committed for which they will be in some measure responsible. For such they must make some amends, accompanied by repentance, before they can be again in harmony with God through Christ, their Mediator.

Consecration will also be in order in the next age, though, owing to the changed government of the world, consecration will no longer, as now, mean unto **death**, but on the contrary, it will be unto life; for with the close of the reign of evil comes the end of pain, sorrow and death, except upon evildoers. Consecration must always be a voluntary presentation of one's powers, and hence this is represented in some of the sacrifices after the Atonement Day.

As the **basis** for all forgiveness of sins in the next age will be the "Day of Atonement" sacrifices, it would be appropriate in the type for the sinner to bring some sacrifice which

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would indicate a recognition of the "Day of Atonement" sacrifices, as the ground of forgiveness anew. And so we find that all offerings of the people after the "Day of Atonement" were of a kind which pointed back to or recognized the sacrifices of that day. These offerings might be of cattle or sheep or fowl (turtle doves or young pigeons) or of fine flour--the article offered depending upon the **ability** of the offerer.

During the Millennial age **all men** will "come to a knowledge of the truth," and thus to the fullest opportunity of salvation from the curse (condemnation or sentence) of Adamic death. (*1 Tim. 2:4*) When we remember that this **death** includes all the sickness, pain and imperfection to which humanity is now subject, we see that God's plan includes a full restoration to human perfection; only those who deliberately refuse or neglect the opportunities then put within the reach of all will die the Second Death. But perfection will come gradually, and it will require the cooperation of the sinner's **WILL** ever to reach it. He must **do what he can** to climb up again to perfection, and will have **all**

the assistance **necessary**. This is shown by these sacrifices in general: they were to be according to every man's **ability**. However degraded by sin and imperfect, each must, when he comes to a knowledge of the truth, present himself to God, the offering indicating his condition. The dove or pigeon brought by the poorest in the type represented the justified **all** of the morally poor and degraded; the goat offered by others more able, represented the **all** of some less degraded; while the bullock represented the **all** of those who had attained **perfection** of human nature. Just as a bullock was used to typify the perfect humanity (much fat) of Jesus' sacrifice, and a goat (wayward and lean) was used to represent the imperfect human nature of the saints, in the sacrifices of this Atonement Day, so those animals similarly

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represented the offerers (Israel--typical of the believing world in the Millennium) in their consecrations. But it should be remembered that these burnt-offerings and peace-offerings of the future represent the people as **consecrating--** giving themselves to the Lord. They do not represent sin-offerings to secure **atonement**, as do the sacrifices of the Day of Atonement. There were indeed trespass-offerings which were in a sense sin-offerings for individuals; but these, as we shall see presently, were wholly different from the national sin-offerings of the Atonement Day.

When those of the world of mankind, willing to accept God's grace, shall have been brought to perfection, at the close of the Millennium, there will be no longer any **poor** in the sense of inability to offer a bullock--in the sense of deficiency of mental, moral or physical ability. All will be perfect men, and their offerings will be their **perfect** selves typified by **bullocks**. David, speaking of this, says: "Then shalt thou be pleased with sacrifices of righteousness [of right doing] with burnt-offering and whole burnt-offering; then shall they offer **bullocks** [perfect sacrifices] upon thine altar." (*Psa. 51:19*) Yet that David's language should not be understood to teach the restoration of the literal, bloody, typical sacrifices, is evident, for in the same connection he says, "Thou desirest not sacrifice [either typical or antitypical--full atonement for sin having been accomplished by that time "once for all"]...The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." All these sacrifices must be of the free will and desire of the offerer. *Lev. 1:3*

The completeness of consecration was shown by the

death of the animal--that is, each member of the race must consecrate his will; but it will be followed neither by the destruction of the human nature (the burning of the flesh outside

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the camp) nor by the taking of the life into a new nature--into the "Most Holy." Only the priests enter there, as shown in the Atonement sacrifices. No: when consecrated, they are accepted as human beings, and will be perfected as such--their right to life as such having been purchased by the High Priest, in the members of whose Body all the overcoming Church is represented. The consecrations represent an appreciation of the ransom, and the acquiescence of the offerers to the Law of God as the condition upon which they may continue to live everlastingly, in harmony and favor with him.

The People's Burnt-Offerings

The burnt-offerings of the priests were to be kept up continually on the altar, and the fire never suffered to die out.

"This is the law of the burnt-offering: it is the burnt-offering because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.... It shall not be put out, and the priest shall burn wood on it every morning, and lay the burnt-offering in order upon it. ...The fire shall ever be burning upon the altar; it shall never go out." *Lev. 6:9,12,13*

Thus was represented to the mind of each offerer the fact that the altar was already sanctified or set apart, and that their offerings would be acceptable because of God's acceptance of the Atonement Day sacrifices. To this altar the Israelite brought his free will offering, as narrated in *Lev. 1*. It was made in the usual way: the animal, cut in pieces and washed, was laid, the pieces to the head, on the altar, and wholly burnt, a sacrifice of sweet savor unto the Lord. This would serve to typify a thankful prayer to Jehovah--an acknowledgment of his mercy, wisdom and love, as manifested in the broken Body of the Christ--their ransom.

The People's Peace-Offerings

This offering was to be of the herd or flock; and it could be made either in fulfilment of a vow (covenant), or as a willing "thank-offering." Part of it was to be brought to Jehovah by the offerer--"His own hands shall bring the offerings of the Lord made by fire; the fat with the breast, it shall he bring"; and the Priest shall burn the fat on the altar, and wave the breast before the Lord. But the breast shall be the Priest's, also the shoulder. The offerer must eat the sacrifice. *Lev. 3*, and *7:11-18,30-34*

This seems to show that if any man will then come into a condition of full peace and harmony (as all must do or else be cut off in the Second Death), he must eat or fulfil a covenant before God of entire consecration to him. If, after being thus perfected, he again becomes defiled by wilful sin, he must die (the **Second Death**) as shown by the penalty of touching unclean things. (*Lev. 7:19-21*) Compare *Rev. 20:9,13-15*.

With this sacrifice there was presented an offering of unleavened cakes mingled with oil, and anointed wafers, representing the offerer's faith in Christ's character, which he will copy, and leavened bread indicating his acknowledgment of his own imperfection at the time of consecration--leaven being a type of sin. *Lev. 7:11-13*

The People's Meat-Offerings

These, of fine flour, unleavened cakes, with oil, etc., were presented to the Lord through the Priest. They probably represented praises and worship offered to the Lord by the world, through his Church. "Unto him be glory in the Church by Christ Jesus throughout all ages." (*Eph. 3:21*) These were accepted by the priests. A sample being offered

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on the altar showed that it was approved by, acceptable to, Jehovah.

The People's Trespass or Sin-Offerings

"If a soul [being] commit a trespass and sin through ignorance in the holy things of the Lord;...if he sin and commit any of these things which are forbidden to be done by the commandments of the Lord, though he wist it not, yet is he guilty, and shall bear his iniquity. And he shall bring a ram without blemish out of the flock," and money according to the priest's estimation of the trespass, with a **fifth more**, and this shall be his offering. And the Priest shall make an **atonement** for him. And if any one sin knowingly and damage or defraud his neighbor, he shall restore it in the principal, and shall add the fifth part more thereto (twenty per cent interest) and give it to the wronged one. And he shall bring a ram for the trespass-offering unto the Lord. *Lev. 5:15-19; 6:1-7*

This teaches that for every wrong restoration must then be made, with interest, and accompanied by repentance or an asking of forgiveness of the Lord, through the Church (Priesthood)--the trespasser's recognition of his own imperfections, and of the value of the ransom, being shown by the ram presented.

But notice the difference between the treatment of such sin-offerings and the sin-offerings of the "Day of Atonement." The latter were offered to **God** (Justice) in the "Most Holy," as "the better sacrifices"; the former were offered to **the priests**, who, during the Atonement Day, had purchased the people. The acknowledgment of the people will be made to their Redeemer. The Priest, indeed, took and offered to the Lord a portion of the offering, as a "memorial," as a recognition that the whole plan of redemption as executed

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on the Atonement Day (Gospel Age) was the heavenly Father's, but appropriated to himself the remainder--by eating it.

The whole world, purchased by the precious blood (human life) of Christ, will present themselves, for forgiveness of trespasses, to the "Royal Priesthood," whose acceptance of their gifts or consecrations will signify **forgiveness**. To this

agree our Lord Jesus' words to his disciples: "He breathed on them and saith unto them, Receive ye the holy Spirit. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain [to them] they are retained."

John 20:23

While this "ministry of reconciliation" belongs in its fullest sense to the next age, when all the sacrifices of Atonement will have been completed, yet even now, any member of the "Royal Priesthood" may say to those who believe and repent, "Thy sins are forgiven thee"--as did our Head, by faith looking forward, as he did, to the completion of the sacrifices for sins: moreover, these priests now **know** the terms and conditions upon which forgiveness is promised, and can speak authoritatively whenever they see the terms complied with.

The offerings of the Atonement Day, as we have seen, were always burned (*Lev. 6:30; Heb. 13:11*), but the later trespass-offerings, offered after the Day of Atonement, were not burned, but eaten (appropriated) by the priests.

Male and Female Distinctions to Cease

"This is the law of the sin-offering [trespass-offering]... The priest that offereth it for sins shall eat it...All the **males** among the priests shall eat thereof." *Lev. 6:25-29*

The Lord and all the holy angels are Scripturally referred to as **males**, while all the saints are together represented

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as a female, a "**virgin**," espoused to our Lord Jesus as husband. But the human female was originally a part of the man made in God's image, and is still (although temporarily separate for the purposes of human propagation) a part of the man--neither being complete alone. As the perfect man was named Adam, so, when made twain, "God called **their** name Adam"--the headship remaining with the male, who was thus made the caretaker or preserver of the female as a part of his own body. (*Eph. 5:23,28*) This sexual division did not make Adam imperfect: it merely divided his perfections between two bodies of which he was still the "head."

The Scriptures indicate that ultimately, by the close of the "times of restitution," all (male and female shall be **restored** to the perfect condition--the condition represented in

Adam before Eve was separated from him. We do not understand that either males or females will lose their identity, but that **each** will take on the qualities now lacking. If this thought be the correct one, it would seem to imply that the extreme delicacy of some females and the extreme coarseness of some males are incident to the fall, and that **restitution** to a perfection in which the elements of the two sexes would be perfectly blended and harmonized would be the **ideal** humanity of God's design. Our dear Redeemer, when he was "the man Christ Jesus," was probably neither coarse and brawny nor effeminate. In him the mental strength and a grandeur of manhood **blended** most delightfully with the noble purity, tenderness and grace of true womanhood. Was he not the **perfect man** who died for our race and redeemed both sexes? Let us not forget that as a **man** he had no help-mate: should he not therefore have been complete in himself to pay the full corresponding price for Adam (male and female)? Either thus was Eve represented in the

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great ransom or by her husband as her "head"--else mother Eve was not ransomed at all, a thought which would conflict with other scriptures.

The Gospel Church is indeed referred to in the Scriptures as a "**Bride**"; not, however, as the bride of "the **man** Christ Jesus," but as the Bride of the risen and highly exalted Christ. As new creatures, begotten of God's spirit to spirit nature, we are betrothed to the Spirit Jesus, whose name and honor and throne we are to share. The Church is not the Bride of the sacrificed man Christ Jesus, but of the glorified Lord Jesus, who at his second advent claims her as his own. **Rom. 7:4**

As with man and woman in the next age so will it be with Christ and the Church--after the Church is glorified all femininity will be dropped--"We shall be like him"--members of his Body. "And this is the name wherewith **she** shall [then] be called [her Lord's name], The Righteousness of Jehovah." (**Jer. 33:16; 23:6**) As the Body of the great Prophet, Priest and King, the Church will be a part of the Everlasting Father or Life-giver to the world. **Isa. 9:6**

This same thought is carried throughout the Scriptures; the **males** of the priestly tribe alone did the **sacrificing**, and as above, the **eating** of the trespass-offerings; and they alone entered the Tabernacle and passed beyond the Veil. Likewise, in the holy Spirit's arrangement for this Gospel age--"He gave indeed [male] apostles, and [male] prophets, and

[male] evangelists, and [male] pastors and teachers, for the qualification of the saints for the **work of service**, in order to the building up of the Anointed one." (*Eph. 4:11,12, Diaglott*) The word **male**, as above, should appear in the English as it does appear in the Greek text, and the Lord's appointments and those of the apostles correspond to this. "I suffer not [in the Church] a woman to teach or to **usurp** authority over the man," plainly declares the Apostle.

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(*1 Tim. 2:12*) This is illustrative of the present relationship of Christ and the Church, which will, we understand, terminate with the close of this age, when the overcomers will be glorified and made actually one with the Lord--as "brethren."

This, however, does not signify that the sisters in the Church do not equally "present their bodies living sacrifices, holy and acceptable to God," and perform an important "**work of service**" in the Church as **members of the "royal priesthood"**; they are equally pleasing to the Lord as the brethren, for, really, all distinctions of sex and color and condition are ignored, dropped from divine notice, from the time we become "new creatures in Christ Jesus" (*2 Cor. 5:17; Gal. 3:28*); but the type, the figure, the lesson, must be continued, and hence the distinctions so rigidly maintained in the special and more important parts of the service of the Church of Christ.

On the contrary, the Adversary has always sought to control man religiously through the love and esteem men bear toward women--hence his exaltation of the Virgin Mary to the rank of a goddess and to worship amongst Catholics. Hence also, with the ancient Egyptians, Isis was the goddess, and in the later times of the Apostle Paul, Diana was goddess of the Ephesians. And does not Satan still seek to deal with and through woman, as in the Garden of Eden? Are not women his chief mediums in Spiritism and his chief apostles and prophets in Theosophy and Christian Science?

Nor has Satan's acceptance of women as his mouthpieces been to their advantage. On the contrary, women stand on a far higher social and intellectual plane, and are most appreciated for their true womanhood, in those lands where the Bible regulations are recognized and respected; and by those who most carefully follow Scriptural regulations.

My Sacrifice

"Laid on thine altar, O my Lord divine,
Accept this gift today, for Jesus' sake.
I have no jewels to adorn thy shrine,
Nor any world-famed sacrifice to make;
But here I bring, within my trembling hand,
This will of mine--a thing that seemeth small;
And thou alone, O Lord, canst understand
How, when I yield thee this, I yield mine all.

"Hidden therein thy searching gaze canst see
Struggles of passions, visions of delight,
All that I have, or am, or fain would be--
Deep loves, fond hopes and longings infinite.
It hath been wet with tears, and dimmed with sighs,
Clenched in my grasp till beauty hath it none.
Now, from thy footstool, where it vanquished lies,
The prayer ascendeth--'May thy will be done!'

"Take it, O Father, ere my courage fail;
And merge it so in Thine own will that I
May never have a wish to take it back;
When heart and courage fail to thee I'd fly.
So change, so purify, so like thine own,
Make thou my will so graced by love divine
I may not know or feel it as mine own,
But recognize my will as one with thine."

CHAPTER VII

"THE ASHES OF A HEIFER SPRINKLING THE UNCLEAN"

HEBREWS 9:13

Not One of the Atonement Day Sacrifices--Not One of the Subsequent Sacrifices for the People--The Class Typified by This Sacrifice--The Apostle Paul the Under-Priest Who Witnesses and Testifies Respecting the Antitype--The Sprinkling of the Ashes for the Cleansing of the People Will Be During the Millennial Age--How the Cleansing Will Be Effected.

ONE feature of the ceremonial law of Israel, related in *Numbers 19*, required the killing of a red heifer (cow)--one without blemish and which had never been under the yoke of service. It was not one of the sin-offerings of the Day of Atonement, nor was it one of the offerings of the people subsequent to the Day of Atonement--indeed, it was no "offering" at all, for no part of it was offered on the Lord's altar or eaten by the priests. It was sacrificed, but not in the same sense, nor in the same place, as these offerings--in the Court. It was not even killed by one of the priests, nor was its blood taken into the Holy and Most Holy. The Red Heifer was taken outside the camp of Israel, and was there killed and burned to ashes--flesh, fat, hide, blood, etc.--except a little of the blood taken by the priest and sprinkled seven times **toward** the front of the Tabernacle (Revised Version and Leeser). The **ashes** of the heifer were not

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brought into the Holy place, but were left outside the Camp, gathered together in a heap, and apparently accessible to any of the people who had use for them. Under the prescription of the Law, a portion of the ashes was to be mixed with water in a vessel, and a bunch of hyssop dipped into this mixture was to be used in sprinkling the person, clothing, tent, etc., of the legally unclean, for their

purification.

In view of what we have seen respecting the Day of Atonement sacrifices, which foreshadowed the better sacrifices of this Gospel age (accomplished by the Royal Priesthood, Christ, Head and Body) this heifer was in no sense related to these, and evidently did not typify any of the sacrifices of this present time. So likewise it is different from any of the sacrifices that were accepted on behalf of the people of Israel after the Day of Atonement, and which we have just shown signified their repentance and sorrow for sins during the Millennium, and their full consecration of themselves to the Lord. The burning of the heifer was not related to any of these sacrifices, all of which were made by the priests, and in the Court. We must look elsewhere for an antitype to this Red Heifer, for had it in any sense of the word represented the priests, it would of necessity have been killed by one of them as indicating that fact.

What, then, did this sacrifice of the red heifer signify?-- What class or persons were represented by it, as having suffered outside the "Camp," and in what sense of the word would their sufferings have to do with the cleansing or purification of the people of God--including those who shall yet become his people during the Millennial age?

We answer that a class of God's people not of the "Royal Priesthood" did suffer for righteousness' sake outside the "Camp"; a brief history of these, and of the fiery trials which they endured, is given us by the Apostle in *Heb. 11*.

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Of these he says, after recounting the faith exploits of a number, "What shall I say more? For the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephtha; of David also, and of Samuel and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain by the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented, of whom the world was not worthy." *Heb. 11:32-38*

Here we have a class fitting to the account of the Red Heifer--a class which laid down their lives outside the "Camp"; a class in every way honorable, and yet not a priestly class. This class being no part of the Body of the High Priest could have no part or share in the sin-offerings of the Atonement Day--nor could it be admitted into the spiritual conditions typified by the Holy and Most Holy. It may seem to some remarkable that we should, with so much positiveness, declare that these ancient worthies were not members of the "Royal Priesthood," while with equal positiveness we declare that the no more faithful servants of God of this Gospel age are members of this "Royal Priesthood." Our positiveness on this subject is the positiveness of the Word of God, which in the very connection with the narrative of the faithfulness of these patriarchs declares in so many words, "These all, having obtained a good report through faith, received not the promise [received not the

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chief blessing], God having provided **some better thing for us**, that they without us should not be made perfect." *Heb. 11:39,40*

Nor should it be difficult for us to realize that although there could be antitypical Levites (justified by faith in a coming atonement) before our Lord Jesus came into the world, yet there could be no antitypical priests, for he was the Head or Chief Priest, and in all things had pre-eminence, and made atonement for the **blemishes** of his "Body" and of "his house" before any could become his brethren and members of the royal priesthood. Our Lord himself stated this matter very pointedly, and succinctly pointed out the line of demarcation between the faithful ones that preceded him and the faithful ones who would follow after him, walking in his footsteps, and becoming his joint-heirs. Of John the Baptist he said, "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding he that is least in the Kingdom of Heaven is greater than he." (*Matt. 11:11*) John the Baptist belonged to this Red Heifer class which suffered outside the "Camp," even unto death, but he had nothing whatever to do with the still better sacrifices of the royal priesthood during the Atonement Day, whose fat and life producing organs were offered upon God's altar in the "Court," and whose blood was taken into the "Most Holy," typical of those who become new creatures in Christ Jesus, even members of his "Body," the Church, joint-heirs with him in all things.

But while these ancient worthies are not in any sense part of the sin-offering, they are nevertheless connected with the **cleansing from sin**: their ashes (the knowledge and remembrance of their faithfulness unto death), mingled with the water of truth, and applied with the purgative, cleansing hyssop, is valuable, purifying, sanctifying all who desire to

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come into full harmony with God--and "sprinkling the unclean, sanctifieth to the purification of the flesh." Not, however, of themselves would these lessons of faithfulness in the past be valuable to us, but only by, through and associated with the sin-offerings of the Day of Atonement, to which the Apostle refers in the same connection--"the blood of bulls and goats." And not only are the remembrance and lessons of the faithfulness of the ancient worthies (typified by the **ashes** of the red heifer) of sanctifying power to us now, but in a much larger sense they will be applicable and a blessing to the world of mankind in general during the Millennial age. For, as we have elsewhere seen, the divine arrangement is that these ancient worthies, the greatest of whom is less in honor than the least one in the Kingdom, will nevertheless occupy a place of high honor and distinction under that Kingdom of God--as its agents and representatives. For they shall be the "princes in all the earth," the agents of the Kingdom's judgments, and the channels of its blessings, to "all the families of the earth." Thus the faithfulness of these ancient worthies was represented in the gathered ashes of the heifer, as laid up in store for future use, valuable lessons of experience, faith, obedience, trust, etc., which, applied to the world of mankind, seeking cleansing in the coming age, will sanctify them and purify them--not without the Day of Atonement sacrifices, but in connection with and based upon those. ***Psa. 45:16***

The burning of the heifer was **witnessed** by a priest, who took cedar wood and a sprig of hyssop and a scarlet string and cast them into the midst of the burning cow. The hyssop would represent purging or cleansing, the cedar wood or evergreen would represent everlasting life, and the scarlet string would represent the blood of Christ. The casting of these three into the midst of the burning would imply that the ignominy heaped upon the ancient worthies who

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were stoned, sawn asunder, etc., and of whom the world was not worthy, permitted the merit of the precious blood, the cleansing of the truth, and the gift of everlasting life to be accounted to them through faith; and that subsequent to their death they would be recognized as cleansed, justified, accepted. The **under**-priest (not Aaron, who typified the Lord Jesus) who saw, recognized and approved the burning of the heifer and who took of its blood and sprinkled it in the direction of the Tabernacle door, would seem well antityped in that great under-priest, the Apostle Paul, who, by the help of God (the name Eleazar signifies "Helped by God") has not only identified for us the sin-offerings of the Atonement Day, but also in his writings points out to us (*Heb. 11*) that which enables us to identify the Red Heifer sacrifice as typifying the ancient worthies. And thus he sprinkles their blood toward the Tabernacle, showing that their lives were in full, complete harmony with the Tabernacle conditions--although, not living in the time of this high calling, it was not their privilege to become members of the Body of the great High Priest, the royal priesthood.

In that the red heifer never wore a yoke, it represented a class of justified persons--made free from the Law Covenant. Although most of the ancient worthies were born under the Law Covenant, and therefore legally subject to its conditions and to its condemnation through imperfection of the flesh, nevertheless, we see that God justified them through faith, as the children of faithful Abraham. This is fully attested and corroborated by the Apostle, when he says that "all these obtained a good report of God through faith"--a verdict of, Well done, a testimony that they pleased God, and that he had provided for them blessings in harmony with his promise--although these blessings could not be given to them at the time, but must be waited for and be received through the spiritual Seed of Abraham--

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the Christ. The fact that this sacrifice must be a **cow** and not a **bullock** served to differentiate it from the great sacrifice of the Day of Atonement which could be a **bullock** only. That it must be a **red cow** would seem to teach that those ancient worthies were not sinless and therefore accepted of God before the great Atonement Day sacrifice, but that they were "sinners even as others." The fact of their cleansing or justification by **faith**, was otherwise indicated

as above suggested.

The cleansings for which these red cow ashes were prescribed, were of a peculiar kind; namely, specially for those who came in contact with **death**. This would seem to indicate that these ashes of the heifer were not designed to remove the individual's guilt--no, his moral guilt could be cleansed away only through the merit of the Atonement Day sacrifices. The cleansing of defilement through contact with the dead would seem to teach that this cleansing, affected by and through the experiences of the ancient worthies, will specially apply to the world of mankind during the Millennial age, while they are seeking to get rid of all the defilements of **Adamic death**--seeking to attain human perfection. All the blemishes of the fallen condition are so much of contact with death; all constitutional weaknesses and blemishes through heredity are contacts with death: and from all of these the ashes of the Red Heifer are to be used for the cleansing of all who will become the people of God. Like the ashes of the red heifer, laid up in a clean place, so the results of the painful experiences of the ancient worthies will be a store of blessings, instruction and help, by which they, when made subordinate "princes" in the Kingdom, will assist in the restitution work. Each pardoned sinner, desiring to be cleansed perfectly, must not only wash himself with water (truth), but must also have applied to him the instructions of these "princes"--said instructions

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being typified by the sprinkled ashes of the heifer, representing the valuable lessons of faith and obedience learned through experience by this class. *Exod. 12:22; Lev. 14:4,49; Psa. 51:7; Heb. 9:19*

"So Great Salvation"

"Nothing to pay? No, not a whit.
Nothing to give? No, not a bit.
All that was needed to give or to pay,
Jesus hath done in God's own blessed way.

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

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

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

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

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

CHAPTER VIII

OTHER SIGNIFICANT TYPES

The Court Post--The White Curtains--The Silver Hooks--The Door Posts of the Holy and the Most Holy--The Golden Table--The Golden Candlestick--Antitypical Priests Who See the Deep Things and the Levites Who Do Not See Them--The Golden Altar--The Ark of the Covenant in the Most Holy--Its Contents and Their Significance--The Mercy Seat--The Two Cherubim--The Priest Unblemished--The Mystery Hid from Ages.

IN THE preceding description we have purposely omitted an explanation of some interesting details, which can now be better understood by those who have, through careful study, obtained a clear understanding of the general plan of the Tabernacle, its services and its typical significance.

The posts which stood in the "Court," and upheld the white curtains, represented **justified believers**--the "Court," as we have already seen, represented the justified condition. The posts were of wood, a corruptible material, thus implying that the class typified are not actually perfect as human beings; for since human perfection was typically represented by copper, those posts should either have been made of copper, or covered with copper, to represent actually perfect human beings. But although made of wood they were set in sockets of copper, which teaches us that

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though actually imperfect their standing is that of perfect human beings. It would be impossible to more clearly represent **justification by faith**.

The white curtain, which, sustained by those posts, formed the "Court," well illustrated the same justification or purity. Thus, justified ones should continually hold up to the view of the world (the "Camp") the pure linen, representing Christ's righteousness as their covering.

The silver hooks, by which the posts held up the curtain, were symbolic of truth. Silver is a general symbol of **truth**. The justified believers, represented by the posts in the "Court," can thus really and **truthfully** claim that Christ's righteousness covers all their imperfections. (*Exod. 27:11-17*)

Again, it is only by the aid of the truth that they are able to hold on to their justification.

The door posts at the entrance to the Tabernacle--at the "door" of the "Holy"--were covered by the first "Veil." They were totally different from the posts in the "Court," and represented "new creatures in Christ"--the consecrated saints. The difference between these and the posts in the "Court" represents the difference between the condition of the justified believers and the sanctified believers. **The consecration to death** of a justified man we have seen is the way into the "Holy"--passing through the death of the human will, the fleshly mind, the first veil. Hence these posts should illustrate this change, and so they do; for they were covered with gold, symbolic of the divine nature. Their being set in sockets of copper represented how "we have this treasure [the divine nature] in earthen vessels" (*2 Cor. 4:7*); i.e., our new nature is still based upon, and rests in, our **justified humanity**. This, it will be remembered, corresponds exactly with what we found the "Holy" to symbolize, viz., our place or standing as new creatures, not yet perfected.
Exod. 26:37

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The door posts of the "Most Holy" were just inside the second "Veil," and represented those who pass beyond the flesh (veil) entirely, into the perfection of the spiritual condition. These posts were so constructed as fully to illustrate this. Covered with gold, representing divine nature, but no longer set in sockets of copper--no longer dependent on any human condition--they were set in sockets of silver (reality, truth, verity) seeming to say to us, When you come inside this veil you will be perfect--really and truly new creatures.
Exod. 26:32

The Golden Table, which in the "Holy" bore the shewbread, represented the Church as a whole, including Jesus and the apostles--all the sanctified in Christ who serve in "holding forth the word of life." (*Phil. 2:16*) The great work of the true Church during this age has been to feed, strengthen and enlighten all who enter the covenanted spiritual condition. The Bride of Christ is to make herself ready. (*Rev. 19:7*) The witnessing to the world during the present age is quite secondary and incidental. The full blessing of the world will follow in God's "due time," after the Gospel age (the antitypical Day of Atonement with its sin-offerings) is ended.

The Golden Candlestick or lampstand, which stood opposite

the Golden Table, and gave light to all in the "Holy," was of gold--all of one piece hammered out. It had seven branches, each of which held a lamp, making seven lamps in all--a perfect or complete number. This represented the complete Church, from the Head, Jesus, to and including the last member of the "little flock" that he is taking out from among men, to be partakers of the divine (gold) nature. Our Lord says, "The seven candlesticks which thou sawest are the seven churches" (*Rev. 1:20*)--the one Church whose seven stages or developments were symbolized by the seven congregations of Asia Minor. (*Rev. 1:11*) Yes; that

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candlestick represented the entire Church of the Firstborn--not the nominal, but the true Church, whose names are written in heaven--the true light-bearers--the "Royal Priesthood."

The form of its workmanship was beautiful--a fruit and a flower, a fruit and a flower, following successively--representing the true Church as both beautiful and fruitful from first to last. The lamp part on top of each branch was shaped like an almond, the significance of which we shall see when considering the significance of Aaron's rod.

The light from this lamp was from olive oil, "beaten" or refined; and the lamps were kept always lighted. This oil was symbolic of the holy Spirit, and its light represented holy enlightenment--the spirit of the truth. Its light was for the benefit of the priests only, for none others were ever permitted to see it or to profit by its light. Thus was represented the spirit or mind of God given to enlighten the Church, in the deep things of God, which are entirely hidden from the natural man (*1 Cor. 2:14*), even though he be a believer--a justified man (a Levite). None but the truly consecrated, the "Royal Priesthood," are permitted to see into this deeper light, hidden in the "Holy." The priests (the consecrated Body of Christ) always have access to the "Holy"; it is their right and privilege; it was intended for them. (*Heb. 9:6*) The Levite class cannot see in because of the veil of human-mindedness which comes between them and the sacred things; and the only way to set it aside is to consecrate and sacrifice wholly the human will and nature.

The lights were to be trimmed and replenished every morning and evening by the High Priest--Aaron and his sons who succeeded him in office. (*Exod. 27:20,21; 30:8*) So our High Priest is daily filling us more and more with the

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mind of Christ, and trimming off the dross of the old nature--the wick through which the holy Spirit operates.

Antitypical Priests and Levites

Are we sometimes puzzled to know why some religious people cannot see any but natural things--cannot discern the deeper spiritual truths of the Word?--why they can see restitution for natural men, but cannot see the divine, heavenly calling? These Tabernacle lessons show us why this is. They are brethren in justification, of "the household of faith," but not brethren in Christ--not fully consecrated--not sacrificers. They are Levites--in the "Court": they never consecrated as priests, to sacrifice their human rights and privileges, and consequently cannot enter the "Holy," nor see the things prepared for the priestly class only. The natural "eye hath not seen, nor ear heard--neither have entered into the heart of **man** the things which God hath prepared for them that love him. But God hath revealed them unto **us** [who through consecration have become "new creatures," called to become "partakers of the divine nature,"] by his spirit [light of the lamp], for the Spirit searcheth [revealeth] all things--yea, the **deep** [hidden] things of God." *1 Cor. 2:9,10*

The church nominal has always included both the justified and sanctified classes--Levites and priests--as well as hypocrites. In the Apostle Paul's letters certain parts were addressed to the justified class (Levites) who had not fully consecrated. Thus he writes to the Galatians that "They that are Christ's have **crucified** the flesh with the affections and lusts." (*Gal. 5:24*) He thus seems to imply that only some of them had complied with the Gospel call to sacrifice--crucifixion of the flesh.

In the same way he addressed the *Romans (12:1)*; "I

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beseech you, therefore, brethren [believers--justified by faith in Christ--Levites], by the mercies of God [manifest through Christ in our justification], that ye present your bodies a living sacrifice [that you consecrate wholly--thus becoming priests], holy, acceptable unto God." All who in heart renounce sin and accept God's grace in Christ are

justified freely by faith in Jesus--God accepting them as reckonedly sinless or holy; and such sacrificers and their offerings God has declared himself willing to accept through Christ during this Atonement Day (the Gospel age) and until the full elect number of the royal priesthood is completed.

"Now is the **acceptable** time"--the time when such offerings will be accepted. True, as we have just seen, God will accept sacrifices of the world, and it will always be the only proper course for all to pursue--to render unto the Lord their purchased beings. But after this age is ended, none will be permitted to sacrifice unto **death** and sufferings--such sacrifices will be impossible after the new age and its regulations are inaugurated.

It seems evident that by far the larger proportion of the early churches (much more so of the modern worldly mixture, the confused "Babylon" of the present day) were not consecrated to death, and consequently were not of the antitypical "royal priesthood," but merely Levites, doing the **service** of the Sanctuary, but not **sacrificing**.

Looking back at the type in the Law, we find that there were 8,580 Levites appointed in the typical service, while only five priests were appointed for the typical sacrificing. (*Num. 4:46-48; Exod. 28:1*) It may be that this, as much as the other features of the "shadow," was designed to illustrate the proportion of justified believers to self-sacrificing, consecrated ones. Though now the nominal Church numbers millions, yet, when an allowance is made for hypocrites, and when only one in each seventeen hundred of the remainder is supposed to be a living sacrifice (though few,

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yet a correct proportion according to the type), it seems quite evident that the Lord did not make a misstatement when he said that those (the "royal Priesthood") who would receive the kingdom would be a "little flock." (*Luke 12:32*) And when we remember that two of the five priests were destroyed by the Lord, in symbol of the death* of negligent and unfaithful priests, we find the proportion of 3 priests to 8,580 Levites to be only 1 to 2,800.

The fact that we see believers who are trying to put away their sins is not of itself evidence of their being "priests"; for Levites as well as priests should practice "circumcision of the heart"--"putting away the filth [sins] of the flesh." All this is symbolized in the Laver of water in the "Court," at which both priests and Levites washed. Nor is a spirit of meekness, gentleness, benevolence and morality always indicative

of consecration to God. These qualities belong to a perfect natural man (the **image of God**), and occasionally they partially survive the wreck of the fall. But such evidences not infrequently pass as proofs of full consecration in the nominal Church.

Even when we see believers practicing self-denial in some good work of political or moral reform, that is not an evidence of consecration to God, though it is an evidence of consecration to **a work**. Consecration to God says, Any work, anywhere; "I delight to do thy will, O God"; **thy** will, in **thy** way, be done. Consecration to God, then, will insure a searching of his plan revealed in his Word, that we may be able to spend and be spent for him and in his service, in harmony with his arranged and revealed plan.

Marvel not, then, that so few have ever seen the glorious beauties within the Tabernacle: only priests can see them.

*As we come more clearly to realize the high attainment of character required of all who will **ever** be accorded everlasting life on **any** plane, and how very few seem to make any serious profession of or attempt at **perfect love** as a governing principle in their lives, we are led to wonder if the two sons of Aaron who were destroyed by the Lord were not intended to typify

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The Levites may know of them only as they hear them described. They have never seen the hidden light and beauty; never eaten of the "bread of presence"; never offered the acceptable incense at the "Golden Altar." No: to enjoy these, they must pass the "Veil"--into entire consecration to God in sacrifice during the Atonement Day.

The Golden Altar in the "Holy" would seem to represent the "little flock," the consecrated Church in the present sacrificing condition. From this altar ascends the sweet incense, acceptable to God by Jesus Christ--the willing services of the priests: their praises, their willing obedience--all things whatsoever they do to the glory of God. Those who thus offer incense acceptable to God (*1 Pet. 2:5*) come very close to their Father--close up to the "Veil" which separates from the "Most Holy"; and if **they** have requests to make they may be presented with the incense--"much incense **with** the prayers of **saints**." (*Rev. 8:3*) The prayers of such priests of God are effectual. Our Lord Jesus kept the incense continually burning, and could say, "I know that thou hearest me always." (*John 11:42*) So the under-priests, "members of his Body," will be heard always if they continually offer the incense of faith, love and obedience

to God: and none should expect to have requests recognized who do not thus keep their covenant--"If ye abide in me and my words [teachings] abide in you, ye shall ask what ye will and it shall be done unto you." (*John 15:7*)

The necessity of a clear apprehension of Christ's teachings as a guide to our requests and expectations, that we may not "**ask amiss**" and out of harmony with God's plan, is clearly shown by this scripture--but seldom noticed.

We have learned, through types previously considered,

the large proportion of consecrated and spirit-begotten ones who have failed to reach the high standard of heart necessary, and who will consequently not be worthy of any life, but will, on the contrary, sink into oblivion--the Second Death.

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something of the glory of the "Most Holy" (the perfect, divine condition), which no **man** can approach unto (*1 Tim. 6:16*), but to which the "new creatures in Christ Jesus" made partakers of the divine nature--will finally come, when the incense-offering on the part of the entire Body of Christ, the "Royal Priesthood," is finished, and the cloud of perfume goes before them into Jehovah's presence, that they may live beyond the "Veil," being acceptable to God by Jesus Christ, their Lord.

Within the Most Holy

The Ark of the Covenant or "Ark of the Testimony" was the only article of furniture in the Most Holy. (See *Heb. 9:2-4* and **Diaglott** footnote.) Its name suggests that it illustrated the embodiment of Jehovah's plan, which he had purposed in himself, before the beginning of the creation of God--before the minutest development of his plan had taken place. It represented **the eternal purpose of God**--his foreordained arrangement of riches of grace for mankind in the Christ (Head and Body)--"the hidden mystery."* It therefore represents Christ Jesus and his Bride, the "little flock," to be partakers of the divine nature, and to be imbued with the power and great glory--the prize of our high calling--the joy set before our Lord, and all the members of his Body.

As before stated, it was a rectangular box overlaid with gold, representing the divine nature granted to the glorified Church. It contained the two Tables of the Law (*Deut. 31:26*),

Aaron's Rod that budded (*Num. 17:8*), and the Golden Pot of Manna (*Exod. 16:32*). The Law showed how the Christ would meet in full all the requirements of God's perfect Law, and also that legal authority would be vested in him as the Law-executor.

The righteousness of the Law was actually fulfilled in our Head, and it is also reckonedly fulfilled in all the **new creatures**

*Scripture Studies, Vol. I, Chap. V.

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in Christ, "who walk not after the flesh but after the Spirit"; i.e., who walk in obedience to the new mind. (*Rom. 8:1*) The infirmities of the old nature which we are daily crucifying, once covered by our ransom-price, are not again charged to us as new creatures--so long as we abide in Christ.

When it is written that "the righteousness of the Law is fulfilled in us," it signifies that the end of our course (perfection) is reckoned to us, because we are walking after or toward that actual perfection which, when reached, will be the condition in the "Most Holy," represented by the Ark of the Covenant.

The Contents of the Ark

"**Aaron's Rod that budded**" showed the elect character of all the Body of Christ as members of the "Royal Priesthood." By reading Numbers XVII, the meaning of the budded rod will be seen to be Jehovah's acceptance of Aaron and his sons--the typical priesthood, representatives of Christ and the Church--as the only ones who might perform the priest's office of mediator. That rod, therefore, represented the acceptableness of the "Royal Priesthood"--the Christ, Head and Body. The rod budded and brought forth almonds. A peculiarity about the almond tree is that the fruit-buds appear before the leaves. So with the "Royal Priesthood": they sacrifice or begin to bring forth **fruit** before the leaves of professions are seen.

The Golden Pot of Manna represented immortality as being one of the possessions of the Christ of God. Our Lord Jesus doubtless refers to this when he says: "To him that overcometh will I give to eat of the **hidden manna.**" *Rev. 2:17*

Manna was the bread which came down from heaven as

a life-sustainer for Israel. It represented the living bread, supplied to the world by God through Christ. But as the Israelites

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needed to gather this supply of manna daily or else want and starve, so it will be necessary for the **world** ever to seek supplies of life and grace if they would live everlastingly.

But to those who become Christ's joint-heirs, members of the Anointed Body, God makes a special offer of a peculiar sort of manna, the same and yet different from that given to others--"the hidden manna." One peculiarity of this pot of manna was that it was **incorruptible**; hence it well illustrates the immortal, incorruptible condition promised to all members of the "Seed"--which is the Church. The manna or life-support fed to Israel was **not incorruptible**, and must therefore be gathered daily. So all the obedient of mankind who shall by and by be recognized as Israelites indeed, will be provided with life everlasting, but conditional, supplied and renewed life; while the "little flock," who under present unfavorable conditions are faithful "overcomers," will be given an **incorruptible** portion--immortality.* **Rev. 2:17**

Here, then, in the golden Ark, was represented the glory to be revealed in the divine Christ: in the budded rod, God's chosen priesthood; in the tables of the Law, the righteous Judge; in the incorruptible manna in the golden bowl, immortality, the divine nature. Above this Ark, and constituting a lid or head over it, was

"**The Mercy Seat**"--a slab of solid gold, on the two ends of which, and of the same piece of metal, were formed two cherubim, with wings uplifted as if ready to fly, their faces looking inward toward the center of the plate on which they stood. Between the cherubim, on the "Mercy Seat," a bright light represented Jehovah's presence.

As the Ark represented the Christ, so the "Mercy Seat," Glory-light and Cherubim together represented Jehovah

*Scripture Studies, Vol I, p.185.

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God--"the Head of Christ is God." (**1 Cor. 11:3**) As with Christ, so with Jehovah, he is here represented by things which illustrate attributes of his character. The light, called the "Shekinah glory," represented Jehovah himself as the

Light of the universe, as Christ is the Light of the world. This is abundantly testified by many scriptures. "Thou that dwellest between the cherubim, shine forth." *Psa. 80:1; 1 Sam. 4:4; 2 Sam. 6:2; Isa. 37:16*

Humanity cannot enter Jehovah's presence: hence the royal priest, Head and Body, represented by Aaron, must become **new** creatures, "partakers of the **divine nature**" (having crucified and buried the human), before they can appear in the presence of that excellent glory.

The slab of gold called the "MERCY SEAT" (or more properly the Propitiatory, because on it the Priest offered the blood of the sacrifices which propitiated or **satisfied** the demands of divine justice) represented the underlying principle of Jehovah's character--**justice**. **God's** throne is based or established upon **Justice**. "Righteousness and justice are the foundation of thy throne." *Psa. 89:14; Job 36:17; 37:23; Isa. 56:1; Rev. 15:3*

The Apostle Paul uses the Greek word for Mercy Seat or Propitiatory (**hilasterion**) when referring to our Lord Jesus, saying--"Whom God hath set forth to be a Propitiatory* [or Mercy Seat]...to declare his righteousness...that he might be just and the justifier of him which believeth in Jesus." (*Rom. 3:25,26*) The thought here is in accord with the foregoing presentation. The Justice, the Wisdom, the Love and the Power are God's own as well as the plan by which all these cooperate in human salvation: but it

*By some means the translators of the Common Version Bible mistranslated **hilasterion** "propitiation." The word **hilasmos**, signifying **satisfaction**, is properly translated "propitiation" in *1 John 2:2 and 4:10*.

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pleased God that in his well beloved Son, our Lord Jesus, all of his own fullness should dwell, and be **represented** to mankind. Thus in the type the High Priest, coming forth from the Most Holy, was the living representative of Jehovah's Justice, Wisdom, Love and Power to men--the living representative of divine mercy, forgiveness, appeasement. Although the divine being is veiled, hidden from human sight, his divine attributes are to be displayed to all men by our great High Priest, who, as the living Mercy Seat, will at the close of this age draw nigh to mankind and make all to understand the riches of divine grace.

The Two Cherubim represented two other elements of Jehovah's character, as revealed in his Word, viz., divine Love and divine Power. These attributes, Justice, the foundation

principle, and Love and Power of the same quality or essence, and lifted up out of it, are in perfect harmony. They are all made of **one piece**: they are thoroughly one. Neither Love nor Power can be exercised until Justice is fully satisfied. Then they fly to help, to lift up and to bless. They were on the wing, ready, but waiting; looking inward toward the "Mercy Seat," toward Justice, to know when to move.

The High Priest, as he approached with the blood of the Atonement sacrifices, did not put it upon the Cherubim.

No: neither divine Power nor divine Love independently required the sacrifice; hence the High Priest need not sprinkle the Cherubim. It is the **Justice** quality or attribute of God that will by no means clear the guilty, as it was Justice that said: "The wages of sin is death." When, therefore, the High Priest would give a **ransom** for sinners, it is to Justice it must be paid. Hence the appropriateness of the ceremony of sprinkling the blood upon the "Mercy Seat"--the PROPITIATORY.

T126

Love led to the whole redemptive plan. It was because God so loved the world that he sent his only begotten Son to redeem it by paying to Justice the ransom-price. So Love has been active, preparing for the redemption ever since sin entered; yes, from "before the foundation of the world."

1 Pet. 1:20

"Love first contrived the way

To save rebellious man."

When the Atonement Day sacrifices (bullock and goat) are complete, Love tarries to see the results of its plan. When the blood is sprinkled Justice cries, It is enough; it is finished! Then comes the moment when Love and Power may act, and swiftly they wing their flight to bless the **ransomed** race. When Justice is satisfied, Power starts upon its errand, which is co-extensive with that of Love, using the same agency--Christ, the Ark or safe depository of divine favors.

The relationship and oneness of that **divine** family--the Son and his Bride, represented by the Ark, in harmony and oneness with the Father, represented by the Cover--was

shown in the fact that the "Mercy Seat" was the lid of the Ark, and hence a part--the top or head of it. As the head of the Church is Christ Jesus, so the head of the entire Christ is God. (*1 Cor. 11:3*) This is the oneness for which Jesus prayed, saying, "I pray not for the world, but for those whom thou hast given me"--"that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may [then] believe." *John 17:9,21*

The Priest Unblemished

It is significant also that any member of the priesthood that had a blemish of eye, hand, nose, foot, or of any part,

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could not fill the office of Priest (High Priest); neither any man having any superfluity, such as an extra finger or toe.

This teaches that every member of the Body of Christ glorified will be complete--lacking nothing; and also that there will be in that "little flock" neither one too many nor one too few, but exactly the foreknown and foreordained number. When once the Body of Christ is **complete**, there will be no further additions--no superfluity. All, therefore, who have been "called" with this "high calling" to become members in particular of the Body of Christ, and have accepted it, should earnestly seek to make their calling and election (as members of that "little flock") sure, by so running as to obtain the prize. If any such be careless, and miss the prize, some one else will win in his place, for the Body will be complete; not one member will be lacking, and not one superfluous. Take heed, "let no man take **thy crown**." *Rev. 3:11*

"The Mystery Hid from Ages and Generations"

--*Col. 1:26*--

It has been a matter of surprise to some that the glory and beauty of the Tabernacle--its golden walls, its golden and beautifully engraved furniture, and its veils of curious work--were so completely covered and hidden from view of the **people**; even the sunlight from without being excluded--its only light being the Lamp in the Holy and the Shekinah glory in the Most Holy. But this is perfectly in keeping with

the lessons we have received from its services. As God covered the type and hid its beauty under curtains and rough, unsightly skins, so the glories and beauties of spiritual things are seen only by those who enter the consecrated condition--the "Royal Priesthood." These enter a hidden but glorious state which the world and all outside fail to appreciate.

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Their glorious hopes and also their standing as **new creatures** are hidden from their fellowmen.

"Ah, these are of a royal line,
All children of a King,
Heirs of immortal crowns divine,
And lo, for joy they sing!

"Why do they, then, appear so mean?
And why so much despised?
Because of their rich robes unseen
The world is not apprised."

THE FINISHED MYSTERY



A HELPING HAND
FOR
BIBLE STUDENTS

STUDIES

IN THE

SCRIPTURES

"The Path of the Just is as the Shining Light,
Which Shineth More and More
Unto the Perfect Day."

Series VII

THE FINISHED MYSTERY

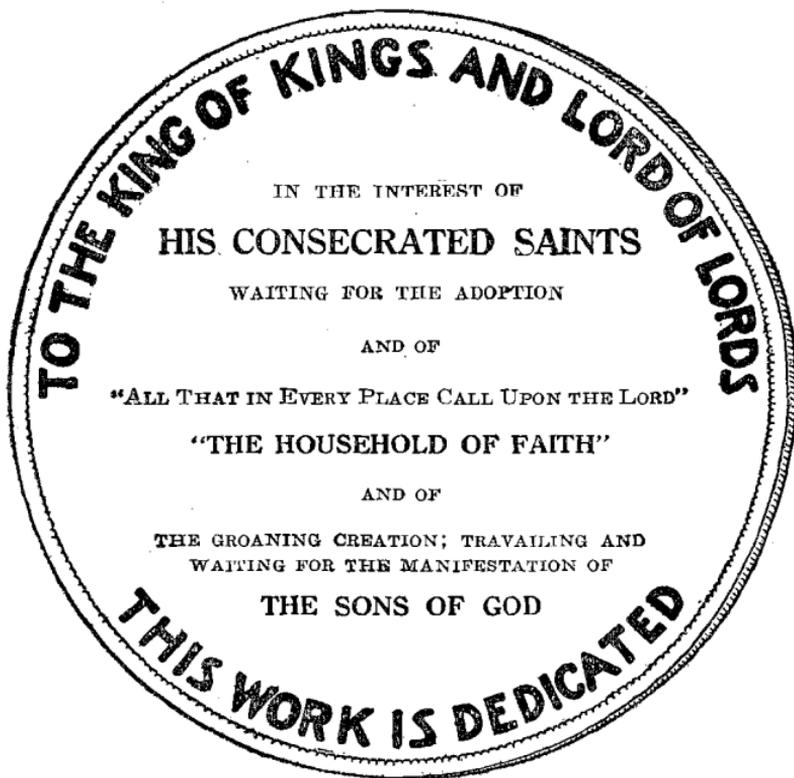
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"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to Heaven, and swear by Him that liveth forever and ever, who created Heaven and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that the time should be no longer delayed: but in the days of the voice of the seventh angel, when he shall begin to sound, the Mystery of God should be finished, as He hath declared to His servants the Prophets."— Rev. 10:5-7. "At the end it shall speak and not lie."— Heb. 2:3.

INTERNATIONAL BIBLE STUDENTS
ASSOCIATION

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ELBERFELD, OREBRO, CHRISTIANIA

1918.



POSTHUMOUS WORK OF PASTOR RUSSELL

His Last Legacy to the Dear Israel of God. (Matt. 20 : 9)

"To make all see what is the fellowship of the mystery which from the beginning of the world hath been hid in God." "Wherein

He hath abounded toward us in all wisdom and prudence, having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fulness of the times He might gather together in one all things, under Christ."

Eph. 3:4, 5, 9; 1:8-10.

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PUBLISHER'S PREFACE

SINCE the days of the Apostles, Christian people have been looking for the coming of our Lord Jesus in great power and glory; for He said that He would come again and receive His Church unto Himself. He further pointed out that for some time prior to the completion of the Church He would be present, gathering out from Babylon and from the world the truly onseparated, and that during His presence "the Mystery of God" would be finished.

Through St. John the Lord Jesus revealed the fact that the Church would be developed during seven distinct

periods, or epochs; and that for each of these epochs He would have a special angel, or messenger, to serve the other members of the Body. It follows, then, that the messenger to the last, or Laodicean, epoch would declare the Presence of the Lord and the time of the Harvest of the Gospel Age. The great Master laid special emphasis on the importance of the messenger to the seventh, or Laodicean, period of the Church, saying that such an one would be "a faithful and wise servant, whom his Lord would make ruler over all His Household, to give them meat in due season."

Those consecrated Christians who have read and fully appreciated the Truth as contained in the preceding six volumes of STUDIES IN THE SCRIPTURES readily see and agree that Charles Taze Russell was the messenger of the Church of Laodicea. In the mind of every one who believes the Bible the evidence set forth in this volume will establish that fact beyond the question of a doubt.

In the light of Divine Prophecy, now being daily fulfilled and made clear to "the watchers," the following lines from the pen of Pastor Russell is further proof that he was sent of God to this generation. Long years before the beginning of the trouble now upon the nations he wrote:

"The four exhibitions of the Lord, given to Elijah, represent, we believe, four manifestation in which the Lord is about to reveal Himself to mankind, the first three of which will prepare men for the final one. In which will come the desired blessing to all the families of the earth. These are:

"(1) The *mighty winds* rending the very rocks. Blowing winds seem to be used in Scripture for wars. The wars, whose dark clouds have threatened the civilized world so ominously for the past thirty years, have been miraculously hindered to give opportunity for 'sealing'

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the Lord's consecrated people in their foreheads (intellectually) with the Present Truth. We are therefore to expect that when these winds of war shall be let loose, it will mean a cataclysm of warfare which shall divide kingdoms (mountains)—

prefigured by the mighty wind shown to Elijah (1 Kings 19:11), which rent the rocks. But God's Kingdom will not follow the epoch of war; the world will not thus be made ready for the Reign of Immanuel. No; a further lesson will be needed and will be given. It is represented in

"(2) An *earthquake*. Throughout the Scriptures an earthquake seems always to represent revolution; and it is not unreasonable to expect that an era of general warfare would so arouse the lower classes of Europe and so discontent them with their lot (and especially with the conditions which would follow such a war) that *revolution* would be the next thing in order. (Rev. 16:18.) But, severe though those revolutionary experiences will be to the world, they are not sufficient to prepare men to hear the voice of God. It will require

"(3) The *fire from heaven*--an epoch of Divine judgments and chastisements upon a maddened but unconverted world, wild in anarchy, as other Scriptures show us. The results of their wars, revolutions and anarchy, in the failure of their schemes, will have a humbling effect, and will prepare mankind for God's revelation of Himself in

"(4) The *still small voice*. Yes; He who spoke to the winds and the waves of the Sea of Galilee will, in due time, 'speak peace to the peoples.' He will speak with authority, commanding the observance of His long neglected Law of Love. 'And whosoever will not hear that Prophet shall be cut off from among His people.' (Acts 3:23.)"— THE WATCH TOWER, July 1, 1898, p 208.

"Looking back to the prophetic testimony respecting the Times of the Gentiles, we perceive that our Lord's words, Jerusalem shall be trodden down of the Gentiles until the *Times of the Gentiles* be filled full,' give the intimation that the determined *times*, or years, in which the empire of earth would be in the hands of Gentile governments was a fixed one from the Divine standpoint. And if, as we believe the Scriptures to teach. Gentile domination was provided for up to October, 1914, it would seem but a reasonable interpretation that Divine power would not be exercised to their dethronement until *after* the time allotted for their reign had ended— October, 1914."— THE WATCH TOWER, July 1, 1904, p. 198.

In 1879 Charles Taze Russell began the publication of THE WATCH TOWER, of which he was the sole editor as long as he remained on earth. THE WATCH TOWER was, and is, the first and only journal declaring the *presence* of the Lord Jesus. Pastor Russell being the messenger to the Laodicean Church, and occupying the position of the Lord's special servant to give the Household or Faith meat in due season, it was to be expected that he would bring forth from the Lord's great "Storehouse" the needed spiritual food for the Church, in harmony with

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God's will. By the Lord's grace he wrote the six volumes of STUDIES IN THE SCRIPTURES, which writings, aside from the Bible, have gladdened more hearts and thrilled Christians with greater hope and joyful expectation than have any other writings extant. These books have been properly designated "Keys to the Divine Plan of the Ages." These "keys" have been placed in the hands of thousands of Christian people throughout the world, and have enabled them to unlock the Lord's Treasure-house, the Bible, and there to see some of the "treasures of wisdom" and knowledge of God! Some have been able to use these "keys" more effectually than have others. "God hath set the members in the Body as it hath pleased Him."

Time and again Pastor Russell said that the Seventh Volume of STUDIES IN THE SCRIPTURES would be written; and it was expected that he would write it. The Scriptures show that the Seventh Volume must be published. Pastor Russell passed from the earth, and the Seventh Volume remained unpublished. In his last moments he said, "Some one else can write the Seventh Volume." For any one to arrogate to himself the authority to write and publish the Seventh Volume would, we believe, seem presumptuous before the Lord.

Whom, then, would the Lord have to write it?

Pastor Russell was a man of unusual modesty. Great men usually are modest. The examination of the contents of this book will disclose the fact that it deals with Revelation and Ezekiel; that the Lord long ago caused to be recorded therein, in symbolic language, a history of the Church, particularly the closing earthly experiences thereof; and therein set forth that He would uncover the many frauds,

deceptions and blasphemous teachings and practices of the church nominal— both Catholic and Protestant; that in the last days He would then make bare the unholy alliance between the unrighteous ecclesiastical systems and the corrupt political elements of the earth, which religious systems have prospered and grown fat in the name of Christ; that the Lord pronounces His indignation and wrath against all such Babylonish systems and marks their utter destruction in a Time of Trouble such as the world has never known and will never again know; and that the earthly creature made prominent therein above all others is the messenger of the Laodicean Church— "that wise and faithful servant of the Lord"— CHARLES TAZE RUSSELL. In view of the facts stated, is it at all surprising that the Lord spared him the publication of the Seventh Volume?

But the fact is, *he did write it*. This book may properly be said to be a posthumous publication of Pastor Russell.

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Why? Because to him the Lord gave the "key", to him was given the privilege of making clear to the Church in its last years the "Mystery of God"; to him was granted the privilege of hearing from the hands of the Lord to the Household of Faith "meat in due season" for the special development and sustenance of God's dear little ones. This service he has faithfully performed. This book is chiefly a compilation of things which he wrote and which have been brought together in harmonious style by property applying the symbols which he explained to the Church.

By his last Will and Testament Pastor Russell designated George H. Fisher, of Scranton, Pa., as one whom he would approve as a member of the Editorial Staff of THE WATCH TOWER— the most important journal published on earth. For many years Brother Fisher has been consecrated to the Lord, a careful student of the Bible in the light of the Message brought from the Lord by the messenger to the Laodicean Church; and for some time he has made a careful and prayerful study of the Book of Ezekiel.

When Pastor Russell was with us he gave direction that the BIBLE STUDENTS MANUAL should be prepared by Clayton J. Woodworth, also of Scranton,

Pa. This Manual was published by this Society, and has proven a great blessing to the Household of Faith. The preparation of that Manual required a critical examination of everything Pastor Russell had written; and thus Brother Woodworth was enabled to become more familiar, probably, than any one else with the explanation of the Scriptures which had been given by Brother Russell. In this manner the Lord seemed to have qualified him for some special work. With the "key" which Brother Russell, as the Lord's servant, had placed in his hands, Brother Woodworth, by the Lord's grace, has been enabled to bring together everything that Brother Russell wrote on Revelation, and to explain and harmonize the other parts of that book with the Divine Plan; also, to treat similarly, the Song of Solomon.

It seemed pleasing to the Lord that Brothers C. J. Woodworth and George H. Fisher should prepare the Seventh Volume, under the direction of the WATCH TOWER BIBLE AND TRACT SOCIETY. While both residing in the same city, they have worked separate and apart from each other, not even comparing notes. The reader will be able to judge how fully the work of each harmonizes with that of the other and with the Divine Plan, thus giving further evidence of the Lord's direction in this matter.

Pastor Russell long ago said, in substance, that the Seventh Volume would not be for the development of the Church; that the preceding six volumes of STUDIES IN

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THE SCRIPTURES contain the necessary spiritual food for that purpose. Asked why, then, it would be written, he replied, "*It will probably be given to the Church in a time of direst need, for her comfort and encouragement.*"

Who amongst the consecrated this side the veil does not realize that the Church is now in that time of "dire need of comfort and encouragement"? The hour of fiery trial and great testings is upon God's people, and there is need for their comfort and encouragement. The Lord has promised "grace sufficient" and help for every time of need for those who love Him and come confidently unto Him. We believe that as the Lord's dear children throughout the earth read the contents of this book and see how wonderfully He has shielded them from the storms of human passion and from the snares of the great Adversary; and that

when they see that the unrighteous, wicked systems of Babylon are now crumbling under the mighty hand of God— which bespeaks the early deliverance of the last members of the Body from this vale of tears into the glorious light and liberty of the saints— that then they will be greatly comforted; that then they will take new courage and "gird up the loins of their mind, be sober and hope to the end for the grace that is to come unto them quickly;" that with exceeding Joy they will lift up their heads, because the hour of deliverance is at hand! To all the truly consecrated who read and appreciate this book we believe that the words of the Master, "THE KINGDOM OF HEAVEN IS AT HAND!" will sound in their ears like clarion notes upon the clear morning air, giving courage and strength to those who are growing weak in faith, and more courage to the stronger ones. We believe that every one who appreciates this volume will have a burning desire to grasp his weapon and go forth to the smiting of the Jordan, giving praise to the Lord for the privilege.

Some will murmur and find fault with this book; some will grow angry, and some will join the persecutors. But, we believe, every saint whose heart is filled with love for God and for His people will rejoice and give praise to the Lord for this further evidence of His blessed favor.

The publisher takes pleasure in presenting this, the Seventh Volume, to the remaining members of the Church, and to all who may read with profit to themselves and to the glory of the Lord Jesus and our Father. As the Lord has sent forth the other six volumes, His blessing has accompanied each. That His blessing may be upon this volume, to the comfort and encouragement of the dear saints in the hour of direst need, is our prayer!

INTERNATIONAL BIBLE STUDENTS
ASSOCIATION.

WATCH TOWER BIBLE & TRACT
SOCIETY.

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EXPLANATORY NOTE

This posthumous work of Pastor Russell (arranged for use as a textbook) is much condensed, including the extracts from the pastor's pen, all of which are referred back to his works. The abbreviations used are:

A, B, C, D, E, F. The six preceding volumes of "STUDIES IN THE SCRIPTURE."

(Citations to E in italic figures refer to old Editions, figures in ordinary type to later editions.)

B.S.M "THE BIBLE STUDENTS MONTHLY."

H "What Say the Scriptures ABOUT HELL?"

P-D "PHOTO-DRAMA OF CREATION" Scenario.

T "TABERNACLE SHADOWS."

S "SPIRITISM" Pamphlet.

Z "ZION'S WATCH TOWER," followed by year and page.

The citations to REVELATION and EZEKIEL refer to the comments herein, as well as to the Bible text.

Other abbreviations used are:

Barnes = Barnes' "Revelation."

Brit = "Encyclopedia Britannica."

Buck = Buck's "Theological Dictionary."

Coffin = Coffin's "Story of Liberty."

Cook = Cook's "Revelation;" a compendium of the presentation of seventy-two leading commentators on Revelation, in all languages and all ages of the Church.

Edgar = Edgar's "Pyramid Passages." Vol. II.

McC = McClintock and Strong's Encyclopedia.

Mosheim = Mosheim's Ecclesiastical History.

S. B. D = Smith's Bible Dictionary.

Smith = Smith's "Thoughts on Daniel and Revelation."

Weym = Weymouth's New Testament in Modern Speech.

THE REVELATION

OF [ST.] JOHN [THE DIVINE]*

REVELATION 1

THE MESSAGE FOR THIS DAY

Revelation 1:1

The Revelation of Jesus Christ.— John the Revelator and the Prophet Habakkuk have foretold that the understanding of this revelation, given in 96 A. D., is set for an appointed time, the end of the age; and that, at this time, now, when the predicted "Faithful and wise servant" would be present with God's people the vision would be made plain.— Rev. 1:10; Matt. 24:45; Hab. 2:1-3; 1 Pet. 1:13.

Which God gave unto Him .— "The declaration that 'the Son can do nothing of Himself,' if it were not backed up as it is by a score of other testimonies from the same interested and inspired Teacher, is a contradiction to the common thought of Trinitarians, that the Son is the Father."— Z.'99-45; John 5:20; 12:49; 17:7, 8.

To shew unto His servants SAINTS .** — "Our Lord Jesus has promised us that, as the Elder Brother (of the Gospel House of Sons), whatsoever the Father shall make known to Him He in turn will make known to us."— Z.'99-45.

The things .— The shifting scenes of Church and State, the history of the Gospel and Millennial Ages.

Which must shortly come to pass .— Which began at once, in St. John's day, and will continue until the completion of all that he foresaw.

And He sent .— He did not some Himself, but acted with the dignity becoming Him who is now the express Image of the Father's person. "Dwelling in the light which no man can approach unto, whom no man hath seen, nor can see."— Heb. 1:3; 1 Tim. 6:16.

* Words not in Sinaitic MS. are enclosed in brackets. The Sinaitic MS. is the oldest known copy of the Scriptures, having been written, it is believed, in A. D. 331. The "Authorized" Version was made from

MSS. none of which were older than the tenth century.

** Words in Sinaitic MS. which do not appear in "Authorized" Version printed in capitals.

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And signified it .— "Our Lord's revelation, which God gave Him after He had passed into glory, He sent and signified [*signified* told in signs, symbols, etc.] to His Church."— B203.

By His angel .— The "angel" of Rev. 3:14 represented this messenger who appeared to St. John. Our Lord's promise in Luke 12:14 is not limited to activities on this side the veil.

Unto His servant John .— "This simplicity, common to all the Apostles, commends them to us as men of humble mind— the very kind we should expect our Lord to use as special messengers to His people."— Z.'16- 343; Rev. 19:10.

Revelation 1:2.

Who bare record .— Previously, in the Fourth Gospel, and in the three epistles bearing his name.

Of the Word of God .— The Logos. St. John has had more to say of the Logos than any other of the Apostles.

"In olden times certain kings made addresses to their subjects by proxy, the king sitting behind a screen, while his word or spokesman, stood before the screen, and addressed the people aloud on subjects whispered to him by the king, who was not seen, and such a speaker was termed the King's *logos*."— E.94:85.

And of the testimony .— The daily words and deeds, during the three and a half years of His ministry.

Of Jesus Christ .— "The Faithful and True Witness."— Rev. 3:14.

[**And of all**] **WHAT things [that SOEVER he saw]**.— St. John's powers of observation were acute. His Gospel contains records of twenty-two events or teachings not mentioned by the other Evangelists.

Revelation 1:3.

Blessed is he .— Singular.

That readeth.— Correctly interprets the symbolisms. And they.— Plural.

That hear the [words] WORD of this prophecy .— "All who have read and understood even a part of the teachings of the book were blessed as promised. It was an Important aid to Luther in deciding that the Papacy, of which he was a conscientious minister, was 'Antichrist.'"— A28.

And keep .— Keep the eyes upon, observe (so the Greek indicates).— Rev. 22:7.

Those things which are written therein .— "There is a blessing upon those who read this revelation, even though they do not understand, and a special blessing upon those who hear and understand the words of this prophecy, and who conform their lives to the things therein written."— Z.'16-343.

For the time is at hand .— The fulfilments began at once, in St. John's own day.

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Revelation 1:4

John to the seven churches .— Not merely the seven literal congregations mentioned in Verse 11 and elsewhere, but to the epochs of the Church as a whole, from Apostolic days until now.

Which are in Asia .— In the Orient, the East, the early path of the sun. Before the Sun of Righteousness can illuminate the world of mankind, its rays must first have passed through the Church, the first to greet and welcome the New Day.

Grace be unto you .— May favor, unmerited, be your happy portion.

And peace .— The Lord's special legacy to His Church.— John 14:27.

From Him .— Our glorified Lord and Head.— Rev. 1:8.

Which is .— Now self-existent, like the Father.— John 5:26.

And which was

.— The Logos, the Father's Agent in the creation of all things (John 1:3), and subsequently, as

man's Redeemer, "made a little lower than the angels for the suffering of death."— Heb. 2:9.

And which is to come

.— In glory and great power at His Second Advent.
"until He shall have set judgment

in the earth."— Isa. 42:4.

And from the seven spirits

.— Lamps of fire, or eyes. (Rev. 6:5. 6.) "In this
symbolical picture the eye of

the Loerd is represented as seven or complete, all-
seeing, everywhere, all-knowing. This is our
confidence, this

is our rejoicing."— Z.'05-318; Zech. 3:9, 4:10.

Which are before His Throne

.— Which are "sent forth into all the earth."— Rev.
5:6.

Revelation 1:5

And .— *Kai*, even. For a similar use of the word see
the expression. "God Himself and our Father" (1
Thess, 3:11), which, in the Diaglott, is rendered,
"God Himself, *even* our Father."

From Jesus Christ the faithful Witness .— "Who
before Pontius Pilate witnessed a good confession."
(1 Tim. 6:13.) Our Lord's admission to Pilate, "I am a
King; to this end was I born, and for this cause came
I into the world" (John 18:37), was the direct cause of
His death. The accusation set up over His head was.
"This is Jesus the King of the Jews." (John 19:19;
Matt. 27:37.) Similarly faithful admissions may end
the earthly careers of the feet-members of His Body.

The First Begotten of the dead .— "The First-Born
of the dead ones." (Diaglott.) (1 Cor. 15:20; Col.
1:18; Acts 26:23.) "This verse clearly teaches what
the creeds of Christendom ignore; namely, that our
Lord was the first to experience a resurrection to
perfection and eternal life in the full sense of the
word."— Z.'16-343; Acts 13:33.

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And .— Even.

The Prince .— The King-Elect, now ruling in their
hearts.

Of the kings of the earth .— His associate kings.
"The kings of the East." (Rev. 16:12.) "All are to be
awakened from the Adamic death, as though from a
sleep. They will then be under the care of the Royal
Priesthood, whose experience with sin, and with
victory over sin, well fitted them to be helpful toward

those over whom they will reign, as Kings as well as Priests. (Rev. 5:10.)"— E487, 478.

Unto Him that [loved] LOVETH us .— Our Lord's love for us is ever-present.

And [washed] FREED us from our sins [in] BY His own blood .— "That it was the death of the Man Christ Jesus. His 'blood,' that secured our release from sin and death is most unequivocally stated in many Scriptures. See 1 Pet. 1:2; Acts 4:12; 20:28; Rev. 5:9; Rom. 5:9; Heb. 13:12."— E458, 446; Matt. 20:28; 1 Tim. 2:6; Rev. 14:4.

Revelation 1:6

And hath made us .— And will make us during the Millennial Age.

[Kings and] A KINGDOM, priests .— The work of a priest is that of intervention and of instruction in righteousness. It logically implies subjects and a future work of salvation.— 1 Pet. 2:9; Rev. 5:10; 20:6; 22:5.

Unto God and His Father .— "Unto the God and Father of Himself."— Diaglott. Rom. 15:6; 2 Cor. 1:3; Eph. 1:3.

To Him be glory and dominion for ever and ever. Amen .— "He shall have dominion also from sea to sea and from the river unto the ends of the earth; . . . and let the whole earth be filled with His glory; Amen, and Amen." (Psa. 72:8, 19.) "For ever and ever" is literally "for the ages of the ages." The Millennium and subsequent ages are *the* ages of the ages.

Revelation 1:7

Behold, He cometh with clouds .— "While the clouds of trouble hang heavy and dark, when the mountains— kingdoms of this world— are trembling and falling, when the earth— organized society— is being shaken and disintegrated, some will begin to realize that Jehovah's Anointed is taking to Himself His great power and is beginning His work of laying justice to the time and righteousness to the plummet."— Z.'16:344; Matt. 24:30.

And every eye shall see Him .— "He will not be visible to natural sight, but to the eyes of understanding, as these shall open to an appreciation of the punishments and blessings which will flow to mankind from His Reign. Our King will reveal Himself gradually. Some will discern the new Ruler

sooner than will others. But ultimately every eye shall see [Greek, *horao*, discern] Him."— Z.'16:344.

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And they also which pierced Him .— "And I will pour upon the House of David, and upon the inhabitants of Jerusalem [the Jewish people], the Spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son."— Zech. 12:10.

And all kindreds of the earth shall [wall because of] BEWAIL Him .— "At the time of our Lord's Second Advent the world will be far from converted to God; for 'all kindreds of the earth shall wail because of Him.' Christ comes before the conversion of the world and for the very purpose of converting all mankind."— Z.'16-344.

Even so, Amen .— We cannot stop the clouds of the Time of Trouble, or the tears of disappointment, and later, of repentance; and we would not if we could. The trouble and the tears are a necessary preparation for the blessings which follow.

Revelation 1:8

I am THE Alpha and I AM ALSO THE Omega .— Alpha is the first letter, and Omega the last letter, of the Greek alphabet.

The Beginning and the Ending .— "Our Lord's great honor is shown in that He was not only the *first* of God's creation, but the *last*. From this we are to understand that the great Jehovah did not directly employ His own power in creating either men or angels; but that He delegated His power to His *Only-begotten* Son."— Z.'93-115.

Saith the Lord GOD .— But not the clergy; they will have none of this doctrine.

Which is, and which was, and which is to come, the Almighty .— "It is since His resurrection that the message has gone forth— 'All power in Heaven and in earth *is given* unto Me.' (Matt. 28:18.) Consequently it is only since then that He could be called the Almighty."— Z.'93-115; Rev. 1:4; 16:5.

Revelation 1:9

I John, who [also] am your brother .— "Instead of adding titles to his name, as Reverend, Bishop, Overseer of all the Churches in Asia Minor, we find

John introducing himself as 'your brother.' — Z. '01-187.

And companion in tribulation .— "He was sharer with Christ, as a member of His Body, in His afflictions, in endurance; and the brother of all fellow-disciples, sharers of the same sufferings, and prospectively of the same glory."— Z. '01-187; Matt. 20:3.

And [in] the kingdom .— Now, while "the Kingdom of Heaven suffereth violence;" and later, when "the Kingdom and dominion, and the greatness of the Kingdom under the whole heaven, shall be given to the people of the saints of the Most High."— Matt. 11:12; Dan. 7:27.

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And patience [of] IN Jesus [Christ].— When Saul persecuted the saints, he persecuted Jesus. When St. Paul suffered as a Christian, it was as part of the "dying of the Lord Jesus." (Acts 9:5; 2 Cor. 4:10.) What St. John cheerfully endured was endured by Jesus.

Was in the Isle that is called Patmos .— "At the time of this vision St. John was a prisoner, exiled to the Isle of Patmos, a penal colony of those days [a convict quarry]— a rocky, barren island in the Aegean Sea. The crime for which he suffered this banishment was his faithfulness as the Lord's mouthpiece. St. John, the beloved disciple, in some measure, or degree, represented the last living members of the Body of Christ (John 21:20-23)— a class that see with the eyes of their understanding the visions and revelations which the beloved disciple saw in symbol in a trance. If, then, St. John's exile in any degree represents ostracism which the Lord's followers may expect in the close of this Age— a complete isolation from others and a treatment implying that they are prisoners— they may take comfort from the thought that our Lord's favor and revelation to St. John more than offset his persecutions."— Z. '16-343.

For the Word of God .— "St. John, with remarkable modesty, passes over his previous service for the Truth (Rev. 1:2), which had brought him his persecution, and lightly passes over the persecution itself, merely noting that he was in the island because of his fidelity to the Word of God."— Z. '01-187.

And for the testimony of Jesus .— As recorded in the Gospel according to St. John and the three Johannean epistles.

Revelation 1:10

I was in the spirit .— "Visions are not realities, although symbolically representing them. (Dan. 7:1; Matt. 17:9.) The visions granted to St. John, recorded in the Revelation, are in no sense to be understood as realities."— Z. '16-343; Acts 10:10.

On the Lord's Day .— "According to our understanding of Bible chronology we today are living in the early dawn of this Day of Christ; and it is here, properly enough, that was begin to see the wonderful things of the Divine Character and Plan. But to see and to understand must be 'in the spirit.' Only those who have become New Creatures in Christ can be expected to appreciate spiritual things; and this is the class which the Apostle John represented."— Z. '16-343.

And heard behind me a great voice, as of a trumpet .— "The fact that its location is mentioned implies that it has a *symbolic* meaning. It signifies that the beginning of

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this Message was not in St. John's day, nor in the future, but that the things revealed had already were already to some extent in the past. As some features of the Revelation show, the voice from behind went back to the time of our Lord's earthly ministry." (Z. '16-344.) "As John heard a voice behind him and looked in that direction, so we who now are having the realities find that the Message is behind us, and turn and look toward the past to see the fulfillment of the various features of the Divine Plan and to hear and understand Message given to His people by the risen Lord."— Z. '05-168.

Revelation 1:11

Saying, [I am Alpha and Omega, the First and the Last: and] What thou seest, write in a book and send it unto the seven churches which are In Asia .— "There are many reasons for concluding that while the messages were given to the seven churches specified and were applicable to them, they should properly have a still wider application to the whole Church of Christ, the number seven representing completeness, and the order representing different epochs in the history of the Church. To think

otherwise would be to attach more importance to those comparatively small churches of Asia Minor than they would seem to have deserved, and would have implied an ignoring of other churches more numerous and more influential; as, for instance, the churches at Jerusalem, Antioch, Corinth, Colosse, Philippi, Thessalonica, etc.

Furthermore, the details of the messages given to these seven churches apply to and fit historically the one Church of the living God, over every member and branch of which the Lord has a care. This thought, that the seven represented completeness, we find emphasized in the other symbolical representations— in the seven golden candlesticks, the seven stars, etc." (Z. '05-168.) Colosse (Col. 1:2), Miletus (Acts 20:17) and Hierapolis (Col. 4:13) were churches in Asia, not here mentioned. The Asia mentioned is the westernmost province of Asia Minor.

Unto Ephesus .— The Apostolic Age of the Church.

And unto Smyrna .— The Church during the period of persecution by Pagan Rome.

And unto Pergamos .— The Church during the period of the rise of Antichrist.

And unto Thyatira .— The Church during the Dark Ages, the period of Antichrist's glory, and persecution by Papal Rome.

And unto Sardis .— The Church in the dawn of the Reformation.

And unto Philadelphia .— The Church in the period of reformation by sects.

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And unto Laodices .— The Church in the time of the Lord's Second Presence 1:12

And I turned to see the voice that spake with me .— "The Apostles saw in symbol what the Lord's people may now see with the eye of faith and understanding. He saw One like a son of man— like a man, like a priest, as implied by the clothes described— walking amongst seven golden candlesticks, caring for them, trimming the wicks, seeing to the supply of oil, etc. Thus our Lord Jesus, our glorified Master, has directed respecting His people's affairs, inspecting and caring for the Church as a light-bearer, a candlestick. Alas, how poor these wicks have sometimes been! How feeble the light

that has sometimes shone out! How much trimming has been necessary!"— Z. '16-344.

And being turned, I saw seven golden candlesticks .— "The Golden Candlesticks, or Lamp-stand, which stood opposite the Golden Table, and gave light to all in the 'Holy,' was of gold— all of one piece hammered out. (Exod. 25:31-37.) It had seven branches, each of which held a lamp, making seven lamps in all— a perfect or complete number. This represented the complete Church, from the Head, Jesus, to and including the last member of the 'little flock' that he is taking out from among men, to be partakers of the Divine (gold) nature."— T. 115; Rev. 1:20; Zech. 4:2; Matt. 5:14-16. 1:13

and in the midst of the seven candlesticks .— "The union, the relationship between them, being supplied by our Redeemer, the antitypical High Priest."— Z. '16-344.

One like unto the son of man .— "This symbolical picture has precious lessons for us, more valuable than an attempt to describe to our minds the appearance of our Lord as a Spirit Being, 'dwelling in light which no man can approach unto,' and which we cannot appreciate until we shall be changed to be like Him and see Him as He is.'— 1 John 3:2; 1 Cor. 15:50-53."— Z. '16-344; Dan. 7:13.

Clothed with a garment down to the foot .— "The glory of Christ was manifested in His own person, in His own ministry, and in that of His Twelve Apostles, His representatives— St. Paul taking the place of Judas; with their death the body of Truth was almost veiled throughout the eighteen centuries intervening, until now."— Z. '16-344.

And girt about the breast .— The support of the garment at the breast, instead of the neck, left the arms and shoulders uncovered, representing that the early Church was favored with the light of the true Gospel for a considerable time after our Lord and Head had completed His earthly ministry.

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With a golden girdle .— Gold is a symbol of the Divine nature; the girdle a symbol of service. (Rev. 15:6.)

Throughout the Age the Lord has been serving His Church. "Blessed are those servants, whom the Lord when He cometh shall find watching; verily I say unto you that He shall gird Himself, and make them

to sit down to meat, and will come forth and serve them." "I am among you as he that serveth."— Luke 12:37; 22:27.

Revelation 1:14

His head and His hairs were white like wool, as white as snow.— "The head, with its white hair, is not to teach us that our Lord in glory has the form of a man, with white hairs, but merely suggestive and symbolic of knowledge, experience, wisdom."— Z.'01-188; Matt. 17:2.

And His eyes were as a flame of fire.— "His eyes like a flame of Hell tell us in symbol that our Master is all-seeing, omniscient that He is not deceived by outward forms and ceremonies; but that He can, and does, read every thought and intent of the heart."— Z.'16-344; Rev. 19:12. 1:15

And His feet like unto fine brass.— "The feet, described as like furnace-refined copper, seem to say that those who belong to the Body of Christ, and whom the Lord would use in His service, 'the feet' members of the Body, must, in their contact and dealings with the world, be refined, purified, clean— 'Be ye clean, that bear the vessels of the Lord's house.'"— Z.'01-188; Ezek. 1:7.

As if they burned in a furnace .— "In the end of the Age, the feet members of the Body of Christ will be illuminated by the Truth and will shine forth— not like the Head, but as polished brass. We have shining upon us with almost burning brightness the focused rays of Divine inspiration and revelation from the past 6,000 years. How it should consume in us all the dross of selfishness! How it should purify us! How humble it should make us!"— Z.'16-344.

And His voice as the sound of many waters.— "The many waters signify peoples, nations and languages, as elsewhere explained in this book. Thus our Lord, present with His Church, speaks to her and through her by many tongues, in many languages."— Z.'01-188; Rev. 19:6.

Revelation 1:16

And He had in His right hand.— "This One whom we thus know, thus recognize, as the Instructor and Caretaker of the candlesticks, we are also to recognize as having in His right hand— in His favor as well as His power— seven stars, the angles, the messengers, of the seven Churches. That they are in His right hand seems to teach us that these should be

considered as in some special sense under the Master's guidance, protection and care in the interest of the Churches which they represented."— Z.'16-345; Jer. 22:24.

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Seven stars.— "Apparently the stars represent special ministers, or servants of the Church. In Revelation 12: the Church is pictured as a Woman crowned with twelve, stars. These stars evidently represent the Twelve Apostles as the special lights of the Church. Similarly, in the picture before us, the seven stars which the Lord holds in His right hand seem to represent special light bearers in the Church— in each of its seven phases, of stages, development. It will be noticed that the messages to the various Churches are sent by these stars messengers, angels, as though our Lord would have understood that the appropriate message for each appropriate epoch in the Church's experience would be sent by the Lord through a particular star, or messenger, whom He would especially commission as His representative Our Lord Himself is represented by the great light of and sun; and His special messengers in the Church throughout' the entire period of the Gospel Age are consistently enough represented as stars."— Z. '16-345; Rev. 1:20.

And out of His mouth went a sharp two-edged sword.— "No part of the description could more thoroughly convince us that the description of our Lord given here is symbolic As a symbolic picture, it speaks to us of the Word of the Lord, the Sword of the Spirit, 'sharper than any two-edged sword.'(Eph. 6:17; Heb. 4:92.) It reminds us that our Lord's words are not one-sided, not directed merely against sin in one class, but that His Word is sharp, cutting in every direction; that sin is reproved by Him as much when found in His most earnest followers as when found else that where. It assures us that none need attempt to pluck out the mote from his brother's eye without first getting rid of the beam in his own eye; and that if we do not show mercy to those who are our debtors we must not expect mercy from Him who has purposed to extend His mercy toward How us. How heart-searching is God's Word when we understand it— not merely as a compendium of rules and regulations, but when we catch the spirit of it! Then we come to see that its requirement is love out of a pure heart, first, to the Heavenly Father; secondly, to our Lord and Head; thirdly, to all His brethren;

fourthly, to the world in general, groaning and travailing in pain, waiting for the blessings of the coming Day of Christ; and fifthly, toward our enemies also, sympathetically realizing that are warped, twisted and blinded through the deceitfulness of sin through the machinations of the great Adversary.— 2 Cor. 4:4."— Z.'16-345; Rev. 2:12, 16; 19:15, 21; Isa. 11:14

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And His countenance [was as the sun] shineth AS THE SUN in his strength.— "And his face was as it were the sun."— Rev. 10:1; Acts 26:13. 1:17

And when I saw Him, I fell at His feet as dead.— "So great was the splendor that St. John fell as dead, just as Daniel did in the presence of the mighty One whom he saw, and just as Saul of Tarsus did before the majesty presented to him. (Dan. 10:4-11; Acts 9:3-9.) So it is symbolically with the Christian, when once he gets a glimpse of the glories of the Divine Character. When once we get a true view of Him with whom we have to do, as the great Heart-searcher and Caretaker of His Church, we fall before Him, humbled to the dust, realizing that we are imperfect, that we cannot stand before our Master, that we are unworthy of His blessing."— Z.'16-344; Ezek. 1:28.

And He laid His right hand upon me.— "As our Lord touched St. John gently, raising him up, so He has spoken to us comfort, peace and love, assuring us that we have a High Priest that can be touched with a feeling of our infirmities, One who is able to sympathize and mercifully to assist."— Z. '16-345.

Saying [unto me, Fear not]; I am the First and the Last.— "We must recognize that our Lord is the One who was the beginning of the creation of God and the end of it, the One by whom are all things, next to the Father in everything pertaining to the affairs of the Universe.— Col. 1:15; Rev. 3:14; John 1:1-3; 1 Cor. 8:6."— Z.'16-345; Rev. 1:11; 2:8.

Revelation 1:18

I am He that liveth, and was dead— "The Lord now liveth, and in order to appreciate this we understand that He was dead for parts of three days— not merely apparently dead, but actually *dead*— His soul poured out unto death, made an offering for sin.— Isa. 53:10-12." (Z.'01-189.) "It was because Christ's soul (being) was dead that the Apostles could declare that unless His soul, being, were made alive

again by a resurrection there could be no hope in Him as a Savior and a Life-giver."— Z. '01-122.

And behold, I am alive for evermore, [Amen].— "Death has no more dominion over Him. (Rom. 6:9.) Neither sacrifices of the Mass nor death in any sense or form ever will be needed. His work is perfect, 'It is finished!' "— Z. '16-345; John 19:30; Rev. 5:14.

And have the keys of [hell] DEATH.— "He has the key, the power over death, in order that those who have not yet gone into the tomb, but who are under the death sentence, may all be ultimately delivered into the full liberty of the sons of God— righteousness and life everlasting.— Rom. 8:21."— Z. '16-345.

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And of [death] HELL.— "These words imply that the Lord's people go to *Hades*, and that the hope when going down to *Hades*, to oblivion, is that in due time our great Redeemer shall unlock this figurative prison-house of death and bring forth the captives. This is the significance of the statement that He has the keys— He can open; all power is given into His hand. In preaching at His First Advent, He declared this to be the Gospel. (Isa. 61:1; Luke 4:18.) How full of meaning are these Scriptures when viewed from the proper standpoint; how confusing and absurd when viewed from any other!"— E397, 378.

Revelation 1:19.

Write THEREFORE the things which thou hast seen.— John was personally familiar with the first epoch, then already in the past. What he wrote of that epoch (Rev. 2:1-7) serves as a guide to what follows.

And the things which are.— John was writing in the second epoch, already in its persecution era.— Rev. 2:8-11.

And the things which [shall be] **MUST SHORTLY COME TO PASS** hereafter.— The five remaining epochs of the Church, and the Kingdom to follow.

Revelation 1:20.

The mystery of the seven stars.— Every true reformer must go contrary to the current of his times; and, in proportion as he has the Master's spirit, he cannot fail to be, like Him, a man of mystery to his own generation— "a Stone of Stumbling and a Rock of Offense"— to those who have not "ears to hear."

Which thou sawest in My right hand.— Small wonder that these great reformers seemed almost to have charmed lives!

And the seven golden candlesticks.— "The Candlestick, or Lampstand, represents the nominal, rather than the true Church. This is shown by the fact that in addressing each of these churches the Lord finds fault with the many and approves the faithful few."— Z.'16-344.

The seven stars.— "The star-light is the Heavenly light, the spiritual enlightenment or instruction. The lamp-light is the earthly light, representing good works, obedience, etc., of those who are exhorted to let their light so shine that it will glorify their Father in Heaven."— Z.'16-345.

Are the angels of the seven churches.— "The title is borrowed from the Jewish Synagogue, in which the angel, or messenger of the assembly, was the person who presided over and arranged the meetings for worship." (Cook.)— Mal. 2:7; Hag. 1:13.

And the seven candlesticks [which thou sawest] are the seven churches.— "Alas! The Master evidently found but few good works, little glorifying light shining out from His earthly representatives in many of the seven epochs of the history of the Church."— Z.'16-344; Rev. 1:12; Zech. 4:2.

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REVELATION 2

ST. PAUL, ST. JOHN, ARUIS AND WALDO

Revelation 2:1

[Unto] BY the angel.— The special messenger in the Harvest of the Jewish Age was St. Paul. A Hebrew of the Hebrews (Phil. 3:5), he was a free-born Roman citizen (Acts 22:25-29), highly educated (Acts 22:3), spoke Greek (Acts 21:37) and Hebrew (Acts 22:2), and was presumably a member of the Sanhedrin at the time of St. Stephen's death. (Acts 7:58; 8:1; 26:10.) Chosen before his birth (Gal. 1:15), he was supernaturally inducted into the Body of Christ (Acts 9:1-22) to take the place of Judas (Psa. 109:8; Acts 1:20), was privately instructed in the fullness of the Gospel (Gal. 1:11, 12, 17), was specially commissioned to explain this Gospel to the brethren at Jerusalem (Gal. 2:1, 2), did not hesitate to correct the erring Peter (Gal. 2:11), was acknowledged by St.

Peter as filled with Heavenly wisdom (2 Pet. 3:15, 16), wrote over half of the books of the New Testament, carried the Gospel into Europe (Acts 16:9), supported himself with his own hands while he preached (Acts 20:32-35), and suffered almost unbelievable hardships of every description— besides having "the care of all the churches." (2 Cor. 11:24-28.) What a service and honor, here and hereafter, Judas missed by his love of money! St. Paul was beheaded by Nero, A.D. 66.

Of the church [of] IN Ephesus.— The first age of the Church began at Pentecost in the spring of A. D. 33, and ended in the spring of A. D. 73. "It may be proper to mention also what things occurred that show the benignity of that all-gracious Providence, that had deferred their destruction for forty years after their crimes against Christ." (Eusebius' *Ecclesiastical History*.) "On the 15th of Nisan, i. e., of April, in the year 73 A. D., the first day of the Easter festival, the same day on which, according to tradition, the God of Israel had led His people out of Egyptian bondage into freedom, the last bulwark of Israel's liberty had fallen, and Israel was delivered into bondage." (Cornil's *History of the People of Israel*.) "Masada attained great importance in the war with the Romans. . . . With the fall of Masada the war came to an end, on the 15th of Nisan, 73." (*The Jewish Encyclopedia*.) "The capture of Masada, a Jewish fortress on the southwestern shores of the Dead Sea, put a termination to one of the

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fiercest struggles recorded in history (73 A. D.)"— Morrison's *Jews Under Roman Rule* "Judea was not entirely subjugated; for three strong fortresses were still in arms: Herodium, Machaerus, and Masada. . . . The heroes agreed to this proposal (of their leader Eleasar) even with enthusiasm, and on the first day of the great Feast of the Passover (A. D. 73), after slaying their own wives and children, they all perished on their own swords." (Graetz's *History of the Jews*, Vol. 2.) "Eleasar accordingly persuaded all his people during that night to kill their wives and children and then themselves, but to burn all their treasures first. The next day the Romans found only 960 dead bodies, whilst but two women and five children hid themselves in caverns and were discovered. The Easter of the year 73, just seven years from the beginning of

the great movement and 40 years after Christ's crucifixion, saw this end of the whole tragedy." (Ewald's *History of Israel*, Vol. 7, which is entitled "The Apostolic Age," and which Prof. Ewald makes to end with the year A. D. 73.) Josephus also relates that Masada fell on the 15th of Nisan, April, A.D. 73; but the quotation is too lengthy to be inserted here. The meaning of the word *Ephesus* is "permission," which, understood as "approval," harmonizes well with the tradition that the meaning is "desirable." Anything that has approval is desirable.

Write— St. Paul wrote half of the New Testament.

These things saith He that holdeth the seven stars in His right hand.— "In the first chapter we have a description of 'One like unto a son of man.' Some one or more of the features of this description are mentioned in connection with each of the successive stages of the Church."— Z. '16:346. Rev. 1:16, 20.

Who walketh In the midst of the seven golden candlesticks.— "We could not doubt the love and care of our glorified Head even if He had given us no explicit declaration on the subject." (F. 401; Rev. 1:13; Lev. 24:2-4.)

FM2:2

I know thy works.— The early Christians "took joyfully the spoiling of their goods" (Heb. 10:34); in "great trial of affliction" they abounded in joy, and in "deep poverty were liberal "beyond their power." (2 Cor. 8:2, 3.) They were living epistles, "known and read of all men."— 2 Cor. 3:2, 3.

And thy labor.— Considered as betrayers of the Jewish faith; living in the midst of heathen idolatry, without railways, steamships, automobiles, bicycles, telegraphs, telephones, printing, postal service, electricity, gas, or kerosene— the midst of densest ignorance and basest morals— the

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early Christians traversed the seas and lands of the known world, braving foggings, stonings, hunger, thirst, cold, nakedness and martyrdom, that they might tell the good news of the coming Kingdom.— 2 Cor. 11:24-27.

And thy patience.— *Hupomonee*. "An endurance of wrong or affliction with contentment, without rebellion of will, with full acquiescence in the Divine Wisdom and Love."— Z.'01-115.

And how thou canst not bear them which are evil.— "How much earnestness it produced in you! what an apology! what indignation! what earnest desire! what zeal! what a punishment! In everything you proved yourselves to be pure in this matter." (2 Cor. 7:11, Diaglott.) "Sufficient for such a person is this punishment, which was inflicted by the majority; so that, on the other hand, you ought to forgive and comfort him, lest such an one should be overwhelmed by excessive sorrow. Wherefore I, entreat you publicly to confirm your love towards him."— 2 Cor. 2:6-8, Diaglott.

And thou hast tried.— Made experiment of, Greek implies.

Them which [say they are] CALL THEMSELVES apostle, and are not, and hast found them liars.— "Giving out that himself was some great one," like the clergy of other times, Simon Magus sought "also this power, that on whomsoever I lay hands, he may receive the Holy Spirit," but learned that he had "neither part nor lot this matter" because his heart was "not right in the sight of God." (Acts 8:9-24.) Also, there were "certain men which came down from Judea" (Acts 15:1, 2), the "false apostles, deceitful workers, transforming themselves into the apostles of Christ" in Corinth (2 Cor. 11:12-15); "Hymenaeus and Alexander" (1 Tim. 1:20); "Philetus" (2 Tim. 2:17); those who would "pervert the Gospel of Christ" in Galatia (Gal. 1:7); "Phygellus and Hermogenes."— 2 Tim. 1:15; Acts 20:28-30; Rev. 2:6. 2:3

And [hast borne and] hast patience.—

Hupomonee, constant, cheerful endurance.

And ALL AFFLICTIONS AND HAST BORNE for My name's sake [hast labored].—

"And hast suffered on account of My name."

(Diaglott.) "As concerning this sect, we know that everywhere it is spoken against." (Acts 28:22.) The natural course is, first hatred, second slander, and finally murder. (Matt. 5:21, 22.)

Peter was crucified with head downward (A. D. 70); Andrew was crucified on a cross decussate (X); James was murdered by Herod (A. D. 44), (Acts 12:1); Bartholomew was first flayed alive and then crucified with his head downward; Matthew died a martyr (supposedly); Thomas was impaled on a spear;

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James the son of Alphaeus was thrown down from the Temple and was then stoned, and his brains dashed out with a club; Simon Zelotes was crucified; Paul beheaded.

And hast not fainted.— "Let us not be weary in well doing: for in due time we shall reap, if we faint not." (Gal. 6:9.) "Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds."— Heb. 12:3. 2:4

Nevertheless I have somewhat against thee.—
The Lord's nominal people of the Apostolic Age.

Because thou hast left thy first love.— "I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel."— Gal. 1:16. 2:5

Remember therefore from whence thou art fallen.— "Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazing stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used."— Heb. 10:32, 33.

And repent, and do the first works.— "Cast not away therefore your confidence, which hath great recompense of reward."— Heb. 10:35.

Or else I will come unto three [quickly], and will remove thy candlestick out of his place, except thou repent.— The nominal church was in grave danger of being disowned and rejected. "By far the larger proportion were not consecrated to death, not of the Royal Priesthood, but merely Levites, doing the *service* of the Sanctuary, but no *sacrificing*."— T.118.

Revelation 2:6

But this thou hast, that thou hatest the deeds of the Nicolaitanes.— "Conquerors of the people"— the clergy.— Rev. 2:15.

Which I also hate.— When the Lord's people hate the idea of a class that seeks to be "lords over God's heritage" (1 Pet. 5:2, 3), they hate something that the Lord hates. 2:7

He that hath an ear.— To receive and understand the voice of God through His Word.— Matt. 11:14, 15; 13:9, 43; Rev. 13:9.

Let him hear what the Spirit saith unto the churches.— "If they have persecuted Me, they will also persecute you; if they have kept [observed, "heard"] My saying, they will keep yours also."— John 15:20.

To him that overcometh.— See 1 John 2:13, 14.

Will I give to eat of the tree of life.— "All the trees in Eden were trees of life, and the overcomers of the Gospel Age shall have full liberty to partake of 'the tree of the knowledge of good and evil' when the knowledge will be of benefit to them, and not bring a curse."— Z.'16-346.

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Which is in the [midst of the] Paradise of God.— "Paradise, the garden of God, was applicable as a name to the Garden of Eden, in which our first parents resided while they were still in harmony with God, before their

disobedience; and the same term is Scripturally applied as a name to the new earth when restitution blessings shall, during our Lord's Second Presence (the Millennium), have brought it to perfection as the fit abode of those who, under Divine favor, shall then prove worthy of life everlasting. It is this same Paradise of the future on this earth that our Lord referred to when addressing the penitent thief, and that is elsewhere referred to as 'the third heaven'— new heavens and a new earth.' (2 Cor. 12:2, 4; 2 Pet. 3:13.)"— Z. '01-198.

Revelation 2:8

And [unto] BY the angel.— The mouthpiece of the Lord to the second epoch of the Church was St. John himself. He was the one whom Jesus specially loved (John 13:23; 20:2; 21:7, 20); to him Jesus committed His choicest earthly possession (John 16:26); length of days were implied in the Lord's statement, "If I will that he tarry till I come, what is that to thee?" (John 21:22.) He died at Ephesus at the age of 100, four years after writing the Apocalypse. Polycarp, Ignatius and Papias, his disciples, record that he was a tower of strength to the Church when the Roman Emperors Nero, Domitian and Trajan were endeavoring to destroy the hated sect. When all his capacity to work was gone, and he had no strength even to stand, he used to be carried into the Christian assemblies where he would repeat the exhortation, "Little children, love one another." "The end of the commandment is love" (1 Tim. 1:5); and it is significant that the epoch of the Church especially under St. John's care is the only epoch which receives no reproof whatever from the Lord.

Of the church in Smyrna— Greek, *myrrh*. The word means "bitter," and, as applied to the history of the church from A. D. 73 to 325, is peculiarly appropriate. This era comprised persecutions under Nero, when Christian women were soaked with tar and burned as torches to light the path of his chariot; under Domitian, in the year 95, when 40,000 suffered martyrdom;

under Trajan in the year 100; under Antoninus; under Severus in the year 127, when beautiful and amiable young women were stripped naked before insulting mobs and gored to death by wild cattle; under Maximinus in A. D. 235; under Decius in 250, when all Christians were driven from their estates; under Valerian in 257; under Aurelian in 274; and under Diocletian in A. D. 303.

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Write.— St. John wrote more of the New Testament than any other except St. Paul.

These things saith the First and the Last.— "In no other sense or way could He be the First and the Last than as the only direct creation of the Father, through whom all else was created. Any other view would be in conflict with the Scriptures. (Rev. 3:14; Col. 1:15; 1 Cor. 8:6; John 1:1-3, Diaglott.)"— Z.'16-346; Rev. 1:11, 17.

Which was dead, and is alive.— This, in itself, must have been a message of comfort and hope to the suffering martyrs.— Rev. 1:18.

Revelation 2:9

I know thy works, and tribulation, and poverty.— "Some of the most sublime pictures of Christian endurance that the world has ever seen were enacted during the Smyrna, period of the Church."— Z.'16-346.

But thou art rich.— "The blessing of the Lord, it maketh rich."— Prov. 10:22; Luke 12:21; 1 Tim. 6:18; James 2:5.

And I know the blasphemy of them which say they are Jews, and are not.— " 'They are not all Israel which are of Israel.' (Rom. 9:6, 7.) 'He is not a Jew which is a Jew outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart.' "— Z.'99-68.

But are the synagogue of Satan.— "Sold under sin, by our first parent, Adam, his family became 'slaves of sin' through the weakness of heredity. (Rom. 5:12, 21:6:16-23; 7:14; 8:20, 21.) In this

captive condition they have been blinded by the god (ruler) of the present evil world (condition) who puts evil before their minds as good, and darkness for light (2 Cor. 4:4; Eph. 6:12; Isa. 5:20.) He has general control; first of the masses through ignorance; and secondly, of the more intelligent through pride, selfishness, etc.)"—E205, 189.

Revelation 2:10

Fear none of those things which thou shalt suffer.— Some were covered with the skins of wild beasts and torn in pieces by devouring dogs; some were tortured in red-hot iron chairs; the throats of Christian infants were cut; and edicts were published in all places against the Christians, who were exposed, without protection, to the common rage.— Matt. 10:22.

Behold, the Devil.— "It is because there are such beasts as lions, bears and leopards, with known characteristics, that governments were likened to them; and so, it is because there is a Devil, with known characteristics, that the fourth empire is likened to him." (A. 259.) The Devil used the Roman empire as an instrument.

Shall cast some of you into prison.— Restrain your liberties and opportunities for service.

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That ye may be tried.— "Those who have read the history of this period can understand the depths of these words."— Z. '16-346; Jas. 1:2, 3; 1 Pet. 1:6, 7.

And ye shall have tribulation ten days.— "The ten symbolic days refer to the last and most severe persecution under the Roman Emperors— that of the reign of Diocletian, A. D. 303-313." (Z. '16-346.) "This persecution continued from February 23, A. D. 303, to June 13, A. D. 313. It began in Nicomedia, and became universal. Some were impaled alive; some had their limbs broken, and were left to expire. Some were roasted by slow fires; some suspended by their feet with their heads

downward, and, a fire being placed under them, were suffocated by the smoke. Some had melted lead poured down their throats: the flesh of some was torn off with fingers and toes. Houses filled with Christians were set on fire. Numbers of Christians were tied together and thrown into the sea. Seventeen thousand were slain in one month; and during the continuance of this persecution in Egypt alone 144,000 Christians died by violence, besides 700,000 that died through the fatigues of banishment or the public works to which they were condemned. Coins were struck, and inscriptions set up recording the fact that Christian superstition was now utterly exterminated."— McC.

Be thou faithful unto death.— "It is required of all consecrators that they shall 'die daily,' and that the end, with us as with our Lord and Head, shall be literal death. As it is written: 'I have said, Ye are gods [*elohim*—mighty ones], all of you sons of the Highest; yet ye shall die like men, ye shall fall like one of the princes'— not like Prince Adam, convicts; but like Prince Jesus, participators in His death. (Psa. 82:6, 7.)"— F444.

And I will give thee a Crown of Life.— "The Apostle James speaks of the same crown and calls it the Crown of Life. (Jas. 1:12.) The Apostle Peter speaking of the same calls it the Crown of Glory. (1 Pet. 5:4.) The thought at the bottom of each of these expressions is the same; namely, the custom in olden times of running races and the giving of a crown to the successful runner at the end of the course. Our reward will be the Crown of Life in the sense that we shall get life on the highest plane, inherent life, immortality. It will be a Crown of Righteousness in the sense that only those who are approved of God as righteous will thus be rewarded and glorified— the righteousness of the Lord fulfilled in us who walk not after the flesh, but after the spirit."— Z. '03-190; Rev. 3:11; 2 Tim. 2:15; Isa. 62:3; Phil. 3:14.

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Revelation 2:11

He that hath an ear, let him hear what the Spirit saith unto the churches; he that overcometh.— The overcomer of this Gospel Age only.

Shall not be hurt of the second Death.— His victory is eternal. 2:12.

And [to] BY the angel.— The messenger whose testimony was of special value to the Church while the Papacy was rising into power was Arius. He "maintained that the Son of God was totally and essentially distinct from the Father; that He was the first and noblest of those beings whom God had created— the instrument by whose subordinate operation He formed the Universe; and therefore inferior to the Father both in nature and dignity." (Buck.) "The controversy spread like a flame throughout the empire. Accordingly the first ecumenical council was held at Nice, A. D. 325, consisting of 318 bishops, most of whom were from the East.

The gist of the question to be settled by the Council of Nice lay in the argument of Arius: 'The Father is a father; the Son is a son; therefore the Father must have existed before the Son; therefore once the Son was not; therefore was made, like all creatures, of a substance that had not previously existed.' The creed, as finally adopted, condemned the heresy of Arius and fixed the doctrine as it has been held in the church to this day. Of all the bishops only Thomas of Marmarica, and Secundus of Ptolemais, held out against the threat of banishment by the Emperor. Arius was excommunicated and banished, and his books burnt."— McC.

"From the time the Nicene Creed was promulgated and accepted, A. D. 325, there was practically no more Bible study for over twelve centuries. During all that time Bible study was considered unnecessary, because the Apostolic Bishops had formulated the creeds as proper statements of the Church's faith. To study the

Bible would have meant the studying of how to fight against the Emperor and the bishops." (Z. '15-253.) "As a result of the failure of these bishops to stand by the Word of the Lord, God's people for centuries have been confessing a Divine trinity, which is incomprehensible; and meantime been neglecting the trinity taught by the Bible, which is more reasonable. If the trinity of the creeds was questioned, hands were lifted in horror, and the questioner was told that the subject was a mystery, which could not possibly understand, but to doubt which would mean his damnation! The mysterious proposition was sometimes stated to be 3×1 is 1; but others stated

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it differently, 1×3 is 1. No wonder if some of the more intelligent specimens of our race declared themselves incapable of understanding such mathematics, and too honest to confess and profess what they could not believe!" (B. S. M.) The witness of Arius created a profound impression. "The doctrine was carried, in the fifth century, into Africa, under the Vandals; and into Asia, under the Goths. But it sunk almost at once, when the Vandals were driven out of Africa, and the Goths out of Italy, by the arms of Justinian. However, it revived again in Italy, under the protection of the Lombards, in the seventh century, and was not extinguished till about the end of the eight. Arianism was revived in the West by Servetus, in 1531, for which he suffered death."—Buck.

Of the church in Pergamos.— From *Purgos*, a tower or citadel. "The name was originally given to a remarkable hill, presenting a conical appearance when viewed from the plain, and strongly fortified by nature and art." (S. B. D.) Concerning the literal city of Pergamos, of which the rising Papacy was the antitype, we read. "The sumptuousness of the princes raised Pergamos to the rank of the first city of Asia as regards splendor. It was a sort of union of a pagan cathedral city, a university town, and a royal residence, embellished during a succession of

years by kings who all had a passion for expenditure and ample means of gratifying it."—McC.

From the witness by Arius in 325 to the witness by the next special messenger of the Church was the long period of 835 years; and during all that time the Papacy was slowly rising, pushing itself higher and higher. "The first ecumenical council of Nice (325), in its sixth canon, makes only an incidental mention of the Roman bishop.

The first pope, in the real sense, was Leo I (440-461). The bishops of the African and the Spanish churches submitted to his demands, and he gained an important foothold even in the East. In Gaul, however, he met with a most determined resistance. Gregory I (590-604) saw that the bishops of Rome could not enjoy the ecclesiastical supremacy at which they aimed until they threw off their political dependency. The triumph of the Catholic Church over Arianism in Spain greatly promoted his plans; but he did not as yet actually possess the power of the mediaeval popes. In the seventh and eighth centuries a series of important events gave the popes a high and influential position among the secular governments of the world. The actual power was, however, for several centuries, not commensurate with their claims and aspirations. In 1073, Hildebrand (Gregory VII), after being for

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about twenty-five years the guide of the Papal policy, boldly set forth the theory of a theocratic rule of the pope over all the nations of the world. The period from Gregory VII onward is an almost continuous conflict between the popes and the secular governments, during which the former, with an iron firmness, endeavored at first to destroy the direct influence of the princes upon the church, and secondly, to subject all secular governments to the church. This conflict was ended by the Concordat of Worms (1122), by which Emperor Henry V. after the precedence of the governments of England and France, surrendered 'to God, to St. Peter and Paul, and to

the Catholic Church, all right of investiture." (McC.) The Pergamos ("earthly elevation") era ended in A. D. 1160. as will be shown.

Write.— Arius' writings were destroyed by Constantine.

These things saith He which hath the sharp sword with two edges.— How the sharp sword, God's Word, wielded by Arius before the Emperor and his brother elders at the Nicean Council, must have cut some of them to the heart when they saw the gentle and aged man (Arius was old at the time the controversy arose) banished into the Balkan mountains, one of the most inhospitable places in the world!— Isa. 11:4, 49:2; Hos. 6:5; Eph. 6:17; 2 Thess, 2:8. 2:13

I know [thy works, and] where thou dwellest, even where Satan's seat is.— "During this period, the true Christians were tested and proved by the introduction and development of Pagan and Papal ideas. The Pagan priests, unwilling to lose their positions of honor and influence amongst the people, while nominally professing Christianity, brought their former ideas with them into the Christian Church." (Z.'16-346.)

The word seat is rendered *throne* in Luke 1:32, and refers to Satan's "hellish parody of the Heavenly Kingdom."— Cook.

And thou holdest fast My name, and hast not denied My faith, [even] in those days wherein Antipas was My faithful martyr.—

Throughout all the western part of Europe the Bishop of Rome finally came to be called the *papa*, or pope, or Father of the church. "Whoever denounced this attempt to disobey the direct command of Jesus (Matt. 23:9), received the promised persecution. (2 Tim. 1:12.) This class in Pergamos is commended by our Lord under the symbol of 'Anti-pas, My faithful martyr.' In Greek, *anti* means against, and *papas* signifies father."— Z.'16-347.

Who was slain among you, where Satan dwelleth.— We can give but a partial list of the

popes who served from the condemnation of Arius to the end of the Pergamos epoch; but it will be instructive to those who trust in human ordination and are in sympathy with the efforts of

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present-day clergy to get some of the special spirit that is supposed to be imparted by the laying on of hands of these "successors of St. Peter," or those to whom they imparted their "authority." "Saint" Gregory I, pope 690-640 A. D. was the great-great-grandchild of Pope Felix II, When Phocas murdered Emperor Maurice and ascended the throne, Gregory wrote, "The Almighty has chosen you and put you on the throne. Let the heavens rejoice, and let the earth leap for joy." Phocas was not ungrateful and in return established the supremacy of the see of Rome over all the other sees. Gregory was the discoverer of Purgatory, it having been revealed to him by means of "apparitions" and visions. See middle of page 127.

Honorius I, 625-638, has been condemned as having taught a heresy *ex cathedra* (officially). The interest in this lies in the fact that in 1870 the Vatican Council declared the infallibility of all the popes in their *ex cathedra* utterances. But the pope who declared Honorius a heretic did it *ex cathedra* also. Hundreds of "learned" volumes have been written in the effort to make this pretty snarl clear to the Roman clergy. It is clear enough to others. "Saint" Agathon, 678-682, claimed to be a miracle worker. He was the infallible pope who denounced the doctrines taught by infallible Honorius I. "Saint" Nicholas I, 858-867. "tamed kings and tyrants, and ruled the world like a sovereign; to the wicked and unconverted he was a terror." So says a Catholic historian. John VIII, 872-882, must have seriously offended one of the "brethren" at the Vatican; for that dignitary first tried to poison him, and as the poison did not work quickly enough, he finished the job by breaking John's head with a hammer. Stephen VII, 897-898, was offended because his predecessor had at one time

gotten the papal throne away from him. Accordingly, his first act was to cause the body of Pope Formosua to be exhumed, mutilated and thrown into the Tiber. Subsequently one of the "brethren" strangled him.

Christopher, 300-903, boldly deposed his predecessor, Leo V. declaring him unfit to reign, which has doubtless true. Leo died "of grief" in prison less than forty days after he had ascended the throne. He probably had something given him to help his grief along. Christopher himself was murdered by *his* successor. Sergius III, 904-911, having murdered Christopher, ascended the throne and emulated the kings of earlier days. His concubine Marosia bore him several children. John X, 915-928, and Leo VI, 928-929, were both killed by Marosia, to make room for others in whom she was interested. John XI, 931-936, was the son of Marosia by Pope Sergius III. Cue of the brethren"

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poisoned him. John XII, 956-964, was murdered while in the act of committing adultery. He was of licentious habits, associating with women of every station, and filling the Lateran with the noisy profanity of a brothel.

Among his mistresses was Joan, popularly known in history as Pope Joan. She was a brilliant woman and actually exercised the chief influence at Rome during John's pontificate. Benedict VI, 972-973, was strangled or poisoned by one of the "saints." Boniface VII, 984-985, was elected just after the tumult caused by the death of Benedict VI, but had to leave town to escape a similar fate, on account of licentiousness and cruelty. He remained away eleven years, returned, but Pope John XIV in prison, starved him to death and ascended the throne in his place.

Gregory V, 996-999, was poisoned by one of the "regularly ordained" clergy. Benedict IX, 1033-1045, the boy pope whose parents bought the popedom for him when he was twelve years old, was the worst monster that ever held the papal

throne. Some, however, claim that honor for Alexander VI, 1492-1503, who had seven acknowledged bastards and many mistresses. Alexander tried to poison nine cardinals at one sitting so that he could sell their offices for the benefit of his brood; but a stupid servant gave him the wrong glass and he departed this life ahead of time. Benedict's vile conduct caused the Romans to expel him from the city. Silvester III was regularly elected to take his place; but after three months Benedict came back and resumed control.

Shortly afterward he sold the popedom to Gregory VI, so that he might be free to marry an Italian princess. At one time there were three popes living in Rome contemporaneously, and the city was filled with brawls and murders. A fourth, Clement II, was elected, but after he had served nine months, a friend of Gregory put something into his food besides the regular seasoning; and he never awoke again. Thereupon Benedict came back and reigned three years longer.

Revelation 2:14

But I have a few things [against thee].—
Against the nominal church of the Pergamos epoch.

Because thou hast there them that hold the doctrine of Balaam.— Balaam was a mouthpiece of the Lord, but unworthy. He desired to curse God's true people, because of the money there was in it, and finally seduced them by fornication (symbolical of union of church and state). The name Balaam means the same as "Nicolaitanes" (conquerors of the people), and refers to the money-loving, power-loving clergy. We have already noted the efforts to obtain worldly power (spiritual fornication) which characterized the Pergamos epoch. Its history also shows that the

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clergy of that time were quite as fond of money as ever Balaam was, John XX, 1024-1033, tried to sell the Roman primacy over the Eastern

church for a pecuniary consideration, but failed to make the sale. "Benedict IX, when a boy of twelve years (A. D. 1033), was elected pope '*intercedente thesaurorum pecuniae*' "; i.e., his relatives provided the collateral necessary to secure the office for him. Gregory VI, who had had great repute for sanctity as a priest, obtained the papal chair (A. D. 1044) by purchase from Benedict IX, who abdicated to marry a girl of noble family." "At a council at Lyons, the archbishop and forty-five bishops confessed themselves simoniacal" (guilty of buying and selling church offices). In the reign of Lucien II, 1144-1145, the people, hoping for some relief from an intolerable condition, paraded the streets of Rome with a banner, "Caesar should have the things that are Caesar's and the priest the things that are the priest's." Lucien thought this was a reflection upon himself, and went out in person to put down the "revolution." The people stoned him to death.

Who taught Balac to cast a stumbling-block before the children of Israel.— "Guided by Balaam, King Balac communicated with the leading people of the Midianites, and urged that their wives and daughters should apparently fall in love with the Israelites, and introduce them to the sensuous religious rites practiced by Midian. The scheme was successful. Some of the leading wives and daughters of the Midianites attracted some of the leading men of Israel to adultery, and to idol worship and orgies." (Z.'13-297; Num. 24:14; 25:1; 31:16; 2 Pet. 2:15; Jude 11; 1 Cor. 10:8.) The words "cast a stumbling-block" are properly rendered, in Rotherham's translation, "throw a snare."

To eat.— Appropriate to themselves as truths.

Things sacrificed unto idols.— Doctrines twisted, distorted and mutilated to make them agree with creed- idols.

And to commit fornication.— "Papacy perceived its own great power over the peoples of Europe, all of whom at that time ignorantly and blindly acknowledged the Roman Catholic faith. While the kings of Europe were

comparatively weak, the suggestion came, 'Now it must be God's time for setting up the Messianic Kingdom, because now we have the power.' The answer of others was, 'Not so. The Bible teaches that Jesus will set up His own Kingdom at His Second Advent in power and great glory, and that the virgin Church will become His Bride and Joint-heir by the power of the First Resurrection.' The answer to this was, 'So once we thought. But we have waited for the coming of Messiah for over 800 years; and now we have the thought that He probably wishes us to set up His

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Kingdom for Him, and in His name to reign over the kings of the earth." (Z.'16.53.) "So these Pagan priests taught the Church to indulge in spiritual fornication, and thus brought upon her the withering blight of God's wrath"— Z:16-346.

Revelation 2:15

So hast thou also them that hold the doctrine of the Nicolaitanes, [which thing I hate] IN LIKE MANNER.— "The 'doctrine of the Nicolaitanes' (conquerors or the people) seems to be the theory of lordship or headship in the Church. (1 Pet. 5:3.) At their councils there was a bitter fight for supremacy. It was settled only by a division of the Church; the Eastern, or Greek Church, accepting the Patriarch of Constantinople for its head; and the Western, or Papal Church, acknowledging the Bishop—Pope or Father—of Rome." (Z.'16-346.) "The sins to which Balaam allured Israel were a type of the sins to which the doctrine of the Nicolaitanes now seduce thee."— Cook.

Revelation 2:16

Repent; or else I will come unto thee quickly.— Ere you reach the earthly heights to which you aspire.

And will fight against them.— The unfaithful and unrepentant church nominal.

With the sword of My mouth.— With the Scriptures, in the hands of a faithful servant.

Such a servant came at that very time, as we shall see.— 2. Thess, 2:8; Heb. 4:12. 2:17

He that hath an ear, let him hear what the Spirit saith unto the churches.— Not many have had the "hearing ear." "There's just one here, one there."

To him that overcometh will I give [to eat] of the hidden manna.— "Manna was the bread which came down from heaven as a life-sustainer for Israel. It represented the living bread, Christ Himself. One peculiarity of the golden pot of manna 'hidden' in the Tabernacle, marking it as the same and yet different from that supplied to the Israelites in general, was that it was *incorruptible*; hence it well illustrates the immortal, incorruptible condition promised to the Church."— T.122; Ex. 16:33, 34; Heb. 9:4; John 6:49. 50.

And [will give him] a white stone.— "In ancient times the Greeks and the Romans had a custom of noting and perpetuating friendship by means of a *white stone*. This stone was divided into halves, and each person inscribed his name on the flat surface, after which the parts of the stone were exchange. The production of either half was sufficient to insure friendly aid. Thus the divided stone became a mark of identification. There is an individual and personal relationship between the Lord and the overcomers, who may be said to receive the mark of identification— the antitypical white stone— *now*, in this life. This mark is the sealing of the Holy spirit"— Z.'12-315.

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And in the stone a new name written, which no man knoweth saving he that receiveth It.— The new name signifies a new relationship to Jehovah.— Gen. 17:5. 15; 32:28. 2:18

And [unto] BY the angel.— The messenger to the fourth epoch of the Church was Peter Waldo. "Peter, an opulent merchant of Lyons, surnamed Valdensis, or Valdisius, from Vaux, or Waldum, a town in the marquisate of Lyons, being extremely zealous for the advancement of true

piety and Christian knowledge, employed a certain priest, called Stephanus de Evisa, about the year 1160, in translating, from Latin into French, the four Gospels, with other books of Holy Scripture. But no sooner had he perused these sacred books with a proper degree of attention, than he perceived that the religion which was now taught in the Roman church, differed totally from that which was originally inculcated by Christ and His Apostles. Struck with this glaring contradiction between the doctrines of the pontiffs and the truths of the Gospel, and animated with zeal, he abandoned his mercantile vocation, distributed his riches among the poor (whence the Waldenses were called poor men of Lyons, and forming an association with other pious men who had adopted his sentiments and his turn of devotion, he began to assume the quality of a public teacher, and to instruct the multitude in the doctrines and precepts of Christianity.

"Soon after Peter had assumed the exercise of his ministry, the archbishop of Lyons, and the other rulers of the church in that province, vigorously opposed him. However, their opposition was unsuccessful; for the purity and simplicity of that religion which these good men taught, the spotless innocence that shone forth in their lives and actions, and the noble contempt of riches and honors which was conspicuous in the whole of their conduct and conversation, appeared so engaging to all such as had any sense of true piety, that the number of their followers daily increased. They accordingly formed religious assemblies, first in France, and afterwards in Lombardy; from whence they propagated their sect throughout the other provinces of Europe with incredible rapidity, and with such invincible fortitude, that neither fire nor sword, nor the most cruel inventions of merciless persecution, could damp their zeal, or entirely ruin their cause. All they aimed at was to reduce the form of ecclesiastical government, and the manners both of the clergy and the people, to that amiable simplicity and primitive sanctity which characterized the Apostolic ages, and which

appear so strongly recommended in the precepts and injunctions of the Divine Author of our holy religion.

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"In consequence of this design, they complained that the Roman church had degenerated from its primitive purity and sanctity. They denied the supremacy of the Roman pontiff, and maintained that the rulers and ministers of the Church were obliged, by their vocation, to imitate the poverty of the Apostles and to procure for themselves a subsistence by the work of their hands. They considered every Christian as, in a certain measure, qualified and authorized to instruct, exhort and confirm the brethren in their Christian course. They at the same time affirmed that confession made to priests was by no means necessary, since the humble offender might acknowledge his sins and testify his repentance to any true believer, and might expect from such the counsel and admonition which his case demanded. They maintained that the power of delivering sinners from the guilt and punishment of their offenses belonged to God alone; and that indulgences of consequence were the criminal invention of sordid avarice. They looked upon the prayer and other ceremonies that were instituted in behalf of the dead, as vain, useless, and absurd, and denied the existence of departed souls in an intermediate state of purification. It is also said that several of the Waldenians denied the obligation of infant baptism. They adopted as the model of their moral discipline Christ's sermon of the mount, which they interpreted and explained in the most rigorous and literal manner; and consequently prohibited and condemned in their society all wars, and suit of law, and all attempts toward the acquisition of wealth.— Buck.

"Waldo's translation of the four gospels into French was the first appearance of the Scriptures in any modern language. The possession of these books soon discovered to Waldo that the Church was never designed to be dependent on a priesthood, even for the administration of the

sacraments; and he became so obnoxious to the church that he was anathematized by the pope. No longer safe in Lyons, Waldo and his friends took refuge in the mountains, and there formed those communities from which the simple doctrines of Christianity flowed out all over Europe. Provence, Languedoc, Flanders, Germany, one after another tasted of the refreshing waters.

Waldo traveled in Picardy, teaching his reformation doctrine hundreds of years before Luther was born. He finally settled in Bohemia, where he died in 1179, the same year which his tenets were denounced by an ecumenical council. The Waldensian Church was a light on the mountain during the Dark Ages."— McC.

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Of the church in Thyatira.— "Thyatira seems to mean 'the sweet perfume of sacrifice.' It was the period of Papal persecution." (Z.'16-347.) From the time of Peter Waldo's witness in 1160 until the next special messenger to the Church appeared, 1378, was a period of 218 years.

Write.— The first translation of the Bible into a modern language— French— was the work of Waldo.

These things saith the Son of God, who hath His eyes like unto a flame of fire.— "To watch over His faithful ones as they wandered through the dark valleys or hid in the darker caves of earth." (Z.'16-347; Rev. 1:14.) His eyes search out every secret thought.— Rev. 2:23.

And His feet are like fine brass.— "To walk by their side as they scaled the rugged mountains or wandered footsore and weary, seeking a place to plant the seeds of Truth." (Z.'16-347; Rev. 1:15.) His feet "trample to fragments everything impure."— Cook.

Revelation 2:19

I know thy works.— The Lord remembers that Peter Waldo was the first to translate His Word into a modern language.

And charity, [and service,] and faith, and [thy] patience, and thy works.— The Lord remembers that Peter Waldo literally "sold all that he had and gave to the [Lord's] poor."

[And] thy last works to be more than the first.— (Diaglott.) "So general and widespread became the so-called heresy that Innocent III determined to crush it out— 'exterminate the whole pestilential race' was the language of which he made use. The commission he gave to the authorities was to burn the chief of the Vaudois (Waldenses), to scatter the heretics themselves, confiscating their property, and consigning to perdition every soul who dared to oppose the pope. Joined with 'His Holiness' in his relentless persecution of the Waldenses was Dominic, the father of the Inquisition. Such has been the history of the Waldenses all through the ages—subject to untold suffering from persecution; then enjoying, in the quiet valleys of Piedmont, comparative tranquility for a time; then assailed by their ever-relentless foe, the .Roman Catholic Church, which has spared no pains, by fire and slaughter, and the horrors of the Inquisition, to put an end to the unfortunate victims of their violence," (McC.) How evident it is that the followers of Peter Waldo have given a larger witness by their sufferings (their "last works") than they did by the first works (the translation of the Gospel into French)!

Revelation 2:20

Notwithstanding I have [a few things] MUCH against thee.— The fourth epoch of the church nominal.

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[Because] THAT thou sufferest that woman Jezebel.— The Roman Catholic Church, as shown in parallel below:

"Elijah was persecuted for fidelity to truth and righteousness.

"The Church was persecuted for fidelity to truth and righteousness.

"His principal persecutor was Jezebel, the wicked queen of Israel, who is mentioned by name as the type over of the enemy of the saints.— Rev. 2:20; 2 Kings 9:7.

"The principal persecutor was the apostate Church of Rome, which claims to be a 'queen' and ruler Spiritual Israel.— Rev. 18:7.

"Jezebel's persecuting power was exercised through her husband. Ahab, the king.— 1 Kings 21:25.

"Papacy's persecuting power was exercised through the Roman Empire, to which she was Joined.

"Elijah fled from Jezebel and Ahab into the Wilderness, to a place prepared of God, where he was miraculously nourished.— 1 Kings 17:5-9.

"The true Church fled in to the symbolic wilderness—or condition of isolation—to her place, prepared of God, where she was sustained.— Rev. 12:6. 16.

"Elijah was 'three years and six months' in the wilderness, and during that time there was no rain, and a great famine was in the land.— James 5:17; 1 Kings 17:7; 18:2.

"The Church was three and a half symbolic years (a day for a year— 1260 literal years) in the wilderness condition, during which there was a spiritual famine because of the lack of Truth—the living water.— Rev. 12:6; 11:3; Amos 8:11.

"After the three and a half years, 1260 days. when Elijah returned from the wilderness, the errors of Jezebel's priests were manifested, the true God was honored, and copious rains followed,— 1 Kings 18:41-45."

"At the end of the 1260 years the power of the Truth and its witnesses was manifested (A. D.

1799); and since then the Truth has flowed at the rate of millions of Bibles every year, refreshing the world and bringing forth fruit"— B256.

Which [calleft herself] SAITH SHE IS a prophetess.— Claims to be an infallible teacher, but really has no right to teach at all— "I suffer not a woman [a church] to teach,

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nor to usurp authority over the [Christ]." (1 Tim. 2:12; 1 Cor. 14:34; F270.) "False prophecy, fornication and idolatry are symbolized by the woman Jezebel." (Cook.) Jezebel was a prophetess of Baal.— 1 Kings 16:31-33; 21:25.

[To teach and to seduce] AND TEACHETH AND SEDUCETH My servants to commit fornication.— Union of church and state.— Rev. 2:14 Kings 9:22; 1 Cor. 14:34

And to eat things sacrificed unto idols.— Reverence the creed-idols set up by the various ecumenical councils.— Rev. 2:14. 2:21

And I gave her space.—*Chronos*, a "time." 360 years. As noted in comments on 2:20, the prophetic "time, times and a half a time," or three and a half times, or three and a half years, or forty and two months, or 1260 days, represent 1260 years. A single *chronos* or "time," therefore, represents 360 years.

To repent [of her fornication].— Of her unfaithfulness to the Lord. During all this time "the virgin Church was enduring the hardships of the wilderness; while the apostate Church sat on the throne of her royal paramour."— Z.'16-347.

And she [repented not] WILL NOT REPENT OF THIS FORNICATION.—The Lord foreknew that after 360 years more of living with the kings of earth, and endeavoring to gain dominion over them, the Roman Catholic Church would be unrepentant. The 360 years from Waldo's message in 1160 ended in 1520. Luther's 95 theses were placed on the church doors at Wittenberg October 31, 1517. "These he proposed not as points fully established, but as subjects of inquiry and disputation. The learned

were invited to impugn them, either in person or by writing; and to the whole he subjoined solemn protestations of his high respect for the apostolic see, and of his implicit submission to his authority. No opponent appeared at the time prefixed; the theses spread over Germany with astonishing rapidity, and were read with the greatest eagerness." (Buck.)

Luther was summoned in July, 1518, to appear at Rome within sixty days. He wrote a submissive letter to the pope, requesting a trial in Germany. Meantime the German Emperor died; and the pope, absorbed in the choice of a new emperor, paid little heed to the Luther controversy.

"From the reason just now given, a suspension of proceeding against Luther took place for eighteen months, though perpetual negotiations were carried on. The manner in which these were conducted having given our reformer many opportunities of observing the corruption of

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the courts of Rome, its obstinacy in adhering to established errors, and its indifference about truth, he began, in 1520 to utter some double with regard to the Divine origin of the papal authority, which he publicly disputed with Eccius, one of his most learned and formidable antagonists. The papal authority being once suspected, Luther proceeded to push on his inquiries and attacks from one doctrine to another, till at last he began to shake the foundations on which the wealth and power of the church were established. Leo then began to perceive that there were no hopes of reclaiming such an incorrigible heretic, and therefore prepared to pronounce the sentence of excommunication against him. The college of cardinals was often assembled, in order to prepare the sentence with due deliberation; and the ablest canonists were consulted how it might be expressed with unexceptionable formality. At last it was issued, on the 15th of June, 1520. Forty-one propositions, extracted out of Luther's works, were therein condemned as heretical, scandalous, and offensive to pious ears; all

persons were forbidden to read his writings, upon pain of excommunication; such as had any of them in their custody were commanded to commit them to the flames; he himself, if he did not within sixty days publicly recant his errors, and burn his books, was pronounced an obstinate heretic, excommunicated, and delivered to Satan for the destruction of the flesh; and all secular princes were required, under pain of incurring the same censure, to seize his person, that he might be punished as his crimes deserved." (Buck.) With the excommunication of Luther, "the fat was in the fire"; and it was useless for the Roman Catholic Church to try to stem the tide of the Reformation. Her period for repentance ended with the "chronos," 360 years, June 15, 1520.— See 3d paragraph, page 41.

Revelation 2:22

Behold, I will cast her into bed.— Not a bed of ease, but a bed of pain. See Diaglott. There where she sinned she shall suffer.

And them that commit adultery with her.— All the powers that receive her legates or that maintain representatives at the Vatican. Knowing her character, they are equally guilty.

Into great tribulation.— They are getting some now, and will get more soon.

Except they repent of [their] HER deeds.— This teaches that the present situation in Europe is the direct result of the teachings of the Roman Catholic Church.

Revelation 2:23

And I will kill her children.— "Both Romanists and Protestants now freely own the relationship of mother

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and daughters, the former continually styling herself the Holy Mother Church, and the latter, with pleased complacency, endorsing the Idea."— D28; Isa. 57:3, 4.

With death.— "They has be as though they had not been."—Obad. 16.

And all the churches shall know.— When their secrets are laid bare by the unfolding or the deep things of God's Word.

That I am He which searcheth the reins and hearts.— In olden times the mind was supposed to be located in the reins (kidneys); and the prophecy assumes the same position. Thus David says, "My reins also instruct me in the night seasons"; "In the night his song shall be with me." (Psa. 16:7; 42:8.) "My reins within me are consumed with earnest desire for that day." (Job 19:27, margin.) The metaphor is appropriate to the theme.— Psa. 7:9; Jer. 11:20; 17:10; 20:12.

And I will give unto every one of you according to your works.— The light of Truth blazes most fiercely against the ecclesiastical organizations whose offenses have been greatest. As for the Papacy, "her sins have reached unto heaven, and God hath remembered her iniquities."— Rev. 8:5, 6; Matt. 7:16. 20. 2:24

But unto you I say [and unto] the rest in Thyatira.— Waldenses and others outside or the Papal system.

As many as have not this doctrine.— Spiritual fornication, mixture of church and state, the special subject of the message to Thyatira.

[And] which have not known .--
Comprehended, realized, entered into.

The depths of Satan.— Rome, pagan and papal.

An they speak.— "So to say," i.e., "Satan" is a name applicable to Rome, as describing its characteristics.— Rev. 2:10.

I will put upon you none other burden.— The Lord only requires of His people obedience to the light due.— 1 John 1:7. 2:25

But that which ye have already.— The truths described in 2:18.

Hold fast till I come.— Some of the light which shone upon the Waldensians has never been entirely extinguished. 2:26

And he that overcometh .— Effectually resists efforts to entice him into disloyalty to the Lord.

And keepeth My works unto the end.—

Continues in the faith (John 6:29; 1 John 3:23), despite the unions of church and state. Christ's works are opposite to Jezebel's.— Rev. 2:22.

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To him will I give THE power [over] OF the nations.— How like our God! The sacrificed Christ gets the very prize for which Satan aspired.— Isa. 14:13, 14:1 Cor. 6:2, 3; Rev. 3:21; 5:10; Psa. 149:5-9 2:27

And he shall rule them with a rod of Iron.—

"God's Kingdom will not be established by a vote of the people, nor by the vote of the aristocracy and rules. He 'whose right it is,' He who bought it with His own precious blood, will *take* the Kingdom.' will 'take unto Himself His great power and reign.'" (D518).

"The nations will be ruled by irresistible force— 'every knee shall bow, every tongue shall confess'— and obedience will be compulsory." (D636.) "In His day the humble and righteous, and they only, shall flourish. (Isa 28:17; Rom. 14:11; Psa. 92:12, 13."— C 369.) "The only liberty that will be granted to any will be the true and glorious liberty of the sons of God— liberty to do good to themselves and others in any and in every way; but nothing will be allowed to injure or destroy in all that Holy Kingdom. (Isa. 11:9; Rom. 8:21.) Because of its firmness and vigor, it is symbolically called an iron rule."— A 302; Rev. 19:15.

As the vessels of a potter shall they be broken to shivers.— "The stone cut out of the mountain without hands, which smites and scatters the Gentile powers, represents the true Church, the Kingdom of God. Not the people, but the governments, are symbolized by the Image, and these are to be destroyed that the people may be delivered. Our Lord Jesus came not to destroy men's lives, but to save them. (John 3:17.) The stone does not become the mountain until It has smitten the Image; and so the Church, in the full sense, will become the Kingdom when 'the day of the Lord,' the 'day of wrath upon the nations,'

will be over." (A 255.) "This smiting and breaking properly belongs to the Day of Vengeance, and though the power and rod will still remain throughout the Millennial Age, their use will probably be unnecessary,"— D 637; Psa. 2:9; Dan. 7:22.

Even as I received of My Father.— The Father (Justice) decrees their unworthiness to continue longer. Their iniquity is come to the full. Four hundred years from October 31, 1517, end Oct. 31, 1917.— Rev. 2:21; Gen. 15:13-16. 2:28

And I will give him the Morning Star.— "I am the bright and morning star."— Rev. 22:16; Matt. 13:43. 2:29

He that hath an ear.— An ear attuned to the Harp Divine.

Let him hear what the spirit saith unto the churches.— Not many are able to appreciate the sweet old "song of Moses and the Lamb" when they hear it.— Rev. 15:3.

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REVELATION 3

WYCLIFFE, LUTHER AND RUSSELL

Revelation 3:1

And [unto] BY the angel.— The next important messenger to the Church was John Wycliffe. "It was in 1378 A. D., the year of the 'Great Schism of the West,' when two popes were elected, one in Rome and the other in Avignon, that Wycliffe came out as the great Doctrinal Reformer.

Workman, in *Daun of the Reformation*, writes: 'Wycliffe's spiritual earnestness was shocked, his theory destroyed by the spectacle of two popes, each claiming to be the sole head of the Church, each labeling the other as Antichrist. To Wycliffe, the year of the Schism, 1378, was the crucial year of his life. He first urged that both popes should be set aside as having little in common with the Church of the Holy God. From

the position of neutrality he quickly passed into one of antagonism to the Papacy itself.'

In his *Mediaeval Church History*, Archbishop Trench says: 'The years 1378 marked the turning-point in Wycliffe's career. Hitherto he had concerned himself with matters of mixed ecclesiastical and political import, but henceforth he devoted himself exclusively to doctrinal matters and came out as the Reformer. He began in earnest the translation of the Bible into English, and took the next decisive step by an open attack, forced upon him by his studies of the Bible, against Transubstantiation.'

Wycliffe thus attacked the very bulwark of Antichrist's stronghold, for the doctrine of Transubstantiation, or the sacrifice of the Mass, annulled the true sacrifice of Christ. Because of this, the Papal system became in God's sight the 'desolating abomination.' (Dan. 11:31.)"—Edgar.

Of the church in Sardis.— "Sardis is said to mean that which remains, as if it signified something out of which life or virtue had gone. The nominal church during this period had a form of godliness without its power. Sardis was the remains of the true Church, which had been driven into the wilderness; but when the persecution began to subside, her zeal also abated."— Z.'16-347.

Write.— Wycliffe wrote the first translation of the Bible into English.

These things saith He that hath the seven Spirits of God.— The seven lamps of fire (Rev. 4:5), or seven eyes

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sent forth into all the earth (Rev. 5:6); i. e., perfect knowledge.— Rev. 1:4.

And the seven stars.— How each of the Lord's messengers was kept! St. Paul had (supposedly) eight years of liberty after his first imprisonment, planted the Gospel in Spain and revisited the scenes of earlier labors; St. John is said to have been thrown into a caldron of boiling oil, but

escaped unharmed and died of old age; Arius died a natural death; as did Peter Waldo, John Wycliffe, Martin Luther and Charles T. Russell, although all had reason to expect martyrdom at the hands of ecclesiasticism. The year that Peter Waldo died, his tenets were condemned by an ecumenical council. "Wycliffe preached unmolested; but the Council of Constance (May 5, 1415) condemned his doctrines, and in 1428 his remains were dug up and burned; the ashes were cast into the adjoining Swift, which, as Wordsworth poetically remarked, conveyed them through the Avon and the Seven into the sea, and thus disseminated them over the world. His doctrines, carried into Bohemia, originated the Hussite movement. The New Testament was published about 1378, and the entire Old Testament was completed shortly before his death."— McC.

I know thy works, that thou hast a name that thou livest.— Many who admired Wycliffe were not real Christians. A man not willing to go to the stake for his religion has none.

And art dead.— Spiritually.— Luke 9:60. 3:2

Be watchful, and strengthen the things which remain, that [are] WERE ready to die.— Many among Wycliffe's admirers lost faith and love, and to that degree died, while others had some spiritual life. These the Lord desired to awaken, to strengthen, to encourage.— Eph. 5:14.

For I have not found thy works perfect before MY God.— Revised Version reads, "For I have found no works of thine fulfilled before My God."

Revelation 3:3

Remember [therefore] how thou hast received.— Received the entire Word in the English tongue.

And heard.— Wycliffe was the author of more than 200 works, chiefly tracts, on the Ransom.

And hold fast, and reform.— (Diaglott.) Had Wycliffe's labors been properly appreciated, the

Reformation would have been set forward 150 years.

If therefore thou shall not [watch]

REPENT.— Change your course of conduct.

I will come on thee as a thief.— "Many today have the Sardis characteristics. To such this is a warning. Seven

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times our Lord's Second Coming is described as being thief-like, stealthy. Those who are asleep will be awakened only after His work of destruction has progressed. His presence will be recognized by the sleepers only as the noise of spoiling the Strong Man's House gradually increases." (Z.'16-347; 1 Thess, 5:2; Matt. 24-43; 2 Pet. 3:10.) "The stealthiness of the thief, not the violence of the robber, is implied in the original."— Cook.

And thou shalt not know what hour I will come upon thee.— "Failing to realize the fact that spiritual bodies cannot be seen by human eyes without a miracle, some cannot understand how He can be present while all things continue as they were since the beginning of creation." (2 Pet. 3:3, 4.) Thus they are unable to understand 'the signs of the times' revealing His return."— Z.'16-347.

Revelation 3:4

BUT thou hast a few names [even] in Sardis which have not defiled their garments.— But have given due heed to the Message of the hour, the Ransom.

And they shall walk with Me in white.— Fully covered by the robe of Christ's righteousness.

For they are worthy.— None who trust in sacrifices of the Mass or in other sacrifices than that of Calvary, can ever be worthy in God's sight.— Matt. 10:37. 3:5.

He that overcometh, [the same] THUS.— The test, apparently, was on the question of transubstantiation.

Shall be clothed in white raiment.— "The pictures given of the Heavenly Father represent *Him* as clothed (Psa. 104:2); and the pictures of our Lord represent *Him* as clothed. The angels who appeared at the time of our Lord's resurrection are represented as clothed in white. Our Lord said: 'Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.' (Rev. 16:18.) The glorified Church is represented, not as taking off the robe of righteousness, but continuing to walk in white raiment, not as now, in a robe of reckoned righteousness, but in a robe of actual righteousness."— Z.'14-11; Rev. 19:8.

And I will not blot out his name out of the Book of Life.— "In the book are written the names of all those who have made with the Lord 'a Covenant by Sacrifice.' The name of each of these is entered in the Lamb's Book of Life, when he starts to live the new life. If they are faithful, their names will not be blotted out; and they will attain all those glorious things which are promised to those who love Him supremely. (Rev. 21:7.)"— Z.'15-119; Rev. 13:8; Psa. 69:28; Dan. 12:1; Phil. 4:3; Luke 10:20.

But I will confess his name before My Father, and before His angels.— "In the end, the overcomers will each

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be so grandly developed that the Lord will not be ashamed to confess any of them and to say. 'Here is one of My followers. Here is another. They have walked in My footsteps and have overcome.' But He will be ashamed of any who are ashamed of Him or of His words. (Luke 9:26.)"— Z.'15-119; Luke 12:8, 9.

FM3:6

He that hath an ear.— A spiritual ear. "My sheep hear My voice."— John 10:27.

Let him hear what the Spirit saith unto the churches.— "Blessed are the people that know the joyful sound."— Psa. 89:15. 3:7

And [to] BY the angel.— The next messenger to the Church was Martin Luther. "There is considerable similarity between the work begun on Pentecost and that of Luther. The Reformation was, in a sense, the beginning of a new era, a dawning of light where all had been darkness, a new start in the way of Truth."— Z.'16-347.

Of the church in Philadelphia.— "Philadelphia means brotherly love. This stage of the Church's history began at the Reformation; and there are many still living who possess the characteristics described." (Z.'16- 347.) The exact point of time at which the Philadelphia epoch of the Church began was at midday, October 31, 1517. It was at that hour that Luther nailed his ninety-five theses on the church door at Wittenberg."

Nailing up that paper was the beginning of a great division in the Church; of thrones tumbled into the dust and kings with them; of empires rent asunder; of lands desolated by war; of massacres and horrible outrages against the lives and liberties of men; of thirty years continuous war in Germany; of Paris and the vine-clad valleys of Italy drenched in blood; of fires kindled all over England for the burning of men, women and children; of men hurled headlong from precipices, roasted over slow fires, starving in dungeons, subjected to every form of cruelty— but with all this, the advance of justice, truth and liberty, the beginning of a new era in human affairs." (Coffin.)

"The theses ran through all Germany in fourteen days. for all the world was complaining about the indulgences; and Luther became renowned, because at last somebody had come who took hold of the thing."— McC.

Write.— Luther wrote the first translation of the Bible into German.

These things saith He that is [holy] TRUE.— The direct reference is to Christ (1 John 5:20); but characteristic of Luther was his great love of truth. When the Papal legate came demanding

that he recant, he replied, "I stand by the truth. I will not take it back"

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He that is [true] HOLY.— See Mark 1:24. Luther's special message was "Justification by faith"— *real* holiness. One of the theses on the door was, "Those who truly repent of their sins have a full remission of guilt and penalty."

He that hath the key of David.— "All power in Heaven and earth." (Matt. 28:18; Luke 1:32.) Luther's theses were antagonistic to the system actually ruling all over the world. When a representative came warning that his death would surely follow failure to recant, and asking him where he could go when all had orders not to harbor him, he replied, "I will abide under the cope of heaven."

[He] AND that openeth.— See Luke 24:32.

And no man [shutteth] SHALL SHUT.— "No-doubt all the powers of Satan were exerted to close the door then opened; but 'He that is true' had said, 'which no man can shut.'"— Z.'16-347; Isa. 22:22.

And shutteth and no man [openeth] SHALL OPEN.— The door of opportunity for the Roman Catholic Church to repent swung shut the day Luther was excommunicated. (Rev. 2:21.) "Luther was not in the least disconcerted by this sentence, which he had for some time expected. He renewed his appeal to the general council; declared the pope to be that Antichrist, or Man of Sin whose appearance is foretold in the New Testament; declaimed against his tyranny with greater vehemence than ever; and at last, having assembled the University he cast the canon law, together with the bull of excommunication, into the flames."— Buck.

Revelation 3:8

I know thy works.— A striking feature of Luther's character was his promptness to do whatever he saw to be the Lord's will. When the great test came, Luther said to Erasmus: "You desire to walk upon eggs without crushing

them." Erasmus replied: "I will not be unfaithful to the cause of Christ, at least so far as the Age will permit me." "I will go to Worms," shouted Luther, "though the devils were combined against me as thick as tiles upon the housetops!"

Behold I have set before thee an open door.— See 1 Cor. 16:9; Acts 14:27.

[And] WHICH no man can shut [it].— "While the Roman pontiff thought everything safe and settled, and all pious and good men were nearly in despair of the religious reformation, so earnestly desired, a certain obscure and inconsiderable monk in Saxony, a province of Germany, suddenly opposed himself single-handed with incredible resolution to the power of Rome. This was Martin Luther."— Mosheim.

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For thou hast a little strength.— "Compared with the mighty hosts of their enemies, the little band of Reformers had but 'a little strength;' but they knew that they had the Truth, and they fully trusted the Giver,"—Z. '16-847.

And hast kept My Word.— "Whoso keepeth His Word, in him verily is the love of God perfected."— 1 John 2:5.

And hast not denied My name.— "If we deny Him, He also will deny us."— 2 Tim. 2:12. 3:9

Behold I [will make] HAVE MADE them of the synagogue of Satan.— The opponents of the reformers were already of the synagogue of Satan.— Rev. 2:13.

Which say they are Jews.— Claim to be Israelites Indeed, saints.— Rev. 2:9.

And are not, but do lie.— Papacy is one of the two systems of rulership (imperial power being the other) congenitally "spotted like a leopard," as far as the Truth is concerned.— Dan. 11:27; Rev. 13:2.

Behold I will make them to come.— "All nations whom Thou hast made shall come."— Psa. 86:9.

And worship before thy feet.— "The sons also of them that afflicted thee shall come bending unto thee; and all that despised thee shall bow themselves down at the sales of thy feet."— Isa. 60:14; 49:23.

And [to] THOU SHALT know that I have loved thee.— See Eph. 2:7. 3:10

Because thou hast kept the word of My patience.— My patience-enjoining word.— Matt. 10:22; Luke 8:15.

I also will keep thee.— "As to the Philadelphia stage of the Church, and their being saved from the hour of temptation, we think possibly the Lord meant that some of the Church of that epoch would live over into the present period, and that they would not be subjected to the special trials of this hour. For instance, we think of a very fine old gentleman, who was about ninety years of age at the time we are about to mention. He was pastor of a church. He seemed to receive Present Truth with a great deal of Joy and spoke it forth with much zeal. But he was surrounded with so much opposition at home, and in the church to which he was attached as a minister, that he could not seem to trust to his mental judgment. This Scripture which we are considering has rather comforted our mind with respect to him and others like him."— Z.'15-200.

From the hour of temptation.— " 'The hour of temptation' has been the Harvest time. The majority of professing Christians of the world— probably more than three-fourths— have lost all faith in the Bible, and fallen into

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Evolution, Higher Criticism, Christian Science, Theosophy, Spiritism, New Thought, etc. They are not able to stand in this, 'evil day.'" (Z.'15-200.) Additionally. "so far as we are able to judge, the same conditions prevail today amongst Bible students which the Apostle pointed out to the Elders of the Church of Ephesus. (Acts 20:28-32.)"— Z.'16-328.

Which shall come upon all the world.— "We believe that this temptation to headiness and strife is spreading gradually in every direction; and the Master assured us that unless these days would be cut short by the establishment of His Kingdom in the hands of the Elect, no flesh would survive."— Z.'16-327; Rev. 7:3. 4; 16:14; Matt. 24:21.

To try them that dwell upon the earth.— "We understand that the spirit of selfishness and ambition, which is driving the nations insanely to war for commercial supremacy, will increase more and more, and will involve everybody."— Z.'16-327; Rev. 6:10; 8:13; 11:10; 13:8, 14. 3:11

[Behold,] I come quickly.— To Smyrna (73-325 A. D.) and Pergamos (325-1160 A. D.) nothing was said about Christ's Second Advent; to Thyatira (1160-1378) the Message was, "Hold fast till I come"; to Sardis (1378-1518) it was, "If therefore thou shalt not reform, I will come on thee as a thief"; to Philadelphia (1518- 1874) it was, "Behold, I come *quickly*." How evident that these messages to the Churches are epochs drawing nearer and nearer to the climax of history, the Fifth Universal Empire, now come at last!

Hold that fast which thou hast.— "The Miller movement was a separation, as between those who kept the Word of God with patience and those who lost their faith in His Word. The Philadelphia Church, which patiently passed through so severe a trial of their faith, would not be subjected to the later test."— Z.'15-199.'

That no man take thy crown.—

"Unfaithfulness may lead to the blotting out of some names and the giving of their crowns to others." (F165.) "It is our expectation that this work of going out and coming in will continue until the last member of the New Creation shall have been found worthy, and all the crowns everlastingly apportioned."— F95; 1 Sam. 16:1; Rev. 2:10. 3:12

Him that overcometh will I make a pillar [in] TO the Temple of my God.— "During the

Philadelphia period the faithful have either been obliged to come out of the nominal temple or have been cast out. The reward promised such is that they will be a pillar in the eternal Temple—a part which cannot be removed. while

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the structure exists."— Z.'16-347; Gal. 2:9; 1 Kings 7:21, 22; Jer. 1:18; 1 Cor. 3:17; Eph. 2:19-22.

And he shall [go no more] NOT GO out.—

"During their trial state their names were cast out as evil; they were not recognized as Christians. All this is to be reversed. 'The Lord knoweth them that are His.'"—Z.'16-347.

And I will write upon him the name of My

God.— "And I looked, and, lo, a Lamb stood on the mount Sion, and with Him an hundred and forty and four thousand, having His Father's name written on their foreheads [intellects]."— Rev. 14:1; 22:4.

And the name of the city of My God.— "And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken."— Isa. 62:12; Ezek. 48:35; Jer. 23:6; 33:16.

Which is New Jerusalem.— "Glorious City of Peace! whose foundations, laid in Justice, can never be moved, and whose builder and designer is God! It is in the light which will shine from this glorious City (Kingdom) of God that the nations (people) will walk on the Highway of Holiness, up to perfection and to full harmony with God."— Rev. 21:2, 10, 24; A 295; Heb. 12:22.

Which cometh down out of Heaven from My God.— "A city is a symbol of a kingdom or dominion, and so God's Kingdom is symbolized by the New Jerusalem, the new dominion coming from Heaven to earth. At first it will consist of only the Bride of Christ."— A295; Heb. 12:18-22.

And I will write upon him My new name.— "

'Our Righteousness of Jehovah.' How

appropriate is this name to the work and office of our Lord Jesus! Did He not stand as the Representative of God's righteousness and suffer the penalty of Justice as man's Ransom— that God might be just, and yet be the Justifier of him that believeth in Jesus? Surely no name could be more appropriate. (Jer. 33:16; 23:6; T 102.) And that this name will be appropriate to the glorified Church all can readily see: she not only shares her Lord's sufferings for righteousness, 'filling up that which is behind of the afflictions of Christ' (Col. 1:24; 1 Pet. 5:9), but is also promised a share in all the glories of her Lord, as a wife shares her husband's honors and *name*."— E 45, 42; Isa. 9:6; Rev. 2:17; 19:22. 3:13

He that hath an ear.— "Having eyes, see ye not? And having ears, hear ye not?"— Mark 8:18.

Let him hear what the Spirit saith unto the churches.— "Let these sayings sink down into your ears."— Luke 9:44.

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Revelation 3:14

And [unto] BY the angel.— The special messenger to the last Age of the Church was Charles T. Russell, born February 16, 1852. He has privately admitted his belief that he was chosen for his great work from before his birth. His mother died when he was nine years old; and at the age of eleven Charles formed a business partnership with his father, himself writing the articles of agreement under which they transacted business.

When he was but twelve years of age, his father found him in the store one time at 2 a. m., poring over a concordance, unconscious of the lapse of time. We give some extracts from his autobiography:

"We begin the narrative at the year 1868, when the Editor, having been a consecrated child of God for some years, and a member of the Congregational Church and of the Y.M.C.A., began to be shaken in faith regarding many long

accepted doctrines. Brought up a Presbyterian, indoctrinated from the catechism, and being naturally of an inquiring mind, I fell a ready prey to the logic of infidelity, as soon as I began to think for myself. But that which at first threatened to be the utter shipwreck of faith in God and the Bible, was, under God's providence, overruled for good, and merely wrecked my confidence in human creeds and systems of Bible interpretations. I was led gradually to see that though each of the creeds contained some elements of Truth, they were, on the whole, misleading and contradictory of God's Word. Among other theories, I stumbled upon Adventism.

Seemingly by accident, one evening I dropped into a dusty, dingy hall in Allegheny, Pa., where I had heard that religious services were held, to see if the handful who met there had anything more sensible to offer than the creeds of the great churches. There, for the first time, I heard something of the views of Second Adventism, by Jonas Wendell, long since deceased. Thus I confess indebtedness to Adventists as well as to other Bible students. Though his Scripture exposition was not entirely clear, and though it was very far from what we now rejoice in, it was sufficient, under God, to reestablish my wavering faith in the Divine inspiration of the Bible and to show that the records of the Apostles and the Prophets are indissolubly linked.

"When in 1872 I came to examine the subject of Restitution from the standpoint of the Ransom-price given by our Lord Jesus for Adam, and consequently for all lost in Adam, it settled the matter of Restitution completely, and gave me the fullest assurance that *ALL must come forth* from their graves and be brought to a clear knowledge

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of the Truth and to a full opportunity to gain everlasting life through Christ. The years following, to 1876, were years of continued growth in grace and in knowledge on the part of

the handful of Bible students with whom I met in Allegheny. We progressed from our first crude and indefinite ideas of Restitution to clearer understanding of the details; but God's due time for clear light had not yet come. During this time, too, we came to recognize the difference between our Lord as 'the Man who gave Himself,' and as the One who would come again, a *Spirit Being*. We saw that spirit beings can be present and yet invisible to men. . . . It seems that not long after their 1874 disappointment, a reader of *The Herald of the Morning*, who had a copy of the *Emphatic Diaglott*, noticed something in it which he thought peculiar— that in Matthew 24:27, 37, 39, the Greek word *parousia*, which in our Common Version is rendered 'coming,' is in the *Diaglott* translated 'presence'— evidently the correct translation of the Greek. This was the clue; and following it, they had been led through prophetic *time* toward proper views regarding the object and manner of our Lord's Return, and then to the examination of the time when the things indicated in God's Word as related to Christ's *parousia* should take place. Thus God leads His children often from different starting points of Truth. But where the heart is earnest and trustful. the results must be to draw all together.

"There were no books or other publications setting forth the time prophecies as then understood. So I paid Mr. Barbour's expenses to come to see me at Philadelphia (where I had business engagements during the summer of 1876), to show me fully and Scripturally, if he could, that the prophecies indicated 1874 as the date at which the Lord's *presence* and the Harvest began. He came, and the evidence satisfied me. Being a person of positive convictions, and fully consecrated to the Lord, I at once saw that the special times in which we live have an important bearing upon our duty and work as Christ's disciples; that since we are living in the time of the Harvest, the Harvest work should be done; and that Present Truth is the sickle by which the Lord would have us do a reaping work everywhere among His children. I

inquired of Mr. Barbour as to what was being done by him and *The Herald*. He replied that nothing was being done."— Z.'16-170, 171.

Pastor Russell took the place of Mr. Barbour who became unfaithful and upon whom was fulfilled the prophecies of Matt. 24:48-51 and Zech. 11:15-17.

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"In 1877 Pastor Russell called a meeting of all the ministers of Allegheny and Pittsburgh, showed them the Scriptures which indicated our Lord's presence and urged them to investigate and proclaim the message. All of the ministers of the two cities were present; all of the ministers of the two cities refused to believe. In the same year he determined to give up secular work and devote his entire time and fortune to the work indicated in the Scriptures as incident to the close of the Gospel Age and change of dispensation impending. As a means of determining whether his course was in harmony with the Scriptures, and also as a means of demonstrating his own sincerity, he decided to test the Lord's approval as follows: (1) Devote his life to the cause; (2) Invest his fortune in the promulgation of the work; (3) Prohibit collections at all meetings; (4) Depend on unsolicited contributions (wholly voluntary) to continue the work after his fortune was exhausted. In 1881, 1,400,000 copies of *Food for Thinking Christians* were distributed free at the doors of all the Protestant churches in the United States, Canada and Great Britain on three consecutive Sundays, by A. D. T. messenger boys."— Obituary.

As to his education we quote his own-words: "As respects my education in Greek and Hebrew: Not only do I not claim very special knowledge of either language, but claim that not one minister in a thousand is either a Hebrew or a Greek scholar. To be able to spell out a few Greek words is of no earthly value. Nor is it necessary longer to study these languages in order to have knowledge of the Bible. Our Presbyterian friends have gotten out at great cost

Young's Analytical Hebrew, Chaldaic, Greek and English Lexicon Concordance, which any one may procure. And our Methodist friends have issued a similar work— Strong's Analytical Concordance and Lexicon. And there is a still older one entitled Englishman's Hebrew, Chaldaic, Greek and English Lexicon and Concordance. Additionally, Liddell and Scott's Greek Lexicon is a standard authority. The prices of these are not beyond the reach of the average man. By these works scholarly information respecting the original text of the Bible is obtainable. I have all four of these works and have used them faithfully. Very few college professors, even, would risk to give a critical translation of any text of Scripture without consulting these very works of reference, which are standard. Additionally I remind you of the many translations of the Bible now extant— all of them very good. I have all of these and find them useful in comparison and study of any text—one

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sometimes giving a thought which another may not. The other day, for curiosity's sake, I counted Bibles in different translations, etc., in my study, and found that I have thirty-two."— Z.'14-286.

As to his ordination we quote him again: "There are two ordinations proper. One is of God; one of men. The ordination of God is the begetting of the Holy Spirit. If any are preaching without this ordination, they are doing something that they are not authorized to do. There comes, however, another special ordination of those who are called ministers of the Gospel, in which class I count myself. This is ordination by the Church, and is recognized by all denominations everywhere. By some it is considered a mere form, by some it is performed with great ceremony, by others with less ceremony. But to our understanding, each congregation should have those whom it has chosen ordained in a Scriptural way— by the stretching forth of hands— by a vote. Whoever has not been ordained in these two ways is not an ordained

minister of the Gospel in the Scriptural sense. First, the Divine ordination is necessary; second, the earthly ordination is necessary. By the grace of God I have both of these."— Z.'15-358.

As to his doctrines we quote him the third time: "To us the Scriptures clearly teach that the Church is 'the Temple of the living God'— peculiarly 'His workmanship'; its construction has been in progress throughout the Gospel Age— ever since Christ became the world's Redeemer and Chief Corner Stone of His Temple, through which, when finished, God's blessing shall come 'to all people,' and they find access to Him, (1 Cor. 3:16, 17; Eph. 2:20; Gen. 28:14; Gal. 3:29.)

That meantime the chiseling, shaping and polishing of consecrated believers in Christ's Atonement for sin progresses; and when the last of these 'living stones,' 'elect and precious,' shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium. (Rev. 15:5-8; 21:3.)

We affirm the pre-existence of Jesus as the mighty Word '(Logos)—Spokesman— 'the beginning of the creation God,' 'the First-Born of every creature,' the active Agent of the Heavenly Father, Jehovah, in all the work of creation. 'Without Him was not anything made that was made.' (Rev. 3:14; Col. 1:15; John 1:3.) We affirm that the Word (Logos) was made flesh— became the Babe of Bethlehem— thus becoming the Man Jesus, 'holy, harmless, undefiled, separate from sinners.'

As we affirm the

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humanity of Jesus, we equally affirm the Divinity of Christ— 'God also hath highly exalted Him, and given Him a name above every name.' (Heb. 7:26; Phil. 2:9.)

We acknowledge that the personality of the Holy Spirit is the Father and the Son; that the Holy Spirit proceeds from both, and is manifested in all who receive the begetting of the Holy Spirit and thereby become sons of God. (John 1:12; 1 Pet. 1:3.)

We affirm the resurrection of Christ— that He was put to death in flesh but quickened in Spirit.

We deny that He was raised in the flesh, and challenge any statement to that effect as being unscriptural. (1 Pet. 3:18; 2 Cor. 3:17; 1 Cor. 15:8; Acts 26:13-15.)

That the basis of Hope, for the Church and the World, lies in the fact that 'Jesus Christ, by the grace of God, tasted death for every man,' 'a Ransom for all,' and will be 'the true Light which lighteth every man that cometh into the world,' 'in due time.' (Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.)

That the Hope of the Church is that she may be like her Lord, 'see Him as He is,' be 'partaker of the Divine nature,' and share His glory as His joint-heir. (1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.)

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next Age. (Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.)

That the Hope for the World lies in the blessings of knowledge and opportunity to be brought to all by Christ's Millennial Kingdom— the Restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church— when all the willfully wicked shall be destroyed. (Acts 3:19-23; Isa. 35.)"— B. S. M.

The amount of work that Pastor Russell performed *is incredible*, and it is doubtful whether it was ever equalled by any other human being. When he was in his twenties he was refused the lease of a property because the owner thought he would surely die before the lease had

expired. For fifty years he suffered constantly with sick headaches, due to a fall in his youth, and for twenty-five years had such distressing hemorrhoids that it was impossible for him to rest in the easiest chair; yet in the past forty years he traveled a million miles, delivered 30,000 sermons— many of them three hours in length— wrote over 50,000 pages (of this size) of advanced Biblical exposition, wrote, some months, 1,000 letters per month, managed every department of a worldwide evangelistic campaign employing 700 speakers, personally

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compiled the most wonderful Biblical drama ever shown; and with all that, he has been seen, unobserved by himself, to stand by his mantel all night in prayer, in one position. At one time his writings were subjected to an analysis of 20,511 Scripture expositions. These were assembled in Biblical order and disclosed but six points of inquiry, all easily harmonized. No writer, not even excepting the writers of the Bible, have ever had such critical readers. His works have been published in 35 languages. During the last eight days of his life he had appointments in California, Kansas, Oklahoma, Nebraska and New York; and though for several days manifestly dying, with cystitis (caused by excessive travel and speaking), he declined to cancel any engagements, and went out of this life October 31, 1916, on a railroad train en route to his Kansas appointment.

At the age of 30 he had accumulated a fortune of over \$300,000, but died penniless, his own fortune, as well as all the large sums contributed to the cause, having been used up in the Master's service. He was beloved everywhere by those who "follow the Lamb whithersoever He goeth."— Rev. 14:4. For further particulars of Pastor Russell's service of God's people see Memorial Number of *Zions Watch Tower and Herald of Christ's Presence*

Of the church [of the Laodiceans] IN

LAODICEA.— It is significant that in the first epoch of the Church there were Nicolaitanes

(*nikon ton laon*), "vanquishers of the people," a clergy class who succeeded in pulling the wool over the eyes of the common people; but that the last age of the Church is Laodicean (*laos dike*), "justice for the people." We find we get along much better without the clergy than we did with them. The Laodicean period of the Church extends from the fall of 1874 to the spring of 1918, three and one-half years of preparation, and forty years of Harvest. "The parallels affected merely the nominal Jewish House *there* and the nominal Christian House *here*. Both were rejected because of failure to be in the right condition of heart for the truths that were due to them— both rejected for destruction. The Jewish System was a Church-State affair, paralleled here by the great Church-State systems of Europe, whose destruction began in 1914. Let us remember, however, that the three and a half years of Jesus' ministry were more a time of preparation of the Apostles to be the instruments for the harvesting and a sharpening preparation of the Sickle of Truth for the later work, which *began* at Pentecost. Prior to Pentecost, there was no 'garner' into which to gather the wheat.

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JEWISH AND CHRISTIAN PARALLELS

Jewish-Nominal Church	Christian-Nominal Church
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A. D. 29-33	A. D. 1874-1878
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'They knew not the time of their visitation.'

A. D. 33-36	A. D. 1878-1881
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The Most Holy anointed, Divine favor prolonged for three and a half years to complete the 70 weeks of favor promised to Israel, their rejection being deferred.

A. D. 36-73	A. D. 1881-1918
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Because of the overspreading of abominations, He shall make it desolate, even until the consummation, or *utter destruction*—until all that God has predetermined shall be accomplished. —Dan. 9:24-27."— Z.'16-264.

The foregoing is Pastor Russell's last expression on the subject of chronology; and we believe that it was designed to be of great value to the Lord's people at this hour. "The Apostles, the Prophets and the angels all desired and sought earnestly to know what *time* the Spirit of God indicated through the Prophets. And this interest on the part of His children is ever pleasing to God. He called the inquiring Daniel greatly beloved, and answered his inquiry so far as was consistent with His Plan. Such inquiry should not be regarded as an improper prying into the secrets of God. God would have us quickly discern the Truth as it becomes *due*." (B 17.)

"Let none, then, of the truly consecrated undervalue these prophetic time-evidences, which were designed to guide our words and deeds in the early dawn of the Millennial Day. These prophetic time-proofs were largely God's means of drawing the attention of the writer more carefully to other features of the Divine Plan."—B31.

Daniel "understood by books" (Jeremiah's prophecy) the length of the great captivity of the children of Israel. (Dan. 9:2.) At Christ's First Advent there was but one time-prophecy calling attention to that event (Dan. 9:24—27). yet all the people "were in expectation" of it. (Luke 3:15.) In the year 1190 the good monk Joachim declared that the Papal system was Antichrist, that the history of mankind is divided into three ages, and that in the year 1260 the Papacy would give way to a new system in which the whole world would be "one vast monastery." "In 1260 the Council of Aries pronounced all followers of

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Joachim heretics." His application of the correct principle, "a year for a day," made in the very depths of the Dark Ages, is one of the most pathetic incidents in the history of mankind; but his study of time-prophecy brought him peace and joy of heart. He was an opponent of the prevailing "doctrine of the Trinity."

William Miller, in the year 1829, was privileged to see (approximately) the correct date for the setting up of the abomination of desolation (539 A. D.), and for the beginning of the Time of the End (1799 A. D.) Morton Edgar, author of *Pyramid Passages*, has found foreshown in the Great Pyramid of Egypt abundant evidence of the accuracy of the Bible chronology of Pastor Russell and the supplements thereto supplied by Dr. John Edgar, deceased. These findings are set forth in his work, *Pyramid Passages*, Vol. II, of which we recommend sections numbered in the following table. For convenience we give the citations to Pastor Russell's works in which the same items are discussed. The Pyramid is still there, and the measurements can be made by anybody. Pastor Russell's chronology was written before he ever saw the Pyramid.

<u>Date Foreshown</u>	<u>Event</u>	<u>Pastor Russell's Works</u>	<u>Sections of Pyramid Passages</u>
Fall 4127 B. C.	Fall of Adam.	Z 04-343	25-30-58
Fall 3127 B. C.	End of Adam's 1000 year day.	Z 04-343	25-28
Fall 2473 B. C.	Flood.	B 42	24-30
Fall 2081 B. C.	Birth of Isaac.	B 231	45
Spring 1813 B. C.	Death of Jacob.	B 218-232	16-17
Spring 1615 B. C.	Exodus and giving of the Law	B 42	11
Spring 1575 B. C.	Entrance into Canaan	B 42	43-46
Fall 626 B. C.	Last Jubilee.	B 185	50
Fall 607 B. C.	Desolation of the Land.	B 51	19-46-48
Fall 455 B. C.	Nehemiah's Commission.	B 67	51-52-53
Fall 2 B. C.	Birth of Christ.	B 54	10-43
Fall 29 A. D.	Baptism of Christ.	B 60	10-24-43-58
Spring 33 A. D.	Death of Christ.	B 61	10-11-14-32-38-45
Fall 36 A. D.	Conversion of Cornelius.	B 71	51
Spring 1378 A. D.	Wycliffe.	Z 05-185	37
Spring 1521 A. D.	Diet of Worms.	Z 05-181	38
Fall 1846 A. D.	Evangelical Alliance.	C 95-119	14-52
Fall 1874 A. D.	Second Advent of the Lord.	B 173-247	16-32-50-51
Spring 1878 A. D.	Favor to Jews and sleeping Saints.	C 233	17-28
Fall 1914 A. D.	End of Times of the Gentiles.	B 73	19-48
Fall 2875 A. D.	Restitution completed.	Z 04-344	37
Fall 2914 A. D.	Dominion restored to mankind.	Z 04-343	58

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The chronology as it appears in the STUDIES IN THE SCRIPTURES is accurate. The year 1914 brought the end of the Times of the Gentiles, but not the end of the Harvest work. Have the teachings of the Parallels lost their value? Not at

all. The point not previously noticed is that the Jewish polity was not to be destroyed in Jerusalem only, but throughout all Judea. Nor does *Judea* mean all of Palestine. The actual depopulation of the whole of Palestine did not occur until the year 135 A. D. (corresponding to our year 1980), on the ninth day of the month of Ab, the anniversary of the burning of the Temple under Titus. On that day came to an end the insurrection of Bar-Cocheba, the false Messiah, who wrought his own destruction and that of 580,000 of his followers, when he attempted to regain control of Judea and Jerusalem. The struggle was of five years' duration having begun in 130 A. D. "It was the effort, under the leadership of Bar-Cocheba, to regain their independence, that brought about a repetition of scenes enacted under Titus, and resulted actually in the depopulation of Palestine. The whole of Judea was turned into a desert; about 985 towns and villages were laid in ashes; fifty of their fortresses were razed to the ground; even the name of their capital was changed to AElia Capitolina, and they were forbidden to approach it on pain of death; thousands of those who had escaped death were reduced to slavery, and such as could not be thus disposed of were transported into Egypt."— McC.

When the Lord gave His wonderful prophecy in which the destinies of nominal Fleshly Israel, nominal Spiritual Israel, and the Israel of God, are set forth, it was in answer to three definite questions: "*When* shall these things be? and what shall be the sign of Thy Parousia, and of the *end* of the Age?" (Matt. 24:3.) The Lord did not ignore their question. He answered it with a reply that sweeps the history of twenty centuries. He showed that the *end* of Fleshly Israel foreshadowed the *end* of Spiritual Israel. Fleshly Israel had three ends; the destruction of Jerusalem in A. D. 70, the complete subjugation of Judea in A. D. 73, and the actual depopulation of the whole of Palestine in A. D. 135.

Which did He mean should be the end that would be a guide to His followers?

Not the end in A. D. 70, foreshadowing 1915; for the Harvest of the Gospel Age is still in progress. Not the end in A. D. 135, foreshadowing 1980; for the *Harvest is the end*. He must have meant the end in Judea, even as He said, "Then let them which be in *Judea* flee into the mountains." (Matt. 24:16.) See also Matt. 2:22; 3:5;

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Mark 1:5; Luke 1:5, 65; 3:1; 7:17; Acts 11:29; Rom. 15:31, and *especially* John 7:1-3 and 1 Thess, 2:14-16. The data presented in comments on Rev. 2:1 *prove* that the conquest of Judea was not completed until the day of the Passover, A. D. 73, and in the light of the foregoing Scriptures, *prove* that the Spring of 1918 will bring upon Christendom a spasm of anguish greater even than that experienced in the Fall of 1914. Reexamine the table of the Parallel Dispensations in *STUDIES IN THE SCRIPTURES*, Vol. 2, pages 246 and 247; change the 37 to 40, 70 to 73 and 1914 to 1918, and we believe it is correct and will be fulfilled "with great power and glory." (Mark 13:26.) It was entirely impossible to foresee whether our Lord meant that A. D. 70 or A. D. 73 should serve as our guide to the time when the Jewish polity came to an end, until after October, 1915, had passed. Moreover, we have seen the promised signs, "upon the earth distress of nations, with perplexity; men's hearts failing them for fear, and for looking after those things which are coming on the earth," and we have the Lord's words for it that having seen those things "the Kingdom of God is nigh at hand," "even at the doors," and our "redemption draweth nigh." (Luke 21:25-36; Mark 13:27-30.) It is possible that A. D. 1980 may have something of special interest for Fleshly Israel, but certainly not for us. It is 70 years beyond 1910, the date when Pastor Russell gave his great witness to the Jewish people in the New York Hippodrome.

But if the time of nominal Zion's travail (Isa. 66:8) is due to occur in the Spring of 1918, and if we are now but the "one day" (one year) distant from that event which the Prophet mentions,

what should be our expectation regarding the experience of the "little flock" meantime: "The symbolic travail, in the above prophecy, is a reference to the great Time of Trouble—the travail that is to come upon the nominal Gospel church, Great 'Babylon,' from which some are to be counted worthy to escape. (Luke 21:36.) This is indicated by the preceding verse, which locates the time of this prophecy as synchronous with that wherein is heard 'a voice of noise [confusion] from the city' [Babylon], and 'a voice [of truth and warning] from the Temple' [the elect Little Flock of consecrated and faithful ones], and 'a voice of Jehovah that rendereth recompense to His enemies'— in the great Time of Trouble. The travail that is coming is to be upon nominal Zion— 'Christendom,' 'Babylon'; and it will be a great and sore affliction— 'a Time of Trouble such as was not since there was a nation.'

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"But the marvelous thing the Prophet here has to record is that a Man-child is to be born out of Zion before this travail comes. This is a striking reference to the fact, elsewhere clearly taught, that the ripe wheat of the Gospel Church is to be separated from the tares, that they are to be exalted and glorified before the burning, the consuming trouble, shall come upon the latter. This Man-child is, therefore, the Little Flock—the true Zion in God's estimation, the Body of Christ; as it is written, 'There shall come out of Zion [the nominal Gospel Church] the Deliverer [The Christ, Head and Body], and shall turn away ungodliness from Jacob [the Fleshly Israel, or Zion].' (Rom. 11:26.) This is the Man-child that is to bless all the families of the earth. (Gen. 28:14; Gal. 3:16, 29.) The birth of the Man-child is the First Resurrection. Blessed and holy are all they that have part in the First Resurrection. Such are now begotten of God by the Word of Truth, and quickened by the Holy Spirit (Jas. 1:18; Eph. 2:1; Rom. 8:11), and in due time— before the travail— they will be born in the glorious likeness of Christ. The birth of this Man-child began over eighteen hundred years

ago with the resurrection of Christ Jesus. There the Head of this Body of Christ came forth; and as surely as the Head has been born, so surely shall the Body come forth. 'Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth and shut the womb? saith thy God.' (Isa. 66:9.) Ah, no! 'the Man-child, The Christ complete, the Great Deliverer, shall come forth.'— Z.'94-135.

"But," says one, "where is the fiery chariot that is to accomplish a cleavage between the Elijah and Elisha classes?" We offer the suggestion that the fiery horses are lurid prophecies; the horsemen are Ezekiel and John, and the chariot is the vehicle in which their Message is brought to the Elijah class. And do the Elijah class take to that vehicle? They *do*. And why? Because "the sheep follow Him; for they know His voice." (John 10:4.) The separation between the Elijah and Elisha classes will be brought about in a perfectly natural way, by some using the chariot which the Lord provides, and others recognizing it, but not attempting to use it to mount to the skies. And What should we expect such a fiery chariot would do when caught up into the heavens? The answer is prophetic, "The heavens being on fire shall be dissolved;" "The heavens shall pass away with a great noise;" "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf

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falleth from the vine, and as a falling fig from the fig-tree." (2 Pet. 3:12, 10; Isa. 34:4.) Evidently the circulation of the penny will have something to do with the burning of the tares!— Matt. 13:40-43; Isa. 21:9.

Forty days after Christ's resurrection His ascension occurred. This confirms the hope of the Church's glorification forty years (a year for a day) after the awakening of the sleeping saints in the Spring of 1878. The seven days before the Deluge may represent seven years, from 1914 to 1921, in the midst of which "week of years" the last members of the Messiah pass beyond the

veil. The Great Company class shall be cut off at its end—the fact that we see the first half of this week so distinctly marked would lead us to expect three and one-half years more of witnessing by the Great Company class; for it seems to be the Heavenly Father's way to accomplish His work by weeks and half weeks, from the very beginning of creation until now. The covenant with Abraham, 2045 B. C., was half way (2081 years each way) between the fall of Adam, 4127 B. C., and the conversion of Cornelius, A. D. 36. The last observance of a typical jubilee by Israel, 626 B. C., was half way (2500 years each way) between the fall of Adam, 4127 B. C., and the beginning of the Times of Restitution, A. D. 1874. The captivity, 606 B. C., marks the beginning of the Times of the Gentiles, half way (2520 years each way) between the end of Adam's 1000-year day, 3127 B. C., and the end of Gentile Times, A. D. 1914.

The captivity, 606 B. C., marks a point half way (3520 years each way) between the fall of man, 4127 B. C., and his full restoration to Divine favor, A. D. 2914. Christ's death, A. D. 33, marks a point half way (1845 years each way) between the death of Jacob, 1813 B. C., and the restoration of favor to Israel in 1878 A. D. The death of Christ, A. D. 33, was half way (three and one-half years each way) between His baptism, A. D. 29, and the conversion of Cornelius, A. D. 36.

The awakening of the sleeping saints, A. D. 1878, was just half way (three and one-half years each way) between the beginning of the Times of Restitution in 1874 and the close of the High Calling in 1881. Our proposition is that the glorification of the Little Flock in the Spring of 1918 A. D. will be half way (three and one-half years each way) between the close of the Gentile Times and the close of the Heavenly Way, A. D. 1921. The three days (three years— 1918-1921) fruitless search for Elijah (2 Kings 2:17-18) is a confirmation of this view. We shall wait to see; but we shall not be indifferent while we wait, lest peradventure another, more zealous, take the

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crown we have. The time is not long: but if we have to go on for fifty years, why should we care? We are the Lord's. Let Him do as He will with His own.

Write.— Pastor Russell was the most prolific writer of Biblical truth that ever lived.— Ezek. 9:2, 3.

These things saith the Amen.— The same word translated "verily" in the Gospels and so often used by our Lord as a solemn prefix to some important announcement.

AND the faithful and true Witness.— Trinitarians Witness that Christ and the Father are one in person. Christ Himself witnesses, "It is also written in your Law that the testimony of two men is true. I am one that bear witness of Myself, and the Father that sent Me beareth witness of Me." (John 8:17, 18.) Christ was one, and the Father was one; and one plus one are two. (This lesson in mathematics is for Doctors of Divinity; school children will not need it.)— Rev. 1:5; 19:11.

AND the Beginning of the [creation] CHURCH of God.— Either reading is correct. Our Lord was the Beginning of the New Creation, but, more than that, He was the Beginning of *all* creation. "He is the Image of the invisible God—*First-born of all creation*; because by Him were all things created, those in the heavens and those on the earth, visible and invisible— whether thrones or lordships, or governments, or authorities: all things were created by Him and for Him, and He precedes all things, and in Him all things have been permanently placed. (Col. 1:15-18.) Hear also the word of prophecy concerning the Only-Begotten, not only declaring His coming exaltation as King of earthly kings, but describing Him as already being Jehovah's *First-born*, saying, 'I will make Him, My First-born, higher than the kings of the earth.' (Psa. 89:27.)"— E 95, 86.

FM3:15

I know thy works.— The Laodicean Church has much zeal, but not according to knowledge. She claims that her principal object is to convert sinners, to bring forth spiritual children. The Prophet puts these words into the mouth of nominal Christians when they awake to a knowledge of the situation: 'We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the earth fallen (become converted).' (Isa. 26:16-18.)" (Z.'16-347.)

The literal city of Laodicea was distinguished for the raven blackness of the fleeces (black sheep) there to be had.

That thou are neither cold.— Making no pretense whatever to be exponents of God's Truth.— Luke 7:36-50.

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Nor hot.— Full of warm, loving devotion to Christ.— 2 Tim. 3:5; Ezek. 5:6.

I would thou wert cold or hot.— "Ephraim is a cake not turned."— Hos. 7:8. 3:16

So then.— "The Spring of 1878, corresponding to the date at which our Lord assumed the office of King, rode on the ass, cleansed the Temple of its moneychangers, and wept over and gave up to desolation that nominal church or kingdom, marks the date from which the nominal church systems are not the mouth-pieces of God, nor in any degree recognized by Him."— B235.

Because thou art THUS lukewarm and ART neither [cold nor hot] HOT NOR COLD—
"Retaining the forms of worship and faith in a Creator and in a future life, but viewing these chiefly through their own or other men's philosophies and theories, and ignoring the Bible as an infallible teacher of the Divine purposes.

These, while retaining the Bible, disbelieve its narratives, especially that of Eden and the fall. Retaining the name of Jesus, and calling Him the Christ and the Savior, they regard Him merely as an excellent though not infallible Exemplar, and

reject entirely His Ransom-sacrifice— His cross. Claiming the Fatherhood of God to extend to sinners, they repudiate both the curse and the Mediator."— C167.

[I will spue thee out of My] REFRAIN THY mouth.— She is bidden to hold her peace. She needs to *study*, not to teach; and so the following verses indicate.— Hos. 5:6; 9:12. 3:17

Because thou sayest I am rich.— I have all the spiritual light that exists in the world. "I have much goods laid up for many years." (Luke 12:19.) "I sit a queen, and am no widow, and shall see no sorrow."— Rev. 18:7; Hos. 12:8; 1 Cor. 4:8.

And increased with goods.— "Laodiceans count their numbers and their donations by millions, and say, 'We are rich as never before.' Alas, that they do not realize that these are earthly riches of the kind which our Lord declares are no evidence of His favor during this Gospel Age, but rather to the contrary! And they see not the true riches which the Lord admires, and which are the foretaste of His favor and the coming Kingdom wealth."— Z.'01-56.

And have need of nothing.— "They will not own that they have departed from the right ways of the Lord: in their own estimation they are rich and increased with goods, spiritual as well as temporal, and have need of nothing."— Mal. 3:7; Z.'92-261.

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And knowest not that thou.— Of all others, so the Greek indicates.

Art wretched.— "To our eternal disgrace, the United States leads all civilized countries in homicides— over 8,000 yearly. There are twelve murders in New England to one in London; in California seventy-five to one; in Nevada 245 to one." (Z.'08-83.)

"Each nation feels that theirs is the greatest talent, theirs are the finest guns, theirs the best everything; and it is this feeling of self-sufficiency that led tile nations into the present

conflict. They think that they are so good and so great that God could not help giving them the victory."— Z.'15-174.

And miserable.— "How blind we all have been not to have noticed: (2) That the numbers of the heathen in proportion even to the nominally Christian doubled last century; (2) That if we could bring all the heathen up to the standard of our most civilized nation it would mean that God's will would be less done the world over than it is now."— Z.'08-83.

And poor.— "The Laodicean Church is poor in that she has so little of the Master's Spirit, so little of the Truth and of the Spirit of the Truth."— Z.'01-56.

And blind.— "She cannot see afar off, cannot see either the High Calling of the Church, or the blessed provisions of Restitution for the world in general."— Z.'98-128.

And naked.— "The clergy, under the name of Higher Criticism and Evolution, are rapidly denuding her, making her naked, taking from her the robe of Christ's righteousness, and leading her to trust, not in the precious blood of the Redeemer, but in an evolutionary process which needs no Savior, which denies that there is, or has been, any sin to make atonement for."— Z.'01-56.

Revelation 3:18

I Counsel thee.— "Thou shalt guide me with Thy counsel and afterward receive me into glory."— Psa. 73:24.

To buy of Me.— "Not until we lay hold by faith upon the *exceeding great and precious* promises is there any of the 'gold' of the 'Divine nature' in us. This treasure can be *purchased* only at the cost of entire consecration, or sacrifice of all that we have, to Christ."— Z.'96-44; Prov. 23:23; Matt. 53:44.

Gold tried in the fire.— "If we would purchase the 'gold *tried in the fire*' it must be at the cost of faithful and constant submission to the

discipline of the Lord in fiery trials. How otherwise can the dross be eliminated?

There is no other way. Wherefore, think it not strange; let the fire burn; let the dross be consumed; and see to it, beloved, that in the heat of the flame you remove not the 'living sacrifice.'"— Z.'96-44; 1 Pet. 4:12.

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That thou mayest be rich.— "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."— 2 Cor. 8:9; Prov. 10:22; Luke 12:21; 1 Tim. 6:18; Jas. 2:5; Rev. 2:18.

And white raiment.— "The robe of Christ's imputed righteousness, which so many are now discarding, to appear before God in their own unrighteousness."— D42; Rev. 19:8.

That thou mayest be clothed.— "A glorious church, not having spot, or wrinkle, or any such thing."— Eph. 5:27.

And that the shame of thy nakedness do not appear.— "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame."— Rev. 16:15; Matt. 22:11-13; Isa. 47:3.

And anoint thine eyes with eyesalve.— From the Great Physician. (Mark 2:17.) "Complete consecration and submission to the Divine will as expressed in the Scriptures."— D42.

That thou mayest see.— "The 'master of the house' or 'householder' of the present dispensation is not *our* Lord, but *our* Adversary, the Devil— 'the god of this world,' 'the prince of the power of the air,' 'the prince of this world,' who now ruleth in the children of disobedience, *blinding* the minds of all that believe not."— D611; 2 Cor. 4:4; Eph. 2:2; Psal. 13:3; 19:8; John 9:6, 41.

FM3:19

As many as I love.— "As many as are honest and at heart loyal to God."— Z.'92-59.

I rebuke and chasten— " 'My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him; for whom the Lord loveth He chasteneth.' -Prov. 3:11, 12; Heb. 12:5-8."— Z.'96-44; Job 5:17; Jas. 1:12.

Be zealous, therefore, and repent.— "The lawyer who makes legality his test instead of Justice; the merchant who is satisfied simply to conform to the code of his trade, whose excuse for any dishonesty is, 'They all do it'; the 'gentleman' or 'lady' who puts good form and manners in the place of sincerity and kindness of heart, and politeness in place of courtesy— all are alike animated by the ecclesiastical conscience. It was this ecclesiastical mind and this ecclesiastical conscience which crucified Jesus Christ. (Rt. Rev. Chas. D. Williams, Protestant Episcopal Bishop of Michigan.)"— Z.'15-339.

Revelation 3:20

Behold, I stand at the door.— Some of the Scriptures, which, when understood in their connections and significance, prove that the Lord's Second Advent occurred in the fall of 1874 are as follows: "Speak ye comfortably

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to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand *double* for all her sins." (Isa. 40:2; B227.) "And first I will recompense their iniquity and their sin *double*." (Jer. 16:18; B218.) "Turn you to the strong hold, ye prisoners of hope: even *today* do I declare that I will render *double* unto thee." (Zech. 9:12; B224.) "The *fourteenth* day of the second month, at even, they shall keep it." (Num. 9:11; Z.'98-68.) "And when her days to be delivered were fulfilled, behold, there were *twins*." (Gen. 25:24; Z.'94-63.) "And when he was full *forty* years old, it came into his heart to visit his brethren. And when *forty* years were expired, there appeared to him in the wilderness of Mount Sinai an angel of the Lord." "Wonders and signs in the land of Egypt, and in the Red Sea, and in

the Wilderness *forty* years."— Acts 7:23, 30, 36; Z.'11-215."

"Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." (Dan. 12:12; C83.)

"Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement." (Lev. 25:9; B187.) "As long as she lay desolate she kept sabbath, to fulfil threescore and ten years." (2 Chron. 36:21; B195.) "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt." (Isa. 19:19, 20; C315.)

"The like figure whereunto even baptism doth also now save us." (1 Pet. 3:21; Z.'05-181, Diagram.)

"In the first year of Cyrus, king of Persia, he made a proclamation." (Ezra 1:1; Z.'05-185.)

"This house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king." (Ezra 6:15; Z.'05-185.)

"This Ezra went up from Babylon. . . . And he came to Jerusalem in the fifth month, which was in the seventh year of the king." (Ezra 7:6-8; Z.'05-185.)

"In the twentieth year of Artaxerxes the king."— Neh. 2:1; Z.'05-185.

Besides the above Scriptures, time-proofs of the Lord's Return, are the fulfillments of the promised signs: The Gospel has been preached in all the world for a witness: (Matt. 24:14; A91); the abomination has been *seen* in the holy place (Matt. 24:15; D572); the fight of the saints from the antitypical "Judea" has occurred (Matt. 24:16; D573); the great tribulation has commenced (Matt. 24:21; D540); the false Christs are with us (Matt. 24:23; D580); the eagles have gathered to the carcass

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(Matt. 24:28; D610); the sun and moon have been darkened (Matt. 24:29; D590); the Man of Sin has been revealed (2 Thess. 2:8; T86; B271); the Elias has come (Mal. 4:5; B251); the regathering of the Jews has begun (Jer. 31:8; Z.'06-84); the refining of the sons of Levi progresses (Mal. 3:1-3; Z.'05-378); the true faith was nearly extinct in the earth (Luke 18:8; Z.'06265); the doctrines of devils are rampant (1 Tim. 4:1; F621); the perilous times and all associated evils are here (2 Tim. 3:1-7; Z.'99-99); the Lord God has given the sinners water of gall to drink (Jer. 8:14; C158); the mighty angel has roared, "Come out of her" (Rev. 18:4; C155); the running to and fro is in evidence (Dan. 12:4; C63); the antitypical Josiah has kept the great Passover (2 Chron. 35:19; Z.'05-180); the land shadowed with wings has played its part (Isa. 18:1; Z.'04-230); the watchman has stood upon his tower (Hab. 2:1; C89); the wheels within wheels are made clear (Ezek. 1:15); the Prophet has come to the rebellious house (Ezek. 2:3); he has eaten the book of her fate (Ezek. 2:9); the seven years of astonishment are finished (Ezek. 3:15); the sieges of 390 years and 40 years are at an end (Ezek. 4:5, 6); the image of jealousy has been disclosed (Ezek. 8:3); the man with the writer's inkhorn has performed his task (Ezek. 9:2); the removing is at an end (Ezek. 14:21); the sword has been doubled the third time (Ezek. 21:15); the point of the sword has been made bright (Ezek. 21:15); ecclesiasticism has been delivered unto brutish persons (Ezek. 21:31); the desire of the faithful servant's eyes has failed (Ezek. 24:16); the stilled voice is speaking again.— Ezek. 33:22.

The seven thunders have uttered their voices (Rev. 10:3); the seven last plagues have been poured out (Rev. 15:6); the voices of the three signs have been uttered (Exod. 4:3-9; Z.'07-276); the ribband of blue (the Vow) has done its work (Num. 15:38); the tares and wheat have been separated (Matt. 13:30; C139); the net has been drawn to the shore and the fish sorted (Matt. 13:48; C214); the ambassadors of peace have wept bitterly (Isa. 33:7); the foolish virgins have

had their sound sleep (Matt. 25:5; C92); the seven seals have been opened (Rev. 8:1); the seven angels have sounded (Rev. 10:7; B149); the nations are angry (Rev. 11:18); the winepress of God's wrath has been trodden (Rev. 14:20); the horses and chariot of fire have come for Elijah (2 Kings 2:11); the chariots are running like lightning (Nab. 2:4; C272); the mighty angel has flown in the midst of heaven (Rev. 14:6); the false worshippers have been tormented

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with fire and brimstone (Rev. 14:10); Behemoth and Leviathan have been beheld doing their work (Job 40:15-23; 41:1-34); the secret of the Lord has been shown (Psa. 25:14; Z.'97-255); the Lord is Judging His people and gathering His saints (Psa. 50:4, 5; D75; B164); the lightnings have enlightened the world (Psa. 97:4; A171); the hills have melted like wax (Psa. 97:5; D551); the banner has been lifted on the high mount (Isa 13:2; D40); the tables are full of vomit (Isa. 28:8; Z.'07-91); the dumb dogs have failed to bark (Isa. 56:10; F287); the silver has been cast into the streets (Ezek. 7:19); the nations have all been shaken (Hag. 2:7; D528); the rain, floods and winds have come on Christendom (Matt. 7:27; Z.'06-95); the King has come in to see the guests (Matt. 22:11; C197); the speechless one has been bound hand and foot and cast out (Matt. 22:13; C201); the Master is reckoning with His servants (Matt. 25:19; F419); the seas and the waves are roaring (Luke 21:25; D551); the 144,000 are standing on the sea of glass singing (Rev. 15:3; C237); the Devil has risen up against himself (Mark 3:26; F641); the blood, fire and vapor of smoke are here (Acts 2:19; D592); the brethren are not in darkness and all others are (1 Thess, 5:4; B121); the teachers having itching ears have turned unto fables (2 Tim. 4:3; 4; F287; Z.'07-308); the twenty-four elders have cast their crowns before the throne (Rev. 4:10); the predicted scoffing has taken place (2 Pet. 3:3; B167); the laborers have received their penny (Matt. 20:8); and these are but 88 of the proofs hastily collected.

And knock.— "The knock, or proclamation of the Lord's Presence, as indicated by the Old Testament prophecies, has been given since 1875 and is still being given."— Z.'04-124; Luke 12:36; Cant. 5:2-6.

If any man hear My voice.— "The knock is to be the evidence of the Presence; and the servants are not to know in advance, but are to know at the time of the arrival and that without seeing."— Z.'04-123.

[And] I WILL BOTH open the door.— When once we give the Lord a welcome to our hearts, how He does open the doors to joys we ne'er before knew!

[I will] AND come in to him.— "If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him."— John 14:23.

And will sup.— Take the evening meal.— Luke 12:37.

With him — The Master Himself is feasting on the same Joys of the Father's Plan that delight our own hearts.

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The Finished Mystery

And he with Me.— "This serving of the servants by the Master should be understood to be an individual work, and not merely a collective service and feast."— Z.'04-124.

Revelation 3:21

To him that overcometh.— "Let us not avoid the Gethsemane moment if it come to us in the Lord's providence, but let us also with strong cryings and tears look up to Him who is able to save us out of death by the glorious First Resurrection; and let us remember that if we abide in His love, He is able and willing to bring us off conquerors, yea, more than conquerors through His own merit."— Z.'06-348.

Will I grant.— If they prove faithful unto death.

To sit with Me.— "With the early Church, the promises of Kingdom honor and joint-heirship with the Master were strong incentives to faithfulness under present trials and persecutions, which they had been forewarned to expect." — A285.

In My Throne.— "God's appointed means of blessing the world and causing the knowledge of the Lord to come to every creature."— A91; 1 Cor. 6:2; 2 Tim. 2:12; Rev. 2:26, 27; 22:1.

Even as I also overcame.— "God sent an angel to comfort and minister unto Him; to assure Him still of the Divine favor, and thus to give Him fresh courage, strength of mind and steadiness of nerve to endure all that was before Him, even unto death. The bitterness of the mental conflict was now over, and the light of Heaven shining into His soul chased away the deep gloom that had hung over Him like a funeral pall."— Z.'06-348.

And am set down with My Father in His Throne.— "The thousand years of the Millennial Reign will constitute but a beginning of the exercise of the glory, honor and immortality of these New Creatures. At its close when the Kingdom shall be delivered up to 'God, even the Father,' and to mankind as the glorified agents of the Father to rule the earth, a still larger sphere for the exercise of their glory, honor and immortality will open before the New Creation."— F69; 1 Cor. 15:24-28. 3:22

He that hath an ear.— "Blessed are your eyes, for they see; and your ears, for they hear."— Matt. 13:16.

Let him hear.— "For verily I say unto you, That many Prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."— Matt. 13:17.

What the Spirit saith unto the churches.— Unto the seven epochs, ending, respectively, in A. D. 73, 325, 1160, 1378, 1518, 1874 and 1918.

REVELATION 4

THE AUTHOR OF THE PLAN

Revelation 4:1

After this.— After this first panorama of the seven stages of the Church had passed.

I looked, and, behold, a door was opened In Heaven.— It is only as the Lord, who holds the key, opens the door to the understanding of Heavenly things, that we are able to comprehend them.— Matt. 3:16; Ezek. 1:1; Rev. 19:11.

And BEHOLD the first voice which I heard was as it were of a trumpet talking with me.— See comments on Rev. 1:1; 7:2.

Which said, Come up hither.— Not that St. John went to Heaven at that time; he was merely given a vision of Heavenly things. (Rev. 11:12.) "The seer now obtains a higher spiritual standpoint."— Cook.

And I will shew thee things which must be hereafter.— The Divine Plan for the permission of evil.

Revelation 4:2

[And] immediately I was in the spirit.— In a trance condition.— Acts 10:10; Rev. 1:10.

And, behold, a Throne.— The Throne of the Heavenly Father.— Isa. 6:1; Ezek. 1:26-28.

Was set.— Permanently established. The same word as in, "This Child is set for the fall and rising again of many in Israel." (Luke 2:34.) "I am *set* for the defence of the Gospel."— Phil. 1:17.

In Heaven.— "Whither the Forerunner is for us entered, even Jesus."— Heb. 6:20.

And One.— Jehovah, "the God and Father of our Lord Jesus Christ" (1 Pet. 1:3), the Author of the Divine Plan for the permission of evil, in the recreation of a perfect human race, and in the creation of a race of gods, sons of Himself. "God designed to *permit evil*, because, having the remedy provided for man's release from its consequence, He saw that the result would be to

lead him the more to love and honor his Creator, who is the source and fountain of all goodness, and forever to shun that which brought so much woe and misery." (A124.)

"Not only are men benefited to all eternity by the experience gained, and angels by their observation of man's experiences, but all are further advantaged by a fuller acquaintance with God's Character as manifested in His Plan. Had sin not been permitted, the sacrifice of our Lord

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Jesus and of His Church, the reward of which is the Divine nature, would have been impossible."— A135.

Sat on the Throne.— Of the Universe. "All can see the propriety of the Almighty's decision that He shall be recognized as the Center of authority, wisdom, justice, love and power; for this is the *truth*, and anything else would be untruth and to that extent evil, injurious."— E57, 52; Rev. 7:10; Dan. 7:9, 4:3

And He that sat was to look upon like a jasper.— "And the building of the wall of it was of *jasper*; and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was *jasper*." (Rev. 21:18, 19.)

"A precious stone, variegated with divers colors, and of a very hard quality; some have been found of a sea-green color." (Diaglott note.) "The ancient *jasper* thus appears to have been frequently translucent, but the modern is opaque." (McC.)

The jasper, therefore, is supposed to refer to the modern rare and beautiful green-tinted diamond. The diamond is the hardest substance known, excelling in brilliancy and beautiful play of prismatic colors. The crystals of which it is composed are bounded by *eight* equal equilateral triangles; *twenty-four* angles in all, constituting a perfect double pyramid, set base to base. How adorable, how sublime, how perfect is our God!

How impossible to describe Him! To know Him aright will require eternity. The jasper seems especially to illustrate His glory, perfection and *prescience*. (He uses twenty-four elders—prophecies.)

And a sardine stone.— "The sard, which is a superior variety of agate, has long been a favorite stone for the engraver's art. On this stone all the finest works of the most celebrated artists are to be found; and this not without good cause, such is its toughness, facility of working, beauty of color, and the high polish of which it is susceptible, and which it retains longer than any other gem. The sardius is the stone now called the carnelian, from its color, which resembles that of raw flesh. It is supposed to stop hemorrhage when laid on a fresh wound." (McC.)

The sardius seems especially to illustrate God's love. His memory of His creatures, and His purpose of a resurrection for all smitten in Adam and redeemed in Christ. Will God forget to raise any of His blood-bought? "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold I have graven thee upon the palms of My hands."— Isa. 49:15, 16.

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And there was a rainbow.— "The rainbow has always been an emblem of *peace*. It appears on the cloud as the storm passes away. It contrasts beautifully with the tempest that has just been raging. It is seen as the rays of the sun again appear clothing all things with beauty— the more beautiful from the fact that the storm has come.

It is a pledge that the war of the elements has ceased, and that God smiles again upon the earth. The appearance of the rainbow around the Throne was a beautiful emblem of the mercy of God, and of the peace that was to pervade the world as the result of the events that were to be disclosed to the vision of John." (Barnes.)

The rainbow is characterized by seven colors—perfection. (Ezek. 1:28.) It represents not only the bow of promise for mankind, but the *peace* of God. It is His *Plan*.

"From His own vast inherent resources of power and wisdom, springs the peace of God. But not from this source alone is the Divine peace; for peace is the certain concomitant of inherent goodness. God is the impersonation of every virtue and every grace; consequently He has the blessed satisfaction and peace of conscious moral perfection as well as inherent wisdom and power." (Z.'95-153.)

"During the seventh millennium, according to the Divine purpose, it will be the joyful privilege of our Lord Jesus to fully manifest to all creatures in Heaven and in earth the Father's glorious character. Then will the Father rejoice in the grandeur of His finished work and in the everlasting peace and happiness of His family in Heaven and in earth, 'reunited under one head.' (Eph. 1:10, *Diaglott.*)"— Z.'95-155.

Round about the Throne.— Justice is "the habitation of Thy Throne." (Psa. 89:14.) "God's law is stern Justice, with no allowances, ready to consume as a fire everything blemished. Who cannot see that if God could deal with sinners, and condoning their sins, accept their best endeavors, though imperfect, there would have been no necessity for a Redeemer? And thus, to all eternity, there might be danger of sin on the part of those who had not already dabbled in it. Seeing this, it does not surprise us that God, in the interest of all His holy creatures, as well as for His own pleasure, decides that He will recognize nothing short of perfection in any creature, and makes *Justice* the foundation of His Throne."— E 481, 471.

In sight like unto an emerald.— "The same with the ancient *smaragdus*; one of the most beautiful of gems, of a bright green color, without any mixture."— *Diaglott.*

"The *emerald*, of bright green color, 'was the most precious gem in the Roman Jeweller's list. .

. . The Romans were plentifully supplied with the true emerald. The *smaragdus*

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of Nero's age must be restricted to the true emerald, perhaps including the green ruby.' (King.)"— *Nat. Hist. of Precious Stones*. The color of the emerald, green, signifies everlastingness. "From everlasting to everlasting thou art God."— Psa. 90:2; Ezek. 1:28."

Revelation 4:4

And round about the Throne— Encompassing it on all sides— always in mind— never out of sight.

[Were] SAW I four and twenty seats.— *Thronoi*, thrones, places of highest exaltation— the twenty-four angles (view-points) of the diamond.— Rev. 4:3, 10.

And upon the seats [I saw four and twenty] elders sittings.— *Personifications* of the testimonies of twenty-four Prophets (Heb. 11:2), who foretold things pertaining to the Kingdom of God. Not the Prophets themselves are here referred to. They are not in Heaven. "David is not ascended into the Heavens." (Acts 2:34.)

Daniel still "sleeps in the dust of the earth." (Dan. 12:2, 13.) None of the Prophets are in Heaven: "God having provided some better thing for us, that they without us should not be made perfect." (Heb. 11:40.) But from the time that "holy men of God spake as they were moved by the Holy Spirit" (2 Pet. 1:21), the utterances of Enoch, Jacob, Moses, Samuel, Job, David, Solomon, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi and John the Baptist, have been witnesses before God that there shall be "Times of Refreshing"— "Times of Restitution."— Acts 3:19-21.

Clothed in white raiment.— All of these men considered themselves unworthy to be God's mouthpieces. Jacob said, "I am not worthy of the least of all Thy mercies, and of all the truth

which Thou hast shewed unto Thy servant." (Gen. 32:10.) Moses said, "Who am I that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" (Exod. 3:11.) David said, "Who am I, O Lord God? and what is my house, that Thou hast brought me hitherto?" (2 Sam. 7:18.) Solomon said, "I am but a little child: I know not how to go out or come in." (1 Kings 3:7.) Isaiah said, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." (Isa. 6:5.) Jeremiah said, "Ah, Lord God! behold I cannot speak: for I am a child." (Jer. 1:7.) Daniel said, "This secret is not revealed to me for any wisdom that I have." (Dan. 2:30.) And John the Baptist said, "I have need to be baptized of Thee, and comest Thou to me?" (Matt. 3:14.) But the Lord knoweth them that are His (2 Tim. 2:19); and whatever they may think of themselves, if they are

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God's mouthpieces, they are clean. Isaiah's utterances are spotless in the sight of God—clothed in white raiment.— Isa. 6:6, 7.

And [they] had on their heads crowns of gold.— The glory of God— Love, God's highest attribute. If there are any prophets that do not have something to say about God's loving arrangement for Times of Restitution, then they are not holy. Judged by this standard, how many of the clergy of our day are holy?— Acts 3:19-21.

Revelation 4:5

And out of the Throne proceeded lightnings.— "How apt is this figure! Truly like lightning flashes in the midst of the gloom and perplexity of this cloudy day, come to men remarkable glimpses of the great principles of Truth and Righteousness. A flash of lightning from the obscured Throne discloses here one error, and there another, and another. It is remarkable that these lightning flashes are continually calling attention to the Word of God, to the Golden Rule. It seems remarkable, too,

how often in these days of war and stress *worldly* men are drawing attention to the prophecies of the Scriptures."— Z.'16-339; Rev. 8:5; 16:18.

AND VOICES.— "As a result of God's lightning flashes which are enlightening the world, there are ominous mutterings of dissatisfaction, unrest. The lightning flashes are revealing the corruption in the world, the dishonesty in high places; with conflicting ideas, voices, theories and threats, 'the nations are angry,' 'the heathen [Gentiles, peoples] rage,' and the whole earth trembles from the din of a wordy conflict and from the blows which even now are beginning to arouse the world."— Z.'16-340.

And thunderings [and voices.]— "We hear the thunder tones of Judgment that 'call the earth from the rising of the sun unto the going down thereof' (Pea. 50:1); we see the whole earth now in the shaking process which will eventuate in the complete overthrow of all existing institutions, systems and governments. Present events indeed speak in trumpet tones."— Z.'16-340; Ex. 19:16; Rev. 8:5; 11:19; 36:18.

And there were seven lamps of fire burning before the Throne, which are the seven Spirits of God.— Perfect knowledge.— Rev. 1:4; 3:1. Revelation4:6

And before the Throne.— In the earth, and everywhere throughout the Universe.— Rev. 5:6.

There was AS a sea of glass.— "The troubled surface which Daniel and Isaiah beheld (Dan. 7:2, 3; Isa. 57:20) became when seen before the Throne of God, calm and clear; reflecting as from a mirror, every fulfillment of the Divine purposes." (Cook.) (Rev. 21:18, 21; Ex. 24:10.)

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The sea (godless conditions about them) has been a means of purifying earth's future priests.— 1 Kings 7:23-36, 38.

Like unto crystal.— Indicating that nothing escapes God's notice; all is transparent. "For centuries skeptics have been disposed to smile incredulously at the words of our Lord. 'Enter

into thy closet; and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which *seeth in secret* shall reward thee openly.' (Matt. 6:6.) Now that an electric ray can be passed through opaque substances, such as paper, wood, cloth, leather, aluminium, animal flesh, etc., can these scientists any longer mock at Christians for 'credulity,' because we believe that 'All things are naked and opened unto the eyes of Him with whom we have to do'? (Heb. 4:13.) 'He that formed the ear shall He not hear? He that formed the eye shall He not see?' Now we begin to see how it is that 'There is nothing covered that shall not be revealed; and hid, that shall not be known.' "— Z.'96-27; Ezek. 1:22.

And in the midst of the Throne.— Woven into its very fabric.

And round about the Throne— Completely encircling and enveloping it.

Were four beasts.— "Living ones" (*Diaglott*); the four immortal attributes of Justice, Power, Love and Wisdom.— Ezek. 1:5, 6.

Full of eyes before and behind.— Seeing clearly everything that will ever occur in the future, and everything that has ever transpired in the past.— Ezek. 10:4, 12. 4:7

And the first beast.— Justice was the attribute first manifested toward our sinful race. "God has found it necessary to perform the unpleasant duties of discipline; and though all the while His fatherly love was preparing to bless the deceived and fallen ones when the purposes of redemption should restore the repentant to His favor, Love must be veiled while only stern, relentless Justice could be manifested. This has been no happy duty." — Z.'95-154.

Was like a lion.— The characteristics of the lion illustrate this attribute: The teeth are of the highest carnivorous type, adapted to seizing and holding firmly. Although occasionally seen abroad during the day, especially in wild and desolate regions, the *night* (Psa. 30:5) is the period of its greatest activity. The usual pace of a lion is a walk; and, though apparently rather

slow, yet he is able to get over a good deal of ground in a short time. As a rule, he kills only when hungry or attacked, and not for the mere pleasure of killing.— Ezek. 1:10; 10:14.

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And the second beast.— Power, exhibited in the Flood, was the second of God's attributes manifested to man. "God, the Creator of all things, is also the competent Sustainer of all things. In silent grandeur, from age to age, the whole physical Universe fulfils His will, without a suspicion or disorder or mishap; and the same Power is pledged for its sustenance throughout the eternal future."— Z.'95-153; Ezek. 1:10.

Like a calf.— With the Hebrews the calf (young ox) was the emblem of Power, the attribute of God with which they were principally acquainted. As an agricultural people, they were brought in frequent contact with it, the strongest of all the domestic animals. They were brought out of Egypt by a "mighty power and a stretched out arm" (Deut. 9:29); and when they sought to make a representation of it, the form selected was a golden calf.— Deut. 9:16-21.

And the third beast.— Love, exhibited in the Father sending His Only-Begotten Son to die that we might live, was the third of God's attributes manifested to man. "Our recovery cost the sacrifice of the dearest treasure of His heart, and the subjection of this Beloved One to the most abject humiliation, ignominy, suffering and death. Ah, did the Father let Him go on that errand of mercy without the slightest sensation of sorrowful emotion! had He no appreciation of the pangs of a father's love when the arrows of death pierced the heart of His beloved Son? When our dear Lord said, 'My soul is exceeding sorrowful, even unto death,' and again, 'Father, if it be possible, let this cup pass from Me: nevertheless, not as I will, but as Thou wilt,' did it touch no sympathetic chord in the heart of the Eternal? Yea, verily."— Z.'95-154.

Had a face [as] LIKE a man.— The embodiment of love. (A174.) "Close your eyes

for a moment to the scenes of misery and woe, degradation and sorrow that yet prevail on account of sin, and picture before your mental vision the glory of the perfect earth. Not a stain of sin mars the harmony and peace of a perfect society; not a bitter thought, not an unkind look or word; love, welling up from every heart, meets a kindred response in every other heart, and benevolence marks every act. Think of all the pictures of comparative health and beauty of human form and feature that you have ever seen, and know that perfect humanity will be of still surpassing loveliness. The inward purity and mental and moral perfection will stamp and glorify every radiant countenance."— A191; Ezek. 1:5.

And the fourth beast.— Wisdom, as exhibited in the Father's Plan, now unfolded before our delighted gaze, is

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the fourth, and complete, manifestation of God to man. "He is never confused, bewildered, perplexed, anxious or careworn, or in the least fearful that His plans will miscarry or His purposes fail; because all power and wisdom inhere in Him. The scope of His mighty intellect reaches to the utmost bounds of possibility, comprehends all causes and discerns with precision all effects; consequently He knows the end from the beginning, and that, not only upon philosophical principles, but also by intuition. As the Creator of all things and the Originator of all law, He is thoroughly acquainted with all the intricate subtleties of physical, moral and Intellectual law, so that no problem could arise, the results of which are not manifest to His mind. 'God is light, and in Him is no darkness at all.' (1 John 1:5.)"— Z.'95-153.

Was like a flying eagle.— Of all known birds, the eagle flies the highest and with the greatest rapidity. "As the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts." (Isa. 55:9.) The ones attracted to Present Truth are the eagles, the far-sighted ones that "behold the land

that is very far off." (Matt. 24:28; 2 Pet. 1:9; Isa. 33:16, 17; Psa. 103:5.) In the training of its young the eagle manifests wisdom of high order:

"'As an eagle stirreth up her nest' (she mixes the thorny outside with the downy inside, so that the eaglets will leave it and learn to fly), so God, by His testing providences makes the place of rest one of unrest to us, and thus lures us out to trust ourselves to His care and guidance over untried ways."— Z.'04-116.

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And the four beasts.— Justice, Power, Love and Wisdom.

Had each of them six wings about him.—

"Above it stood the seraphims (Justice, Power, Love and Wisdom): each one had six wings, and with twain he did fly. And one cried to another, and said, Holy, holy, holy, is the Lord of Hosts: the whole earth is full of His glory." (Isa. 6:2, 3.)

"The vision of Isaiah is a prophecy of the future, when the 'glory of the Lord shall be revealed, and all flesh shall see it together' in the establishment of the Kingdom of God during the Millennium.' (Isa. 40:5.) Only from this prophetic standpoint would the words of the seraphim be true; for the whole earth has never yet been filled with the Lord's glory; but on the contrary, the earth is full of sin and violence, and every evil work." (Z.'98-305.)

Six is a symbol of imperfection, and in the light of the foregoing seems to refer to the six thousand years of the permission of evil, the theme of the entire Book of Revelation. For the first two thousand years, from the fall to

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the covenant with Abraham, God's face was almost entirely hidden from man. For the next two thousand years, until the death of Christ, it was not apparent how the place of God's feet. His footstool, should ever be made glorious. (Isa. 60:13; 66:1.) But since then for two thousand years, God's Love has been manifest to all, and "the earnest expectation of the creature waiteth

for the manifestation of the sons of God" (Rom. 8:19), to set up the Kingdom, the Golden Age, for which we all so long have prayed. (Matt. 6:10.) The wings operate in pairs.

And they were full of eyes within.— Nothing has transpired, or will ever transpire, without God's knowledge. In the past six thousand years, whether hidden or partially revealed, God's Justice, Power, Love and Wisdom, have been in touch with all of earth's affairs.— Ezek. 10:12.

And they HAVE NO rest [not] day and night.— Not eternal idleness, but eternal work in the interest of others will be our reward. "My Father worketh until now, and I work." (John 5:17.) "I must work the works of Him that sent Me, while it is day: the night cometh when no man can work." (John 9:4.) "We are His workmanship, created in Christ Jesus unto good works." (Eph. 2:10.) "It is God which worketh in you both to will and to do." (Phil. 3:13.) "We are laborers together with God." (1 Cor. 3:9.) "Workers together with Him." (2 Cor. 6:1.)

"Who shall change the Body of our humiliation, that it may be fashioned like unto His glorious Body, according to the working whereby He is able to subdue all things unto Himself."— Phil. 3:21.

Saying, Holy, holy, holy, HOLY, HOLY, HOLY, HOLY, HOLY.— The Sinaitic MS. repeats the word "holy" eight times. (See Rev. 4:3.) In the seventh thousand-year Day God will bring all things to perfection through The Christ, yet it is the eighth Day that marks the complete separation from the old order of things. The Jewish child was circumcised on the eighth day (Luke 1:59; Phil. 3:5); seven days a sheep was to be with its dam, and on the eighth given to the Lord (Exod. 22:30); the eighth day of the Feast of Tabernacles was to be a holy convocation unto the Lord. (Lev. 23:36, 39.) In the eighth thousand-year Day of mankind's history on the earth, circumcision of the heart will be complete in all, all the sheep will have been turned over to the Father, and the holy convocation of eternity will have begun, "the grand epoch when there

shall be no more sighing, no more crying, no more pain and no more dying, because God's work of creation shall then have been completed so far as this earth is concerned."— F51.

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Lord God Almighty.— Jehovah. This scene is located in Heaven, where even the Son Himself is subject unto the Father.— 1 Cor. 15:28.

Which was.— The great First Cause.

And is.— The great "I AM."

And is to come.— And evermore shall be.

Revelation 4:9

And when those beasts.— Justice. Power Love and Wisdom.

Give.— Shall eternally continue to give, so the Greek indicates.

Glory and honor and thanks to Him that sat on the Throne.— Their united testimony to the perfection of His character in all its attributes, as they are now doing, since His Wisdom has been unveiled.

Who liveth for ever and ever, AMEN.— And will for ever use those attributes in the blessing of all the willing and obedient throughout the Universe.

Revelation 4:10

The four and twenty elders .— The personifications of the messages of the twenty-four Prophets who foretold the coming Kingdom of God.

Fall down before Him that sat on the Throne.— Unitedly bear witness to His perfect ability to foretell the future.

And worship Him that liveth for ever and ever, AMEN.— Magnify His perfect Justice, Power, Love and Wisdom.

And cast.— Shall eternally continue to cast, so the Greek indicates.

Their crowns before the Throne, saying.— (1) *Enoch* was the first of the holy Prophets; and

according to the Apostle Jude he prophesied of the coming reign of Christ and His glorious Bride, to judge the world, saying: "The Lord cometh with a myriad of His saints, to execute judgment." (Jude 14, 15.) That there shall be such a glorious and blessed Judgment Day, full of hope and joy for all the world, the Apostle Paul says is definitely decreed in the counsels of God, "whereof He hath given assurance," grounds for confident, joyful anticipation, "unto all men." (Acts 17:31.) When that happy time comes, "the inhabitants of the world will learn righteousness" (Isa. 26:9), and "the poor of the people will be lifted up" (Psa. 72:2-4, 12:14.) It will be the long-promised poor man's chance.

(2) *Jacob* was one of the holy Prophets; and in Gen. 49:10 he says, "The sceptre shall not depart from Judah nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be."

The sceptre means the right to rule, the title to power; and Shiloh means peacemaker. So this prophecy is merely another way of saying that Judah would be the ancestor of the great Lawgiver, the great "Prince of Peace" into

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whose hands God, in due time, will "give the heathen for an inheritance," "that they may all call upon the name of the Lord to serve Him with one consent."— Psa. 2:8; Zeph. 3:9.

(3) *Moses*, as a historian, recorded God's original purpose to give man dominion over the earth (Gen. 1:28); His declaration to the serpent that the Seed of the woman should bruise its head (Gen. 3:15); the promise to Abraham that in him all the families of the earth shall be blessed (Gen. 12:3); that Abraham's inheritance should be an earthly one (Gen. 13:15); and an everlasting one (Gen. 17:8); that all the nations of the earth shall be blessed in him (Gen. 18:18); that in his Seed shall all the nations of the earth be blessed (Gen. 22:18); to Isaac, that in his Seed shall all the nations of the earth be blessed (Gen. 26:4); to Jacob, that in his Seed shall all the families of

the earth be blessed (Gen. 28:14); to Jacob again, that he should be a joint-heir with Abraham and Isaac of the land of Canaan (Gen. 35:12); by the sacrifices after the day of atonement was typically shown the perfection of mankind in the Millennium (Lev. 1:5); by the glory appearing unto all the people was foretold their future release from sin and death (Lev. 9:23); by the acceptance of a goat as a sin-offering for the people we see blessings of life for the world after the Church's career is finished (Lev. 16:15); and by the sounding of the jubilee trumpet, the proclamation of liberty to the captives and the return of every man to his possession, we see the world's restoration to the image and likeness of God. (Lev. 25:10.)

As a Prophet, his declarations show that throughout the Gospel Age God would raise up a great Prophet and Deliverer like unto himself (The Christ), to whom shall all the people give heed in the Millennial Age (Deut. 18:15, 19); and that this great Deliverer then would set before them life, if obedient, and death, if disobedient.— Deut. 30:15.

(4) *Samuel*, as a historian, recorded Hannah's prophecy. "The Lord killeth and maketh alive; He bringeth down to hell and bringeth up." (1 Sam. 2:6.) This is one of the first places in the Bible where we are shown that what goes into hell does not necessarily stay there. Another instance, in which Samuel foretold pictorially the coming of the better King, was in the case of the coronation of King Saul. Saul had been selected king, but had an attack of bashfulness; and when they had searched, they found him behind the baggage. The record is, "They ran, and fetched him thence; and when he stood among the people, he was higher than any of the people from his shoulders and upward. And Samuel said. See ye him whom the Lord hath chosen, that there is none like him

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among the people? And all the people shouted and said, God save the king." (1 Sam. 10:23-25.) saul was God's choice for king; his name means

"desired," and in this he typified Christ, the "desire of all nations." This incident looks forward to the time when all the people of the world will say of Christ, "Oh! who is like unto our God? Lo! This is our God; this is our King; this is the One we have waited for; He is head and shoulders, as a ruler, above all kings and rulers we have had."

(5) *Job*, after the Sabeans had made off with his oxen and asses, after a bolt of lightning had burned up his sheep, after the Chaldeans had stolen his camels and murdered his servants, after a whirlwind had blown down his house and killed all his children, after he was covered with boils from head to foot, after his wife had gone back on him, and after his three remaining friends tried to prove to him that he was a hypocrite, prayed that he might go to hell and stay there until God's wrath should be past, and that then God would remember him in resurrection. (Job 14:13-15.)

Job records Elihu's prophetic statement that when the Messenger of the Covenant has returned, death will cease and men not need to go into the tomb. (Job 33:19-30.) Job also describes the steam engine— stationary, railway and marine.

The following is a corrected translation of Job 40:15 to 41:34, with comments thereon from the pen of one of Pastor Russell's followers:

"Behold now one with great heat [the stationary steam engine], which I have made to be with thee; he will consume fodder [peat, wood, coal] as do cattle. Behold now his strength is in his loins [boiler plates], and his power is within the parts bent in a circle [boiler shell] of his belly. His tail [smoke stack—opposite the feeding end] will set upright like a cedar; the couplings of his leaping parts [connecting rods, pitmans] will be clamped together. His bones are tubes of copper; his solid bones [grate bars] are as hammered-out bars of iron. He is the greatest of the ways of power. He that made him [the Lord] can make His sword [Word] to approach unto [reveal] him. [Isa. 26:20, 21.] He shall rest under thin shelter

[steam jackets] within a covering of fibrous reeds [jute] and clay [mortar]. The willows of the valley [the trees overhead] will enclose him around about. Behold [as a pumping engine] he will drink up an overflowing river without much exertion; he will cause the people to trust [that their cellars will keep dry], though a Jordan should rush forth over its border. He will gather it up in his fountains by means of traps and with a perforated nozzle.

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"Thou wilt lengthen out leviathan [the locomotive] with a hook [automatic coupler] or with a snare [coupling-pin] which thou wilt cause his tongue [coupling-link] to drop down. Wilt thou not place a ring [piston] in his nostrils [cylinders] or pierce through his cheeks [piston-ends] with a staff [piston-rod]? Will he make repeated supplication unto thee [to get off the track]? Or will he utter soft tones unto thee [when he screeches with the whistle]? Will he make a covenant with thee, that thou mayest take him for a servant forever [without repairs]? Wilt thou play with him as with a bird [make him whistle at will]? Or wilt thou bind [enslave] him for thy maidens [so that you can take them to a picnic or convention]? Companies [of stockholders] will feast upon him [his earnings]; they will share him among speculators. [Psa. 74:14.] Thou wilt fill his skin with pointed irons [bolts], and his head with a cabin of fishermen [a cab similar to the cabins on fishing vessels]. Place thy hand upon him, be mindful of the conflict [raging within the boiler] and thou wilt add no further questions. Behold, his confidence [boiler] being deceived [not properly supplied with water], shall not at once his mighty form be spread asunder [by an explosion]? There is none so bold that he will stir him up [to run at his very highest possible speed], and none who will then place himself before him [to be run over]. Who will compete with this one and endure [pass him on the track]? Under the whole heaven, none, unless [one like] himself.

"I will not pass in silence his members, nor the cause of his mighty forces, nor the beauty of his equipment. Who can strip off the facings of his jacket? Who can penetrate between the double lap of his shield [the overlapping sections of the boiler plates]? Who can force open the doors of his shield [the boiler ends]? The circuits of his teeth [rows or rivets] are formidable. His strength depends on courses of shields [sections of plates] closed up tightly with a seal [calked]. They shall join one upon another so that a hiss of air [steam] shall not escape from between them. One to the other shall adhere. They will be welded together that they cannot be sundered. In his sneezing [when he puffs from the cylinders] light will shine, a flood of light prevailing the mass of vapors: and his eyes [headlights] will be as the eyelashes of the morning [as rays of light from the rising sun]. Out of his mouth [fire-door] will leap forth flaming torches, and [from the smoke stack] glowing sparks will slip themselves away. From his nostrils [cylinders] will issue forth vapor as from a boiling pot or caldron. His inhaling

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[forced draft] will vivify burning coals, and a flame will leap forth from his mouth. Within his neck abideth strength, and a desolation will dance with joy [become a prosperous community] at his presence. The separable parts of his body are connected together; all will be made fast upon him; nothing will be shaky. His heart will be indurated similar to a stone, and will be firm as a piece of the lower [rocks]. When at his full speed the most courageous will fear [lest]. from accidents. they lose themselves. When dryness exalteth him [or renders him furious], he will not have power to withhold; the curved vault [fire box] being caused to tear away, and also the armor. He will esteem iron as straw, and brass as rotted wood. The archer cannot make him flee; missiles [of war] will be turned unto him as chaff. The [strokes of a] hammer will be esteemed as chaff; he will rejoice at the poking of the fireman. Hewed [or notched] timbers of the craftsman [ties] are under

him; he will spread an embankment [or trench] upon the mire. He will [as a marine engine] cause deep [places] to become as a boiling pot [about his propellers]; he will make the sea to appear like boiling ointment. He will make a path to shine after him; one will think the deep to be growing gray. [Psa. 104:26; Isa. 27:1.] Upon the earth there is not his like— he that is [so] constructed that he can fear nothing. He can oversee [control by his work] all that which is great; he is indeed king over all conceptions of power."

(6) *David* foresaw a time when all the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before Him (Pea. 22:27); that after this dark night of weeping will come a morning of Joy (Psa. 30:5); that the meek shall inherit the earth (Psa. 37:11); that those who are now the King's enemies shall be converted and praise Him for ever and ever (Psa. 45:5, 17); that wars shall cease to the ends of the earth and the Lord alone be exalted (Psa. 46:10); that the ignominious shall come forth from the grave and the upright shall have dominion over them in the morning (Psa. 49:14); that the Lord will be the confidence of all the ends of the earth (Psa. 65:5); that His saving health will be made known among all nations, that all the nations shall praise Him, and that He will judge and govern them righteously at the time the earth shall yield her increase (Psa. 67:1-7); that the people shall be scattered that delight in war (Psa. 68:30); that peace shall come to the people, that the poor shall be delivered from the oppressor, that the flesh, which, as dried grass is ready to die, shall be given new life and that the fruits of the earth shall

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shake like a forest (Psa. 72:3, 4, 6, 16); that the poor and needy will be delivered out of the hand of the wicked (Psa. 82:4); that mercy and truth will meet, righteousness and peace kiss each other and truth spring out of the earth when righteousness looks down from Heaven (Psa. 85:10, 11); that all nations the Lord has made

shall come and worship before Him and glorify His name (Psa. 86:9); that He will say, Return, to the men He has turned into destruction (Psa. 90:3); that the world shall be established so that it shall not be moved (Psa. 93:2); that the heavens, earth, seas, fields and trees of the wood shall rejoice because the Lord is coming to judge the earth with righteousness and the people with His truth (Psa. 96:11-13); that all the earth shall join in a joyful noise to the Lord, songs of praise, harps, psalms, trumpets and cornets, while the seas, floods and hills clap their hands because He comes to judge the earth (Psa. 98:4-9); and that the foundations of the earth have been laid so that it shall not be removed, but be forever the home of a perfect, happy human race.— Psa. 104:5.

(7) *Solomon* declared that the upright shall dwell in the land and the perfect shall remain in it (Prov. 2:21); that the righteous shall be recompensed in the earth (Prov. 11:31); and that the earth abideth forever.— Ecclesiastes 1:4.

(8) *Isaiah* prophesied that in the last days the Lord's Kingdom will be established on the ruins of all earthly kingdoms, and all nations will flow into it to learn His ways, at which time they will beat their swords into plow-shares and spears into pruninghooks and learn war no more (Isa. 2:2-4); that of the increase of that new Government and of peace there shall be no end (Isa. 9:7); that nothing in the Kingdom will be permitted to hurt or destroy, all evil dispositions of men and animals being done away with, the poor and meek being lifted up and the earth being filled as full with the knowledge of the Lord as the waters cover the sea (Isa. 11:4-9); that Christ will become the standard-bearer of the people, that His rest will be glorious and a highway there provided for the remnant of the people (Isa. 11:10-16); that the whole earth shall be at rest and quiet and break forth into singing (Isa. 14:7); that at the time the pillar to the Lord is recognized in the world, the world will return to the Lord and He will be entreated of them and heal them (Isa. 19:22); that the Lord will make to all people a feast of fat things, doctrines of joy,

well refined, will destroy ignorance and superstition, swallow up death in victory and wipe away tears from off all faces; it will cease to be a rebuke to a

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person to admit that he belongs to the Lord, and all the people will say, Lo, this is our God; we have waited for Him and He will save us, and all the high fortresses will crumble into dust (Isa. 25:6-12); that when the Lord's judgments are in the earth the inhabitants of the world will learn righteousness; that then the trusts shall perish utterly and the dead shall live (Isa. 26:9, 13, 14, 19); that judgment will be laid to the line, the truth sweep away the refuge of lies and the agreement of the preachers on the hell question will be disannulled. (Isa. 28:17, 18); that the spiritually deaf shall get their ears open to understand the harmonies of God's Word and the eyes of the blind see out of obscurity and out of darkness, and the crops in the field be so large they will look like a forest (Isa. 29:17, 18); that the eyes of them that see shall not be dim, the ears of them that hear shall hearken and the tongue of the stammerers be ready to speak plainly; that the skyscrapers will be turned over to jackasses, along with the forts; that the people shall dwell in righteousness, quietness and assurance forever (Isa. 32:3, 4, 14, 17, 18); that the inhabitant shall not say, I am sick, because the people that dwell therein shall be forgiven their iniquity.— Isa. 33:24.

Furthermore, he declared that the wilderness and solitary place shall blossom as the rose, the weak hands and feeble knees be strengthened, the fearful be encouraged, the blind have their eyes opened, the deaf have their ears unstopped, the lame made to leap as an hart, the tongue of the dumb made to sing; in the wilderness shall waters break out and streams in the desert; an highway shall be there by which the unclean may be cleansed of all their sins amid joy and gladness everlasting (Isa. 35:1-10); that all the crooked and rough places will be straightened out (Isa. 40:4); that rivers will open in

unexpected places and the deserts become a forest of useful trees (Isa. 41:18, 19); that all the prisoners in the great prison-house of death shall be brought forth (Isa. 42:7); that the new spiritual powers shall pour down righteousness and the world of mankind eagerly take it in, to their salvation and everlasting joy of heart (Isa. 45:8); that God created the earth not in vain but formed it to be inhabited (Isa. 45:18); that the Lord will establish the earth and cause the people to inherit the once desolate heritages, with the result that they shall be joyful and break forth into singing (Isa. 49:8, 13); that the redeemed of the Lord (all mankind) shall return from the tomb and gain salvation with songs and everlasting joy upon their heads and sorrow and mourning shall flee away (Isa. 51:11); that the feet are beautiful which proclaim good tidings of good and publish salvation because

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the King has come to reign (Isa. 52:7); that the mountains, hills and trees shall rejoice with verdure, and instead of thorns and briars shall come up fir and myrtles (Isa. 55:12, 13); that the Lord will make this earth (His footstool) glorious; violence, wasting and destruction shall cease, and the people shall all be righteous and dwell in the land forever (Isa. 60:13, 18, 21); that the stumbling stones shall be gathered out of the way, and the standard of Truth be lifted up for the people (Isa. 62:10); that one who dies at a hundred years shall be considered but an infant; that the people who build houses shall build them for themselves and live in them forever among their own vineyards and other works of their hands (Isa. 65:20-22); and that all nations and tongues shall be gathered to see God's glorious character in its true light.— Isa. 66:18.

(9) *Jeremiah* foretold that in the good times coming mankind should no more walk after the imagination of an evil heart (Jer. 3:17); that the nations of all the earth shall come to the new order of things and cheerfully admit that the teachings of the clergy were chiefly lies and vanity (Jer. 16:19); that the new Shepherds will

really feed the Lord's sheep, and they shall no more be dismayed or lacking (Jer. 23:4); that the Lord will give the people a heart to know Him, and they shall return to Him with their whole heart (Jer. 24:7); that the children shall come again from the land of the enemy; that the children shall no longer suffer for the sins of the parents, and they shall teach no more every man his neighbor and every man his brother, saying, Know the Lord, for they shall all know Him from the least even unto the greatest (Jer. 31:16, 29, 34); that the Lord will give the people one heart and one way and make an everlasting covenant with them, and not turn away from them to do them good; and they shall not depart from Him (Jer. 32:39, 40); that mankind will fear and tremble at all the goodness and prosperity Jehovah shall bring to them when He has pardoned all their iniquities and transgressions (Jer. 33:8, 9); that they shall be at rest and at ease with none to make them afraid (Jer. 46:27); that the Moabites and Elamites shall return to their former estate (Jer. 48:47; 49:39); and that in those days the penitent, together, going and weeping, shall seek the Lord their God and ask the way to Zion, saying, Let us Join ourselves to the Lord in a perpetual covenant that shall never be forgotten.— Jer. 50:4, 5.

(10) *Ezekiel* foretold a coming time when the Lord will take away the stony heart out of the people and give them hearts that are warm and tender (Ezek. 11:19); that the Sodomites, the Samaritans and the Jews— who were twice

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as bad as either of the others— shall all return to their former estate, and the Lord will establish His covenant with them and be pacified towards them (Ezek. 16:55, 61-63); that it will no more be true that the children suffer for the sins of their parents (Ezek. 18:2); that it will not be necessary then for anybody to die (Ezek. 18:31, 32); that the people shall dwell safely and build houses and plant vineyards with confidence (Ezek. 28:26); that the Lord will cause the evil beasts to cease out of the land; and that the

people shall dwell safely in the wilderness and sleep in the woods, the shower will come down in its season, there shall be showers of blessing, the trees shall yield their fruit and the earth shall yield its increase and the people shall dwell safely and none shall make them afraid (Ezek. 34:25-28); that the Lord will put His Spirit into the people and cause them to walk in His ways, will increase the corn, multiply the fruit of the tree and the increase of the field, and the land that was desolate shall become like the garden of Eden (Ezek. 36:26, 27, 29, 30, 35); that the people shall have one Shepherd and walk in His statutes and do them (Ezek. 37:24); and the Lord will not hide His face from them any more when He has poured out His Spirit upon them.— Ezek. 39:29.

(11) *Daniel* foretold that the God of Heaven shall set up a Kingdom which shall never be destroyed, but which shall break in pieces and consume all other kingdoms, and which shall stand forever (Dan. 2:44); and the Kingdom and dominion and the greatness of the Kingdom *under* the whole heaven shall be given to the saints of the Most High as an everlasting dominion.— Dan. 7:27.

(12) *Hosea* prophesied food in abundance for the beasts of the field and the fowls of heaven with the creeping things of the ground; and that the Lord will break the bow and sword and the battle out of the earth, and make all to lie down safely; and that it shall come to pass in that Day that Jehovah will hear the new powers of spiritual control and they shall hear the cries of men (Hos. 2:18, 21); that the people shall fear the goodness of the Lord in the latter days (Hos. 3:5); that after the fifth and sixth thousand-year Days are past the people will be raised up and live in the Lord's sight (Hos. 6:2); and He will ransom them from hell and redeem them from death, and destroy hell altogether.— Hos. 13:14.

(13) *Joel* prophesied that the Lord will cause the pastures to spring, the tree to bear her fruit and the fig tree and the vine to yield their strength,

and whosoever shall call upon the name of the Lord shall be delivered.— Joel 2:22, 32.

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(14) *Amos* was the next one of the holy Prophets; and we have an inspired comment on one of his prophecies by the Apostle James in Acts 15:14-18. James says, "Simeon [St. Peter] hath declared how God at the first [in the conversion or Cornelius] did visit the Gentiles to take out of them a people for His name [the Bride of Christ]. And to this agree the words of the Prophets [Amos 9:11, 12]; as it is written, After this [after the Bride of Christ has been selected], I will return and will build again the tabernacle [the house, royalty or dominion] of David, which is fallen down; and I will build again the ruins thereof, and I will set it up [re-establish the Kingdom of God on earth]; that the residue of men [all the rest of the world of mankind] might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord who doeth all these things. Known unto God are all His works from the beginning of the world."

(15) *Obadiah* was the next one of the holy Prophets; and in the last verse of his short prophecy he says, "And saviors [it is in the plural and refers not only to Jesus the Head, but to the Church, the members of His Body] shall come up on Mount Zion [come up into the Heavenly phase of the Kingdom], and shall judge the mount of Esau" [judge the world]. "Know ye not that the saints shall judge the world!"

(16) *Jonah* was the next one of the holy Prophets; and in the fourth chapter we have an interesting picture of events now transpiring before our eyes. Jonah walked into the city of Nineveh and said, "Yet forty days and Nineveh shall be overthrown."

The prophecy was fulfilled in forty literal years. But when Jonah saw that things were not coming out as he expected, he was very angry and said to the Lord, "That is just what I might have expected; for I knew that Thou art a gracious God, and merciful, slow to anger, and of great

kindness; and I said so before I left my own country." Jonah went out, sat in the hot sun on the outside of the city, and began to sulk.

The Lord took pity on him and caused a gourd to grow up over him, to shelter him from the hot rays of the sun. And Jonah was exceeding glad because of the gourd. Then the Lord prepared a worm to smite the gourd; and a strong east wind blew up and the gourd withered. Jonah's shade was gone, and he was angrier than ever. The Lord said, "Doest thou well to be angry?" and he said, "Yes, I do well to be angry, even unto death." Then the Lord said, "Jonah, thou hast had pity on the gourd that spring up in a night and perished in a night; and should not I spare Nineveh, that great city wherein are more than six score thousand

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persons that cannot discern between their right hand and their left hand?"

We live in a day when a class have been preaching that the world is to be destroyed; and, like Jonah, they have not properly understood their message. The kind of world that is to be destroyed is Satan's world, Satan's empire, arrangement, or order of things— not our literal earth. The word world does not always refer to our literal earth. For instance, when the Apostle James says, "The tongue is a world of iniquity," he does not mean that we have inside our jaws a little planet that turns over every twenty-four hours, that has spring, summer, fall, winter, snowstorms, rainstorms, and a moon revolving about it, with once in a while a comet and a shower of meteors thrown in for good measure. When they think about the Panama Canal, and the wonderful works of irrigation which are causing the desert to rejoice and blossom as the rose, and all the other wonderful achievements of our day, these people are beginning to see that they have made a mistake and are now about where Jonah was when he said, "That is what I might have expected, for I know that Thou art a just God, slow to anger, and plenteous in mercy." They are now outside the city, and the scorching

light of Present Truth is pretty hot. Meantime the church trust is growing up to keep off the heat. We are not to have anything to do with his church federation. "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy." "Take counsel together, and it shall come to naught; speak the word and it shall not stand; for God is with us." (Isa. 8:10, 12.) Pretty soon something will happen to the church trust, and their shade will be gone. Then the Lord will say to them, "

Oh, you need not feel so badly! You are not the first people that ever made a mistake. You have made lots of them, to be sure. Thou hast had pity on the church trust which grew up in one year and blew up in another year; and should not I spare the poor world, that as far as their knowledge of right and wrong is concerned do not know the difference between their right hand and their left hand?"

(17) *Micah* has written of the coming of the Kingdom of God in the earth, accompanied by the rebuking of strong nations afar off; that then they shall beat their swords into plowshares, and their spears into pruninghooks; that nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree [not the landlord's]; and none [be they doctors, landlords, employers, sheriffs, or undertakers] shall make them afraid; that all people

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will walk in the name of our God, and that the first dominion [lost by Adam in Eden] will be restored to Christ, the Tower of the Flock.—
Micah 4:1-5, 8.

(18) *Nahum* was the next one of the holy Prophets; and after prophesying in the last verse of the preceding chapter about the coming of the King with His good tidings of peace to the sin-burdened earth, he next tells (Nahum 2:3-6) of an interesting thing that will be a matter of common everyday experience at the time the Kingdom is established. He describes a railway train in

motion [not an automobile, as some think], and if we will be at the trouble to put ourselves in the Prophet's place we can see just what he saw in his vision and what he has so interestingly described. First, the Prophet stands looking at the engine coming toward him, and then says, "The shield [the thing ahead of this great warrior—the headlight] is made red [shines brilliantly], the valiant men [the engineer and the fireman] are dyed scarlet [when the flames from the firebox illuminate the interior of the cab at night, as the fireman opens the fire-door to throw in the coal]. The chariots [the railway coaches] shall be with [shall be preceded by locomotives that, at night, have the appearance of] flaming torches, in the Day of Preparation."

Next the Prophet takes his place in the train and looks out of the window, and, seemingly, "The fir trees shall be terribly shaken [the telegraph poles alongside the track seem to be fairly dancing]. The chariots shall rage in the streets [a railway is merely an elaborate, scientifically constructed street, or highway], they shall jostle one against another in the broad ways [the clanking and bumping of the cars together is one of the significant items of railway travel]. They shall seem like torches [a railway train at night, rushing through a distant field, looks like nothing so much as a vast torch, going at flying speed], they shall run like the lightnings."

Next the Prophet sees the conductor coming for his ticket and says, "He shall recount his worthies [the conductor spends his entire time, almost, counting and recounting his passengers, keeping them checked up, etc.]; they shall stumble in their walk [try walking on a rapidly moving train]; they shall make haste to the wall thereof [to the next city or town] and the coverer [the train shed, the station] shall be prepared [the baggageman, expressman, mail wagon, hotel bus, intending passengers, and friends to meet incoming passengers, will all be there waiting for the train to come]. The gates of the rivers shall be opened [the doors of the cars will be opened and the people will flow out] and the palace [car] shall be dissolved [emptied]."

The Finished Mystery

(19) *Habakkuk* was the next one of the holy Prophets, and in Hab. 2:14 he says, "The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." In places, the water in the Pacific Ocean is seven miles deep. Imagine a condition in which the knowledge of the glory of God is like that in the earth! It will be as impossible for a man not to know about God as it would be for one to be down at the bottom of the ocean without getting wet.

(20) *Zephaniah* foretold that the Lord will starve all the false gods to death; for all men will worship the one only and true God, even including the heathen we have worried so much about (*Zeph. 2:11*); that after the present inequitable condition of society has passed away— been devoured, not with literal fire but with the fire of the Lord's jealousy— there will be no more sectarianism, but all the people will be taught the pure Truth and worship the Lord with one consent; the liar and deceiver will no longer be abroad in the land and the people will eat and rest without fear of disaster, dispossession or death.— *Zeph. 3:9, 13.*

(21) *Haggai* was the next one of the holy Prophets, and he says in Hag. 2:7, "The desire of all nations shall come." In Rom. 8:19-22, the Apostle tells us what is the desire of all nations. He says, "The whole creation groaneth and travaileth in pain, waiting for the manifestation [showing forth] of the sons of God." It is in the plural, and means not Jesus only, but all of the Little Flock. The groaning will not be in vain; for in the same passage the Apostle says the outcome will be that the groaning creation shall be delivered from the bondage of corruption into a glorious liberty from sin and every evil thing.

(22) *Zechariah* prophesied that many nations shall be joined to the Lord in that Day and be His people and He will dwell in the midst of them (*Zech. 2:11*); that when every man dwells under

his own vine and fig tree every man will love his neighbor and his brother (Zech. 3:10); that the coming Kingdom will be a Kingdom of Truth, the people will be God's people and He will be their God in truth and righteousness; the ground shall give its increase and the heaven its dews and the Lord will do well to the people and remove their fears (Zech. 8:3, 8, 12, 15); that the inhabitants of one city will go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts; I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts and to pray before the Lord (Zech. 8:21; 22); that the battle bow

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shall be cut off, that the Lord shall speak peace to the people; corn shall make the young men speak, and new wine (better doctrines) the maids (Zech. 9:10, 17); that the Lord shall be King over all the earth and men shall dwell in it, and there shall be no more utter destruction, but all shall be holiness unto the Lord.— Zech. 14:9, 11, 20.

(23) *Malachi* foretold that from the rising of the sun even unto the going down of the same the Lord's name shall be great among all peoples; and in every place heart adoration shall be offered to His name (Mal. 1:11); that the devourer will be rebuked and not be permitted longer to destroy the fruits of the ground; neither shall your vine cast her fruit before the time in the field; injurious parasites, germs and microbes will be a thing of the past. Crops will be abundant everywhere (Mal. 3:11); and The Christ, Head and Body, will arise with healing in their beams, nourishing and bringing the willing to perfection with the same care as is given to stall-fed cattle—now receiving more attention than human beings.— Mal. 4:2.

(24) *John the Baptist* was the next and last of the holy Prophets, for Jesus said, "The Law and the Prophets were until John." And John, we are told, turned and looked at Jesus, and said, "Behold the Lamb of God, that taketh away the sin of the world."— John 1:29; Matt. 11:9, 11. 4:11

Thou art worthy, O Lord OUR LORD AND GOD.— "The proper view of the matter shows us the Heavenly Father perfect in all the attributes of nobility of character; perfect in Justice, so that the just sentence of His righteous Law cannot be infracted, even by Himself; perfect in wisdom, so that His plan and arrangement, not only with respect to man's creation, but also with respect to man's salvation, the Atonement, etc., were all so complete that no contingency or failure could arise, nor any necessity for change of the Divine Plan; as it is written, 'I am the same, I change not, saith the Lord,' and 'Known unto the Lord are all His works, from the foundation of the world'; perfect also in His Love, than which there could be no greater love possible, and yet that Love is in full balance and accord with the other Divine attributes, so that it could spare the sinner only in harmony with the just program marked out by Divine Wisdom; perfect also in Power, so that all His good purposes, good intentions, just program and loving designs, fully co-ordinated, shall be executed, and bring the originally designed result; as it is written, 'My Word that goeth forth out of My mouth shall not return to Me void; it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.' (Isa. 55:11; Mal. 3:6; Acts 15:18.)"— E37, 34.

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To receive glory.— All the glory, Greek.

And honor and power.— "Could this Scripture ever be fulfilled, could the Divine character ever be appreciated by intelligent, honest, just and loving hearts, if in any corner of the Universe there were such orgies and tortures of His creatures as the creeds of the Darker Ages have set forth? Surely not!"— B.S.M.

For Thou has created all things.— The all things, the Universe, Greek. "Across the vista of ages He saw in His purpose the glory of an intelligent creation in His own likeness, established in righteousness and worthy of His gift of eternal life. He therein foresaw the mutual pleasure of the Creator and the creature, and with

a peaceful patience He resolved to wait for the glorious consummation."— Z.'95-154.

And for Thy pleasure they [are and] were created.— "He desired that love should respond to love, admiration to admiration, virtue to virtue, and grace to grace, in the Creator and the creature, as face answers to face in a glass. In this natural attitude of the Creator and the creature generous benovelence and filial gratitude combine in mutual happiness. God is happy in the realization and in the exercise of all the noble traits of His glorious character, which happiness is enhanced by appreciation of the same on the part of His creatures, and by manifestation in them of the same qualities and dispositions of mind and heart. And likewise man must both realize and exercise the noble endowments of his nature and form a character modeled after that of his Heavenly Father and meeting His approval, if he would find that true happiness which consists in the approval of his own conscience and of his Creator and Judge, in whose favor is life, and at whose 'right hand there are pleasures forevermore.'— Psa. 16:11." — Z.'95-167.

"Sun of my soul, my Father dear,
I know no night when Thou are near.
|O! may no earth-born cloud arise
To hide Thee from thy servant's eyes.

Shield of my soul, though tempests rage,
And 'gainst me hosts of foes engage,
My refuge and my fortress Thou.
Before Thee every foe must bow.

Thy grace and glory Thou dost give
To those who near Thee ever live;
And no good thing dost Thou withhold
From sheep which stray not from Thy fold."

REVELATION 5

THE EXECUTOR OF THE PLAN

Revelation 5:1

And I saw in the right hand.— "The Divine Plan, known only to the Father, Jehovah, Himself, was kept in His own power— in His own hand— until some one should be *proved* worthy to know it, and become its executor as Jehovah's honored Agent and Representative."— E39, 36.

Of Him that sat on the Throne.— "He that sits upon the Throne is Jehovah. The scroll in His right hand is His Plan for human redemption, sealed from all until One should be found and proved 'worthy.'"— Z.'97-150.

A book.— "Not the Bible, but the Divine Plan, with its times and seasons." (Z.'16-252.) "This was the *Mystery*, the *Secret* of the Lord, unknown to any one but Himself— His plan for the salvation of the world."— Z.'97-256.

Written [within] IN FRONT.— The writing in front is the fulfillment of everything prophesied on the outside. Every word of every prophecy of God's Word is sure of fulfillment. "Seek ye out the book of the Lord, and read; no one of these shall fail, none shall want her mate; for My mouth it hath commanded, and His Spirit it hath gathered them." (Isa. 34:16.)

"That scroll contains a record of everything that is happening now, and all that will occur throughout the Millennial Age, down to its very close— down to the time when every creature in Heaven and in earth and those in the sea, shall ascribe praise, honor, glory and dominion to Him that sitteth upon the Throne and to the Lamb forever.— Rev. 5:13." (Z.'09-343.)

"Among the Orientals the lines began from the right hand and ran to the left hand; with the Northern and Western nations, from the left to the right hand; but the Greeks sometimes followed both directions alternately." (McC.)

The Word is plainly written on the outside, where all may read the words, but cannot understand their significance without Divine aid. Meantime, from age to age, the events foretold occur in the manner predicted.

The manner of the writing, some of it from left to right and some from right to left, enables the fulfillments to follow the prophecies exactly, item by item, to the last jot and tittle. Write a word on a sheet of paper and then turn the paper over and look at it, holding it in front of a good light. Thus it is with the Word of God. The prophecies

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look strange until the due time has come for holding them up to the light, and then they become clear. What could be only imperfectly deciphered until the hindering seal is broken is no mystery after the seal is broken, because the book or scroll or chart can be turned about and held *to the light. The fulfillments are seen to fit the prophecies. If the lines are not clear, then for some reason we are looking upon that much of the record from the outside and not from the inside.

And on the backside.— "Excepting the bare promise (written on the outside of the scroll) of salvation through the Seed of the woman, nothing could be known of the wonderful scheme for human restitution until the Son of God, having left the glory of the spiritual nature, took our nature and by the sacrifice of Himself redeemed us from death. Then, having His righteousness imputed to us by faith, we are counted worthy to look upon the scroll as He opens the seals one after another."— Z.'02-332; Ezek. 2:9, 10.

Sealed with seven seals.— "The things that were sealed were not proper to be understood by our Redeemer until He had received the all-power, after His resurrection. The execution of God's Plan was then given into His hands."— Z.'16-253.

Revelation 5:2

And I saw a strong angel.— Personification of the Law.

Proclaiming.— In types and shadows, pictures, figures and symbols.

With a loud voice.— From the fall of Adam onward.

Who is worthy.— "The inquiry compassed the period from before Jesus came into the world up to His resurrection from the grave. God had given the most honorable One of all the host of Heaven the first opportunity to prove His worthiness to loose the Scroll of God's great Plan, and to fulfill its provisions. And He did not allow the privilege to go by. He accepted it."— Z.'16-252.

To open the book.— "The inquiry, 'Who is worthy to open the book [scroll] and to loose the seals thereof?' had long been made: for four thousand years, from the giving of the promise that the Seed of the woman should bruise the serpent's head, it had been the query— Who shall be esteemed, by Jehovah God, to be worthy to perform His gracious purposes, and thus be honored above all others as Servant (Messenger) of the Covenant of Grace?"— Z.'97-150.

And to loose the seals thereof.— "John in the symbol hears the proclamation, 'Who is worthy to open the Book and to loose the seals?'— who is worthy to have committed to his care *the execution* of the great Divine Plan, wonderful for its wisdom and love, and its lengths and

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breadths and depths and heights past human comprehension— that he may open it and execute it?"— Z.'97-256.

Revelation 5:3

And no ,an in Heaven.— No angel had been proven worthy. "Which things the angels desire to look into."— 1 Pet. 1:12.

Nor in earth, [neither under the earth].— No man on earth was worthy. "There is none

righteous, no, not one; for all have sinned and come short of the glory of God."— Rom. 3:10, 23.

Was able to open the book.— "In the picture John looked to see who the worthy one might be, but none was found worthy."— Z.'09-243.

Neither to look thereon.— In the light of this Scripture, who can dare, in his own strength, wisdom or righteousness to interpret the Word of God or take any part in the execution of the Plan?— Heb. 12:18-29. 5:4

And I wept much.— "It seemed to John too bad that God should have some great, wonderful purposes which might come to naught because no one was worthy to be the Divine executor."— Z.'09-243.

Because no man.— No being in the Universe.

Was found worthy to open and to read the book.— "When silence prevailed, and none was found worthy either in Heaven or on earth (representing the condition of things prior to the First Advent), John began saying to himself: Alas! we may never know God's gracious and wise plans for the welfare of His creatures, because none is found worthy to know or execute them."— Z.'97-150; John 1:27; Matt. 8:8.

Neither to look thereon.— "So it was that, even our Lord Jesus, prior to the finishing of His sacrifice, as He then declared, did not know all about the Father's plans, times and seasons (Mark 13:32.)"— Z.'97-150. 5:5

And one of the elders— The deathbed prophecy of Jacob. It is the identification of this elder that enables us to recognize the other twenty-three.— Rev. 4:10.

Saith unto me.— "Judah is a lion's whelp. The scepter shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come; and unto Him shall the gathering of the people be."— Gen. 49:9, 10.

Weep not: behold, the Lion.— "The Holy One, and the Just."— Acts 3:14; 22:14.

Of the tribe of Juda.— "The great prize, for which Israel had been longing for centuries, was won by the Lion of the tribe of Judah. (Heb. 7:14.)"— B85.

"For an illustration of latter time assumptions, note the fact that a late pope, upon ascending the throne, took the title of Leo XIII, and shortly after subscribed himself 'Leo de tribus Juda,' i. e., 'The Lion of the tribe of Judah.'"— B316.

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The Root of David.— "It was not the pre-human Logos, nor yet the man Jesus, that was David's Lord and David's Root; but the resurrected Messiah."— E 151, 136; Isa. 11:1; Rom. 15:12; Rev. 22:16.

Hath prevailed to open the book.— "When our Lord Jesus had proven His loyalty to the Heavenly Father by His obedience, 'even unto the [ignominious] death of the cross,' then and thereby He did prove Himself worthy of every confidence and trust."— E39, 37.

And to loose the seven seals thereof.— "Great was the favor bestowed upon the Just One of the tribe of Judah, in being permitted to open the seals; and great is the privilege of those who are permitted to look thereon as the seals are opened."— Z.'02-332; Rev. 5:2; 6:1. 5:6

And I beheld, [and lo,] in the midst of the Throne.— "In the bosom of the Father."— John 1:18.

And of the four beasts.— "The express image of His person."— Heb. 1:3.

And in the midst of the elders.— The central theme of all their prophesies.— Rev. 4:10.

Stood a Lamb as it had been slain.— "It was not possible for Him to know the completeness of the Divine Plan until after He had demonstrated His worthiness by His obedience unto death, even the death of the cross."— Z.'06-39; Isa. 53:7; John 1:29, 36; Acts 8:32; 1 Pet. 1:19.

Having seven horns.— Perfect power. "All power is given unto Me in Heaven and in earth."— Matt. 28:18; 1 Sam. 2:1, 10; Deut. 33:17; 1 Kings 22:11.

And seven eyes.— Perfect wisdom. "In whom are hid all the treasures of wisdom and knowledge."— Col. 2:3; Zech. 3:9; 4:10; Rev. 1:4; 3:1; 4:5; 2 Chron. 16:9.

Which are the seven Spirits of God.— Or lamps of fire.— Rev. 4:5.

Sent forth into all the earth.— See Rev. 1:4.

Revelation 5:7

And He came and took the book.— "To Him was the scroll or book entrusted, that in due time all the wonderful provisions of the Divine Plan might be fully executed in the glorification of the Church and the blessing of all the families of the earth."— Z.'06-39.

Out of the right hand

.— See Rev. 5:1.

Of Him that sat upon the Throne.— Jehovah. If Jesus and His Father are a Trinity, "One in person, equal in glory and power," how is it that one has to come to the other for something, or how can He come to Himself and take something He already has and give it to Himself?

Revelation 5:8

And when He had taken the book— His worthiness to do so having been proven by His resurrection to the Divine nature.

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The four beasts.— Justice, Power, Love and Wisdom.— Rev. 4:6, 7.

And four and twenty elders.— Messages of the four and twenty Prophets.— Rev. 4:10.

Fell down before the Lamb

.— Gave their joint homage and adoration to the Conqueror of sin and death.

Each having [every one of them harps] a harp

.— Yielding the most exquisite harmony that ever fell on

mortal ears.— Rev. 15:1-4; 4:10.

And golden vials

.— Incense cups, "spoons," similar to those used at the Golden Altar.— Ex. 25:29; 30:1-9.

Full of odors

.— The sweet fragrance of patient hearts, precious in the Father's memory, pleading for love and wisdom Divine.— Psa. 141:2; Ex. 30:34-38; Lev. 16:12, 13; Luke 1:9, 10; Acts 10:4.

Which are the prayers of saints.— Every one of which, by the Father's arrangement, has been made in the name of the One here honored.— John 16:23; Eph. 2:19, 5:9

And they sung a new song.— "This means that the Divine Plan as a whole was here made known to Him— for He already had knowledge of much of this— but all things were now given Him."— Z.'16-253; Psa. 40:3; Rev. 14:3.

Saying, Thou art worthy to take the book.— Worthy of "a name which is above every name."— Phil. 2:9.

And to open the seals thereof.— Disclose the wonderful method by which the Father will develop the *saviors* of the world.— Obad. 21.

For thou wast slain.— He had sacrificed His will, but this was not sufficient. "God wished Him to sacrifice not only His will, but actually to lay down His human life. When all His testings were completed at His death on the Cross, God gave Him a name to which all should bow, both in Heaven and in earth."— Z.'16-252.

And hast redeemed.— "*Agorazo* This word signifies to purchase in the open market."— E443, 429; 1 Cor. 6:20; Gal. 3:13; Eph. 1:7; Col. 1:14; 1 Pet. 1:18, 19.

[Us].— Oldest MS., with evident propriety, omits *us*, since the Divine attributes and prophecies were not redeemed.— Z.'97-151.

To God.— "What say the Scriptures respecting the sacrifice of Christ, the offering which He made? Do they say that it was made to Satan or to Jehovah God? We answer that in all the types of the Jewish dispensation, which foreshadowed this better sacrifice, which does take away the sins of the world, the offerings were presented to God, at the hands of the priest, who typified our Lord Jesus."— *E461*, 449.

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By Thy blood.— "If the blood of bulls and of goats . . . sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who, through the eternal spirit, offered Himself without spot to God."— Heb. 9:13-15.

Out of every kindred.— "In thy Seed shall all the kindreds of the earth be blessed."— Acts 3:25.

And tongue.— "Every knee shall bow, every tongue shall swear."— Isa. 45:23.

And people.— The heavens declare His righteousness, and all the people see His glory."— Psa. 97:6.

And nation.— "And in Thy Seed shall all the nations of the earth be blessed."— Gen. 26:4, 22:18; Rev. 14:6. 5:10

And hast made [us] THEM unto our God [Kings] A KINGDOM.— "It will be the Kingdom of the saints, in that they shall reign and judge and bless the world in conjunction with their Lord, Jesus. (Rom. 8:17, 18.) The Kingdom class proper will consist only of our Lord and His 'elect' Little Flock."— D618.

And [priests] PRIESTHOOD.— "The Divine provision for a 'Royal Priesthood' implies weakness, imperfection, on the part of some whom the priests are to help, and instruct, and from whom they are to accept sacrifice and offerings for sin, and to whom they are to extend mercy and forgiveness."— *E486*, 476; 1 Pet. 2:5, 9; Rev. 1:6; 20:6.

And [we] THEY shall reign.— "But before the Royal Priesthood begin their reign, they must

'suffer with Him,' sharing in the antitypical sacrifices. (2 Tim. 2:12.)"— T 26.

On.—*Epi*, over.— Rev. 6:16.

The earth.— "The Kingdom and dominion, even the majesty of the Kingdom *under* the whole heaven shall be given to the people of the saints of the Most High, whose Kingdom is an everlasting Kingdom, and all rulers shall serve and obey Him. (Dan 7:27.)"— D618.

Revelation 5:11

And I beheld.— John beheld this in vision and will behold it in reality.

And I heard.— John heard in the vision, and will hear in the reality.

As it were the voice of many angels.— Besides the angels, the Great Company are in this happy throng. The events to the end of the chapter have their fulfilment in the future.

Round about the Throne.— "In the circuit of Heaven" (Job 22:14), the circle of the Universe.

And the beasts.— Justice, Power, Love and Wisdom.— Rev. 4:6, 7.

And the elders.— The prophecies.— Rev. 4:10.

And the number of them.— "Whose number no man knoweth."— Rev. 7:9.

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Was ten thousand times ten thousand, and thousands of thousands.— The number of the Great Company will apparently exceed one hundred millions. Num. 4:46-48 and Ex. 28:1 indicate but one priest to each 2,860 Levites, which would make the number of the Great Company approximate 411,840,000.— T118, 119; Dan. 7:10. 5:12

Saying with a loud voice.— The Great Company will be very enthusiastic workers on the other side of the veil, for they really love the Lord with all their heart, soul, mind and strength (Mark 12:30), and need only to be liberated to give full expression to that love.

Worthy is the Lamb that was slain.— "Our Lord Jesus demonstrated before the Father, before angels, and before His 'brethren,' His fidelity to the Father and to the Father's Law demonstrating that it was not beyond the ability of a perfect being, even under the most adverse conditions."— *E134*, 120.

To receive power.— The Great Company class humbly realize that their faithfulness and zeal was not sufficient to warrant their own exaltation to power.

And riches.— They realize they did not lay up all the Heavenly treasures they might have done, but hid their talents in earthly pursuits.

And wisdom.— They realize their own unwisdom in seeking the praise of men and that the Christ Company, though apparently fools for Christ's sake, were really the wisest of the wise.

And strength.— They know that they used their own strength for the support and maintenance of institutions which really hindered rather than helped the Bride to make herself ready.

And honor.— They know that, as a class, they sought and obtained the honor that cometh from men, but failed to properly seek the honor that cometh from God only.

And glory.— They know that they failed to meet the high conditions of self-sacrifice, and were therefore unworthy of the high reward.

And blessing.— They feel that the blessings which the Lord gave to them were thoughtlessly appropriated to themselves and their families, with hardly a serious thought about the needs of the Lord's dear family; and that appropriately, the chiefest of all blessings, the privilege of extending God's blessings to the needy world, should go to those who most earnestly "by patient perseverance in well doing (did) seek for glory, honor and immortality." (Rom. 2:7.) Thus they reverence the Lamb, and His Bride, for they are one.— Rev. 19:7.

Revelation **5:13**.

And every creature.— After the destruction of the

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incorrigible at the end of the Millennial Age (and this in itself, is a blessing to those who refuse to make a right use of life).

Which is in Heaven.— "Let all the angels of God worship Him." (Heb. 1:6.) "Worship Him, all ye gods."— Psa. 97:7.

And on the earth, [and under the earth].— All mankind— 1 Cor. 15:25.

And such [as are] in the sea.— The class that continues to be "in the sea," i. e., not under religious restraint, will cease to exist. They no longer are, but even their terminated existence will be to the praise of the One who died for them on Calvary; for they will have had a perfect chance.

And all that are in them.— "That at the name of Jesus every knee should bow, of things in Heaven, and things in earth."— Phil. 2:10; Eph. 1:10; Col. 1:20.

[Heard I] AND I HEARD THEM saying, THE Blessing— The myriads of happy beings, on all created planes of intelligence, from the highest to the lowest, in Heaven and earth, acknowledge with joy the source of all their blessings.— Rom. 9:5.

And honor.— By that time all will have come to see what a great honor has been conferred on any creature to receive the unspeakable boon of life on any plane, and will gladly own its fountain.— 1 Tim. 6:16.

And glory [and power] OF THE ALMIGHTY .— Each will have come to know the glory of life on his own plane "There are celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star

in glory."— 1 Cor. 15:40, 41 Rom. 16:27; 1 Pet. 4:11; 5:11; Rev. 1:6.

Be.— Be ascribed to.

Him that sitteth upon the Throne.— Our Father and Friend.— 1 Chron. 29:11.

And unto the Lamb.— Our Redeemer and Brother.

For ever and ever.— "For the Ages of the Ages," Greek.

Revelation 5:14

And the four beasts said Amen.— Justice, Power, Love and Wisdom unitedly declare this to be the happy outcome.

And the [four and twenty] elders fell down and worshipped. [Him that liveth for ever and ever].— The prophecies plainly declare that neither men nor devils can in any wise thwart this perfect ending of the Plan which began so strangely and still progresses— the perfection through suffering, of the Little Flock, the Great Company and, indeed, the world of mankind itself.— Rev. 4:10.

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REVELATION 6

SIX SEALS AND THE PAPACY

Revelation 6:1

And I saw.— "God does not display His plans to satisfy mere idle curiosity. If we would comprehend what is revealed within the scroll we must be sincerely desirous of knowing the details of God's Plan in order to an earnest co-operation with it. Such, and such only, are worthy to know, and such only ever come to see, in the sense of understanding and appreciating, the deep things of God written within the scroll. Such are the righteous for whom the light (Truth) is sown. This worthiness is inquired for not only at the beginning, but all along the path of light. If we are not found worthy by the various tests applied from time to time, we cannot proceed in

the path of light; and unless the unfaithful ones arouse themselves to greater diligence and watchfulness, the light that already is in them will become darkness. And how great, how intense must be the darkness of one cast out of light! (Matt. 6:23.)"— Z.'02-332.

When the Lamb opened.— "The opening of the seals has progressed during all the Gospel Age. It has required all of the present Age and will require all of the next Age to complete the Plan. We may suppose that the Lord Jesus was made aware of all its features after His ascension to the presence of Jehovah. The Master declared that as the Father revealed them unto Him, so would He reveal them unto us."— Z.'16-253; Rev. 5:5-9.

One of the SEVEN seals.— "Each seal as it was loosed permitted the scroll as a whole to open a little wider, and a little wider, thus permitting 'the mystery of God' to be a little more clearly discerned."— Z.'97-257.

And I heard [as it were the noise of thunder].— The roar of a Lion.

One of the four beasts.— Justice, typified by the Lion.— Rev. 4:7.

Saying, AS IT WERE THE NOISE OF THUNDER. Come and see.— Come and see Infinite Justice permitting one of the greatest acts of injustice ever perpetrated.

Revelation 6:2

And I saw.— John beheld in vision the first strange and wonderful feature of the Divine Plan for the permission of evil as it related to epochs of the Church beyond his own epoch— that of Smyrna.

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And behold a white horse.— The doctrines, teachings of the Lord and the Apostles recognized as the one and only rule of faith and practice of God's Church.

And he that sat on him.— The Bishop of Rome, the embryo Pope, the personal representative of Satan.

Had a bow.— "They bend their tongues like their bow for lies: but they are not valiant' for the truth upon the earth; for they proceed from evil to evil, and they know not Me, saith the Lord."— Jer. 9:3.

And a crown.— Great honor and authority in the Church.

Was given unto him.— "Under the reign of Constantine (who murdered his own son in the same year in which he convened the Council of Nice) the opposition of the empire to Christianity gave way to favor, and the Imperial Pontifex Maximus became the patron of the professed but really apostate Church of Christ; and, taking her by the hand, he assisted her to a place of popularity and splendor from which she was able afterward, as the imperial power grew weak, to put her own representatives upon the religious throne of the world as Chief Religious Ruler— Pontifex Maximus."— B290.

And he went forth conquering, [and to conquer] AND HE CONQUERED.— Thus we see the apparent defeat of Infinite Justice in this first epoch. Apparently, God forsook His Church, having jeopardized all its interests by placing the power in the hands of a self-seeking ecclesiastical system. But worse things are coming!

Revelation 6:3

And when He had opened the second seal.— Revealing the second period of the history of the Antichrist.

I heard the second beast.— Infinite Power. See Rev. 4:7.

Say, Come and see.— Come and see Infinite Power consenting to a thing apparently in victorious opposition to it.

Revelation 6:4

And I beheld and lo there went out another horse.— A creed-horse, quite different from the Scriptures which it misrepresented.

That was red.— The color of sin—
imperfection. "Though your sins be as
scarlet."— Isa. 1:18.

**And power was given to him that sat
thereon.**— The same rider, the Antichrist.

To take peace from the earth.— To embroil in
controversy those who were under religious
restraint— in other words, the entire professed
church of God.

And that they should kill one another.—
Depose and destroy one another as teachers, by
inveighing the Roman power against all
offenders.

**And there was given unto him a great
sword.**— As the Lord has a great and powerful
sword, the Sword of the Spirit, which is the
Word of God (Eph. 6:17), and as it

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is represented as coming out of His mouth, so the
Papacy has a great and powerful sword, in
opposition to the Sword of the Spirit, and it, too,
comes out of Papacy's mouth. [The word here is
different from Rev. 1:16 and refers to the butcher
knife— Gen. 22:6, 10.] "The pope (each pope in
his turn) is the head of the false church, which is
his body, even as Christ Jesus is the Head of the
true Church, which is His Body. Since the head
is the representative of the body, and its *mouth*
speaks for the body, we find, as we should
expect, this feature of Antichrist prominently
referred to in the Scriptures. In Daniel 7:8, 11,
25, and Rev. 13:5, 6, the mouth of Antichrist is
brought specially to our notice as a leading
characteristic."— B304.

This period, beginning with the year 325 A. D.
and extending to the year 539, was the period of
formation of creeds. "Come near, put your feet
upon the necks of these kings." (Josh. 10:24.)
Once they were very powerful, but they are quite
harmless now. The Lord (Joshua-Savior) has
humbled them all by His own Sword of the Spirit
in the hands of Pastor Russell.

"Neither Luke in the Acts of the Apostles, nor any ecclesiastical writer before the fifth century, makes mention of an assembly of the Apostles for the purpose of forming a creed. Had the Apostles composed it, it would have been the same in all churches and ages. But it is quite otherwise." (McC.)

So much for the well-known "Apostle's Creed," which, it is alleged, "comprehends the leading articles of the faith in the triune God." But this was not triune enough, so the Nicene Creed improved the matter, A. D. 325:

"We believe in one God the Father Almighty, Maker of all things visible and invisible; and in one Lord Jesus Christ, the Son of God, begotten of the Father, Only-begotten, that is of the substance of the Father; God of God; Light of Light; very God of very God; begotten, not made; of the same substance with the Father; by whom all things were made, both things in Heaven and things in earth; who for us men and our salvation became flesh, was made man, suffered, and rose again the third day. He ascended into Heaven; He cometh to judge the quick and dead. And in the Holy Ghost. But those that say there was a time when He was not; or that He was not before He was begotten; or that He was made from that which had no being; or who affirm the Son of God to be of any other substance or essence, or created, or variable, or mutable, such persons doth the Catholic and postolic Church anathematize."

Fifty-six years later, at the second Ecumenical Council of Constantinople, A. D. 381, the Nicaeno-Constantinopolitan Creed was put on the market:

"I believe in one God the Father Almighty, Maker of Heaven

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and earth, and of all things visible and invisible: and in one Lord Jesus Christ, the only-begotten Son of God, begotten of His Father before all worlds; God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who for us men and for our salvation came down from Heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under

Pontius Pilate. He suffered and was buried; and the third day He rose again, according to the Scriptures; and ascended into Heaven, and sitteth on the right hand of the Father. And He shall come again with glory to judge both the quick and the dead, whose Kingdom shall have no end. And I believe in the Holy Ghost the Lord and Giver of Life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the Prophets. And I believe in the one catholic and apostolic church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come."

This did very well until the fourth Ecumenical Council, A. D. 451, when the Chalcedon Creed was worked up.

But very little is said about this creed nowadays; for "the two parties in the council were roused to the highest pitch of passion, the proceedings, especially during the early sessions, were very tumultuous, until the lay commissioners and the senators had to urge the bishops to keep order, saying that such vulgar outcries were disgraceful." However, we give it for what it is worth:

"We confess and with one accord teach one and the same Son, our Lord Jesus Christ, perfect in the divinity, perfect in the humanity, truly God and truly man, consisting of a reasonable soul and body; consubstantial with the Father according to the Godhead, and consubstantial with us according to the manhood; in all things like unto us, sin only excepted; who was begotten of the Father before all ages, according to the Godhead; and in the last days the same was born, according to the manhood, of Mary the Virgin, Mother of God, for us and for our salvation; who is to be acknowledged one and the same Christ, the Son, the Lord, the Only Begotten in two natures, without mixture, change, division or separation; the difference of natures not being removed by their union, but rather the propriety of each nature being preserved and concurring in one person and in one hypostasis, so that He is not divided into two persons, but the only Son, the Word, our Lord Jesus Christ, and one and the same person."

A merciful oblivion has hidden the name and the date of authorship of the next creed, the

Athanasian, the cream of all the creeds; but it was probably manufactured by Satan for use about 539 A. D. By 570 A. D. it had become very famous. "The creed is received in the Greek, Roman and English churches, but is left out of the service of the Protestant Episcopal Church in America." The nature

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of this creed may be judged by the following extract from an 1855 issue of the Church of England Quarterly:

"The Athanasian Creed finds few real lovers as a portion of a public service. No one supposes that it was the work of Athanasius. [Athanasius originated the monastery-convent system. He was the Bishop of Alexandria and friend of the Emperor Constantine who caused the banishment of Arius.] No one is now, at least among us, in any danger from the errors it denounces; for no one believes that all the members of the Greek Church are necessarily consigned to everlasting damnation; and thus, every time the creed is read, the officiating minister has solemnly to enunciate what neither he nor any of his hearers believes. It is true that by distinguishing between the creed itself and the damnatory clauses he may save himself, mentally, from declaring a falsehood; but surely this is reason enough for the removal of the creed from our Liturgy.

We have had too much in our Church of mental reservations. So far as the doctrine of the Trinity is concerned, it is abundantly insisted on in the Apostles' and Nicene Creeds."

It seems almost incredible that any one seriously believed the following amazing statements:

"Whoever will be saved, before all things it is necessary that he hold the Catholic faith, which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the Catholic faith is this: that we worship one God in Trinity, and Trinity in Unity; neither confounding the persons nor dividing the substance. For there is one person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son and of the Holy Ghost is all one; the glory equal, the majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father uncreate, the Son uncreate, and the Holy

Ghost uncreate. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible. The Father eternal, the Son eternal, and the Holy Ghost eternal. And yet they are not three eternals, but one eternal. As also there are not three incomprehensibles, nor three uncreated, but one uncreated, and one incomprehensible. So likewise the Father is almighty, the Son almighty, and the Holy Ghost almighty. And yet there are not three almighties, but one almighty. So the Father is God, the Son is God and the Holy Ghost is God. And yet there are not three Gods, but one God. So likewise the Father is Lord, the Son is Lord and the Holy Ghost Lord. And yet not three Lords, but one Lord. For like as we are compelled by the Christian verity to acknowledge every person by Himself to be God and Lord, so are we forbidden by the Catholic religion to say there be three Gods and three Lords. The Father is made of none, neither created nor begotten. The Son is of the Father alone; not made, nor created, but begotten. The Holy Ghost is of the Father and the Son; neither made, nor created, nor begotten, but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is afore or after other; none is greater or less than another. But the whole three persons are co-eternal together, and co-equal. So that in all things, as aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshiped. "He therefore that will be saved must thus think of the Trinity. Furthermore, it is necessary to everlasting salvation that

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he also believe rightly the incarnation of our Lord Jesus Christ. For the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man. God of the substance of the Father, begotten before the worlds; and man of the substance of His mother, born in the world. Perfect God and perfect man, or a reasonable soul and human flesh subsisting. Equal to the Father as touching His Godhead, and inferior to the Father as touching His manhood. Who, although He be God and man, yet He is not two, but one Christ. One, not by conversion of the Godhead into flesh, but by taking of the manhood into God. One altogether, not by confusion of substance, but by unity of person. For as the reasonable soul and flesh is one man, so God and man is one Christ. Who suffered for our salvation, descended into hell, rose again the third day from the

dead. He ascended into Heaven; He sitteth on the right hand of the Father, God Almighty. From whence He shall come to judge the quick and the dead. At whose coming all men shall rise again in their bodies, and shall account for their own works. And they that have done good shall go into life everlasting, and they that have done evil into everlasting fire. This is the Catholic faith which, except a man believe faithfully he cannot be saved. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen."

This put an end to the business of creed making, Satan's powers of concocting gibberish to take the place of the Bible having been temporarily quite exhausted. But a thousand years later the "Creed of Pope Pius IV" was issued in the form of a bull in December, 1564. "All bishops, ecclesiastics, and teachers in the Romish church, as well as all converts from Protestantism, publicly profess assent to it." It follows:

"I, A. B., believe and profess with a firm faith all and every one of the things which are contained in the symbol of faith which is used in the Holy Roman Church; namely, I believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible; and in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all worlds, God of God, Light of Light, true God of true God, begotten not made, consubstantial to the Father, by whom all things were made; who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; was crucified also for us under Pontius Pilate, suffered and was buried, and rose again the third day according to the Scriptures, and ascended into heaven, sits at the right hand of the Father, and will come again with glory to judge the living and the dead, of whose kingdom there will be no end; and in the Holy Ghost, the Lord and Life-giver, who proceeds from the Father and the Son, who, together with the Father and the Son, is adored and glorified, who spake by the holy prophets; and one holy catholic and apostolic church. I confess one baptism for the remission of sins; and I expect the resurrection of the dead, and the life of the world to come. Amen. I most firmly admit and embrace apostolical and ecclesiastical traditions, and all other constitutions

and observances of the same church. I also admit the sacred Scriptures according to the sense which the holy mother church has held and does hold, to whom it belongs to judge of

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the true sense and interpretation of the Holy Scriptures; nor will I ever take or interpret them otherwise than according to the unanimous consent of the fathers.

"I profess, also, that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ our Lord, and for the salvation of mankind, though all are not necessary for every one— namely, baptism, confirmation, eucharist, penance, extreme unction, orders, and matrimony, and that they confer grace; and of these, baptism, confirmation, and order cannot be reiterated without sacrilege.

I do also receive and admit the ceremonies of the Catholic Church, received and approved in the solemn administration of all the above-said sacraments.

I receive and embrace all and every one of the things which have been defined and declared in the holy Council of Trent concerning sin and justification.

I profess likewise that in the mass is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the eucharist there is truly, really and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calls Transubstantiation. I confess, also, that under either kind alone, whole and entire, Christ and a true sacrament is received.

I constantly hold that there is a purgatory, and that the souls detained therein are helped by the suffrages of the faithful. Likewise that the saints reigning together with Christ are to be honored and invoked, that they offer prayers to God for us, and that their relics are to be venerated.

"I most firmly assert that the images of Christ, and of the Mother of God, ever Virgin, and also of the other saints, are to be had and retained, and that due honor and veneration are to be given to them.

I also affirm that the power of indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

I acknowledge the holy catholic and apostolic Roman Church, *the mother and mistress of all churches*; and I promise and swear true obedience to the Roman bishop, the successor of St. Peter, prince of the apostles and vicar of Jesus Christ.

I also profess and undoubtedly receive all other things delivered, defined, and declared by the sacred canons and general councils, and particularly by the holy Council of Trent; and likewise I also condemn, reject, and anathematize all things contrary thereto, and all heresies whatsoever condemned, rejected, and anathematized by the Church. This true catholic faith, out of which none can be saved, which I now freely profess and truly hold,

I, A. B., promise, vow, and swear most constantly to hold, and profess the same whole and entire, with God's assistance to the end of my life; and to procure, as far as lies in my power, that the same shall be held, taught, and preached by all who are under me, or are intrusted to my care, by virtue of my office. So help me God, and these holy Gospels of God. Amen."

The less Bible, the more Creed, and the thicker and blacker the darkness! Bible students will not fail to notice the progressive darkness of these creeds. Incarnation is first mentioned in the third creed, Mariolatry in the fourth, and trinity and purgatory in the fifth.

In the Millennial Age the creed-formers will feel like adding a postscript to their work, reading about as follows:

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"P. S.— We have had our eyes opened and now see that Jesus was the Alpha, the Beginning of the creation of God, and the Omega, the Last of the Father's direct creation (Rev. 22:13; 1:8); that as the Logos, or Representative of the Father, He was a God (mighty one) but not *the* God, Jehovah (John 1:1); that all things were made by Him (John 1:3); that Jehovah *sent* His Son to save mankind (1 John 4:10); that the Logos was made flesh (John 1:14) and in the days of His flesh (Heb. 5:7) became poor (2 Cor. 8:9), lower

than the angels (Heb. 2:9), a servant (Phil. 2:7), a man (Phil. 2:8); that while a man He did not have all wisdom (Luke 2:52) but admitted the Father's greater power (John 14:28) and knowledge (Matt. 24:36); that as the Father had previously said that He would give His own personal glory to no one (Isa. 42:8), so Jesus admitted He and the Father were two separate persons (John 8:17, 18); that He admitted He had not the glory of the Father (John 17:5) and expected the same unity between the Church and the Father as existed between Himself and the Father (John 17:21-23); that when He died He was really, truly, completely dead, as dead as though He had never previously existed (1 Cor. 15:3; Rev. 1:18); that God raised Him from the dead (Acts 2:24; Gal. 1:1); highly exalted Him (Phil. 2:9) to Divine nature (2 Pet. 1:4); making Him the express image of Himself (Heb. 1:3); but that even since His resurrection our Father is still Jesus' Father and our God is still His God (John 20:17); that a thousand years hence Jesus will still be subject to the Father (1 Cor. 15:28); that to us there is but one God (1 Cor. 8:6) and that every doctrine that confesseth that Jesus Christ when He came in the flesh came as anything more or less than a fleshly being is the spirit of Antichrist which dictated every one of the creeds aforementioned (1 John 4:3)."

FM6:5

And when He had opened the third seal.— Disclosing the third epoch in the history of Antichrist.

I heard the third beast.— Infinite Love.

Say, Come and see.— Come and see the apparently complete triumph of the powers of darkness and the apparent inaction of Infinite Love in permitting it.

And I beheld, and lo, a black horse.— Complete disregard of the Scriptures by clergy and people alike, and in their place the ugly creeds and bulls of popes and councils.

And he that sat on him.— The same rider, the Antichrist.

Had a pair of balances in his hand.— "Balance joined with symbols denoting the sale of corn and fruits by weight, becomes the symbol of scarcity; bread by weight being a curse in Lev. 26:26 and in Ezek. 4:16, 17." (McC.)

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During this period the common people could have in their own tongue only a few words or verses of the Scriptures; and for these they were obliged to pay large sums to the clergy, who alone had the ability in translate from the dead languages, or even to read at all. As the services were in Latin the people were starved spiritually.

Revelation 6:6

And I heard AS IT WERE a voice.— The voice of the Lord Jesus, the Guardian and Caretaker of the true Church.— Matt. 28:20.

In the midst of the four beasts.— "In the midst of the Throne and of the four beasts, and in the midst of the elders, stood a Lamb."— Rev. 5:6.

Say, a measure.— "The word *chenix* denotes a measure containing one wine quart, and a twelfth part of a quart."— Diaglott.

Of wheat.— The true children of the Kingdom.— C137.

For a penny.— "A denarius was the day-wages of a laborer in Palestine (Matt. 20:2, 9)." (Diaglott.) These wages, a little more than a quart of wheat for a day's work, show how great was the effort, in those dark and terrible days, to find some "grains of wheat."— Amos 8:11.

And three measures.— Three chenices, three quarts.

Of barley.— Spiritual adulterers and adulteresses, courting the friendship of the world. (Jas. 4:4.) Barley is the symbol of the adulteress as wheat is the symbol of the virgin.— Num. 5:15; Hos. 3:1, 2.

For a penny.— For a *denarius*. It was three times as easy to find the faithless as the faithful.

And see thou hurt not the oil.— The supply of the oil, the Holy Spirit of full submission to the will of God was low; the light of the true Church was feeble indeed.

And the wine.— Wine is a symbol of doctrine, true or false, and its accompanying joys. In this case it refers to the true doctrines of the Kingdom. But little knowledge of the coming Kingdom was prevalent then, and the joys of the Church were proportionately small. (See comments on Rev. 2:12-17, synchronous with events of second and third seals.)

Lest it be supposed that the Roman Catholic church is now different from what it once was, and that at present it is holding to the Scriptures, we quote the following from *Strength of Will* by E. Boyd Barrett, of the Society of the Jesuits, approved by the Roman Catholic censor, Remy Lafort, and approved by John, Cardinal Farley, Archbishop of New York, November 24th, 1915: "Catholic ascetics teach us, in this matter, first of all to have a clear and definite view of the object we propose to ourselves— let us suppose that it is to overcome

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the passion of anger. Now the resolution, 'not to give way to anger' would be far too broad and too great. Applying the principle, '*divide et impera,*' we content ourselves with resolving 'not to give way to external manifestations of anger.' But here again, our resolution is too broad and too great. We again apply the principle, '*divide et impera,*' and resolve 'not to give way to angry retorts.' This resolution is pointed, definite and intelligible— it means that cross and peevish remarks must not occur. A time limit may now be added in order to make the resolution still more well-defined: 'Until the last day of this month I will not make an angry retort.'

Possibly, it might be advisable to limit this resolution still more, by conditions of place or circumstances, adding 'in such a place or to such a person, or during such a ceremony.' " Simple! All you have to do is to keep dividing.

Revelation 6:7

And when He had opened the fourth seal.—

Disclosing the history of the Papacy in its fourth stage, the period synchronizing with the Thyatira and Sardis epochs. See Rev. 2:18-29; 3:1-6.

I heard the voice of the fourth beast.— Infinite Wisdom.

Say, Come and see.— Come and see what would seem to be the most unwise thing the Lord could possibly permit to happen to His Church.

Revelation 6:8

And I looked, and behold a pale horse.— The ghastly and horrible teachings that God's true people must be "exterminated." "The ghastly green of terror and of death. The word is used of grass in Rev. 8:7; 9:4; Mark 6:39."— Cook.

And his name that sat on him was Death.— Still the same rider, the Papacy; and an apt description of its chief claim to recognition during the pre-Reformation period.

"Pope Innocent III, first sent missionaries to the districts in which the doctrines had gained foothold, to preach Romanism, work miracles, etc.; but, finding these efforts unavailing, he proclaimed a crusade against them and offered to all who would engage in it the pardon of all sins and an immediate passport to Heaven without passing through purgatory. With full faith in the pope's power to bestow the promised rewards, half a million men—French, German and Italian— rallied around the standard of the cross, for the defense of Catholicism and the extinction of heresy. Then followed a series of battles and sieges covering a space of twenty years. The city of Beziers was stormed and taken in 1209, and the citizens, without regard for age or sex, perished by the sword to the number of sixty thousand, as reported by several historians. The blood of those who fled to churches, and

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were murdered there by the holy crusaders, drenched the altars and flowed through the streets. It is estimated that one hundred thousand

Albigenses fell in one day; and their bodies were heaped together and burned. The clergy thanked God for the work of destruction, and a hymn of praise to God for the glorious victory was composed and sung."— B335.

And Hell followed with him.— All the people killed by the pope went to hell, and he himself went there also; but none of them went to the kind of hell to which the pope thought he was sending them. They went to the Bible hell, which is a place quite different from what is supposed. The average man believes in hell, but thinks few people go there and that nobody knows much about it. The Bible is the only authority on the subject, and no one can know anything about it, aside from the Bible. When we consider Christ's statement that unless a man loves Him more than "father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple" (Luke 14:26), and reflect that probably not one professed Christian in a hundred has reached either this standard or the other one which He set in the same chapter, that "Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple" (Luke 14:33), it should make us willing to consider carefully what is to become of the 9,999 out of every 10,000 of earth's population that do not meet these conditions.

We all know that "The wicked shall be turned into hell, and all the nations that forget God" (Psa. 9:17); but how many of us know that they will be re-turned there; that the passage, correctly translated, reads, "The wicked shall be returned into hell, all the nations that forget God"— showing that there are nations which go into hell once, come out of hell, learn of God, forget Him and are returned there. We may all know (Jude 11) that Korah, or Core, went to hell; but how many of us know that he was accompanied to this place by his house, with all his household goods, and two other establishments similarly equipped? (Num. 16:32, 33.) We may all know that the Sodomites went to hell (Gen. 19), but how many know that they were accompanied by the city in which they

lived and that there are other cities there? (Matt. 11:23.) We may all suppose that many heathen warriors of long ago went to hell, but how many of us know that they took with them their weapons of war, and that their swords are there now, under their heads, with what is left of their bones? (Ezek. 32:27.) We may understand that the wealthy go to hell, but how many know that in the

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same place are sheep, gray hairs, worms, dust, trees and water?— Psa. 49:14; Gen. 44:31; Job 17:13-16; Ezek. 31:16.

We may all know that bad men go to hell, but how many of us know that the Ancient Worthies, Jacob and Hezekiah, fully expected to go there, and that faithful Job prayed to go there? (Gen. 37:35; Job 14:13.) We may all wish to keep out of hell, but how many of us know that David said there is not a man that liveth that shall deliver his soul from its power, and that Solomon says, thou goest there, whosoever thou art? (Psa. 89:48; Eccl. 9:10.) We may think that those who go to hell go there to stay forever, but how many of us know that Samuel said, "The Lord killeth and maketh alive; He bringeth down to hell and bringeth up" out of hell, and that David said, God has the same power to aid those in hell that He has to bless those in Heaven? 1 Sam. 2:6; Psa. 139:8.)

We may think that those who go into hell never come out, and that there is no record that any have come out, yet there are at least two persons in history who have been in hell and come out of hell. One is Jonah, who prayed in hell and was delivered from hell (Jonah 2:2), and the other is Christ, whose soul went to hell, but "His soul was not left in hell," for God raised Him up out of it. (Acts 2:31.) And when Christ came out of hell He brought with Him "The keys of hell" and now has the power and the right to set all its captives free. (Rev. 1:18.)

We may suppose that hell is to last forever, but the Prophet speaks of its coming destruction, and

John the Revelator says that it is to be made to "deliver up the dead" which are in it, and it, itself, is to be destroyed. (Hosea 13:14; Rev. 20:13.) The last passage cited affords the explanation of the whole subject, for in the margin opposite Rev. 20:13 the translators have explained that the word "hell" means "grave." Reversely, in the margin opposite 1 Cor. 15:55, the translators have explained that "grave" means "hell." The terms are interchangeable and the meaning is the same. In every place foregoing in which the citations appear in italic type, the translators have rendered Sheol or Hades by "grave" or "pit" instead of "hell." In the margins of the old family Bibles, printed before Pastor Russell was born, we are told in seven places, and in both ways, in both the Old Testament and the New, that hell means the grave, and the grave means hell.—Psa. 49:15; 55:15; 86:13; Isa. 14:9; Jonah 2:2; 1 Cor. 15:55; Rev. 20:13.

And power was given unto them.— To his Holiness, the Pope, and all the cardinals, bishops, archbishops, priests, inquisitors, kings and rulers.

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Over the fourth part of the earth.— Over Europe, but not over Asia, Africa or America.

To kill with sword, and [with hunger] FAMINE and [with] death.— The destruction of New Creatures by wresting of the Scriptures and their spiritual starvation are herein evidence; but there was also a literal fulfillment. "

Human and Satanic ingenuity were taxed to their utmost to invent new and horrible tortures, for both the political and religious opponents of Antichrist; the latter—heretics—being pursued with tenfold fury.

Besides the common forms of persecution and death, such as racking, burning, drowning, stabbing, starving and shooting with arrows and guns, fiendish hearts meditated how the most delicate and sensitive parts of the body, capable of the most excruciating pain, could be affected; molten lead was poured into the ears; tongues

were cut out and lead poured into the mouths; wheels were arranged with knife blades attached so that the victim could be slowly chopped to pieces; claws and pincers were made red hot and used upon sensitive parts of the body; eyes were gouged out; finger nails were pulled off with red hot irons; holes, by which the victim was tied up, were bored through the heels; some were forced to jump from eminences onto long spikes fixed below, where, quivering with pain, they slowly died. The mouths of some were filled with gunpowder, which, when fired, blew their heads to pieces; others were hammered to pieces on anvils; others, attached to bellows, had air pumped into them until they burst; others were choked to death with mangled pieces of their own bodies; others with urine, excrement, etc., etc."— B346.

And with the beasts of the earth.— The evil governments. "Kings and princes who trembled for the security of their crowns, if they to any extent incurred the pope's displeasure, were sworn to exterminate heresy, and those barons who neglected to aid in the work of persecution forfeited their estates. Kings and princes, therefore, were prompt to comply with the mandates of the Papacy, and the barons and their retainers were at their service, to aid in the work of destruction."— B333.

Revelation 6:9

And when He had opened the fifth seal.— Disclosing the Reformation in the days of Luther. See Rev. 3:7-13.

I saw under the altar.— Altars were originally made of earth. (Ex. 20:24.) To see under the altar is to see underground, in the tomb, the grave. At the bottom of the brazen altar all the blood of the victim was poured.—Lev. 4:7; 8:15; Heb. 8:5; 13:10; Phil. 2:17; 2 Tim. 4:6.

The souls.— The beings of those who had died. These souls were not in Heaven.

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Of [them] MEN that were slain.— Spiritually beheaded (some of them literally, also).— Rev. 20:4.

For.—*Dia*, "through" or "by means of."

The Word of God.— "Of His own will begat He us with the Word of Truth." (James 1:18.) It is this Sword of the Spirit that cuts us off from the world.— Heb. 4:12.

And for the testimony.— "And *through* the testimony"; through the Word of God. The word *dia* is here used again. It is the Word that does the beheading.

Which they held.— As witnesses in their hearts (Rom. 8:16) and to which they adhered at any cost.

Revelation 6:10

And they cried with a loud voice.— Not actually, but in the same way that the voice of Abel's blood cried from the ground.— Gen. 4:10.

Saying, How long, O Lord.— How long will it be from this particular time, the Spring of 1518?— Rev. 3:7.

Holy and true.— See Rev. 3:7; 1 John 5:20; Mark 1:24.

[Dost] WILT Thou not judge.— Deliver us from the tomb. The judges of old were *deliverers*.— Judges 3:9-

Revelation 6:11.

And avenge our blood.— Cast off from all favor a system of nominal Christianity which is not Christianity at all.

On them that dwell on the earth.— On these that are "Of the earth, earthy."— Rev. 17:5; 3:10; 8:13; 13:8, 14. "The answer is given by the angel of the waters. See Rev. 16:4-7." (Cook.) Quite true. The Answer is in Vol. III of Scripture Studies.

Revelation 6:11

And [white robes were] THERE WAS given unto [every one] EACH of them a white

robe.— "God's grace cannot admit to heavenly perfection those who have not robes of spotless righteousness. How gracious is the provision of our God in thus presenting us with the Robe which covers all the repented-of blemishes of the past as well as the unintentional and unwitting imperfections of the present!"— Z.'11-342; Rev. 3:4, 5; 19:8.

And it was said unto them.— Not actually, but by the teachings of the parallel dispensations, which show that as Christ was raised from the dead in A. D. 33, the sleeping saints would be raised 1845 years later, in the Spring of 1878. See Rev. 3:14, 20.

That they should rest yet for a little season.— Greek *Chronos*, 360 years. See Rev. 2:21. This is the item which Pastor Russell had in mind in the following footnote: "When, in a succeeding volume, we examine the wonderful visions of the Revelator, it will be clearly seen that the time here pointed out by the word 'henceforth,' as marked by events, synchronizes closely with 1878, as indicated by the prophecies herein noted." (C241.) Luther nailed the proclamation on the church door at Wittenberg

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Oct. 31, 1517, which was already one month into the year 1518, Jewish reckoning. But it took some time for the news to travel to all parts of Europe. Three hundred and sixty years from the Spring of 1518 brings us to the Spring of 1878, when we understand that God's promise made to the sleeping saints was fulfilled. They were raised from the dead, and Babylon was cast off.

Until their fellowservants also.— The other members of the Little Flock, all bond-slaves of Jesus.— Gal. 6:17, Diaglott, footnote.

And their brethren.— Fellow-believers, the Great Company.

That should be killed BY THEM as they were.— Similarly make covenants of consecration to the Lord.— Rev. 6:9.

Should be fulfilled.— Should be filled full, completed in number. "The Gospel age is for the very purpose of calling those who shall participate in the marriage feast. If, therefore, it be true that we are in the end of this Gospel age, it implies that a sufficient number of worthy guests have been found, or, to reverse the proposition, if a sufficient number of worthy guests have now been found, it proves that we are in the close of this age. It was after the wedding *had been furnished* with a proper number of guests, that 'the King came in' and began the inspection of the guests. This, we have elsewhere shown, marks the date April, 1878."— Z.'98-137.

Revelation 6:12

And I beheld when He had opened the sixth seal.— Disclosing the events leading up to and associated with the Lord's *Parousia*, presence.

And, [lo,] there was a great earthquake.— *Literally*, the great Lisbon earthquake, Nov. 1, 1755, which extended over 4,000,000 square miles; shocked all Africa and Western Europe, including Scandinavia and Greenland; slew 90,000 persons in Lisbon and many thousands elsewhere; destroyed every church and convent in the city; caused a tidal wave 60 feet high; split mountains from top to bottom; sunk an immense area to a depth of 600 feet and threw sailors to the decks hundreds of miles at sea. It is believed to be the most severe earthquake shock ever felt on the earth.

Symbolically, the American Revolution, 21 years later (the underlying cause of the French Revolution); the most successful and most extraordinary movement upward of the lower strata of human society that had ever been seen in the world up to that time. God has so written Revelation that those who will not accept the symbolical significance of what is expressly declared to be a symbolical book (Rev. 1:1) may find literal fulfillments, and thus lose the light they would otherwise get.

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And the sun became black as sackcloth of hair.—*Literally* in the dark day of May 19, 1780, which extended over 320,000 square miles. (D587.)

Symbolically, the light of the papal heavens (the pope) became darkened when Napoleon fined the Pope ten million dollars, organized the Papal territory into a republic and took the Pope a prisoner to France. (C42, 56.)

Symbolically, too, the light of the true heavens, the Gospel light, the Truth, and thus Christ Jesus, has become hidden from view of many by the denial of the clergy of our day that we were bought with the precious blood and by the teaching of the theory of Evolution.— D590; Joel 2:10, 31

And the WHOLE moon became as blood—*Literally* on May 19, 1780.

Symbolically, the creeds (the moon of the papal heavens) have become repugnant, though still hypocritically professed.

Symbolically, also the light of the Mosaic Law (the moon of the true heavens) has been made to appear evil by the claims of the clergy that the typical sacrifices were bloody and barbaric.— D590, 592.

Revelation 6:13

And the stars of heaven fell unto the earth.—*Literally*, the meteoric shower of Nov. 13, 1833, covering 11,000,000 square miles. (D588.)

Symbolically, the bishops and the priestly stars of the papacy fell from their positions of power and influence over the minds and consciences of the people. *Symbolically*, also, the Protestant pulpit stars make a great display in coming down from spiritual things to the Christian-citizenship-politics level.— D595.

Even as a fig tree.— "The fig tree in this prophecy may be understood to signify the Jewish nation. (Matt. 24:32.) If so, it is being signally fulfilled; for not only are thousands of

Israelites returning to Palestine, but the Zionist movement, started recently, has assumed such proportions as to justify a Convention of representatives from all parts of the world to meet in Switzerland to put in practical shape the proposal for the reorganization of a Jewish state in Palestine. These buds will thrive, but will bear no perfect fruit before October, 1914—the full end of 'Gentile Times.'"— D604.

[Casteth] CASTING her untimely figs, when she is shaken of a mighty wind.— The immature fruits of the Zionist movement were dashed to the ground by the great war. Thousands of the Jews already in Palestine were deported to Egypt at the breaking out of the war. At this writing the British are besieging Jerusalem and the Turks are driving the Jews into the desert to perish rather than permit them to remain and come under British control. Out of this turmoil Zionism will soon start afresh and the Jews become the actual rulers of their native land.

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Revelation 6:14.

And the heaven departed as a scroll.— "The 'sure word of prophecy' indicates very clearly that the various Protestant sects will form a cooperative union or federacy, and that Catholicism and Protestantism will affiliate, neither losing its identity. These are the two ends of the ecclesiastical heavens which, as their confusion increases, shall roll together *as a scroll* (Isa. 34:4; Rev. 6:14) for self-protection—as distinct and separate rolls, yet in close proximity to each other."— D258; Psa. 102:26.

When it is rolled together.— "It will be impossible to reestablish the present order, (1) because it has evidently outlived its usefulness, and is inequitable under present conditions; (2) because of the general diffusion of secular knowledge; (3) because the discovery that priestcraft has long blinded and fettered the masses with error and fear will lead to a general disrespect for all religious claims and teachings

as of a piece with the discovered frauds; (4) because religious people in general, not discerning that God's time has come for a change of dispensation, will ignore reason, logic, justice and Scripture in defending the present order of things.

It will be of little consequence then that the ecclesiastical heavens (the religious powers, Papal and Protestant) will have rolled together as a scroll. (Isa. 34:4; Rev. 6:14.) The combined religious power of Christendom will be utterly futile against the rising tide of anarchy when the dread crisis is reached. Before that great army 'all the host of heaven [the church nominal] shall be dissolved, and the heavens shall be rolled together as a scroll.' "—D551.

And every mountain.— Kingdom.

And [island] HILL.— "Little hills" refer to governments less autocratic than monarchies; but "hills" sometimes refer to the sharpest, highest, most jagged mountain peaks, and then mean the most autocratic of all governments. This is evidently what is meant here.

Were moved out of [their] THE places.— Did not occupy the same position as before with reference to the people. The places were never "theirs," but belong "to Him whose right it is." (Z.'05-253.) In recent years Turkey and Persia have been granted parliaments; China, Russia and Portugal have become republics; and other countries have become vast socialist communities.— Rev. 16:20.

Revelation 6:15

And the kings of the earth.— The aristocracy.

And the great men.— The clergy. (Rev. 18:23, comment.) Rendered "nobles" in Mark 6:21. See Job. 12:2; Isa. 9:15.

[And the rich men,] and the chief captains, AND THE RICH MEN.— The high military officers.

Rendered "high captains" in Mark 6:21. The magnates and financiers.

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And the mighty men.— The labor organizers.

And every bondman.— Member of a labor organization.

And every free man.— Other worker (if not a bond-slave of Christ).

Hid themselves in the dens.— See Isa. 2:19-21.

And in the rocks of the mountains.— "As the trouble increases, men will seek, but in vain, for protection in the great rocks and fortresses of society (Free Masonry, Odd Fellowship, and Trades Unions, Guilds, Trusts, and all societies secular and ecclesiastical), and in the mountains (governments) of earth."— B139; Jer. 3:23; Hos. 10:8.

Revelation 6:16

And said to the mountains and rocks, Fall on us.— "The Greek word *epi*, here used, is generally translated on, but has also the significance of *over* (Rev. 5:10) and *about*, and is so translated many times in the common version. The thought is that of protection, not of destruction. The common view of this passage, that it teaches that wicked men will get faith enough to pray for literal mountains to fall, is absurd. The real fulfillment is already beginning: the great, the rich, and no less the poor, are seeking to the mountains and rocks and caves for shelter from the darkening storm of trouble which all see is gathering."— B139; Hos. 10:8; Hab. 3:6.

And hide us from the face.— Of Justice, now about to demand an accounting for our stewardship.

Of Him that sitteth on the Throne.— Jehovah.

And from the wrath of the Lamb.— Whose followers we have falsely professed to be.

Revelation 6:17.

For the great day of [His] THEIR wrath is come.— The wrath of the Father, the Son, and

the glorified saints.— Rev. 2:26, 27; Isa. 13:6-19; Zeph. 1:14-18.

And who shall be able to stand.— "The answer through the Prophet is, 'He that hath clean hands [an honest life] and a pure heart [a conscience void of offence toward God and man]: he shall ascend into the mountain [Kingdom] of the Lord and stand in the holy place.' " (Psa. 24:3, 4; D582.) "Oh, what sorrow it gives us at times to behold some not standing well the testing of this hour, some who are developing tendencies of weakness, disloyalty to the cause, ambition for name and fame or position, desire to be greatest, tendencies to lord it over God's heritage, and who, unless recovered, will be surely cut off from membership in the Body, even though, as the Apostle declares, they may be saved so as by fire, as members of the 'great company.'— 1 Cor. 3:15." (Z.'06-309; Psa. 76:7.) The only ones who will stand are the two classes named in the next chapter.

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REVELATION 7

SEVENTH SEAL AND GREAT COMPANY

Revelation 7:1

And after [these things] THIS.— After the events disclosed by the opening of the sixth seal had already been amply fulfilled, but not signifying that further, more elaborate and final fulfillments on an immense scale will not take place later.

I saw four angels standing on the four corners of the earth

.— The Little Flock, commissioned to carry the message of Present Truth to the remotest outposts of civilization. "They shall gather together His Elect from the four winds."— Matt. 24:31.

Holding the four winds of the earth.— "The winds of the earth referred to here are, of course,

symbolic. The thought is that the winds from the four quarters— North, East, South and West— are being held back, and that when the restraint is withdrawn they will rush together, and the result will be a whirlwind. Certain Scriptures tell of a whirlwind that will be raised up from the coasts of the earth. See Jer. 23:19; 25:32, 33; 30:23, 24. We do not understand that this will be a physical whirlwind, but this symbolic expression is used to convey the thought of a severe strife of the powers of the air. These 'powers of the air,' or 'winds,' are not powers of natural air, but are the powers referred to by St. Paul when he speaks of Satan as 'the Prince of the power of the air.' (Eph. 2:2.) Those spirits who have been under the control of Satan— the fallen angels— were to be restrained until the Judgment of the Great Day. (2 Peter 2:4.) The letting loose of these winds, or air powers, would seem to show that God will let go His hand of restraint; that He will have to do with the permission of the terrible trouble that will come.

This outside influence will exercise a baneful effect upon men, when finally granted the liberty. These fallen spirits have been under restraint for these many centuries, but they have exercised their influence to whatever extent they have had permission. If they had had unlimited power they would have wrecked the world long ago; but they have been restrained. Apparently God will soon cease to restrain the fallen angels, and they will then proceed to vent their fury upon humanity, so that the whole earth will be full of violence, the same as in the days of Noah.

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The power manifested by the demons when loosed, will, we believe, be with a view to the injury of mankind. *We do not know but that many of our readers will have a share in that injury.* We have every reason to suppose that, if these fallen angels shall get loose, they will vent their first anger upon the Lord's people."— Z.'14-166.

That the wind should not blow.— "As soon as the power that is now controlling them shall be

removed, we shall have a reign of evil all over the earth. The evil spirits will do all the evil that is in their power, and this will constitute the trial of all the fallen angels— the lifting of the restraints to see whether they will go contrary to the Divine will. All who thus manifest their alliance with evil in any way will become subjects of the Second Death; while others who show their loyalty to God will mark themselves as worthy, presumably, of everlasting life.

It may be something in connection with the saints that will constitute the test of these angels. This will be the key, the secret connected with the awful Time of Trouble which the Bible tells us will mark the conclusion of this Age and which will constitute the forerunner or beginning of the New Dispensation." (Z.'11-359.) THE TEST IS ON.

On the earth, nor on the sea, nor on any tree.— "Symbolically, the earth represents organized society; the sea represents the disorganized masses (Dan. 7:2; Luke 21:25; Rev. 17:1, 5), and the trees represent the Household of Faith. The letting loose suddenly of the fallen angels will account well for the suddenness of the coming trouble, which everywhere in the Scriptures is one of its particular features— 'in one hour'; 'suddenly as travail upon a woman'; 'as it was in the days of Noah,' and 'as it was in the days of Lot.' "— Z.'11-157.

"There is only one way, so far as we can see, in which these fallen angels can have a trial, their trial consisting in having a fuller opportunity to sin, if they so desire, or an opportunity to show, if they wish, that they are sick of sin and desire to return to harmony with God. We cannot think that God will allow this trial of the angels during the Millennial Reign, for then, nothing shall hurt; nothing shall destroy; Satan will be bound and all evil influences will be restrained. No; it cannot be then. And in order to be tried at all, these fallen angels must have certain liberties granted, to prove them. Otherwise, where would be their trial? Consequently, reasoning along this basis (2 Peter 3:7), we reach the conclusion that the trial

of these fallen angels is in the near future— perhaps to some extent already begun. In what way?" (Z.'11-318.) He that hath ears to hear, let him hear!— 1 Cor. 6:2.

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Revelation 7:2

And I saw another angel.— The Messenger of the Covenant; our Lord Jesus at His Second Advent.— Mal. 3:1.

Ascending from the east.— "This speaks symbolically of the Sun of Righteousness and its full light of Divine truth and blessing scattering the shadows of sin, ignorance, superstition and death, and healing and restoring the willing and obedient of humanity."— D653; Luke 1:78; Mal. 4:2.

Having the seal of the living God.— The seventh seal.

And He cried with a loud voice.— Pastor Russell was the voice used. Beautiful voice of the Lord: strong, humble, wise, loving, gentle, just, merciful, faithful, self-sacrificing; one of the noblest, grandest characters of all history. "I lift my pen, not in defense of any doctrine, creed or dogma, but in defense of a man, in defense of fairness, justice and righteousness. Pastor C. T. Russell, of Brooklyn, N. Y., stands out prominently as a target for the pulpits and religious press of the country today. I believe there is no one more bitterly persecuted, harshly condemned, woefully misrepresented and misunderstood than this fearless, conscientious man of God.

No infidel writer, such as Hume, Voltaire or Ingersoll, ever suffered such ruthless attacks as have been made upon Mr. Russell. Whether this persecution and misrepresentation is due to prejudice or ignorance of this man's real character and writing, is not for me to say, but I believe both are elements that play a part in the widespread criticism uttered both from the pulpit and the press. Naturally, men will resent any attack made upon the creed of their persuasion,

for they hold to their religious creed and affiliations with more tenacity than they realize, until some strong mind, backed by Scripture proof, begins to uproot their doctrine by showing their inconsistencies and errors. This is what Mr. Russell proceeds to do. As a logician and theologian he is doubtless without a peer today. In his research for Biblical Truth and harmony he is without a parallel in this Age. Without a blemish in his character, with the loftiest ideals of God, and the possibilities of man, he towers like a giant, unmatched. His defects fade into insignificance. He has been too busy spreading Divine Truth, as he honestly sees it, to waste time in frivolous speculation in matters not in some way connected with man's future state, as outlined in 'The Plan of the Ages.' Unselfish, liberal and courteous to Christians of all denominations, but fearlessly condemning, in unmeasured terms, the errors and inconsistencies in their creeds, as he sees them, he ranks with immortal benefactors, and is stamping his opinion on the world as no other man has

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done since the days of the Reformation. Efforts to throttle the press to prevent the publication of his sermons have repeatedly been made. Why this opposition? Why would any one oppose investigation or revelation and searching the Scriptures? Why? What right has any one to prevent free thought, free speech, or the freedom of the press? What manner of men are we? Let men, preachers or what not, beware of blocking the way of such a man. Jesus said, 'And whosoever shall offend one of these little ones that believe in Me, it is better that a millstone were hanged about his neck, and he were cast into the sea.' Mark 9:42. Better be like Gamaliel in the days of the Apostles, when St. Peter and others were on trial. Gamaliel rose up and said, 'Refrain from these men, and let them alone, for if this work be of men it will come to naught; but if it be of God, ye cannot overthrow it, for you fight against God.' " — Prof. C. E. Ellis.

To the four angels.— The church in the flesh, the Harvest workers.— Matt. 24:31.

To whom It was given.— By completing the Harvest work and thus releasing the restraints on the evil spirits.

To hurt the earth.— Throw order-loving peoples into desperation.

And the sea.— So enrage the masses, not under religious restraint, as to make it impossible to control them.

Revelation 7:3

Saying, Hurt not the earth.— Do not complete the Harvest work too soon, and thus allow the demons to invade the minds of men until the appointed time. (Many writers claim that this has already happened to the ex-Czar of Russia, to Kaiser Wilhelm and to the chief of modern "evangelists.")

Neither the sea.— I will see to it that the work of Harvest shall hold in check those not under religious restraint until the work of Harvest is finished and the demons are released, when, maddened by the obsession of the evil spirits, there are no lengths to which the godless will not presume to go. All Bible Students, followers of Pastor Russell, know how urgently he has warned for forty years that this deluge of evil spirits is sure to come.

Nor the trees.— See Rev. 8:7. Have you enjoyed this work thus far? Are you convinced it is of the Lord—prepared under His guidance? Have you carefully and prayerfully read the comments on Rev. 7:1? Then brace yourself for the truth that it is evidently God's purpose soon to allow the minds of many of His little ones to become an open battle ground, upon which the fallen angels shall be judged, and the manner in which we meet the tests will prove our worthiness of crowns at the same

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time that it proves these disobedient spirits unworthy of life on any plane. This is something with which some but not many are yet familiar.

Truly, we know the Apostle in writing of this evil day says, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wicked ones in heavenly places" (Eph. 6:12). Truly, we know the Lord Jesus, at the First Advent began His ministry with forty days of conflict with the Adversary, who all that time sought to sway His mind (Matt. 4:1-11). Truly, we have reason to believe He must have had other terrible battles when He spent all night in prayer, and especially when He was so depressed in the garden of Gethsemane. But without actual experience it is quite impossible to conceive of the intensity of such struggles as are here indicated. The base of the brain is seized as in a vise. Interpretations of Scripture, ingenious, but misleading beyond description, are projected into the mind as water might be projected through a hose. Visions may be tried, wonderful illuminations of the mind as by a soft but glorious greenish or yellowish haze. Seductive suggestions may be made, based on circumstances of the environment. Offers of inspiration may be made. The privilege of sleep may be taken away for days at a stretch. All this is with the object of forcing the unfortunate into at least temporary insanity so as to destroy his influence and, if possible, his faith in God. Failing in all other attempts, the mind may be flooded with thoughts that are vile beyond description. *THEN REMEMBER THE VOW.*

The fact that Jehovah intends some unique experiences for the antitypical Isaac may be judged from the fact that between Isaac's conception (Gen. 17:19 and 18:10), and his birth (Gen. 21:1), occurred the destruction of Sodom (Gen. 18:16 to end of 19th Chap.), and *Abraham's denial of Sarah* (Gen. 20). But reading the latter account, the child of God is comforted with God's care of His little ones (Gen. 20:3) with the assurance that none of Satan's plans can mature (Gen. 20:18) without the Lord's permission. Isaac was a type of the complete Christ; and if now The Christ is complete, as we believe, and ready to be born

into the Kingdom, we should not be surprised at anything that might look like our repudiation at the Father's hands. If He pours the cup, it will only be because He knows that we can drink it, and because He wishes to prove to angels and to men that we are worthy of the honors He is to give us."— Luke 22:42, 43; 1 Tim. 1:16.

Till we.— You "four angels," Harvest workers in the flesh, and Myself, the Lord of the Harvest.

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Have sealed the servants of our God.— See Rev. 19:20: 14:1. Satan is a diligent student of time prophecy (Luke 12:39); but not having the Holy Spirit he is unable to reach accurate conclusions. Seeing a definite Plan, and a definite time for every important feature of that Plan, his aim has ever been to thwart the purposes of the Almighty. This attempt to destroy the Seed began with the death of Abel and still continues. No doubt Satan *believed* the Millennial Kingdom was due to be set up in 1915; and no doubt, also, he knew that seven years prior to the time of the setting up of that kingdom the restraints upon the evil spirits would be lifted.

Be that as it may, there is evidence that the establishment of the Kingdom in Palestine will probably be in 1925, ten years later than we once calculated. The 70 jubilees, reckoned as 50 years each, expire October, 1925. (B186.) Gen. 15:1-16:3, read connectedly, indicates that Abraham's vision as to when he would receive the Kingdom was not granted until ten years after the Covenant was made, or 2035 B. C. The ages of the animals offered aggregated eleven years, which, applied prophetically, on the scale of a year for a day, equal 3960 years, the length of time from the date of the visions to A. D. 1925 (Z.'07-79).

It seems conclusive that the hour of Nominal Zion's travail is fixed for the Passover of 1918. (See Rev. 3:14.) That will be 7 years prior to 1925. At that time there is every reason to believe the fallen angels will invade the minds of

many of the Nominal Church people, driving them to exceedingly unwise conduct and leading to their destruction at the hands of the enraged masses, who will later be dragged to the same fate. The great war now raging is most certainly the work of evil spirits, and the Kaiser is not the only clever ruler who has been deceived by evil spirits, as history will sometime show.— *Luke 12:56*

If our reasoning is correct, we inquire whether there was any indication of a move on Satan's part 7 years prior to 1915, showing that he expected the restraints to be removed from the evil spirits at that time; and we answer that there was something very definite indicated at that time. In the Vow, advised by Pastor Russell in that year, and in the experiences of many, for and against it, it is plain that the Enemy *then* attempted to come in like a flood, but was held back— restrained until the sealing work is done. (Matt. 10:25; Luke 22:42-44; Heb. 12:4; Isa. 63:3.) After the demons have been turned loose on the swine class, we shall see what happens. (Matt. 7:6; 8:31-34.) Those now fearful that they might learn some thing will be terror-stricken then for a different reason.

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In their foreheads.— "The storm is held in check until the faithful servants of God are 'sealed in their foreheads' (Ex. 13:9, 16; 28:26-38; Deut. 6:8; Ezek. 9:4-6; Rev. 14:1), i.e., until such are given an intellectual appreciation which will not only comfort them, and shield them, but also be a mark, seal or evidence of their sonship, as indicated by our Lord when He promised that the Holy Spirit should show to the faithful 'things to come.' (John 16:13.)" (B169.) When the demon test comes, those who have the mark of sonship (Ezek. 9:2-4) will know it and will stand the test, while all others will surely fail. A letter from one of the Bethel workers, written shortly after Pastor Russell's death, says: "About three months ago I asked several questions at the table, the last one being as follows, 'Since I now see that the Jewish Time of Trouble did not end

until the year 73 A. D., as I fully proved to myself by consulting the historians, what then are we to expect in the parallel year 1918?"

Brother Russell put the question to three prominent brethren, all of whom replied that they did not know, but were willing to wait and see. When he called upon me I said, 'Since the year 73 A. D. saw the complete overthrow of nominal Natural Israel in Palestine, so in the parallel year 1918, I infer we should look for the complete overthrow of nominal Spiritual Israel; i. e., the fall of Babylon. (Rev. 18.) Brother Russell replied: 'Exactly. That is exactly the inference to draw.'" The conclusion of the Church's career comes first. (Rev. 3:14.)

"If you see the 'door' of opportunity for sacrifice and service open before you, enter in. But enter quickly; for the night of darkness and of intense opposition to the truth will ere long be upon us and will hinder you from engaging in the service. 'The morning cometh, and also the night.' 'The night cometh in which no man can work.' When that is true, you may know that 'the door is shut,' that all the wise virgins have entered in, that all have been proved, and that all vacancies have been acceptably filled. All the special 'servants of God' having by that time been 'sealed in their foreheads' (given an intellectual appreciation of God's Plan), the four winds will be loosed and will produce the great 'whirlwind' of trouble in the midst of which the remnant of the Elijah class will be 'changed,' and exalted to Kingdom glory."— C225.

Revelation 7:4

And I heard the number of them which were sealed.— "We have every reason to believe that the definite, fixed number of the Elect is that several times stated in Revelation, namely, 144,000 'redeemed from amongst men.' " (F179; Rev. 14:1.) This is the equivalent of one saint fully developed for each five days of the Age.

And there were sealed 144,000.— On this point one of Pastor Russell's coworkers has well said: "That this is not a symbolical, but an exact number, seems certain from the fact that, in the same chapter reference is made to another company, also spirit-begotten. In the 9th verse we read: 'I beheld, and lo, a great multitude which no man could number.' It is not probable that this multitude is so great that no one could actually count them, but rather that none can state their number, God having left it indefinite."

Of all the tribes of the children of Israel.— "As a name, Israel signified 'The people blessed of the Lord,' 'The people of God,' 'The Lord's people.'— 2 Chron. 7:14." (D654; Gal. 6:16; Rom. 9:6-8.) Each of the saints is reckoned as belonging to one of the twelve tribes of "Israelites indeed," which tribes bear the names of the twelve patriarchs of natural Israel. In every family each child is beloved for some characteristic peculiarly its own; and in the meaning of the names of the children of Israel we may recognize certain of the qualities which make each overcomer precious in the Father's sight.

Revelation 7:5

Of the tribe of Juda were sealed twelve thousand.— Juda signifies *Celebrated*, lauded, praised.

Nothing is more praiseworthy than justice, noble-mindedness, the doing to everybody as one would wish to be done by. Our Lord was the Just One of the tribe of Juda. All who knew Pastor Russell intimately, recognized that justice was the foundation principle of his character. The mention of the Lord's tribe first shows that there is a Divine order in the arrangement of the names, inasmuch as that order is different from the order of the birth of Jacob's sons. Doubtless the brightest crowns will be worn by those that are wholly without self-love, either in heart or in life.— Gen. 38:12-26; 43:3-10; 44:14, 34; 46:28.

Of the tribe of Reuben [were sealed] twelve thousand.— Reuben's name *signifying "See ye, a son, provided in my affliction" or The Pity of God*, seems to refer to the five-talented brethren who make their calling and election sure. To be possessed of ability and means to get the fullest enjoyment out of life, and to sacrifice it all gladly, requires a standard of character so high that the Lord expressly states that not many attain it. (1 Cor. 1:26; Gen. 37:21, 22, 29, 30; 42:22, 37.) A taint of love of the world (spiritual uncleanness) is all that prevents from attaining the very highest place.— Gen. 35:22; 49:3, 4; 2 Cor. 7:1.

Of the tribe of Gad [were sealed] twelve thousand.— Gad's name, signifying *A troop of children cometh*, seems to give the third highest honor to those faithful men and women who have been blessed of God in bringing many

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of their own descendants into the Divine family. Instances are on record where as many as twelve children in one family have all come into the light of Present Truth and consecrated, as a result of the life and teachings of a noble father and mother. There is a family interest on the part of the Heavenly Father in every family that rightly seeks His face. Not a crown is available for others, so long as even one child of one of the consecrated is ready to run for that crown. "The promise is unto you [first], and to your children [next], and [after that] to all that are afar off, even as many as the Lord your God shall call." (Acts 2:39; 1 Cor. 7:14.) "Of the childhood and life of the patriarch Gad nothing is preserved. At the time of the descent into Egypt, seven sons are ascribed to him, remarkable from the fact that a majority of their names have plural terminations, as if those of families rather than persons." (McC.)— Gen. 46:16; Num. 26:15-18. 7:6

Of the tribe of Aser [were sealed] twelve thousand.— Aser's name signifies *Happy*. "And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher." (Gen. 30:13.)

Apparently the fourth highest place of honor goes to the happy Christians. Wherever else the long-faced saints go they do not get into the Asher tribe. "Rejoice in the Lord always: and again I say rejoice. *Finally*, my brethren, rejoice in the Lord."— Phil. 4:4; 3:1; 2 Chron. 20:22.

Of the tribe of Nephtalim [were sealed] twelve thousand.— Naphtali's name *signifies Great wrestlings*, and suggests that the fifth highest place will go to those who have especially sought the face of the Father in prayer. By his birth Naphtali was allied to Dan, the class that goes into the Second Death. (Gen. 35:25; 49:17.) The suggestion is not strained, then, that here is a class that has overcome largely because they have so much appreciated, and have used to such good purpose, the privilege of seeking the Father's face in prayer.—Luke 11:5-13; James 1:5; 3:17.

Of the tribe of Manasses [were sealed] twelve thousand.— Manasseh's name signifies *Forgetting*, "For God hath made me forget all my toil and all my father's House." (Gen. 41:51.)

The sixth honor apparently refers to a class having naturally very strong human attachments, for the dear ones of their earthly families, and yet love the Lord still more. Great is the love, great the faithfulness of those that hear and heed the Divine proposal: "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's House."— Psa. 45:10.

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7:7. Of the tribe of Simeon [were sealed] twelve thousand.— Simeon signifies *Hearing*. "Because the Lord hath heard that I was hated, He hath therefore given me this son also." (Gen. 29:33.)

This suggests that the seventh place of honor is reserved for those who have been hated in their home circles because of faithfulness to the Word of the Lord. The Lord saw that the beauties of their characters would only shine forth to the best advantage if they were made ready in just

such environment. How sweet, how beautiful, is the patient heart developed under such conditions!— Rom. 5:3; Col. 1:11, 12; 1 Pet. 1:7; 4:12; 5:10; Rom. 8:17; 2 Tim. 2:12; James 1:12.

Of the tribe of Levi [were sealed] twelve thousand.— Levi's name signifies *A joining*. "This time will my husband be joined unto me, because I have borne him three sons."

The next honor is apparently reserved for those who have literally sacrificed all their possessions in this world in order that they might be more closely joined to the Lord and His service. Levi had no inheritance in the land, as a tribe, and as an individual the only event recorded in the life of the patriarch is one of destruction of the unfaithful.— Gen. 34:25-29.

Of the tribe of Issachar [were sealed] twelve thousand.— Issachar signifies *There is reward*, or *He brings reward*. "God hath given me my hire, because I have given my maiden to my husband." "Issachar is a strong ass couching down between two burdens: and he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear." (Gen. 30:18; 49:14, 15.)

This seems to signify that the next honor goes to the zealous, those who joyfully undertake, in the Lord's name and cause, to work hard for the glory of His name.— 1 Cor. 15:58.

Revelation 7:8

Of the tribe of Zabulon [were sealed] twelve thousand.— Zebulun signifies *Habitation* or *Dwelling*. It signifies the blessed satisfaction that comes to those who, like the Master, during their earthly pilgrimages have not known where to lay their heads; but, although they have wrestled with poverty throughout life's little day, have nevertheless held faithfully to the Lord, serving Him, with limited education, strength, talents and opportunities, in hope of finally reaching "The Home where changes never come, nor pain, nor sorrow, toil nor care." What a homecoming

they will have! In the Father's House of many mansions theirs will be the happiest home.

Of the tribe of [Joseph were sealed]

BENJAMIN twelve thousand.— Benjamin signified *Son of my Sorrow* originally, but the name was changed to signify *Son of the right hand*. The youngest of Jacob's children, he seems

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in some aspects to typify the Great Company class (Z.'811-7), but succeeds in gaining the higher reward, probably because of being the companions of those that occupy more advanced positions in the Body. Thus the humble-minded and faithful servants and *companions* may and do fill up that which is behind of the afflictions of Christ, even though their personal sufferings be slight.— Heb. 10:33.

Of the tribe of [Benjamin were sealed]

JOSEPH twelve thousand.— The Sinaitic MS. mentions Joseph last, with peculiar fitness. Joseph was one of the most beautiful characters of the Bible. His name signifies *Whom may God increase*.

He had so many virtues that it is inadvisable to attempt their enumeration, but the story is told at length in Gen. 37-50. He is one of the very few characters named in the Bible about whom nothing uncomplimentary is expressed. He well represents all the other members of the Divine family, all of whom have attained the Divine likeness in their hearts and given expression to that likeness as well as the frailties and weaknesses of the flesh would permit.

It will be noticed that the tribes of Dan and Ephraim are omitted from the foregoing list. Dan evidently represents the class that goes into the Second Death. The name signifies "God hath Judged me." (Gen. 30:6.)

We know that all God's Judgments are Just and, look for the reason for Dan's rejection. Jacob prophesied that it would be Dan "that biteth the horse heels, so that his rider shall fall backward." (Gen. 49:17.) Horses are symbols of doctrines.

Dan evidently represents a class tampering with doctrines, resulting in the overthrow of the New Creature. A study of the history of the tribe of Dan confirms this. Originally Dan was given one of the choicest parts of Palestine, one of the most fertile and the most secure. It was completely embraced by its two brother tribes Ephraim and Benjamin, while on the south-east and south it joined Judah, and was thus surrounded by the three most powerful states of the whole confederacy. The Danites however failed to conquer the land originally assigned to them (representing the failure of the New Creature to gain the victory over the mind of the flesh) and chose another inheritance to the far north (Judges 18:131). This selection of the farthest north resembles Satan's similar choice (Isa. 14:13) and suggests that the Danite New Creatures were led away from their original inheritance by ambition. The context shows an unreasonably high valuation of their own Judgment and a wilful interference with the priestly office, and this we may Judge has

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been a frequent offense of those who commit the great sin that lies just beyond the sin of presumption. (Psa. 19:13; 2 Sam. 6:6, 7.) *THE TEST IS ON* ; take heed! take heed!

The half tribe of Ephraim represents the Great Company, mainly to be found in the Nominal Church. They are more or less intoxicated with error (Isa. 28:1, 7), they fear to let go of their idols of creeds and catechisms (Hos. 4:17), they are, in a way, half-baked Christians, not wholly devoted to the Lord— "Ephraim is a cake not turned." (Hos. 7:8.) From first to last the prophecy of Hosea is eloquent with Jehovah's pleadings to the Great Company class not to miss the great prize of Immortality.

Revelation 7:9

After this, I beheld, and lo, a great multitude.— When the Apostle tells us in 2 John 8, "Look to yourselves that ye lose not those things which we have wrought, but that ye

receive a full reward," he is teaching that a Heavenly reward may be gained that is not as full as if a course more pleasing to the Heavenly Father is pursued.

Instead of teaching that the saved of our race will all be saved to the same thing, the Scriptures show two degrees or kinds of Heavenly salvation, and two degrees or kinds of earthly salvation. In the second chapter of Genesis the stream which went forth from the Garden of Eden was divided into four parts. This is a Scriptural recognition of the fact that from Adam, the original fountain of life, will flow four streams: The Little Flock, who are to sit down with Christ in His Throne; the Great Company, who are to stand before the Throne, having the palms of martyrdom but without the crowns of glory; the Ancient Worthies, the Jewish fathers, Abraham, Isaac, Jacob, Daniel, etc., who are to be made princes in all the earth; and the world of mankind, who will constitute the subjects of the Kingdom over which the Ancient Worthies will rule. The same lesson is taught in the division of the Levites into four camps, each located on a different side of the Tabernacle. (Num. 3:15; D653; F129.) It is also taught in the Apostle's statement in 2 Tim. 2:20, that in God's great House there will ultimately be found four classes of vessels to His praise.

The question for the saints is not as to which of the earthly classes may ultimately include them, for they have given up their earthly hopes in exchange for Heavenly hopes. The question is whether they shall be wise virgins, faithful students of the Word, building with the gold, silver and precious stones of Divine Truth instead of foolish *virgins* (pure of heart) (Matt. 25:2; C94; F75) who build faith structures with the wood, hay and stubble of human tradition. The Apostle says the fiery trials of life will

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try every man's work so as by fire, and intimates that those who do not build wisely shall suffer loss— not go into eternal torment, but fail to gain the great reward which otherwise might be

theirs. (1 Cor. 3:12; T69.) The question is whether as branches in Christ the Vine, to go onward to fruit-bearing, or as other branches, to be principally devoted to leaves (professions), or tendrils (feelers after earthly honors and emoluments). (John 15:2; F78, 170.) Christ said of a similar class in His day, "

How can ye believe [effectively] which receive honor one of another, and seek not the praise which cometh from God only!" The question is whether we are to be termed children of disobedience (Col. 3:6; Z.'99-141) because, though God's children, we have failed to mortify, or put to death, our earthly and sinful tendencies; whether we are sinners against the covenant we have made with God to lay down our lives in His service (Psa. 1:1; Z.'00-181), whether, like Lot's wife, we look back to the earthly good things we have given up (Gen. 19:26; C194), or whether we retain the singleness of heart and purpose, without which the prize of the High Calling cannot be gained.

The question is whether, as babes in Christ, we shall wink at the unscriptural divisions of God's people, into followers of Paul or Apollos, Cephas or Luther, Calvin or Wesley (1 Cor. 3:1; D17); whether, like Rahab, we shall be in the citadel of error when it falls, or like Joshua who caused it to fall (Josh. 6:25; Z.'07-267); whether, like the fitches and cummin, we shall easily divest ourselves of the entangling associations of life, represented by the pods from which the fitches and cummin are so easily shaken, or whether we shall be like the "bread-corn" which requires a vast amount of threshing before it will let go of the close-clinging chaff. (Isa. 28:27; Z.'84-1-4.)

The question is whether, like the rejected members of Gideon's army, we shall forget our mission, and bury our heads in the waters of truth; or whether, with equal appreciation of its message, we shall remember why the Lord gave it to us, and shall drink of it, with our eyes out over the horizon, seeking to serve, to spend and be spent in the Master's service. (Judg. 7:6;

Z.'07-331.) The question is whether, like Caleb and Joshua, we shall retain our confidence in Him who has called us, and bring back true reports of the land we hope ere long to possess, or, whether we shall be of the larger company that through fear and faint-heartedness never enter in. (Num. 13:31; Z.'07-251.) Shall we rejoice to lay down our lives for the Lord's brethren, or shall we, through fear of this sacrificial death, be all our lifetime subject to bondage? (Heb. 2:15;

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T70, 71.) The question is whether we shall be like the servant who hid his Lord's talent in the earth (in earthly enjoyments and pursuits) (Matt. 25:24; Z.'01-61; Z.'06-318), whether we shall be double minded, having some idea of attaining heavenly things and some idea of getting all we can of earthly things (Jas. 1:8; Z.'07-316), whether, like Obadiah, we are merely friendly toward the Truth and those who stand for the Truth, but conceal our interest for fear of the consequences to ourselves and our families.— 1 Kings 18:3; Z.'04-221.

If, in these tests of faith and character, we come off victorious in the Lord's sight, we shall not need to be of those who wash their robes and make them white in the blood of the Lamb, in the great tribulation with which this Age will close, but shall keep our robes unspotted so that they will not need such a general cleansing. If we have fled to the Lord before the winter time of His disfavor has come upon the man-made systems of our day, we shall be spared the rigors of the flight, of which He said, "Pray that your flight be not in the *winter* [of 1917-1918 (?)]" (Matt. 24:20; D578), and we shall be spared, too, the bitter disappointment of saying at that time, "The Harvest [the time of special favor] is past, the summer is ended and we are not saved" [not saved with the chiefest salvation, with the salvation to which we aspired]. (Jer. 8:20; D578.) In the time of Zion's travail these children of God will all be delivered. (Isa. 66:8; Z.'94-135.) Let us be glad of our hope that we

shall be of the Man-child delivered before that travail comes. Let us hope we may not be of the lambs (Isa. 34:6; D17) or the goats found together in the nominal sheepfolds when the time has come to wind up present ecclesiastical systems. All down the Age, some of God's children have been "turned over to Satan for the destruction of the flesh, that the spirit might be saved in the day of the Lord" (1 Cor. 5:5; T69, 71), because they have not lived up to their covenants. The sufferings of the scapegoat class, turned into the wilderness, dying of thirst, hunger, snake-bites, thorns, briars, burrs, fleas or attacks of wild animals, were far greater than those of the Lord's goat, killed sacrificially. (Lev. 16:7-10; T60.) Those who withhold from the Lord what they have promised Him suffer far more than those who fight manfully the good fight of faith and lay hold with both hands on the hope set before us.

The Great Company class will say "Alleluia" as soon as they perceive that the Church is complete. (Rev. 19:1; A240; F178.) But like Rebecca's damsels of old, they must go the same long journey as the Bride class, only to

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be received as servants in the end. (Gen. 24:61; Psa. 45:14; F121, 171.) Shall we enter fully into our inheritance now, while the door is still open to do and dare in the Master's Cause; or shall we be like the class mentioned in Ezekiel 44 that finds the door shut because the start is made too late, and must know that forever the Heavenly Priesthood, the prize of the High Calling, is closed, and that the most that can be then attained is the place as keepers or servants in the Temple? (Ezek. 44:114; Z.'05-269.) Let us rejoice if we are heirs of salvation at all; but let us resolve, by God's grace, that we shall, in the words of our text, "Look to ourselves, that we lose not those things that we have wrought, but that we receive a full reward"— all that the Father is pleased to give to those who love Him supremely.

"What we see going on about us seems natural to our minds. The way in which other people spend time and money is a temptation to the Lord's people which must be *steadfastly resisted*. For us to do what others do, and to devote to the Lord's service only what the world considers a reasonable day's work, would not be fulfilling our Covenant of Sacrifice at all. Those who seek merely to do right, and to put in eight hours or so a day faithfully, after the manner of the world, will be judged from this standpoint; and they will merely obtain a place in the Great Company. They are not fulfilling the conditions of the Covenant of Sacrifice." — Z.'14-71.

"We do not think we should understand the Scriptures to teach that the Great Company will attain to the same degree of spiritual development as the Little Flock. They fail to display that love and zeal which the Lord has set as the mark for participation in the Royal Priesthood." (Z.'14-68.)

"In determining to sacrifice themselves piecemeal when and how they and their friends might please, is the primary mistake." (Z.'96-191.)

"While the living members of the Bride are being separated from others by the *Truth*, the ears of this class are dull of hearing and they are slow to believe and slow to act." (A20.)

"In one parable the Lord styles this class a wicked and slothful servant. He does not deny him the honor of being a servant, He does not charge him with becoming an enemy. He is counted wicked and slothful because, having undertaken certain responsibilities as a servant, he has failed to manifest the proper spirit of earnest devotion."—Z.'07-315.

Which no man could number.— "Whose number no man is able to tell (i. e., it is not a foreordained or fixed number — none were called to be of this company.)" — Rev. 5:11.

Of all nations, and kindreds, and people, and tongues.— "As the number of the Bride of Christ is to be 144,000, it would be reasonable to think that each number of this class may have 144,000 to look after, as 144,000x144,000 equals 20,736,000,000 (twenty billions seven hundred and thirty-six millions), evidently just about the right number to be cared for— 144,000 would be quite a host for each individual of the Bride class to look after. So we can see the necessity for the work of the Great Company."— *Question Meeting*.

Stood before the Throne.— Not in the Throne, as in the case of the Bride. (A214.) "The Scriptures inform us that as that which is begotten of the flesh is flesh, so that which is begotten of the Spirit is spirit. That is to say, that whoever has been begotten of the Holy Spirit has experienced a change of nature so radical that it would be impossible for him to share a resurrection with the world on the human plane."— Z.'07-316.

And before the Lamb.— "Since their hearts are loyal to the Redeemer, and since they maintain their faith in the precious blood and hold fast and do not deny the same, therefore the Lord Jesus, the Advocate, the Captain of our Salvation, who leads the Very Elect to glory through the steps of willing sacrifice, will lead these to a spiritual blessing— to perfection on a lower plane of spirit-being— because they have trusted in Him and have not denied His name or His work."— F169.

Clothed with white robes.— "They let slip their opportunity for becoming members of the Bride; but they are, nevertheless, *virgins*, pure in their heart-intentions."— F127; Rev. 7:14.

And palms in their hands.— "The palm is especially the symbol of *martyrdom*. The palm of martyrdom has become in the language of the Church, a classical and sacramental expression. In the diptychs, the acts of the martyrs, and the martyrologies, we read, 'He has received the palm of martyrdom'— he has been crowned with the palm of the martyrs." (McC.)

Many of the martyrs of the Dark Ages were undoubtedly of the Great Company.

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And [cried] THEY CRY with a loud voice.— In grand and happy chorus of exultant praise and thanksgiving over their final deliverance.— Rev. 19:6, 7.

Saying, Salvation.— Our glorious and unmerited boon of life on so high a plane.

To our God.— Be ascribed to Him as the Author.— Psa. 3:8.

[Which sitteth] upon the Throne.— Jehovah.— Rev. 4:2; 5:13.

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And unto the Lamb.— The Tower of the Flock, Christ as the instrument of salvation.— Micah 4:8.

Revelation 7:11

And all the angels.— The beautiful sons of the morning who shouted for joy in the dawn of earth's creative week 48,000 years ago.— Job 38:7; Luke 2:9-14; Matt. 4:11; 28:2; F51.

Stood round about the Throne.— With eager joy welcoming this new addition to the family of God.

And about the elders.— The prophecies, many of which have pointed out this second and greater company. But notice the exquisite nicety of the Word of God and the Wisdom of our Father! Not *all* the elders do mention the Great Company, and therefore the designation "four and twenty," in this instance, is omitted.

And the four beasts.— Justice, Power, Love and Wisdom.

And fell before the Throne on their faces.— No wonder such humble characters "always behold the face of the Father."— Matt. 18:10.

And worshipped God.— There is no self-seeking among the angels. When an angel appeared to Manoah and his wife, and Manoah

sought to know his name, he left an everlasting lesson in his reply, "Why askest thou thus after my name, seeing it is secret?"— Judges 13:2-23. 7:12

Saying, Amen.— So be it! We are not at all jealous. We are delighted to have these new helpers in the Heavenly realm.

Blessing .— The praises and blessings of all who owe their existence to His goodness.

And wisdom.— To continually and forever unfold some new and wonderful features of goodness and grace towards the work of His hands.

And thanksgiving.— From "every creature which is in Heaven and on earth."— Rev. 5:13.

And honor.— To the Name so long and so unjustly and foully dishonored, by the eternal torment theory.

And power.— Restrained for thousands of years, but now about to be exercised in man's behalf.— Psa. 76:10.

And might.— The ability to accomplish fully all His purposes.— Isa. 55:11.

Be unto our God for ever and ever, Amen.— Be ascribed to Jehovah for eternity.— Rev. 5:13, 14.

Revelation 7:13.

And one of the elders.— The prophecy of Isaiah 1:10-20.

Answered, saying unto me.— Under symbolism of Sodom because of their identification with spiritual Sodom's work and hopes.— Rev. 11:8.

What are these which are arrayed in white robes.— Who are these of whom it is said, "Your hands are full of blood.

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Wash you, make you clean; put away the evil of your doings before mine eyes, etc."?— Isa. 1:15, 16; Rev. 7:9.

And whence came they.— Why are they figuratively represented as stained with blood?

Revelation 7:14

And I said unto him, [Sir,] MY LORD, thou knowest.— It is doubtless contained in your prophecy.

And he said unto me.— In Isa. 34:5, 6, "My sword shall be bathed in Heaven: behold, it shall come down upon Idumea, and upon the people of My curse, to judgment. The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs."— D17.

These are they which came out of great tribulation.— " 'The tribulation, the great one'— the twofold article being specially emphatic. See Rev. 3:10; 6:17; Matt. 24:21." (Cook.) "They are those," he said, "who have just passed through the great distress." (Weym.) "The slaughter of this day of vengeance is said to be of the 'lambs and goats.' (Isa. 34:6.) The lambs would represent the tribulation saints." (D17.)

"The Great Company will pass through a great tribulation, with a view to effecting in them a proper penitence for sin and a proper appreciation of the Divine standard of truth and righteousness. This class, particularly large in the present day, will be delivered over to the Adversary— to suffer in a Time of Trouble such as was not since there was a nation— the great time of trouble with which this Age shall end. Such of them as fail to respond to those tribulations and to seek the Lord will die the Second Death, but such as respond faithfully will be counted as overcomers." (Z.'07-232.)

"Many such are now being closely bound in with the various bundles of tares for the burning; and not until the fiery trouble of the latter end of the Harvest period shall burn the binding cords of

Babylon's bondage shall these be able to make their escape— 'saved so as by fire.' They must see the utter wreck of Great Babylon and receive some measure of her plagues." (C364.)

"Sad disappointments attach to the experiences of this company: it is because they *fear* the reproaches of Christ that they shirk present privileges and opportunities for walking with Him in white in the 'sufferings of this present time:' behold, they not only miss the present joy and rejoicing of those who are faithful, but eventually they must come *through still greater* sufferings, if they would attain even to a lower place. Although loving the Lord and His people, they are somewhat ashamed of them and hide, as it were, their faces from them, in the presence of the worldly: and behold the Master at His Coming for His 'Bride' cannot confess their names in the presence of the

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Father and the holy angels." (Z.'97-162.) "These will be helped out of Babylon when she is falling, and will flee in the winter-time, saying in the words of the Prophet, 'The Harvest is past, the Summer is ended [Winter has come], and we are not saved.' (Jer. 8:20.)" (D578.)

"These, surely, we cannot expect to see shielded from the very trouble which the Lord declares they need; and which in special mercy He will inflict for their perfecting."--Z.'96-191.

And have washed their robes.— Spotted and soiled by contact with the world.— Z.'97-161.

And made them white in the blood of the Lamb.— "Not that their sufferings will wash their robes, but that in their sufferings they will learn to appreciate as never before their relationship to the Lamb of God and to His atoning merit, and by faith will be permitted to apply the same to their own cleansing."— Z.'07-233; 1 John 1:7.

Revelation 7:15

Therefore.— Because, in the final test, they suffered martyrdom and cleansed their robes rather than deny the Lord.

Are they before the Throne of God.— "With the world in the next Age, the Lord's power will be represented through the Great Company class, under the Bride. They will be a great police force, looking out for the whole people. They will have enough to do; for God has guaranteed that 'nothing shall hurt or offend in all His holy Mountain'— Kingdom (Isa. 11:9). That will mean a careful supervision. Yes, indeed! How will they hinder wrong-doing? If a person were about to speak blasphemy or slander, the tongue might be instantly paralyzed. Very easy! A policeman right on the spot!— not waiting until the offender had done the mischief and then punishing him, but fixing him so that he will not get the chance to do it, and punishing him for trying to do so."—*Question Meeting*.

And serve Him day and night in His Temple.— "Although they can never be the living Temple of which Christ is the Head (Rev. 3:12; 11:1), we are told they shall be servants in that Temple; and although they shall never sit in the Throne, they are highly privileged to serve 'before the Throne.' Grand and glorious privileges will be theirs."— Z.'97-162; Rev. 22:3.

And He that sitteth on the Throne.— Jehovah.

[Shall dwell among] KNOWETH them.— To be known of the Lord is to be the sure recipient of blessings.

Not to be known or recognized of Him is the greatest of all calamities. God keeps a record of His friends (Mal. 3:16) but no record of His enemies; and therein lies their ruin. "I never *knew* you; depart from Me."— Matt.

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Revelation 7:23.

7:16. They shall NOT hunger [no more].— Poor things, how hungry they have been! How

the light has shone in their poor, hunted, starved faces, as they have listened to Pastor Russell, by the tens of thousands; and yet, when the lecture was over, they have wearily gone back to the "husks," from a sense of duty to the memory of some man, dead for hundreds of years, who would, if alive today, be a follower of *the* Reformer, Charles T. Russell, because he followed Christ.

Neither thirst any more.— "The waters of Truth shall no longer be brackish with error, being healed at the very spring by a clearer understanding of the Word of God."-B266.

Neither shall the sun light on them, nor any heat.— During the Harvest time the Lord's people, illuminated with the light of Present Truth, have been shining forth, not with any brilliancy of their own, but with much of the coming splendor of the "Sun of Righteousness." Coming in contact with them, it has been inevitable that the Great Company class should frequently be singed, unable to answer the Truth, and should feel considerable heat. Their condition has been aptly described by the Prophet, "It shall be a vexation only to understand the report." (Isa. 28:19.) "As if a man did flee from a lion, and a bear met him; or went into the house and leaned his hand on the wall, and a serpent bit him."— Amos 5:19. 7:17

For the Lamb.— Jesus Christ, their eternal Friend— "The same yesterday, today, and forever."— Heb. 13:8.

Which is in the midst of the Throne.— Authority, rulership.— A92; Rev. 5:6.

Shall feed them.— Be their shepherd. (John 10:1-28; 21:16.) They will not have immortality. Their lives will always require to be sustained, as in the case of the angels.

And shall lead them unto [living] fountains of waters OF LIFE.— They will not have within them the "well of water springing up unto everlasting life," as will the Bride class, but may freely take of the "Water of life" which flows forth from the united well-springs of the

Fountain and its 144,000 associates.— John 4:14; Rev. 22:1, 17; Ezekiel 47:1-5.

And God shall wipe away all tears from their eyes.— There will be tears at first that will require wiping away, when they see all they have missed. Nevertheless, "With gladness and rejoicing shall they be brought into the King's Palace." (Psa. 45:10.) And it is a good place; there we leave them, to bask in the sunlight of His presence forevermore. We shall *know* them all, then, even as we shall be known by them.— 1 Cor. 13:12.

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REVELATION 8

FOUR PRELIMINARY REFORMATIONS

Revelation 8:1

And when He.— The Lord Jesus, whose privilege it is to open them all.— Rev. 6:1.

Had opened the seventh seal.— "The seal of the living God." (Rev. 7:2.) The opening of the seventh seal is *progressive*. The opening and unfolding of the Truth goes on as the saints are sealed. By the time the saints are all sealed in their hearts and minds with the Present Truth, the deepest features of the Truth itself will have been disclosed. "

The time will undoubtedly come in the near future when the number of the Elect will be complete. Then only such vacancies as might still occur by some falling out would remain." (Z.'14-68.)

"God's people down through this Gospel age have been privileged to know something of the 'Secret of the Lord'— the Divine Plan. But not until the last seal is broken, does the scroll fly wide open, permitting the 'Mystery of God' to be fully disclosed; as it is written: 'In the days of the voice of the seventh angel, when he shall begin to sound, the Mystery of God should be finished, as He hath declared to His servants the Prophets.' (Rev. 5:1; 10:7.)"— Z.'97-257.

There was silence.— "Assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for the Lord our God hath put us to silence." (Jer. 8:14.) "They (the clergy) somehow realize that neither reason nor Scripture supports their false doctrines, and that the wisest method is to keep silent, in the shadow of old superstitions and under the protection of so-called Christian governments."— C158.

In heaven.— In the nominal ecclesiastical heavens.

About the space of half an hour.— On the scale of a year for a day this would mean but a week, and indicates that, as soon as the full number to complete the Body of Christ have been sealed with the Present Truth, persecution in a public way, and on an unprecedented scale, may be expected to begin almost immediately. (This verse should properly be included in Chapter 7.)

Revelation 7:23. 8:2.

And I saw.— As the next vision of the grand series. Something never seen until the seventh seal is broken and the Mystery of God finished.

The seven angels.— Instrumentalities suitable for the work to be performed.

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Which stood before God.— Featuring the *Reformation*.

And to them were given seven trumpets.— Bugles with which to blow bugle-blasts of liberty from the oppressions of the papacy, leading up to and including the final blast of "Liberty throughout all the land unto all, the inhabitants thereof."— Lev. 25:10.

Revelation 7:23. 8:3.

And another angel.— Not the "voice of the Lord," mentioned in the preceding chapter, but the corporate body— the Watch Tower Bible and Tract Society, which Pastor Russell formed to finish his work.

This verse shows that, though Pastor Russell has passed beyond the veil, he is still managing every feature of the Harvest work. "The Watch Tower Bible and Tract Society is the greatest corporation in the world, because from the time of its organization until now the Lord has used it as His channel through which to make known the Glad Tidings." — Z.'17-22; Rev. 14:18; 19:17.

Came and stood.— Waited before the Lord, after the Pastor's death, ready to do the Master's will.

At the altar.— The Brazen Altar, the place of sacrifice. (Ex. 38:1-7; Lev. 16:12, 13.) The fire for the sacrifice at the Golden Altar was obtained here and then carried to the golden altar where the incense was crumbled in it.

Having a golden censer.— Censers, or fire-pans, were of two forms, with handles and without. In this case the kind with the handle, used only on the Day of Atonement, is the one referred to. The incense was burnt while the high priest held the censer in his hand. Thus, in this prophecy, the great antitypical High Priest identifies Himself with the work of the Society, and places in its care— holds in His hand— the fire-pans, the things that lead us to the place where we sacrifice ourselves. Thus seen, the censer represents teachings, undertakings of the Word; for it is our understanding of the Word which leads us to offer up all we have in the Lord's service.— Num. 16:6, 7.

And there was given unto him much incense.— The heart's best endeavors of the faithful fellow-members of the Body.

That he should offer it.— To Jehovah, through the Son.— Rev. 5:8.

With the prayers of all saints.— The Society is the only entity in the world answering to this description. It alone has offered on its behalf the prayers of all the saints, in harmony with the clause of the Vow which reads, "Daily will I remember at the Throne of heavenly grace the general interests of the Harvest work— the dear

co-laborers at the Brooklyn Tabernacle and Bethel, and everywhere."

Upon the golden altar [which was] before the Throne.—

The offerings take place "before the Throne," on this side the veil.— Rev. 1:4; 5:6; Ex. 30:1-10.

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Revelation 8:4

And the smoke.— The fragrant, sweet perfume.

Of the incense.— Life's dearest ties, sacrificed in the Master's cause.

Which came with the prayers of the saints.— In harmony with the Vow of faithfulness.— Psa. 141:2; Luke 1:10; Acts 10:4.

Ascended up before God out of the angel's hand.— "An odor of a sweet smell, a sacrifice acceptable, wellpleasing to God."— Phil. 4:18.

Revelation 8:5

And the angel.— The Watch Tower Society through its proper representatives.

Took the censer.— The Seventh Volume of Studies in the Scriptures, Divinely provided.

And filled it with fire of the altar.— Coals from the altar signify burning truths; and such the Lord's prophecies always are, when rightly understood.— Isa. 6:5-8. This is a plain intimation of God's purpose to use the Society in further unfoldings of His Truth as it becomes due. "We believe that the Lord will not scatter, but will 'turn His hand [power] upon the little ones,' in this dark hour of trial (Zech. 13:7)." — Z.'17-30.

And cast it.— Greek, "Deliberately hurled it."

Into the earth.— Among order-loving people.— Ezek. 10:2; Luke 12:49.

And there were [voices and] thunderings.— Seven Volumes of "Scripture Studies," this one being the last of the series. (Rev. 10:3, 4.) Thunders are symbolical of controversy, and this volume may cause some.

Particularly is it to be expected that the clergy will thunder against whatever Truth it contains. Thunder is caused by the flashing of lightning through the heavens, opening them up, as it were. Immediately after the flash they come together with an angry roar. Thunder, of itself, never does anybody any harm.— Rev. 16:18.

And voices.— "These voices have been circulated here and there throughout the whole civilized world, not by worldly agents, not through book-sellers, but by those who have themselves been blessed by the light, and who desire to render a service to the Lord and to the Truth, and to lay down their lives for the brethren by taking to them the glorious and encouraging message now due to the Lord's people." (Z.'02-118.) Voices also symbolize discussion, contention.

And lightnings.— See Rev. 4:5; 11:19; 16:18.

And an earthquake.— "The term earthquake is used to symbolically represent revolution— it is in this sense of

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the word that it is used throughout the Book of Revelation. What we are to look for then will be a great revolution, the great symbolic earthquake, the great shaking of the present institutions which will overthrow everything that is not of the Lord's establishment and approval. Perhaps the symbolical earthquake will be accompanied by a literal one."— B. S. M.

Revelation 8:6

And the seven angels which had the seven trumpets.— "We, in common with almost all expositors, recognize that the seven trumpets of Revelation are symbolical and not literal."— Z.'02-116; Josh. 6:4.

Prepared themselves to sound.— "Christian people in general understand that five of these trumpets have already 'sounded' and are in the past— we would say six. It is admitted that those that have already 'sounded' have not been literal blasts of a bugle on the air. But literal things are

so much more easily received by the natural man that many advanced Christians, Bible students and ministers, are really expecting some day to hear what is sometimes denominated 'Gabriel's horn,' shrill enough and loud enough to awaken the dead." (Z.'02-116.) As thoughtful Christians we should expect that, as this period is that in which the great sects have risen, its history should pay particular attention to them, and thus we find. The Reformation particularly affected "three parts" of the papal dominion, Germany, England and France.— Rev. 8:7-10.

Revelation 8:7.

And the first [angel] sounded.— The movement began, which later developed into the Lutheran General Synod, Lutheran United Synod South, Lutheran General Council, Lutheran Synodical Conference, United Norwegian Lutheran Synod, Ohio Independent Lutheran Synod, Buffalo Lutheran Synod, Hauge's Lutheran Synod, Eleisen's Lutheran Synod, Norwegian Lutheran Synod, Danish in America Lutheran Synod, Icelandic Lutheran Synod, Immanuel Lutheran Synod, Suomai Finnish Lutheran Synod, Finnish National Synod, Finnish Apostolic Synod, Norwegian Free Lutheran Synod, Danish United Lutheran Synod, Church of the Lutheran Brethren and Independent Lutheran Congregations.— 1 Cor. 3:3.

And there followed hail.— Sharp, cutting, hard truth, contained in Luther's 95 theses nailed on the church door at Wittenberg.

And fire.— Destructive judgments upon the papacy. Luther sized up the Papal system of "Heads, I win; and tails, you lose" in a few words when he said, "The Romanists have with great dexterity built themselves about with three walls, which have hitherto protected them against reform. In the first place, when the temporal power has pressed

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them hard, they have affirmed and maintained that the temporal power has no jurisdiction over

them— that on the contrary, the spiritual is above the temporal. Secondly, when it is proposed to admonish them from the Holy Scriptures they said, 'It beseems no one but the pope to interpret the Scriptures,' and thirdly, when they were threatened with a council, they invented the idea that no one but the pope can call a council."

Mingled with blood.— Blood is a symbol of death-dealing doctrine, and this teaches that Luther did not get entirely free from error. The following illustrates this point: "There gradually developed a group of radicals who were convinced that Luther had not the courage of his convictions. They proposed to abolish the idolatry of the Mass and all other outward signs of what they deemed the old superstitions. Luther's colleague at Wittenberg, Carlstadt, began denouncing the monastic life, the celibacy of the clergy, the veneration of images; and before the end of 1521 we find the first characteristic outward symptoms of Protestantism. In January 1522, Carlstadt induced the authorities of Wittenberg to publish the first evangelical church ordinance. The service of the Mass was modified, and the laity were to receive the elements in both kinds. Reminders of the old religious usages were to be done away with, and the fast-days were to be no longer observed. These measures led Luther to return to Wittenberg in March, 1522, where he preached a series of sermons attacking the impatience of the radical party. In 1525 the conservative party, which had from the first feared that Luther's teaching would result in sedition, received a new and terrible proof, as it seemed to them, of the noxious influence of the evangelical preachers.

"The peasant movements which had caused so much anxiety at the diet of Augsburg in 1518, culminated in the Peasant Revolt in which the common man, both in country and town, rose in the name of God's justice to avenge long-standing wrongs and establish his rights. Luther was by no means directly responsible for the civil war which followed, but he had certainly

contributed to stir up the ancient discontent. He had asserted that, owing to the habit of foreclosing small mortgages, 'Any one with a hundred gulden could gobble up a peasant a year.' The German feudal lords he pronounced hangmen, who knew only how to swindle the poor man. Yet in spite of this harsh talk about princes, Luther relied upon them to forward the reforms in which he was interested. The peasants demanded that the gospel should be taught them as a guide in life, and that each community should be

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permitted to choose its pastor and depose him if he conducted himself improperly. More radical demands came from the working classes in the towns. The articles of Heilbronn demanded that the property of the Church should be confiscated and used for the community; clergy and nobility alike were to be deprived of all their privileges, so that they could no longer oppress the poor man. The more violent leaders renewed the old cry that the parsons must be slain. Hundreds of castles and monasteries were destroyed by the frantic peasantry, and some of the nobles were murdered with shocking cruelty. Luther, who believed that the peasants were trying to cloak their dreadful sins with excuses from the gospel, exhorted the government to put down the insurrection.

'Have no pity on the poor folk; stab, smite, throttle, who can.' The German rulers took Luther's advice with terrible literalness, and avenged themselves upon the peasants, whose lot was apparently worse afterwards than before."—
Brit.

And they were cast upon the earth AND THE THIRD PART OF THE EARTH WAS BURNED UP.— Luther's teaching had the effect of transforming the order-loving German people into anarchists.

And the third part.— The German part.

Of trees.— Trees are symbols of saints. "St. Paul gives us the picture of a tree, the roots of

which push down deep into the knowledge of the Divine Plan, while the tree of character grows higher and higher, developing and maturing the rich fruits of the Holy Spirit of God; for instruction is a form of *construction*."— Z.'14-312; Isa. 61:3.

Was burnt up.— Hindered from standing alone, and absorbed into the Lutheran system.

And all green grass.— Natural men of independent thought.— Isa. 40:6, 7.

Was burnt up.— Similarly absorbed into the Lutheran system, a welcome substitute for papacy's intolerable yoke.

Revelation 8:8

And the second [angel] sounded.— The Anglican church movement began.

And as it were a great mountain.— England in the time of Henry VIII. Mountains symbolize kingdoms.— Dan. 2:35; Jer. 51:25.

Burning with fire.— Aflame with another great movement destructive to the papacy.

Was cast into the sea.— Was suddenly thrown into a condition of isolation from the papacy— no longer placed under religious restraint to it.

And the third part of the sea.— The English part.

Became blood.— The much-married Henry VIII., founder

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of the Anglican Church, and the second great sect-founder, has some slight blemishes on his escutcheon also.

"Henry VIII himself stoutly maintained the headship of the pope, and as is well known, after examining the arguments of Luther, published his defence of the Seven Sacraments in 1521, which won for him from the pope the glorious title of 'Defender of the faith.' By 1527 the king had become hopeless of having a male heir by Catherine. He was tired of her, and in love with

the black-eyed Anne Boleyn, who refused to be his mistress.

The king's agents secured the opinion of a number of prominent universities that his marriage was void, and an assembly of notables, which he summoned in June 1530, warned the pope of the dangers involved in leaving the royal succession in uncertainty. Henry's next move was to bring a charge against the clergy, accusing them of having violated the ancient laws of *praemunire* in submitting to the authority of papal legates (although he himself had ratified the appointment of Wolsey as legate *a latere*). The clergy of the province of Canterbury were fined 100,000 pounds and compelled to declare the king their singular protector and only supreme lord, and, as far as that is permitted by the law of Christ, the supreme head of the Church and of the clergy.

"The following year, 1532, an obedient parliament presented a petition to the king (which had been most carefully elaborated by the king's own advisers) containing twelve charges against the bishops. For the remedy of these abuses parliament turned to the king 'in whom and by whom the only and sole redress, reformation and remedy herein absolutely rests and remains.' [These charges were answered by the clergy, but the answer did not suit the king so on the 15th of May, 1532] The king's most humble subjects, daily orators and bedesmen of the clergy of England, in view of his goodness and fervent Christian zeal and his learning far exceeding that of all other kings that they have read of, agree never to assemble in convocation except at the king's summons, and to enact and promulgate no constitution or ordinances except they receive the royal assent and authority. [Then Henry divorced Catherine and married Anne Boleyn and the English Reformation was officially launched.]

The king had now clarified the ancient laws of the realm to his satisfaction, and could proceed to seize such portions of the Church's possessions as he deemed superfluous for the

maintenance of religion. [On the 30th of July, 1540, three Lutheran clergy-men were burned and three Roman Catholics beheaded, the latter for denying the king's spiritual supremacy. The king's ardent desires that diversities of minds and opinions

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should be done away with and unity be 'charitably established' was further promoted by publishing in 1543 *A Necessary Doctrine and Erudition for any Christian Man*, set forth by the King's Majesty of England, in which the tenets of mediaeval theology, except for denial of the supremacy of the bishop of Rome and the unmistakable assertion of the supremacy of the king, were once more restated. The First Prayer Book of Edward VI was issued in 1549 and was followed in 1552 by the Second Prayer Book and] "The foundations of the Anglican church were laid."— Brit.

Revelation 8:9

And the third part.— The English part.

Of the creatures.— The clergy "apostolically" of the Church of Rome, but actually doing business under Henry VIII. Be it noted that they were not counted worthy of being called "men."

Which were in the sea.— No longer under religious restraint to the papacy.

And had life.— The apostolic succession, from the line of popes, etc., described in Rev. 2:13 comments.

Died.— Were excommunicated by the pope, lost their "apostolic (?) succession."

And the third part.— The English part.

Of the ships.— Independent bodies of Christian worshippers called Lollards, followers of Wycliffe.— Mark 4:36; 6:48-51; John 6:21.

Were destroyed.— Compelled to acknowledge Henry VIII as head of the Church or lose their lives. "Thus, when the English Reformation of the 16th century commenced, it derived a new impulse from the earlier Lollard movement

which it was destined to absorb into itself."—
McC.

Revelation 8:10

And the third angel sounded.— The Calvinistic movement began, which later developed into the Northern Presbyterian Church, Cumberland Presbyterian Church, Welsh Calvinistic Church, United Presbyterian Church, Southern Presbyterian Church, Associate Presbyterian Church, Associate Reformed Southern Presbyterian Church, Reformed Synod Presbyterian Church, Reformed General Synod Presbyterian Church, Reformed Covenanted Presbyterian Church, Reformed Presbyterian Church in the United States and Canada, Dutch Reformed Church, German Reformed Church, Christian Reformed Church, Hungarian Reformed Church, and Congregational Church.— 1 Cor. 3:3.

And there fell a great star from heaven.— John Calvin tore a large-sized hole in the Catholic firmament when he started the manufacture of a firmament of his own.

Burning as it were a lamp.— The precipitation of the Calvinistic movement in France and Switzerland was as sudden as the Anglican movement had been in England or the

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Lutheran movement in Germany. In 1533 Francis I, King of France, "anxious to conciliate both German Protestants and anti-papal England, invited some of the reformers to preach in the Louvre," as an offset to a fierce attack that had but lately been made upon them, caused by the mutilation of a statue of the Virgin. On the festival of All Saints, Cop, the rector of the University of Paris, was to deliver the address, but Jean Cauvin (Calvin) persuaded the rector to read an address which he had written. It was a defense of the new evangelical views and so aroused the Sorbonne that Calvin and Cop were both obliged to flee from Paris. Calvin went to Basle, Switzerland, and in 1536 wrote and published the first great textbook of Protestant

theology, *Institutes of the Christian Religion*. He did his best, but his best was not very good.

And it fell upon the third part.— The French part.

Of the rivers.— Channels of religious instruction.

And upon the fountains of waters.— The Word of God. Although Calvin misunderstood and misapplied them, yet he constantly appealed to the Scriptures as the support for his theories.

Revelation 8:11

And the name of the star.— Calvin is entitled to the honor of having at one time been a papal star.

"He was from the first educated for the Church, and before he was twelve years old was presented to a benefice in the Cathedral of Noyon. Six years after this he was appointed to a cure of souls at Montville, and thus, although not yet twenty, and not even in the minor orders, he was enjoying the titles and revenues of a cure."—McC.

Is called Wormwood.— What an ideal name for the doctrine which has caused more bitterness against God than any other doctrine ever taught, and for the man who roasted Servetus at the stake.

And the third part of the waters.— Many portions of the Scriptures, misunderstood, misconstrued and misapplied.

Became.— Were made to appear in the eyes of many.

Wormwood.— Bitter as gall. "None now would justify Calvin's course in sentencing Servetus to be burned. Others burned at the stake usually had the fuel piled at their feet. The flames were inhaled with the smoke, and the victim was speedily unconscious to suffering. For Servetus Satanic ingenuity arranged the burning fagots at a distance. He literally roasted alive, in horrible torture, nearly five hours— in the name of God, of Jesus, of Righteousness, Truth, Justice, Love,

Christianity and Civilization." (P. D.)— Jer. 9:15; 23:15, 9-40; Deut. 29:18.

And many men died of the waters.— Lost their manhood, reason and common sense by becoming Calvinists.

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Because they were made bitter.— Because the Scriptures were made to appear to teach what actually they do not. "It seems remarkable that only now are we realizing that a man so deficient in the spirit of his Master as to murder his brother, should not be an accepted teacher of the Word of God and its spirit. Only now are Bible students realizing that Brother Calvin was not the inventor of the doctrine of election, but merely of the doctrine that all the non-elect would suffer everlastingly. Now we see that the terms, 'the elect,' 'the very elect,' are Bible terms! and that those who make their calling and election sure, will be glorified in the First Resurrection. Now we see that the Elect will be associated with Jesus in His Kingdom, which will bless the non-elect— 'all the families of the Earth.' "— P. D.

Revelation 8:12.

And the fourth angel sounded.— The Baptist sectarian movement began, resulting in Baptist Churches North, Baptist Churches South, Baptist Churches Colored, Seventh-Day Baptists, General Baptists, Separate Baptists, United Baptists, Baptist Church of Christ, Primitive Baptist Church, Primitive Colored Baptist Church, Old Two Seed in the Spirit Predestinarian Baptist Church, Church of God and Saints of Christ, Mennonites, Six Principle Baptist Church, Free Baptist Church, Freewill Baptist Church— not forgetting the Selfwill Baptist Church, which also has a large membership, but is not listed.— 1 Cor. 3:3.

From an examination of history "It does not appear that the Baptists were formed into any stability (as a sect) until the time of Menno, about the year 1536. About 1644 they began to make a considerable figure in England, and

spread themselves into several separate congregations. They separated from the Independents about the year 1638, and set up for themselves under the pastoral care of Mr. Jesse; and, having renounced their former baptism, they sent over one of their number to be immersed by one of the Dutch Anabaptists of Amsterdam, that he might be qualified to baptize his friends in England after the same manner." (Buck.)

"Menno Simons, born in 1492 at Witmarsum in Friesland, at the age of 24 entered the priesthood. Doubts about transubstantiation made him uneasy; some of Luther's tracts fell in his way, and he was comforted by Luther's dictum that salvation does not depend on human dogmata. Hence he began to study the New Testament. The question as to the right age for baptism came up; he found this an open matter in the early church. Then the execution, in March, 1531, at Leeuwarden, of the tailor Sicke Freerks, who had been rebaptized in the previous December at Emden,

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introduced further questions. Menno was not satisfied with the inconsistent answers which he got from Luther, Bucer and Bullinger; he resolved to rely on Scripture alone, and from this time describes his preaching as evangelical, not sacramental. Anabaptism of the Munster type repelled him. A brother of Menno joined the insurgent followers of Matthysoon and was killed at Bolsward, April 1535. Blaming the leaders by whom these poor people had been misled, Menno blamed himself for not having shown them a straight course. Accordingly on the 12th of January 1536 he left the Roman communion.

Among the so-called Anabaptists were four parties, the favorers of the Munster faction, the Batenburgers, extremists, the Melchiorites and the Obbenites. For a time Menno remained aloof from both Melchior Hofman and Obbe Philipsz. Before the year was out, yielding to the prayer of six or eight persons who had freed themselves from the Munster spell, he agreed to become

their minister and was set apart January 1537 to the eldership at Groningen, with imposition of hands by Obbe Philipsz. Menno repudiated the formation of a sect; those who had experienced the 'new birth' were to him the true Christian church. His Christology was in the main orthodox though he rejected terms such as Trinity which he could not find in Scripture. Of the introduction of Anabaptist views into England we have no certain knowledge. Fox relates that 'the registers of London make mention of certain Dutchmen counted for Anabaptists, of whom ten were put to death in sundry places in the realm, anno 1535; other ten repented and were saved. In 1536 King Henry VIII issued a proclamation concerning faith agreed upon by Convocation, in which the clergy are told to instruct the people that they ought to repute and take 'The Anabaptists opinions for detestable heresies and to be utterly condemned.' Thomas Fuller tells us from Stow's Chronicles that in the year 1538 four Anabaptists, three men and one woman, all Dutch, bare faggots at Paul's Cross, and three days after a man and woman of their sect was burnt in Smithfield.

The early English Baptists, while they utterly rejected the baptism of infants, were as yet unpledged to immersion and rarely practiced it."— Brit.

And the third part of the sun was smitten.— Though not apparently so stated in any confession of faith, it is a prevalent view among Baptists that the Old Testament has been entirely fulfilled. Believing thus they lose the force of a large part of the Gospel Message, typified by the sun.

And the third part of the moon.— Similarly, they do not

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see the force of the teachings of the Law Dispensation, as in the Tabernacle arrangements, etc., in their application to the Church.

And the third part of the stars.— The teachings of the true light-bearers, the Apostles,

cannot be fully appreciated except in connection with the prophecies of the Old Testament.

So as the third part of them was darkened.— If pressed to estimate the relative worth to us as New Creatures of the writings of the Old and New Testaments, we would admit that the writings of the New Testament are worth perhaps twice as much to us as those of the Old Testament because they contain the message addressed to the New Creation, but *we* want all *three* thirds or the Word.

And the day.— The Scripture teaching of the coming Millennial Day.

Shone not for a third part of it.— At least a third or the light we get on the subject of the Lord's Millennial Reign is from the Old Testament.

And the night likewise.— The same is true of the world's dark night of sin and death, and the darkest feature of that night— the Time or Trouble such as was not since there was a nation. The Old Testament has much of light and instruction on this subject.

Revelation 8:13.

And I beheld, and heard an [angel] EAGLE.— One of Pastor Russell's humble followers (Matt. 24:28) apprehending correctly the significance of the three woes.

Flying through the midst of heaven.— Beginning with the papal heavens and then in their order of development, the Lutheran heavens, Anglican heavens, Calvinistic heavens and Baptist heavens (and others shortly.)

Saying with a loud voice.— With considerable plainness of speech.

Woe, woe, woe, to the inhabitants of the earth.— Great distress and perplexity of mind to all all supporters of Satan's Empire.

By reason of the other voices.— Later movements in the ecclesiastical heavens described in Chapters 9 and 10.

Of the three angels, which are yet to sound.—

The four great denominations— Lutheran, Anglican, Presbyterian and Baptist— were formed in swift succession within twenty years from the time Luther nailed the theses on the Wittenberg door. But the work of forming new movements away from papal bondage did not stop there.

Ye curious minds, who roam abroad,
And trace creation's wonders o'er,
Confess the footsteps of your God,
|And bow before Him, and adore.

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REVELATION 9

TWO INEFFECTIVE REFORMATION WOES

Revelation 9:1

And the fifth angel sounded.— The Wesleyan movement began, leading up to the Methodist Episcopal Church, United American Methodist Episcopal Church, African Methodist Episcopal Church, African United Methodist Protestant Church, African Methodist Episcopal Zion Church, Methodist Protestant Church, Wesleyan Methodist Church, Methodist Episcopal Church South, Congregational Methodist Church, New Congregational Methodist Church, Zion Union Apostolic Church, Colored Methodist Episcopal Church, Free Methodist Church, Reformed Methodist United Episcopal Church, and Independent Methodist Churches.— 1 Cor. 3:3.

And I saw a star.— John Wesley became a star in the Anglican heavens in 1728, at which time he was ordained a priest by Bishop Potter.

Fall from heaven unto the earth.— For many years Wesley had no thought of forming a sect; and yet, unconsciously, he began to do so from the time he was ordained. He was then in Oxford University, where "the completeness of his self-devotion to the service of God, combined with his rare moral courage and superior strength of

character, caused him to be recognized as the leader of a group of under-graduates which was nicknamed the 'Holy Club' by the ungodly of the University, who derided its members for their rigid rules and charitable practices by calling them 'Methodists.' " (McC.)

"He fully accepted the recognized teaching of the Church of England, and publicly appealed to the Prayer-Book and the Thirty-nine articles in justification of the doctrines he preached. Methodism began in a revival of personal religion, and it professed to have but one aim, to spread Scriptural holiness over the land. Its doctrines were in no sense new." (Brit.) The work in the Western World, particularly in the United States, grew to vast proportions.

"The preachers in the South determined upon administration of the sacraments, and a committee was chosen who ordained themselves and others. The Northern preachers opposed this step and for several years the Connexion was on the verge of disruption.

Wesley perceived that the Society would disintegrate unless effective

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measures were speedily taken, and, aided by two presbyters of the Church of England, (one of whom was James Creighton) early in 1784 he ordained Thomas Coke, a presbyter of that Church, as Superintendent."— Brit.

His brother Charles heartily disapproved of this and wrote the following (which does not, however, appear with his other hymns in the Methodist hymnal):

So easily are bishops made
By man or woman's whim;
Wesley his hands on Coke hath laid,
But who laid hands on *him*!

In 1787 the American Conference changed Mr. Coke's title to "Bishop." Mr. Coke tried to introduce this title into the English Conference of which he was president, but the English Brethren could not accept it, despite his great

earnestness in the cause. It must have been a strange sight to see a bright man like Wesley engaging those two presbyters of the Church of England to help him ordain somebody to a higher office than any of them had ever held. But *the plan worked*. All Methodists believe that Bishop Coke, the first Bishop of the Methodist Church received some "apostolic succession" from the original line described in comments on Rev. 2:13. These brethren have grieved that Pastor Russell did not get his ordination from the same source.

And to him was given the key of the [bottomless] pit OF THE ABYSS.— Wesley was given the key to *nothing and to nowhere*.

Revelation 9:2.

[And he opened the bottomless pit].— Wesley opened nothing. He did interpret Rom. 8:21 as meaning that the lower animals would go to Heaven, but that was an error. He was honest enough, however, to object to using the word Trinity because he did not find it in the Bible. "Christian Advocates" please note.

And there arose a smoke.— Confusion— a blinding haze.

[Out of] OVER the pit.— In the "air," the ecclesiastical heavens.

As the smoke of a great furnace.— Methodism was no ordinary smudge.

And the sun.— The true Gospel.

And the air.— The Anglican Church.

Were darkened by reason of the smoke of the pit.— Methodism damaged the Anglican communion as much as it did the Truth.

Revelation 9:3

And there came out of the smoke locusts.— An immense number of followers.— Judges 7:12.

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Upon the earth.— Among order-loving people.

And unto them was given power.— To attend an old-time Methodist meeting and witness the "getting the power" was to see the sight of a lifetime.

As the scorpions of the earth have power.— "A well-known injurious insect of *hot* climates, which is shaped very much like a lobster. They are carnivorous in their habits, and move along in a threatening attitude with the tail elevated. The sting, which is situated at the extremity of the tail, has at its base a gland that secretes a poisonous fluid, which is discharged into the wound by two minute orifices at its extremity. The scorpion makes a painful wound in men and beasts which produces fatal results unless speedy remedies be provided such as scarifying the wound or sucking out the poison."— McC.

Revelation 9:4

And it was commanded them that they should not hurt the grass of the earth.— Men of independent thought — Rev. 8:7.

[Neither any green thing.] Neither any tree.— Saint.— Rev. 8:7.

But [only] those men.— The unconverted.

Which have not the seal of God in their foreheads.— Methodists understand that to be converted from being a sinner means to have the seal of God in one's forehead. All the energies of the Church are devoted to gathering in goats to the sheepfold.

Revelation 9:5

And to them it was given that they should not kill them.— No such sane and merciful sentence as "The wages of sin is death" has any place in Methodist theology. Wesley was born at a time when the original meaning of the word "Hell" had become hidden, and was saturated with the later teachings that it signifies a place of torment. He threw his whole heart into the work of spreading this error throughout the earth.

But that they should be tormented five months.— In symbolic time, 150 years. (Rev. 2:21). Wesley became the first Methodist in

1728. (Rev. 9:1). When the Methodist denomination, with all the others, was cast off from favor in 1878 (Rev. 3:14) its power to torment men by preaching what Presbyterians describe as "Conscious misery, eternal in duration" came to an end legally, and to a large extent actually.— Rev. 9:10.

And their torment.— The torment of those tormented by the tormenting doctrine of torment.

Was as the torment of a scorpion, when he striketh a man.— See Rev. 9:10.

Revelation 9:6

And in those days.— Throughout the 150 years of widely prevalent "Methodist hell-fire".

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Shall men seek death.— Would be glad to know that "The wages of sin *is* death."— Rom. 6:23.

And shall not find it.— Because all the texts which plainly teach that "All the wicked will God destroy," were preverted to mean "All the wicked will God immortalize in hell."

And shall desire to die.— Real men would prefer to die and stay dead rather than forever companion and worship the greatest devil of the Universe.

And death shall flee from them.— They were told that men only seem to die, although touch, hearing, sight and smell all bear eloquent testimony to the contrary.— Rom. 6:23; Ezek. 18:4; Gem. 3:19; Psa. 115:17; Ecc. 9:5; Psa. 37:10, 20; Ecc. 3:19-21; 1 Cor. 15:13, 18; Dan. 12:2.

Revelation 9:7.

And the [shapes] LIKENESSES of the locusts were like unto horses prepared unto

battle.— The battle-cry of the old-time Methodist was "All at it, and always at it".

And on their heads were as it were crowns like gold.— Those born of the spirit, changed from human conditions and made like the Lord,

have received the very highest blessing, the "Crown of life", the Divine nature. Gold is a symbol of Divinity. To receive a crown of gold is to be born of the spirit. All old-time Methodists felt certain that they were "born of the spirit" when converted, no begetting or quickening being necessary. But here is pointed out that these good people had "as-it-were" crowns instead of real ones.

And their faces were as the faces of men.— They were not "Born of the spirit" as they supposed.

Revelation 9:8.

And they had hair as the hair of women.— "If a woman have long hair it is a glory to her: for her hair is given her for a covering." (1 Cor. 11:15.) The Church's glory is her wedding robe, the robe of Christ's righteousness. It is to the credit of old-time Methodists that they trusted for salvation in the precious blood of Christ.

And their teeth were as the teeth of lions.— Lions are able to chew and swallow almost anything. When the conference at Baltimore in 1787 turned John Wesley's Superintendent into a Bishop, the Methodist people swallowed it all; and to this day most of them really believe that their clergy are a Divinely appointed institution, despite the fraud perpetrated.— Joel. 1:4-6.

Revelation 9:9.

And they had breastplates.— "Breastplates of righteousness."— Eph. 6:14.

As it were breastplates of iron.— An iron breastplate would be a good one but an "as-it-were" breastplate would need examination. It was not uncommon for old-time Methodists to deceive themselves into thinking they

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had not sinned for years. Those who had such breastplates wore the "As-it-were" variety.

And the sound of their wings.— When engaged in "getting the power".— Rev. 9:3.

Was as the sound of chariots.— The noisiest vehicles known in the Revelator's day.

Of many horses running to battle.— The old-time Methodist hell-fire revival was in days gone by the noisiest place on earth, excepting the camp-meeting. Those good old days have long since gone.

Revelation 9:10

And they had tails.— Followers— class-leaders.

Like unto scorpions.— The old-time class-leader was an invaluable adjunct of the Methodist Church. Upon him devolved the duty of requiring each probationer to attend the class-meeting and report his spiritual progress weekly, whether he had made any or not. After each report it was the class-leader's duty to squirt in a little more of the poisonous doctrines from the two orifices referred to in comments on Rev. 9:3. From the "heaven" orifice came the doctrine "If you are good you will go to Heaven when you die"— and from the "hell" orifice came the message "If you are bad you will go to hell when you die." It was all very simple. Everybody was simple in those days.

And [there were] stings.— Revivals in which the attendants were stung, doctrinally and financially.

AND in their tails [and] WAS their power [was] to hurt men five months.— One, hundred and fifty years, from Wesley's ordination in 1728 to the casting off of Methodism in 1878.— Rev. 9:5.

Revelation 9:11.

[And] they [had a] HAVE THEIR king [over them].— The same king as exercises general rulership over all the ecclesiastical affairs of this prevent evil world.

[Which is] the angel of the [bottomless pit] ABYSS.—"The prince of the power of the air."— Eph. 2:2.

Whose name In the Hebrew tongue is Abaddon.— And he is "a bad one," sure enough.— 2 Cor. 4:4.

But in the Greek tongue hath his name Apollyon — That is, Destroyer. But In plain English his name is Satan, the Devil. As a means for preventing people from seeing the Truth, Methodism has been as efficient as any of the five systems previously described, or any that follow. All have been sadly misled and deceived by our great and wily Adversary; "Taken captive by him at his will"— 2 Tim. 2:26.

Revelation 9:12.

One woe is past— Methodism was the first woe of the epoch leading up to and associated with the Time of the End. It was a serious blow to the pretensions of the Papacy, but its days of usefulness have long since passed.

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And, behold, there come two woes more [hereafter].— One outlined in the remainder of this chapter and one in Chapter 10. It was the discovery of Methodism as the first woe that led to an identification of the four movements of the Reformation proper which preceded it— Rev. 8:7-13.

Revelation 9:13.

[And] AFTER THESE THINGS the sixth angel sounded.— The Evangelical-Alliance-Spiritism movement began in 1846-1848 culminating in the Federal Council of the Churches of Christ in America. The following great denominations which comprise 90% of the Protestant Church membership are represented in this council: Baptist (North), Free Baptist, Christian, Congregational, Disciples of Christ, Evangelical Association, Evangelical Synod, Friends, Lutheran General Synod, Methodist Episcopal, Methodist Episcopal (South), German Evangelical Synod, Colored Methodist Episcopal, Methodist Protestant, African Methodist Episcopal, African Methodist Episcopal Zion, Mennonite, Moravian,

Presbyterian, Presbyterian (South), Welsh Presbyterian, Reformed Presbyterian, United Presbyterian, Protestant Episcopal, Reformed Church in America, Reformed Church in the U. S. A., Reformed Episcopal, Seventh-Day Baptist, United Brethren in Christ, United Evangelical. National Baptist Convention.

Although these sects are the only ones now members of the Federal Council, yet, in hatred of the Truth, and darkness in regard to God's Plan, the following are also entitled to membership: Evangelical Adventists, Advent Christians, Seventh-Day Adventists, Church of God, Life and Advent Union, Church of God in Jesus Christ, fifteen kinds of Baptists named in comments on Rev. 8:12, four kinds of-Dunkard brethren, the Conservative,

Old Order, Progressive and Seventh-Day German varieties, four kinds of Plymouth Brethren, three kinds of River Brethren, the Brethren in Christ, Old Order or Yorker and United Zion's Children, Catholic Apostolic, New Apostolic, Christadelphians, Dowie's Christian Catholic, Christian Union, Church of Christ Scientist, Winnebrenarian Churches or God, Colored Churches of the Living God, Christian Workers for Friendship, Apostolic, Church of Christ in God, Churches of the New Jerusalem, General Convention, General Church, Church Transcendent, Communistic Societies, Shakers, Amana, Churches of Christ, Apostolic Faith Movement, Peniel Missions, Metropolitan Church Association, Hepziba Faith Association, Missionary Christian Association, Heavenly Recruit Church, Apostolic Christian Church, Christian Congregation, Colored Voluntary Missionary Society, Hicksite Friends, Wilburite

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Friends, Primitive Friends, Friends of the Temple, German Evangelical Protestant, Latter-Day Saints, Reorganized Latter-Day Saints, twenty-one kinds or Lutherans shown in comments on Rev. 8:7, Swedish Evangelical Missionary Covenant, Swedish Evangelical Free Mission, Norwegian Evangelical Free Church,

twelve kinds of Mennonites, Bruederhoef, Amish, Old Amish, Conservative Amish, Reformed, General Conference, Church of God in Christ, Old Wisler, Bundes Conference, Defenceless, Brethren in Christ, sixteen kinds of Methodists shown in comments on Rev. 9:1, Union Moravian, Pentecostal Church of the Nazarene, Other Pentecostal Associations, twelve kinds of Presbyterians shown in comments on Rev. 8:10, 11, Christian Reformed, Hungarian Reformed, Reformed Catholic, Salvation Army, Schwenkfelders, Social Brethren, Society for Ethical Culture, Spiritualists, Theosophical Society, Old Constitution Brethren, Unitarians, Universalists, etc.

Their "faiths" are quite as varied as their names, but without exception they deny the central truth of the Scriptures (1 John 4:2, 3) that when Jesus Christ came to earth He came as a man only, devoid of immortality or Divinity, that when He died He was as dead as though He never had lived, and that by that death He bought for Adam and his race the Restitution of all things foretold by "the mouth of all the holy Prophets since the world began." (Rev. 4:10.) The common ground upon which they stand is this, their denial of the Ransom, their affirmation of Spiritism, in some form, and their adherence to the principle of Federation. All of these things are condemned in the Scriptures but the Scriptures will never be allowed to stand in the way of those who live by shearing the wool from the sheep. (2 Tim. 4:3, 4; Deut. 18:10, 11; Isa. 8:9-22.) The latter passage is full of the deepest significance at this time.

"Christian Heralds" that refused to publish advertisements of Pastor Russell's books now give space to advertisements of godless, Christless, Buddhist, demoniacal books, glorifying the New Thought system of mind worship, the boot-strap system of religion by which men, by cultivation of the will, lift themselves into money, piety and immortality, and by making assertions to and demands of the alleged "sub-conscious mind" invite and receive the assistance of evil spirits, and finally come

under their control. Modern "Christianity" is Buddhism.

"The Rev. Dr. Day, Chancellor of the Syracuse University, recently, in an address to the Y. M. C. A., is reported by the public press to have said: 'Wouldn't you rather live in America than in Heaven? I would. I'd like to

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go to Heaven when I can't be here. In fact, I think I'd be rather discontented in Heaven till I got adjusted. You can get anything you want here. You can live under forty odd governments, meet all the nations of the world, eat all the fruits of the world and get any kind of climate that you choose. So America is the best place to live; but I think when a man can't stay here any longer he ought to steer for Heaven.' " (Z.'08-196.)

Having concluded to stay here as long as possible, "Christians" are now flocking by thousands to the purchase of works which will show them how to use spiritism to take advantage of their fellow men. The religious and other periodicals are now filled with advertisements of these books. We quote a few extracts to show their Satanic character:

"It is necessary to control others, to discover their plans. This you may be able to do if you have developed your inner faculties. We show you how to so develop your intuitional nature that you are able to detect the feelings of others; to penetrate their secret motives; and to discover what they try to conceal. The Golden Rule must be followed in controlling others. 'Do unto others as you would that they should do unto you.' There comes more and more the power of seeing the future, so that more and more true becomes the old adage that coming events cast their shadows before. Health in time takes the place of disease; for all disease and its consequent suffering is merely the result of the violation of law, whether consciously or unconsciously. There comes a spiritual power which, as it is sent out, is adequate for the healing of others the same as in the days of old."

"Many omniscient men and women will soon walk the earth. Omniscience and Freedom are the goal of all, and in this Great Age of Light many Egos are approaching the blessed omniscience state."

"Suddenly it seemed that the top of my head had been lifted, and I became aware of an immense increase of personal consciousness. I became conscious, I say— I know what I am writing— of the vast sky above, and the mighty deeps below, and the wide sweep of present human life, and the long forward and backward stretch of human history. It seemed that I could sense the All. Since that day all is well. Life is deeper, richer, stronger-assured, fearless, and saturated with perennial vital interests." (What really happened to this man was that he became obsessed by demons.)— Rev. 7:3.

"Though strength of these delusions lies in the grave errors mixed with truths long held by Christian people, because of the 'falling away' from the pure faith of the Apostolic

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Church, foretold in the Scriptures. Among these errors none is designed to open the heart and mind to these delusive and destructive theories of today more effectually than the general belief of the first lie— 'Ye shall not surely die.' (Gen. 3:4.) The general acceptance of it results from a failure to understand the Bible doctrine concerning life and immortality, which were brought to light by our Lord Jesus through His Gospel of salvation from sin by His Ransom-sacrifice. The advocates of these false doctrines are surprisingly alert and active everywhere, especially in the United States, where thought is most active and where liberty often means license.

Hundreds of thousands have embraced these errors as new and advanced light. The extent of their success is not fully apparent to many; for their success lies in a *still hunt* for prey. Their advocates are to be found in almost every congregation of every denomination, and

especially among the more cultured; and the 'angel of light' feature is seldom neglected. The nominal churches are already permeated, *leavened* with these false doctrines.

The Scriptural prophecy that 'a thousand shall fall at thy [the true Church's] side, and ten thousand at thy right hand' (Psalm 91:3-14), is now fulfilled before our eyes."— Z.'15-343.

And I heard a voice.— William Miller, from A. D. 1829 to 1844.

From [the four horns of] the golden altar which is before God.— "The Golden Altar in the 'Holy' would seem to represent the 'little flock,' the consecrated Church in the present sacrificing condition."— T120.

Revelation 9:14.

Saying.— By pointing to the near fulfillment of the 2300 days.— Dan. 8:14.

To the sixth angel which had the trumpet.— The Evangelical Alliance-Spiritism movement. The Alliance proper was organized Sept. 2nd, 1846, at the end of the 2300 years. The spiritism feature began January, 1848. The two have been growing towards each other ever since until now they are substantially one and the same thing.

Loose the four angels.— Four errors in the nine fundamental principles of the Evangelical Alliance. We give the erroneous clauses by number: (3) "The unity of the Godhead, and the trinity of persons therein." See Rev. 6:4; 5:7. (5) "The incarnation of the Son of God." (8) "The immortality of the soul." (9) "The Divine institution of the Christian ministry" (i. e., the clergy).

Which are bound.— Hindered from gaining fullest expression.

In the great river Euphrates.— The world of mankind.—B209, D24.

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And the four angels.— The four great errors of trinity, incarnation, immortality and lordship over God's heritage.

Were loosed.— Given greater liberties than ever before.

Which were prepared.— Each sect for itself, and in its own time.

For [an] THE hour.— The hour of judgment, 1918.

[And a day] and [a] month, and [a] year.— Thirteen symbolic months, the 390 years of Protestantism's siege of the Papacy.— Ezek. 4:5.

For to slay.— To make nominal Christians of, to take away the manhood of.

The third part of men.— According to the World Almanac for 1917, the total number of Christians in the world at the beginning of the twentieth century was 571,400,000, of whom one third, 177,300,000, were Protestants.

Revelation 9:16.

And the number of the army of the horsemen.— In round numbers, at the time of identification.

Were two hundred thousand thousand.— Approximately two hundred millions.

[And] I heard the number of them.— Heard, heeded, or noted, the count as given in the World Almanac, as correct. This is a tribute to a journal notorious for its ignoble, unjust and dishonest attacks on Pastor Russell. "Out of thine own mouth will I judge thee." And have you noticed, on the same principle, that nearly all the encyclopedic references herein are to the great standard Protestant works to be found in every capable minister's library? How is it that *they* do not know these things?

Revelation 9:17

And thus I saw the horses in the vision.— Horses are symbols of teachings. It is the doctrines a man has been taught that carry him along to do things. "As a man thinketh, so is he." The man and his beliefs are inseparable.— Joel 2:4. (The four kinds of horses of Zech. 6:1-8 seem to refer to four companies of saved ones. Red, the Ancient Worthies; black, the Little

Flock; white, the Great Company; bay, the world of mankind.)

And them that sat [on] UPON them.— The total Protestant church membership.

Having breastplates of fire.— Keeping the doctrine of hell-fire well to the front in their teachings.

And of jacinth.— "The hyacinthus of the Romans is invariably blue and lustrous. This description suggests the blue flame which issues between the fire and the brimstone, represented as 'smoke' in verse 18."— Cook.

And brimstone.— Yes, indeed, plenty of brimstone went along with the hell-fire.— Rev. 14:10.

And the heads.— "The ancient and honorable, he is the head; and the prophet that teaches lies, he is the tail."

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Isa. 9:15. "In a genus of serpents or ophidian reptiles called amphisboena the tail and head are equally obtuse, and the scales on the head so similar to those on the back as to render it difficult to distinguish one extremity from the other. Hence these reptiles have been supposed to have the power of creeping backwards or forwards with equal facility." (Cook.)— Isa. 29:10-14; John 4:9-2.

Were as the heads of lions.— Able to swallow the most ridiculous and impossible theories.— 1 Chron. 12:8.

And out of their mouths issued fire.— Sermons full of hell-fire.

And smoke.— See Rev. 9:18.

And brimstone.— O yes, surely; plenty of brimstone, to go with the hell-fire.

Revelation 9:18.

By these [three] PLAGUES was the third part of men.— The Protestant third of Christendom.

Killed.— Deprived of reason, manhood and dignity.

By the fire.— The sermons full of hell-fire.

And [by] the smoke.— Smoke is a symbol of confusion. The following is an extract from an article on the brain written by a well-known physician and alienist: "To illustrate how effectually such conceptions served to block all progress in the science of life we may quote one instance from a ponderous volume in my library with the date 1618 on *Physiology and Anatomy* by Hilkieh Crooke, Physician and Professor on Anatomy and Chirurgery to His Majesty, James I. Speaking of the origin and growth of hair, he says: 'The immediate matter of the haire is a sooty, thike, and earthly vapour, which in the time of the third concoction (distillation) is elevated by the strength of the action of naturall heate, and passeth through the pores of the skin, which heats exiceateth or drieth this moysture of these sootie and thicke vapours, for the vapour being thicke, in his passage leaveth some part or it selfe, to wit, the grossest, in the very outlet, where it is impacted by a succeeding vapour arising where the former did, is protruded and thrust forward, so that they are wrought together in one body. The straightness of the passages of the skin were through the matter of the haire is auoyded, formeth them into a small roundness, even as a wyre receyeth that proportion whereof the whole is, where through it is drawne.' One great office of the hairs of the head, therefore, Crooke perceived to be to lead off 'the vapors which otherwise would choke and make smoaky the braine,' though how hopelessly choked the brains of all bald heads hence would be he does not mention." A study of the foregoing leads to the conclusion that all modern church organizations were founded by

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bald-headed men, and the smoke being unable to find its way out through their scalps naturally had to come out of their mouths!

And [by] the brimstone.— Yes, indeed; plenty of brimstone.

Which issued out of their mouths.—

Especially when an evangelist firm is in town looking for shekels.

Revelation 9:19

For [their power] THE POWER OF THE HORSES is in their mouth.— Assuredly, assuredly; it certainly is not in the Scriptures.

And in their tails.— Followers, "Workers," class-leaders.— Isa. 9:15.

For their tails were like unto serpents.— Bright enough to know better.

And had heads.— Wills of their own— unlike the "Beheaded" saints (Rev. 20:4.)

And with them they do hurt.— Damage the cause of Truth.

Revelation 9:20.

And the rest of the men.— Those ordinary "good fellows" (and bad ones too), men of the world who had too much sense to swallow what is taught by any of the sects.

Which were not killed by these THEIR plagues.— Who remained "unconverted" to the mass of errors masquerading in the name of religion.

Yet repented not of the works of their hands.— Failed to turn their money, brains and service over to the nominal church, but continued on in their own way.

That they should not worship devils.— Joining, if they choose, the Masons, Odd Fellows and other secret organizations teaching a debased form of religion.— Lev. 17:7; Deut. 32:17; 1 Cor. 10:20.

And idols of gold, and silver and [brass] COPPER.— Having their affection set upon currency in hand and in the bank.— Psa. 115:1-4; Dan. 5:22, 23.

And stone, and of wood.— Giving their attention to earthly affairs, improvements in real estate, etc.

Which neither can see, nor hear, nor walk .— But are more or less permanent, tangible and fixed.

Revelation 9:21.

Neither repented they of their murders.— Belief in hell-fire keeps nobody from being a murderer or a slanderer.— Rev. 21:8.

Nor their sorceries.— Use of drugs, Greek. Belief in hell-fire keeps nobody from being a drug fiend or pseudo-philosopher.— Rev. 21:8.

Nor of their [fornication] WICKEDNESS.— Belief in hell-fire keeps nobody from being a wicked man.

Nor of their thefts.— Belief in hell-fire keeps nobody from engaging in "high finance."

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REVELATION 10

THE TRUE REFORMATION WOE

Revelation 10:1.

And I saw another angel.— "The Messenger of the Covenant,' the Lord Jesus.— Mal. 3:1.

Come down from Heaven.— At the time of the Second Advent, Oct. 1874.— Rev. 3:20.

Clothed with a cloud.— " 'He cometh with clouds;' and while the clouds of trouble are heavy and dark, when the mountains (kingdoms of this world) are trembling and falling, and the earth (organized society) is being shaken, disintegrated, melted, some will begin to realize what we now proclaim as already at hand— that Jehovah's Anointed is taking to Himself His great power and beginning His work, of laying justice to the line and righteousness to the plummet. (Isa. 28:17.)"— B138.

And [a rainbow was] THE HAIR upon His head, and His face was as it were the sun, and

His feet as pillars of fire.— See Rev. 1:14-16; 7:2; 18:1.

Revelation 10:2.

And [He had] HAVING In His hand.— In His power, given to Him by the Father.— Rev. 5:7, 5.

A little book open.— The Present Truth message.— C89.

And He set His right foot.— Exerted the strongest power of restraint.

Upon the sea.— The masses not under religious control, who, without the Lord's control of the situation, would have long since swallowed up the present order of things.— Rev. 7:1-3; Luke 21:25; Psa. 46:2, 3.

And His left foot on the earth.— "Throughout the Scriptures, earth, when used symbolically, represents society; seas, the restless, turbulent, dissatisfied masses of the world."— A318.

Revelation 10:3.

And cried with a loud voice.— Pastor Russell was the voice used.— Rev. 7:2.

As when a lion roareth.— Symbolical of Justice.— Rev. 4:7; Amos 3:8.

And when.— In 1881 A. D.

He had cried.— With the first great cry, "*Food for Thinking Christians*," 1,400,000 copies given away, *free*.

Seven thunders.— Seven volumes of "STUDIES IN THE SCRIPTURES."— Rev. 8:5.

Uttered their voices.— Were foreseen as necessary to the complete statement of the Plan, and the fulfillment of this and other Scriptures.

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And [when] WHATSOEVER the seven thunders had uttered [their voices], I.— Pastor Russell as a representative of the John class.

Was about to write.— Intended to put on paper at once.

And I heard a voice from Heaven.— The guidance of the Heavenly Father, directing and overruling, knowing that the results would be better if the interest of His little ones were sustained by expectancy throughout the whole time of Harvest, rather than to give them all the light at once.— John 16:12.

Saying [unto me], Seal up [those] WHAT things [which] SOEVER the seven thunders uttered.— Do not immediately disclose their full contents.— Dan. 8:26; 12:4, 9.

And write them not.— Observe how the Lord retarded the publications: Vol. I was published in 1886. "In sending forth this first volume of the MILLENNIAL DAWN, it is but proper that we apologize to the many friends who have waited for it so patiently since promised." (A3.)

Volume II was published in 1889, and III in 1891. "Some have urged greater haste in the writing and publishing of the several volumes of this series, and, to a large extent, I have shared the same feelings of impatience; but my observations of the Lord's dealings and leadings and unfoldings of His Plan are gradually convincing me that He has not shared our Impatience.

Indeed, I can clearly trace His hand in some of the hindrances encountered and can realize by the delay I have been enabled to grasp the subjects more thoroughly, and to present them more fully, than if the work had been hastened more. Not only has this delay worked for my good and yours, but in another way also. It has afforded time for a more thorough digestion of the truths of each volume, and thereby has given to the faithful student the very necessary preparation for that which was to follow. And not only so, but it has also given opportunity for practicing the lessons learned, and for exercising the talents of each in spreading the advancing light before others of God's saints." (C12.)

Volume IV was published in 1897, V in 1899, VI in 1904 and VII in 1917. This makes a total lapse of 36 years from the publication of FOOD

FOR THINKING CHRISTIANS to the last volume of the SCRIPTURE STUDIES. Meantime the Harvest work grew to a movement of vast proportions; and Volume VII was delayed.

Revelation 10:5

And the angel which I saw.— The Lord Jesus, since 1874.— Rev. 10:1.

Stand upon the sea and upon the earth.— In control of the masses not under religious restraint as well as order-loving society.

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Lifted up His RIGHT hand to Heaven.— The seventh angel was in that hand when He did so.— Rev. 1:16, 20.

Revelation 10:6.

And aware by Him that liveth for ever and ever.— By Jehovah, His Father and our Father, His God and our God.— John 20:17.

Who created Heaven, and the things that therein are.— "The heavens declare the glory of God."— Psa. 19:1-6; Neh. 9:6; Rev. 4:11; 14:7.

And the earth, and the things that therein are, [and the sea, and the things which are therein].— "When the morning stars sang together, and all the sons of God shouted for joy."— Job 38, 39, 40 and 41 chapters.

That there [should be] IS time no longer.— "There shall be no further delay."— Weym.

Revelation 10:7.

But in the days of the voice of the seventh angel.— Pastor Russell was the seventh angel.— Rev. 3:14.

When he shall begin to sound.— In the autumn of 1881, at which time FOOD FOR THINKING CHRISTIANS was circulated, and the General Call ceased.— Rev. 11:15.

The mystery of God [should be] WAS finished.— "The great unfolding of the Divine mystery we are expressly told was reserved until

the close of the Gospel Age." (Z.'97-255.) "The Plan ceases to be a mystery, because there is no further object in perpetuating its secrecy. 'The greatness of the mystery, so long kept secret, and the wonderful grace bestowed on those called to fellowship in this mystery (Eph. 3:9), suggest to us that the work to follow its completion, must be an immense work, worthy of such great preparations. What may we not expect in blessings upon the world, when the veil of mystery is withdrawn and the showers of blessing descend!

It is this for which the whole creation groans and travails in pain together until now, waiting for the completion of this mystery, for the manifestation of the Sons of God, the promised 'Seed' in whom they shall all be blessed.— Rom. 8:19, 21, 22." (A87.) "While the door stands open, it indicates that any believer who is anxious to enter and ready to comply with the conditions may yet do so, even though the general 'call' or invitation to enter is no longer sent out. The opportunity to labor and sacrifice has not yet closed though the general call ceased in 1881."— C213.

As He hath declared to His servants.— The Harvest Workers.

AND the Prophets.— Daniel (12:4-12) and Habakkuk (2:1-3).— Rev. 1:1. 10:8.

And the Voice which I heard from Heaven.— The Heavenly Father's voice.— Rev. 10:4.

Spake unto me again.— By His Holy Spirit.

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And said.— Through the Bible, His Word, His Voice.

Go take the tittle book.— "Study to show thyself approved unto God, a workman that needeth not to be ashamed."— 1 Tim. 2:15.

Which is open in the hand of the angel.— The Lord Jesus. Rev. 10:1, 5.

Which standeth upon the sea and upon the earth.— See Rev. 10:2, 5.

Revelation 10:9.

And I went unto the angel.— "In coming out of bondage to human traditions, creeds, systems and errors, we are coming directly to our Lord, to be taught and fed by Him, to be strengthened and perfected to do His pleasure, and to stand, and not fall with Babylon."— C167.

And said unto Him.— By my act in obeying His command.— Rev. 18:2.

Give me the little book.— Take me into Your confidence; give me Your Holy Spirit; show me, as promised, the "things to come."— John 16:13.

And He said unto me, Take it, and eat it up.— "It is absolutely useless for us to pray Lord, Lord, give us the Spirit, if we neglect the Word of Truth which that Spirit has supplied for our filling."— E245, 225; Ezek. 2:9.

And it shall make thy belly bitter.— Lead to self-sacrifice, with its attendant sufferings, but create an appetite for more. "The after effects are always more or less blending of the bitterness of persecution with the sweetness."—C89; Ezek. 2:10; 3:14; Dan. 8:27.

But it shall be in thy mouth sweet as honey.— "O the blessedness."— Dan. 12:12; Psa. 19:10; 119:103.

Revelation 10:10.

And I took the little book out of the angel's hand and ate it up.— "Thy words were found and I did eat them; and Thy Word was unto me the joy and rejoicing of mine heart."— Jer. 15:16.

And it was in my mouth sweet as honey.— "So I opened my mouth, and He caused me to eat that roll. And it was in my mouth as honey for sweetness."— Ezek. 3:2, 3.

And as soon as I had eaten it, my belly was [bitter] FILLED.— "It satisfies my longings as nothing else could do."

Revelation 10:11.

And [He said] THEY SAY unto me.— The Scriptures do the saying.

Thou must prophesy again.— Continue to proclaim the Message of Truth Divine.

Before many peoples, and nations, and tongues, and kings.— Until it has been fully testified to all.— 1 Tim. 2:6. The concluding word of this Scripture suggests that the last witness of the church in the flesh is, like their Lord's, as alleged malefactors, before earth's rulers.

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REVELATION 11

THE TIME OF THE END

Revelation 11:1.

And there was given me.— The John class in the Time of the End.

A reed like unto a rod.— The Lord's Word is both a rod to lean upon, (Isa. 11:4) and a reed with which to measure, (Jer. 1:11-12). The word here rendered "rod" is rendered "staff" in Matt 10:10; Heb. 11:21.

[And the angel stood, saying], HE SAITH.— It is the "reed" or "rod" itself, the Divine Word, that does the saying.

Rise.— "At the exact 'time appointed,' 1799, the end of the 1260 days, the power of the Man of Sin, the great oppressor of the Church, was broken, and his dominion taken away. With one stroke of His mighty hand, God there struck off Zion's fetters, and bade the oppressed go free. And forth came, and are coming, the 'Sanctuary' class, the 'holy people,' weak, and halt, and lame, and almost naked, and blind, from the dungeon darkness and filth and misery of papal bondage. Poor souls! they had been trying to serve God faithfully in the very midst of the lurid flames of persecution, clinging to the cross of Christ when almost every other truth had been swept away, and courageously endeavoring, to emancipate God's 'Two Witnesses' (the Old and

New Testaments), which had so long been bound, and which had prophesied only under the sackcloth of dead languages."— C122.

And measure the Temple of God.— "That symbolic Temple which is The Christ." (T 70.) "The mention of worshippers proves that the measuring is symbolical. To 'measure' is to separate for sacred purposes; what is excluded from the measurement is, accordingly, more or less mingled with evil. Hence, in this place, what is measured—the true believer typified—is to be exempted from the judgments in which what is *not* measured (ver. 2) is involved. (Cook).

"If the direction be understood figuratively, as applicable to the Christian Church, the work to be done would be to obtain an exact estimate or measurement of what the true Church was—as distinguished from all other bodies of men, and as constituted, and appointed, by the direction of God; such a measurement that its characteristics could be made known; that a church could be organized according to this, and that the accurate description

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could be transmitted to future times." (Barnes.)- Ezek. 40:3; Rev. 21:15.

And the altar.— The Golden Altar, within the "Holy", the true Church, as sacrificers.— Ex. 30:1-10.

And them that worship therein.— The several volumes of *Scripture Studies* and the booklet *Tabernacle Shadows* are devoted to the "measurements" herein prophesied.

Revelation 11:2.

But the court which is [without] WITHIN the Temple leave out.— The court here represents the same thing as is represented in the Court of the Tabernacle in the wilderness, the condition of progression toward complete justification.— Ezek. 40:3; 42:20.

And measure it not.— Devote all attention to the higher privileges of the "Holy". The "Court" was merely provided as a proper approach to the

Holy. Acceptance of Christ as one's Savior, appreciation of His work at Calvary, and washing one's self in the water of the Word as represented respectively by the First Gate, Brazen Altar, and Laver of the "Court" are not the things to which we are particularly invited; but consecration to God's will, illumination by His Spirit, appropriation of His promises and sacrifice of our all, acceptable to the Father through our great High Priest, represented respectively by the Second Gate or Door, the Candlestick, Table of Shew-bread and Golden Altar of the "Holy", are the things to which we were called: so that we might pass the Third Gate or Veil, actual death of the body, and finally become a part of The Christ, represented by the Ark of the Covenant, of which our Father is the Head.

For it is given ALSO unto the Gentiles.—

With the deliverance of the Little Flock, the condition represented by the "Holy" ceases. This leaves the Great Company still in the "Court" and the special objects of Gentile wrath as their kingdoms fall into ruin. "Being denied the liberty accorded to the Priests, these will have merely the standing of justification, which, if they maintain, will constitute them worthy of eternal life. But that life will not be human life, because they gave that up in order to become Priests. Their failure puts them out of the Holy condition back into the Court condition." (Z.'11-22.)

"After the establishment of Messiah's Kingdom, this distinction between the Church proper, joint-heirs with Christ, and the larger company of antitypical Levites, will be perpetual, and the services of the two will be different. The former will be a Priesthood corresponding to that of Melchizedek— a Priest upon His Throne.

The work of the latter will correspond more to that accomplished by the Levites; namely, teaching the people, etc., as servants

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of the Priests, from whom they will receive their directions."— Z.'14-79.

And the Holy City.— The embryo Kingdom of God.

Shall they tread under foot.— "The Kingdom of Heaven suffereth violence, and the violent take it by force."— Matt. 11:12.

Forty and two months.— 1260 years from papacy's establishment as a temporal power, 539 A. D. to 1799 A. D.— B 91. 310; C 50, 64; Dan. 7:25; 12:7; Rev. 12:6, 14; 13:5; Jas. 5:17.

Revelation 11:3.

And I will give power unto My Two Witnesses.— "The Lord refers to the Old and New Testament Scriptures, and faithfully they have borne their testimony to every nation."— D 258.

And they shall prophesy.— Teach.

A thousand, two hundred and three score days.— 1260 years, from A. D. 539 to 1799.

Clothed in sackcloth.— "Kept covered in dead languages."— C 50.

Revelation 11:4.

These are the Two Olive Trees.— Sources of the oil, the holy Spirit.— Zech. 4:1-6. Rom. 10:17.

And the Two Candlesticks.— " 'The light of the world, during all the darkness of the past.'— D652.

Standing before the [God] LORD of the earth.— Jehovah. "The earth is the Lord's."— Psa. 24:1.

Revelation 11:5.

And If any man will hurt them.— "And if any man *desireth* to hurt them. The present tense here points to the continued enmity of the world to the Church, during the entire course of the Witnesses' testimony."— Cook.

Fire proceedeth out of their mouth.— "I will make My words in thy mouth fire, and this people wood, and it shall devour them."— Jer. 5:14.

And devoureth their enemies.— "History supplies the illustrations— the fire that consumed the opponents of Moses (Num. 16:28, 35), and that which came down at the word of Elijah. (2 Kings 1:10, 12)"— Cook.

And if any man will hurt them, he must in this manner be killed.— "Therefore have I hewed them by the Prophets; and I have slain them by the words of My mouth."— Hos. 6:5.

Revelation 11:6.

These have power to shut heaven.— The literal heavens and the spiritual heavens.— 1 Kings 17:1.

That it rain not.— That there be no literal showers, or spiritual, showers of blessings.

In the days of their prophecy.— Literally in the three and one half years in Elijah's day in which there was no rain (James 5:17) and spiritually in the three and one half times, or 1260 years, from A. D. 539 to 1799 in which

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the showers of blessing were withheld from the world.— Rev. 2:20.

And have power over waters.— Literal and symbolic.

To turn them into blood.— Literally as when Moses turned the waters of Egypt into blood (Exodus 7:21.)

Symbolically during this Harvest time in which the Heavenly Harvest truths have become "bloody", repulsive, abhorrent, symbolizing death where they should be received as a blessing.— Z.'07-279.

[And] to smite the earth with all plagues.— Literal and symbolic.

As often as they will.— Literally in the plagues which Moses poured out upon the Egyptians (Exodus 7 to 11.)

Symbolically in the spiritual plagues, the seven last upon Christendom.— Rev. 16.

11:7. And when they shall have finished their testimony.— In the dead languages, about the time of the end of papacy's power to persecute.

The beast that THEN ascendeth out of the [bottomless pit] ABYSS.— The government without a foundation; revolutionary France during the "Reign of Terror."

Shall make war against them.— "In 1793 a decree passed the French Assembly forbidding the Bible; and under that decree the Bibles were gathered and burned, every possible mark of contempt was heaped upon them."— Smith.

And shall overcome them, and kill them.— "All the institutions of the Bible were abolished; the weekly rest day was blotted out, and every tenth day substituted for mirth and profanity. Baptism and the communion were abolished. The being of God was denied, and death proclaimed an eternal sleep. The Goddess of Reason, in the person of a vile woman, was set up, and publicly worshipped."— Smith.

Revelation 11:8.

And their dead bodies shall lie in the street.— France.

Of the great city.— Christendom, the Old Roman Empire.— Rev. 14:8; 16:19; 17:9, 18; 18:2, 10, 16, 18, 19, 21.

Which spiritually is called Sodom.— " 'Remember Lot's wife!' is our Lord's pointed warning. How intensely forceful it is as a caution to God's people here, in the close of the Gospel Age. When we learn that Babylon is doomed, and hear the Lord's message, 'Come out of her My people that ye be not partakers of her sins and that ye receive not of her plagues,' it is indeed like the voice of the messengers who hastened Lot and his family out of Sodom, saying, 'Stay not in all the plain; escape for thy life; escape to the mountain lest thou be consumed; look not behind thee,' (Gen. 9:17). Christendom is 'that great

city [Babylon] which spiritually is called Sodom.' "— D607, 608; Rev. 17:5; Isa. 1:9, 10; 3:8, 9; Jer. 23:14; Ezek. 16:48, 41.

And Egypt.— "Egypt is recognized as a symbol or type of the world or mankind, full of vain philosophies, but ignorant of the true Light."— C315; Ezek. 23:3, 4, 8, 27.

Where also [our] THE Lord was crucified.— Catholic France, through its connection with the papacy, is a part of the old Roman Empire, in another part of which our Lord was slain. In another aspect France is identified with the death of the Lord. Anything done to the least of one of the Lord's little ones is counted as done to Himself. When Saul of Tarsus persecuted the Lord's saints, the One who met him in the way said, "I am Jesus whom thou persecutest." (Acts 9:4, 5; 22:7, 8; 26:14, 15.) A plot was laid in France to destroy all the Protestants; and on Aug. 24, 1572, sixty thousand were murdered, and the streets of Paris literally ran with blood. The Protestants were in Paris under a solemn oath of safety, to celebrate the marriage of the king of Navarre. Admiral Coligny, a Protestant of great ability and prominence, was basely murdered in his own house, and his head was sent to his holiness, the Pope, as proof that he was really dead. The "Holy Father of Fathers", the "Vicar of Christ", the "Chief Pastor and Teacher", was so pleased that "bells were rung, and guns were fired, bonfires were set ablaze; and Gregory XIII, attended by cardinals, archbishops, bishops, and a great throng of prelates, marched in procession. *A Te Deum* was chanted, and the Pope commissioned the painter Vasari to paint the scene of the massacre, and employed an artist to engrave a medal commemorative of the event. The preachers in Rome delivered eloquent orations, and a messenger carried a golden rose to Charles as a present from the Pope."— Coffin.

Revelation 11:9.

And they of the people.— The Protestant people.

And kindreds and tongues and nations.— Of other parts of Europe.

[Shall] see their dead [bodies] BODY.— "As if though silenced in death they continued witnesses still." (Cook.) Take note of the horrible effect upon France of their effort to exterminate the Scriptures. "The more deeply the French Revolution is considered, the more manifest is its preeminence above all the strange and terrible things that have come to pass on this earth. Every ancient institution and every time honored custom disappeared in a moment. The whole social and political system went down before the first stroke. Monarchy, nobility and

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church were swept away almost without resistance. The good things of this world,— birth, rank, wealth, fine clothes and elegant manners,— became worldly perils, and worldly disadvantages. The people waged a war of such extermination with everything established, as to abolish the common forms of address and salutation, and the common mode of reckoning time, abhorred 'you' as a sin, and shrank from 'monsieur' as an abomination, turned the weeks into decades, and would know the old months no more. The demolished halls of the aristocracy, the rifled sepulchres of royalty, the decapitated king and queen, the little dauphin so sadly done to death, the beggared princes, the slaughtered priests and nobles, the sovereign guillotine, the republican marriages, the Meudon tannery, the couples tied together and thrown into the Loire, and the gloves made of men's and women's skins: these things are most horrible." (T. H. Gill, *The Papal Drama.*)— D537.

Three days and an half.— See Rev. 11:11.

And [shall not] suffer NOT their dead bodies to be put in [graves] A GRAVE .— On the contrary, this very attempt "served to arouse Christians everywhere to put forth new exertions in behalf of the Bible."— Smith.

Revelation 11:10.

And they that dwell upon the earth.— The people of France, then infidels, without any hopes except for the present poor earth-life.

[Shall] rejoice over them, and make merry.— Literally fulfilled when the Assembly proscribed the Scriptures.

And [shall] send gifts one to another.— Literally fulfilled, fulfilled, the gifts being expressions of joy over the sudden liberty, "a custom usual in times of festivity.— Neh. 8:10, 12; Esth. 9:19, 22."— Cook.

Because these Two Prophets tormented.— By continuing to proclaim the coming Reign of Christ and His Church.

Them that dwelt on the earth.— The classes whose hopes and destinies are earthly.

Revelation 11:11.

And after three days and an half.— Three years and one half.

The Spirit of life from God entered into Them.— In a symbolic sense They were "raised from the dead."— Ezek. 37:5, 9, 10, 14.

And They stood upon Their feet.— See Ezek. 37:10. "In 1793, a decree passed the French Assembly suppressing the Bible. Just three years after, a resolution was introduced into the Assembly superseding the decree, and giving toleration to the Scriptures. That resolution lay on the table six months, when it was taken up, and passed without a dissenting vote. Thus, in just three years and a half, the Witnesses 'stood upon their feet.'"— Smith.

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And great fear fell upon them which saw them.— "Nothing but the appalling results of the rejection of the Bible, could have induced France to take her hands off these Witnesses." (Smith.)

"In the light of the foretold character of coming events of this battle, we may regard the French Revolution as only the rumbling of distant thunder, giving warning of an approaching storm; as a slight tremor preceding the general

earthquake shock; as the premonitory click of the great clock of the ages, which gives notice to those already awake that the wheels are in motion, and that shortly it will strike the midnight hour which will end the present order of affairs and usher in a new order,— the Year of Jubilee, with its attendant commotion and changes of possession."— D635.

In comments on Rev. 3:14, reasons are given for anticipating the deliverance of the Little Flock about Passover, 1918 [possibly on the *Passover day*, as a result of activities by the tribe of Dan. (Jer. 8:16.)] There we noted the Lord's use of the half-week principle. In this prophecy, we have the same principle. The French Revolution is Divinely provided as a picture of events now at hand, and we therefore expect three and a half years of proscription of the Truth, from the spring of 1918 to the fall of 1921. This will give the Great Company splendid opportunities for martyrdom and allow another three and a half years, to the spring of 1925, for the world to think the matter over, by which time, doubtless, they will be quite ready to listen to the voice that speaketh from Heaven.— Heb. 12:19.

Revelation 11:12.

And they heard a great voice from Heaven— The voice last referred to— the Lord Jesus Himself, the "voice," the Word," of the Heavenly Father.

Saying unto them, Come up hither.— "The Two Witnesses of God, the Old and New Testaments, ascended to heaven, the place of honor and power, as the Scriptures symbolically represent the matter."— Z.'15-199.

And they ascended up to heaven.— "The British and Foreign Bible Society (which has distributed 230,000,000 copies of the Bible) was established in 1803; the New York Bible Society in 1804; the Berlin-Prussian Bible Society in 1805; the Philadelphia Bible Society in 1808; and the American Bible Society (127,000,000 copies distributed) in 1817. Bibles by the million, in over 300 languages, are published

yearly and sold at low prices, and many thousands are given away to the poor. It is difficult to estimate the wide influence of this work. Its quiet teaching is the greatest of all levelers and equalizers."— C51.

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In a cloud.— In a time of trouble, the French Revolution. The exaltation which the Word of God received as a result of the French Revolution is as nothing compared with the exaltation which awaits it after the "Time of Trouble such as was not since there was a nation."

And their enemies beheld them.— As the enemies of the Word of God were compelled by the stern logic of events to consent to its restoration in the French time of trouble, so the Lord's enemies, and the enemies of His Church, will be compelled to submit to the Reign of Truth when their forces have been exhausted in the Battle of the great Day of God Almighty.— Luke 19:27; Isa. 54:11-17.

Revelation 11:13.

And the same hour was there a great earthquake.— "In the symbolic language of Revelation, the French Revolution was indeed a 'great earthquake'— a social shock so great that all 'Christendom' trembled until it was over; and that terrible and sudden outburst of a single nation's wrath, only a century ago, may give some idea of the fury of the coming storm, when the wrath of all the angry nations will burst the bands of law and order and cause a reign of universal anarchy. In fact, the French Revolution seems referred to by our Lord in His Revelation to John on Patmos as a prelude to, and an illustration of, the great crisis now approaching."— D631.

The French Revolution lasted ten and a half years, from June 17th, 1789, when the Assembly began its reign, until Napoleon seized the government and caused himself to be appointed First Consul, November 9th, 1799.

This coincides well with the thought previously expressed (Rev. 7:3) that all phases of Babylon will not be disposed of until about ten and a half years from the fall of 1914. The Assembly was in control from the first, but did not execute the king until January 21st, 1793, three years and one-half from the time the trouble started.

The Assembly continued in control until June 25th, 1795, six years from the time the trouble began, when the government was intrusted to five persons under the name of the Directory. It was on October 4th of the same year that Napoleon cleared the streets of Paris of the mobs, and from that point onward his star began to rise.

Some interesting developments in connection with the setting up of the Kingdom may occur in 1920, six years after the great Time of Trouble began. It would not be strange if this were so, when we recall that after forty years wandering in the wilderness the Israelites came into possession of the land of Canaan after a further six years. As these matters are still future we can but wait to see.

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We anticipate that the "earthquake" will occur early in 1918, and that the "fire" will come in the fall of 1920.— 1 Kings 19:11, 12; Z.'98-207, 208.

And the tenth part of the city fell.— The French part of Christendom; one of the ten toes or the image seen by Nebuchadnezzar; one of the ten horns of Daniel's beast and John's dragon.— Dan. 2:41-43; 7:24; Rev.

Revelation 12:3.

And in the earthquake were slain of men seven thousand.— "And by the earthquake were destroyed seven thousand names of men." (Diaglott.) "France made war, in her revolution of 1793-98, on all titles of nobility. It is said by those who have examined the French records, that just seven thousand titles of men were abolished in that revolution."— Smith.

And the remnant were affrighted and gave glory to the God of Heaven.— "Their God-dishonoring and Heaven-defying work filled France with such scenes of blood, carnage, and horror, as made even the infidels themselves tremble, and stand aghast; and the 'remnant' that escaped the horrors of that hour 'gave glory to God'— not willingly, but the God of Heaven caused this 'wrath of man to praise Him,' by causing all the world to see that those who make war on Heaven make graves for themselves; thus glory redounded to God by the very means that wicked men employed to tarnish that glory. For the statistics and many of the foregoing thoughts on the Two Witnesses, we are indebted to an exposition of the subject of The Two Witnesses, by the late George Storrs." (Smith.)

"And here I gratefully mention assistance rendered by Brothers George Stetson and George Storrs, the latter the Editor of *The Bible Examiner*, both now deceased. The study of the Word of God with these dear brethren led step by step into greener pastures and brighter hopes for the world."— Pastor Russell's Autobiography. Z.'16-170.

Revelation 11:14.

The second woe is past.— In the narrative of Chapter XI are briefly summed up the three most important events of the Time of the End. Between the French Revolution and the great Time of Trouble occurs a most significant event, which leads up to and is the direct cause of the great Time of Trouble. That event is the second woe. It is described in detail in Rev. 9:14-21. But for this the great Time of Trouble would never have been necessary (Mal. 4:6); but it is necessary now, as necessary as was the Flood in Noah's day, and for the same reason— to rid the earth of the progeny of the evil spirits, the "abominations of the earth."— Rev. 17:5;

Revelation 9:13.

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And, behold, the third woe cometh quickly.— The third woe is the Reign of the Lord begun,

with its attendant upsetting of the present order. The woes are visited upon those interested in maintaining the present order of things, who would like to retain indefinitely the advantages they have obtained. "The battle of this great Day of God Almighty will be the greatest revolution the world has ever seen. Behold, how, even now, the searchlight of general intelligence is discovering the secret springs of political intrigue, financial policies, religious claims, etc., and how all are brought to the bar of judgment, and by men, as well as by God, declared right or wrong as judged by the teachings of the Word of God."— D541.

Revelation 11:15.

And the seventh angel.— Pastor Russell. See Rev. 3:14; 10:7.

Sounded.— "We find the '*shout*,' the '*voice of thee Archangel*' and '*the trump of God*' all symbols, and now in process of fulfillment." (B149, 197.) "The '*great trumpet*' we understand to be the antitypical '*trumpet of Jubilee*,' as symbolic as the preceding six, none of which ever made any literal sound. It has been symbolically sounding since October, 1874, and will continue to the end of the Millennium."— D601; Rev. 10:7.

And there were great voices in heaven.— "These voices have been uttered, and to some extent heard, in the symbolic heavens, the nominal church. For some years past a '*volunteer work*' has been steadily progressing amongst the brethren— the work of rendering assistance to the members of the Household of Faith still in Babylon, still in darkness respecting the Lord, His true Character, His true Plan, and respecting the nearness of His Kingdom."— Z.'02-118.

Saying, --The [kingdoms] KINGDOM of this world [are] IS become the [kingdoms] KINGDOM of our Lord, and of His Christ.— "The volunteer matter prepared for this present year (the issues of our journal for February 15 and March 15) had already been prepared before we thought of how wonderfully this year's

distribution will agree with the declaration of our text. Here will be a million voices proclaiming throughout the nominal Church (symbolic heavens) the great message of this present time; namely, the Second Presence of our Lord as the reaper of the Harvest of the Gospel Age, gathering the 'wheat' into the 'garner,' destroying the tares (as tares—not as human beings) and establishing His glorious Kingdom upon a firm foundation of righteousness and equity, for the blessing of every creature."— Z.'02-119.

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And He shall reign for ever and ever.

AMEN.— Sea Rev. 5:13; Dan. 2:44; 7:14, 18, 27.

Revelation 11:16.

And the [four and] twenty-FOUR elders.—

The prophecies pertaining to the Kingdom of God.— Rev. 4:10.

Which [sat] SIT before God on their seats.—

Rev. 4:4.

Fell upon their faces, and worshipped God.—

Rev. 4:10.

Revelation 11:17.

Saying, We give thee thanks.— See Rev. 5:11-13.

O Lord God Almighty.— "Represented in Christ— 'All things are of the Father,' and 'all things are *by* the Son,' His honored Representative."— D624.

Which art, and wast, and [art to come].— See Rev. 1:4. He is not to come. He *has* come.

Because Thou hast taken to Thee Thy great power, and hast reigned.— " 'Thy God reigneth!' The oft-repeated prayer of the Church has been answered: the Kingdom of God has indeed come. The dead in Christ are even now risen and exalted with our Lord and Head. And the 'feet' members of the Body of Christ, who still tarry in the flesh, catching the inspiration of the glorified throng who have already ascended into the Mount (Kingdom) of God, reflect a

measure of that transcendent glory, as did Moses when he came down from Mount Sinai." (C301.) "In describing the events under the Seventh Trumpet, this order is observed: — (1) the power is taken by the Lord as King of Earth, and His Reign begun; (2) as a consequence the great judgment-trouble comes upon the world."— D623; Rev. 19:6; Psa. 99:1.

Revelation 11:18.

And the nations were angry, and Thy wrath is come.— "Although they are called Christian nations, they have not received the Spirit of the Lord; they have not received the spirit of meekness, gentleness, long-suffering, brotherly kindness and love, the fruits of the Holy Spirit; but on the contrary, the spirit which St. Paul says consists of hatred, wrath, strife, murder— works of the flesh and the Devil. For this reason they did not even wait for God's wrath to come, but began to bring it upon themselves nearly two months in advance.

They became so angry that they began to destroy each other even before their lease of power had expired."— Z.'14-328.

And the time of the dead, that they should be judged.— "They cannot be judged without His words, and the vast majority,— 'dead in trespasses and sins,' blinded and deafened by the Adversary, through sin,—have not thus far been enabled to hear their Redeemer's wonderful words of life. In the Millennial Kingdom the dead world will have the eyes of its understanding opened and its ears unstopped, and the knowledge of the Lord shall fill the

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whole earth and reach every member of the dead race, not only those who have not yet gone down into the tomb, but 'all the families of the earth;' for, 'all that are in the grave shall come forth' for the very purpose of hearing the 'wonderful words of life,' and of being judged by them. If they shall accept them heartily they shall, by restitution processes, be brought fully up to life

conditions."— Z.'02-18; Dan. 7:10; Rev. 14:7; 15:4.

And that Thou shouldst give reward unto Thy Servants the Prophets.— Who are therefore without their rewards until Christ's Second Advent.— Heb. 11:39, 40.

And to the saints.— "We hold that it is a most reasonable inference, and one in perfect harmony with all the Lord's Plan, that in the spring of 1878 all the holy Apostles and other 'overcomers' of the Gospel Age who slept in Jesus were raised spirit beings, like unto their Lord and Master."— C234.

And them that fear Thy name, small and great.— All other classes of believers, past, present and future.

And shouldst destroy them.— The Papal and Protestant sects.

Which destroy the earth.— Corrupt the earth, Greek.— Rev. 13:2.

Revelation 11:19.

And the Temple of God.— The true Church.— 1 Cor. 2:16.

Was opened in heaven ABOVE.— Was revealed as in the ascendancy over the nominal ecclesiastical heavens.

And there was seen in His Temple.— Clearly revealed to His Church.

The Ark.— The repository of the sacred and hidden things of Revelation and Ezekiel.

Of [His] THE testament of God.— The Secret— "The Finished Mystery."— Psa. 25:14; Col. 1:27; Rev. 14:17; 16:1, 17.

And there were lightnings, and voices and thunderings.— See Rev. 8:5.

And an earthquake.— See Rev. 8:5; 16:18.

And great hall.— A deluge of Truth in its most compact form.— Isa. 28:17; Rev. 16:21.

*The tidal wave is coming, the Year of Jubilee;
With shout and song it sweeps along, like billows of the sea,*

*The jubilee of nations shall ring through earth and sky;
The dawn of grace draws on apace— 'tis coming by and by.*

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REVELATION 12

THE BIRTH OF ANTICHRIST

Revelation 12:1.

And there appeared a great wonder.— Sign, Greek.— Rev. 1:1.

In heaven.— In the power of spiritual control.— A318; Eph. 2:4-6; Phil. 3:20.

A Woman.— The early Church, Nominal Zion, (D591), originally a chaste Virgin.— 2 Cor. 11:2; Matt. 9:15; 22:2; John 3:29; Eph. 5:25, 32.

Clothed with the sun.— Resplendent in the full, clear light of the unclouded Gospel.— D591.

And the moon under her feet.— "The moon under her feet represents that the Law which supports her is nevertheless not the source of her light."— D591.

And upon her head a crown of twelve stars.— "The twelve stars about her head as a crown represent her Divinely appointed and inspired teachers— the Twelve Apostles." (D591.)

"Now if God ordained only twelve stars as lights for His Church, as here represented, is it not a great mistake for popes, bishops and clergy to regard themselves as successors of the Apostles,— stars also?"— D594.

Revelation 12:2

And [she] being with child.— As a result of the Mystery of Iniquity which was working within her.— 2 Thess, 2:7.

[Cried], AND SHE CRIETH travailing in birth.— Felt the weight of the burden even in apostolic days.— Rev. 2:2.

And pained to be delivered.— Desired to get rid of the loathsome thing from which, by the machinations of Satan, she was at the time suffering. In a sense the birth of the Antichrist

from the early Church was a counterfeit of the birth of Christ from the virgin Mary, the one a manifestation of the power of God, the other of Satan.— John 16:21, 22.

Revelation 12:3.

And there appeared another wonder in heaven.— Among the ecclesiastical powers of the same epoch.

And behold a great red dragon.— The Pagan Roman Empire, which had its own religious system. "The Roman Empire had not only conquered the world and given it politics and laws, but, recognizing religious superstitions to be the strongest chains by which to hold and control a people, it had adopted a scheme which had its origin

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in Babylon, in the time of her greatness as ruler of the world. That plan was, that the emperor should be esteemed the director and ruler in religious as well as in civil affairs. In support of this, it was claimed that the emperor was a demigod, in some sense descended from their heathen deities. As such he was worshipped and his statues adored; and as such he was styled *Pontifex Maximus* — i. e., Chief Priest or Greatest Religious Ruler."— B388.

Having seven heads and ten horns.— See Dan. 7:7, 20; Rev. 13:1; 17:3, 9-12; 5:6; 1 Sam. 2:10; Deut. 33:17; 1 Kings 22:11. The Eastern, or Byzantine Empire, was founded in A. D. 395, when Theodosius divided the Roman Empire between his two sons, Honorius and Arcadius, assigning to the latter all the portion lying east of the Adriatic sea. At this time the Roman Empire became the two legs of Nebuchadnezzar's vision. At the time the division was made the five potential races in the East were the Greeks, Lombards, Ostrogoths, Heruli and Vandals. The five potential races in the West were the Franks, Britons, Saxons, Visigoths and Suevi. During the next one hundred and fifty years great migrations and invasions have so confused history that there is great difference of opinion among historians

on many important details. It is plain, however, that three of the migratory races disappeared from history, all within a few years of each other, apparently in order to leave Rome and its environs free for the development of the papacy. The Heruli, a race from Germanic territory, disappeared from Italian territory in A. D. 489; the Vandals, a race from the shores of the Baltic (never in control of Rome except on a brief raid, but a great enemy of the papacy) disappeared in A. D. 534; and the Ostrogoths, an Asiatic race, in A. D. 539. The Western Empire itself disappeared in A. D. 476. The matter is treated by Pastor Russell at greater length in C 76, 77, and all his statements are, of course, correct.

And seven crowns upon his heads.— In the Eastern Empire, corresponding to the present Turkey and the Balkans, and in Lombardy, corresponding to the present Austria, we may see the two horns which remained of the five Eastern powers after the Ostrogoths, Heruli and Vandals disappeared. And in the Visigothic Kingdom, corresponding to Spain; Suevia, corresponding to Portugal; the Kingdom of the Franks, corresponding to France and the Netherlands; Saxonia, corresponding to Germany and Scandinavia; and Brittania, corresponding to Great Britain, we may see the five horns which represented the

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five western powers. The following explains why Italy is not included in the list:

"The difficulty of Italian history lies in the fact that until modern times the Italians have had no political unity, no independence, no organized existence as a nation. Split up into numerous and mutually hostile communities, they never, through the fourteen centuries which have elapsed since the end of the old Western Empire, shook off the yoke of foreigners completely; they never until lately learned to merge their local and conflicting interests in the common good of undivided Italy. Their history is therefore not the history of a single people, centralizing and absorbing its constituent elements by a process

of continued evolution, but a group of cognate populations, exemplifying divers types of constitutional developments."— Brit.

The foregoing justifies Pastor Russell's thought that the Western Empire should be counted as one of the horns rooted up to make way for the Papacy. As to whether it or the Vandal race should be counted as the third horn, since both were destroyed, is a matter of no great importance to us. The point of greatest interest now is that the Lord is about to destroy the other seven, including the Papacy. All the powers named, except Spain, are already in the great War. Indeed, except South America, which expects to be dragged in, the only countries of the world not now (June, 1917) engaged in the war are Scandinavia, Holland, Switzerland, Spain, Abyssinia and Mexico.— Jer. 25:15-38.

And his tail.— Constantine, the last of the Roman emperors to maintain his capital at Rome. "After the senate and people of Rome had ceased to be the sovereigns of the Roman world, and their authority had been vested in the sole person of the emperor, the eternal city could no longer claim to be the rightful throne of the state. That honor could henceforth be conferred upon any place in the Roman world which might suit the convenience of the emperor, or serve more efficiently the interests he had to guard. Furthermore, the empire was now upon its defense. When Constantine, therefore, established a new seat of government at Byzantium, he adopted a policy inaugurated before his day as essential to the preservation of the Roman dominion. He can claim originality only in his choice of the particular point at which that seat was placed, and in his recognition of the fact that his alliance with the Christian church could be best maintained in the new atmosphere. The city was founded by Constantine the Great, through the enlargement of the

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old town of Byzantium in A. D. 328, and was inaugurated as a new seat of government on the 11th of May, A.D. 330. To indicate its political

dignity, it was named New Rome, while to perpetuate the name of its founder it was styled Constantinople. The chief patriarch of the Greek church still signs himself 'Archbishop of New Rome.'"— Brit.

Drew the third part.— "The Roman Emperor Constantine saw a vision— probably when wide awake— a vision of greater prosperity for himself and his Empire, by a recognition of Christianity as the religion of his Empire instead of paganism, which had previously been recognized. Constantine's influence in Church affairs became great. He proposed the calling of a council of all the bishops, *numbering about one thousand*. He wanted to know why these apostolic bishops, all inspired with the same Spirit of God, taught so differently. He offered to pay the expenses of all the bishops to the Council of Nice; but the majority, fearing that the Emperor would be under the control of the Roman bishop (not yet claiming to be pope), declined to attend. *Only 384 came*. But even they were unable to agree. Many held to the Bible teaching, but the mystification thought of trinity had gained a hold on some of the bishops. Thereupon Constantine decided the matter; and the Nicene Creed, backed by the Emperor's power, was declared to be the Christian faith, and anything contrary to it, heresy. Yet be it remembered that *only about one-third* of the bishops were present at the Council; and that they could not be coerced into substituting 'mystery' for the Word of God, until the Emperor lent his influence.

Thus was the mystery of trinity enshrined by a heathen emperor, not baptized— not even sprinkled. The history of the persecution of all who would not worship the trinitarian mystery would fill volumes. One sad illustration is familiar to all— the burning of Servetus, by good Brother Calvin's signature to the death warrant.

Is it any wonder that with such conditions prevailing for centuries, the Bible ignored and the creeds worshipped, the true teachings of the

Bible on many subjects were completely lost sight of? Is it any wonder that, when in the sixteenth century God began to bring the Bible back to the attention of the world, it was burned by the Episcopal bishops in front of St. Paul's Cathedral in London? Is it any wonder that the Christians of that time were persecuted for studying it, and could meet only in secret?"— B. S. M.

Of the stars of heaven.— False stars, "wandering stars," man-ordained lights of the nominal heavens.— D595. There the bishops became substitutes for the true Apostolic stars.

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And did cast them to the earth.— Forced them to teach what he told them or else be banished, as was Arius.

And the dragon.— Imperial Rome, represented by Constantine.

Stood before the woman which was read to be delivered.— The early Christian Church.

For to devour her child.— Absorb it, make it a subordinate feature of the Roman system of government.

At soon at it was born.— As soon as the development of the clergy class and others equally unfaithful to Christ had made it impossible for them to be retained longer in the true Church.

FM12:5.

And she brought forth a man child.— The papacy.— Z.'79-12-2.

Who was to rule all nations with a rod of iron.— "In a bull, or edict, Sixtus V declares: 'The authority given to St. Peter and his successors, by the immense power of the eternal King, excels all the power of earthly kings and princes. It passeth uncontrollable sentence upon them all. And if it find any of them resisting God's ordinance, it takes more severe vengeance on them, casting them down from their thrones, however powerful they may be, and tumbling

them down to the lowest parts of the earth as the ministers of aspiring Lucifer.'

"A bull of Pope Pius V., entitled 'The damnation and excommunication of Elizabeth, queen of England, and her adherents' reads as follows: 'He that reigneth on high, to whom is given all power in heaven and in earth, committed one holy, catholic and apostolic church (out of which there is no salvation) to one alone upon earth, namely, to Peter, the Prince of the apostles, and to Peter's successor, the bishop of Rome, to be governed in fullness of power. Him alone he made prince over all people and all kingdoms, to pluck up, destroy, scatter, consume, plant and build.'"— B310.

And her child was caught up unto God, and [to] UNTO His throne.— "St. Bernard affirms that 'none except God is like the pope, either in heaven or on earth.' 'The Emperor Constantine,' says Pope Nicholas I., 'conferred the appellation of God on the pope; who, therefore, being God, cannot be judged by man.' Said Pope Innocent III.— "The pope holds the place of the true God; and the canon law, in the gloss denominates the pope— 'our Lord God.' Innocent and Jacobatius state that 'the pope can do nearly all that God can do,' while Decius rejects the word nearly, as unnecessary. Jacobatius and Durand assert that 'none dare say to him any more than to God— Lord, what doest Thou?'"— B311.

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Pope Martin stated the matter in his own behalf as follows: "All the earth is my diocese, and I am the ordinary of all men, having the authority of the King of all kings upon subjects. I am all in all, and above all, so that God Himself, and I, the vicar of God, have both one consistory, and I am able to do almost all that God can do. In all things that I list my will is to stand for reason, for I am able by the law to dispense above the law, and of wrong to make justice in correcting laws and changing them. Wherefore, if those things that I do be said not to be done of man, but of God— What can you make me but God? Again, if prelates of the church be called and

counted of Constance for Gods, I then, being above all prelates, seem by this reason to be above all Gods. Wherefore, no marvel if it be in my power to change time and times, to alter and abrogate laws, to dispense with all things, yea, with the precepts of Christ."— B314; Dan. 7:25.

12:6. And the woman.— The true Church of God.

Fled into the wilderness.— "Error, always more popular than truth, when exalted to Influence and power, hunted down, proscribed and made disreputable the truth, and all who held it. This was the time when the true Church (woman) fled into the wilderness— into solitude— an outcast because of her fidelity to the truth, and to the true Lord and Head of the Church."— B329.

Where she hath a place prepared of God.— "The secret place of the Most High."— Psa. 91:1.

That they.— The antitypical ravens that fed the Elijah class, the unknown, "faithful men" who, in secret, broke the bread of life to those that hungered for righteousness.

Should feed her there.— As Elijah was fed in the wilderness.— Rev. 2:18.

A thousand two hundred and threescore days.— 1260 years, from A. D. 539 to 1799.— Rev. 11:2, 3.

Revelation 12:7.

And there was war in heaven.— Between the two ecclesiastical powers, Pagan Rome and Papal Rome.

Michael.— "Who as God," the Pope.— B275; C62.

And his angels.— The Bishops. The following is the reply given in the Catholic catechism to the question, "Who are the successors of the Apostles?" Ans. "The bishops who are rightly consecrated, and are in communion with the head of the Church, the Pope."

[Fought against] TO WAR WITH the dragon.— Attempted to get the temporal power away from the civil rulers.— Rev. 2:12.

And the dragon.— Imperial Rome.— B288; Rev. 12:3; 20:2.

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Fought and his angels.— Did everything possible to circumscribe the growing power of the papacy, but all in vain.— Rev. 2:12.

Revelation 12:8

And THEY prevailed not AGAINST HIM, neither was [their place] HE THEN found any more in heaven.— The Papacy came out of the contest victorious. "Paganism, defeated, relinquished all things pertaining to religious affairs and contented itself with social, civic and political affairs," so stated one of Pastor Russell's coworkers.

FM12:9.

And the great dragon was cast out.— Verses 9 to 12 contain the rejoicings of the Papacy over their triumph.

That old serpent, called the Devil, [and] Satan.— "To this fourth beast, representing Rome, Daniel gives no descriptive name. While the others are described as lion-like, bear-like and leopard-like, the fourth was so ferocious and hideous that none of the beasts of earth could be compared with it. John the Revelator, seeing in vision the same symbolic beast (government), was also at a loss for a name by which to describe it, and finally gives it several. Among others, he called it 'the Devil.' He certainly chose an appropriate name; for Rome, when viewed in the light of its bloody persecutions, certainly has been the most devilish of all earthly governments. Even in its change from Rome Pagan to Rome Papal it illustrated one of Satan's chief characteristics; for he also transforms himself to appear as an angel of light (2 Cor. 11:14), as Rome transformed itself from heathenism and claimed to be Christian— the Kingdom of Christ."— A258.

Which deceiveth the whole world.— By intimating that anybody in it except the pope has any right to say anything about how it should be run.

He was cast out into the earth.— We, the Papacy, are in control!

And his angels were cast out with him.— We, the cardinals, etc., have the positions of power once held by the priests of Pagan Rome!

Revelation 12:10.

And I heard a loud voice saying in heaven.— In the Roman Catholic Church.

Now is come salvation, and strength.— "Cardinal Manning, Papacy's chief representative in England, endorses and draws public attention to the following clause of the Catholic faith: 'We declare, affirm, define, and pronounce it necessary to salvation, for every human creature to be subject to the Roman Pontiff.' And in a published discourse he represents the pope as saying, 'I claim to be the Supreme Judge and Director of the consciences of men; of the peasant that tills the field, and the prince that sits on the throne; of the household that lives in the

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shade of privacy, and the Legislature that makes laws for kingdoms. I am the sole, last, Supreme Judge of what is right and wrong.'"— B317.

And the kingdom of our God.— The Papacy really believed that its exaltation to power was the exaltation of the kingdom of God in the earth, and so it was, but not our God.— 2 Cor. 4:4.

And the power of His Christ.— The pope really believes he is the Vicar of Christ.

For the accuser of our brethren is cast down.— It seemed to the Papacy that in undermining and supplanting Imperial Rome they had gained a great victory for Christ.

Which accused them before our God day and night .— Pagan Rome truthfully accused the

Papacy of lying, simony, murder, adultery, and every crime on the calendar.— Rev. 2:13.

Revelation 12:11.

And they overcame him by the blood of the Lamb.— This is the way it looks to Catholics even to this day. "By this sign [the cross] conquer!" was the Crusaders' standard.

And by the word of their testimony.— But not by the testimony of history or of God's Word, both of which show that "their testimony" (i. e., the testimony of the papacy, in the forged decretals and otherwise) was one of continuous lies.— Dan. 11:27.

And they loved not their lives unto the death.— This was the Catholic viewpoint.

Revelation 12:12.

Therefore rejoice, ye heavens.— Catholic heavens— popes, bishops and prelates.

And ye that dwell in them.— "The under-priests of Papacy, not parts or members of *the* church or hierarchy, but called 'Brothers.'"— B303.

Woe to the [inhabiters of] the earth and [of] the sea.— It seemed to the Papacy as though the Millennium, and the great Time of Trouble which the Scriptures everywhere show is to precede it, were just at hand.— Rev. 7:1.

For the devil is come down to you.— The papal thought that Pagan Rome was a good representative of the Devil is quite right; and the Scriptures return the compliment.

Having [great] wrath.— Being very greatly angered at Papacy's aggressions. The Papal policy has ever been to crowd the civil powers as far as they could possibly go, then wait until a generation had passed and crowd some more. The horns have *always* hated the whore.— Rev. 17:16.

Because he knoweth he hath but a short time.— Had Papacy been able to bring it about it would surely, in time, have deprived all the rulers of the world of every

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particle of civil, social, ecclesiastical and financial power. There has never been any limit to its ambitions or pretensions, and there is none now.

Revelation 12:13.

And when the dragon.— The civil powers of the old Roman Empire, under the control of the Papacy.

Saw that he was cast unto the earth.— Deprived of the superstitious reverence now almost wholly absorbed by the Papacy.

He persecuted.— Not on his own account, but under the orders and instructions and encouragements of the Papacy, and to win Papal approval.

The woman which brought forth the man child.— The true Church. For details of the infamous work of Charles V, Emperor of Germany and King of Spain and the Netherlands, the Duke of Alva, Philip II of Spain, the French kings Francis and Henry, see pages 337-338 of Studies in the Scriptures, Vol. II. These are but illustrations of what occurred in all parts of the old Roman world, and were all done at the behest of the Papacy.

Revelation 12:14.

And to the woman.— The true Church.

Were given Two Wings.— The Old and New Testaments.

Of a great eagle.— The eagle is a symbol of wisdom, a fit representative of the Scriptures in which are contained the words of our God. (Rev. 4:7.) "I bare you on eagle's wings, and brought you unto Myself."— Ex. 19:4; Deut. 32:11-12.

That she might fly into the wilderness.— Separateness from the world; ostracism; represented by Elijah's three and a half years in the wilderness.— Rev. 2:20.

Into her place, where she is nourished.— By Divinely provided means, of which almost no

records have been permitted to survive the ravages of papal persecution.

Both for a time, and times, and half a time.— 1260 years from A. D. 539 to 1799.— Rev. 11:2, 3.

From.— Safe from.

The face of the Serpent.— Satan himself, the real instigator of all persecutions from the Lord's time even until now.

And the Serpent.— Satan himself, at the close of the 1260 years of Papacy's power to persecute.

Cast out of his mouth water as a flood.— "The strength of the French revolution, to which reference is here had, lay in the fact that it was instigated by many stern truths, regarding priest-craft and king-craft, and regarding the individual rights and liberties of all. Truths regarding human rights were seen and expressed there which cause us surprise when we consider the ignorance, superstition and servility of that day, under which the masses had so

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long rested. Many of the truths which then swept as a flood over France, deluging it with blood, are now very generally accepted among all civilized peoples."— C65.

After the woman, that he might cause her to be carried away of the flood.— "Satan's design in instigating the French revolution was to create an alarm throughout Europe, especially the influential class, unfavorable to liberty, and to illustrate in France the theory that, were the superstitions of Rome to be overthrown and liberty to be given full sway, all law and order would speedily end." This strategy Satan is now about to repeat— this time with success, but his triumph will be short.— C66.

And the earth.— The order-loving people of Europe.

Helped the woman.— The true Church.

And the earth opened her mouth, and swallowed up the flood.— "It is a fact of history

that the flood of truth which spread over France— arraigning Papacy and its priest-craft, and monarchy and its parasitic aristocracy, as the responsible causes of much of the ignorance, poverty and superstition of the people— was swallowed up, or absorbed by the people of Europe generally (The Roman 'earth'). And when the rulers of Europe formed what was called 'The Holy Alliance,' for the suppression of the liberties of the people and the perpetuation of their own thrones, it was too late to fetter the people; for, having drunk up the flood of waters, they would not submit. It was too late to think of re-establishing Papacy, which had been so terribly humiliated and whose anathemas against liberty and the French had so reacted against itself; so the pope was not even invited to join the 'Holy Alliance,' of which before he would have been the recognized head."— C66.

Which the dragon cast out of his mouth.—

"This sudden flood of waters (truth) was designed to act as an emetic, to lead to the casting out of the food of liberty, already being received by the people from the Bible, as the result of the Reformation, and thus to force rulers and teachers to oppose the truth through fear of anarchy."— C66.

Revelation 12:17.

And the dragon was wroth with the woman.— The protesting Church of God. This will apply with great force shortly.

And went to make war with the remnant of her seed.— The true saints in the Roman Catholic communion or wherever otherwise found,— always objects of hatred and oppression by ecclesiasticism.— Rev. 13:7.

Which keep the commandments of God.— "The law is fulfilled in us."— Rom. 8:4.

And have the testimony of [Jesus Christ] GOD.— Have HIS word as the man of their counsel.— Rev. 14:12.

REVELATION 13

THE PAPAL AND PROTESTANT BEASTS

Revelation 13:1.

And [I] HE stood upon the sand of the sea.— The sea represents the masses not under religious restraint. It is this symbolic sea that is to overturn and swallow up all kingdoms of earth in the great Time of Trouble. The proper understanding of the vision is located down at the edge of this sea, near the Time of Trouble.

And I saw a beast.— "This character is very forcibly delineated even in the names applied to it by the inspired writers. Paul calls it 'That Wicked One,' 'The Man of Sin,' 'The Mystery of Iniquity,' 'The Antichrist,' and 'The Son of Perdition;' the Prophet Daniel calls it 'The Abomination that maketh desolate' (Dan. 11:31; 12:11); and our Lord refers to the same character as 'The Abomination of Desolation, spoken of by Daniel the Prophet' (Matt. 24:15). This same character was also prefigured by a little horn, or power, out of a terrible beast that Daniel saw in his prophetic vision, which had eyes, and a mouth that spoke great things, and which prospered and made war with the saints, and prevailed against them. (Dan. 7:8, 21.) John also saw and warned the Church against this character, saying, 'Ye have heard that Antichrist shall come.' He then advises how to escape Antichrist's influence. (1 John 2:18-27.) These various appellations and brief descriptions indicate a base, subtle, hypocritical, deceptive, tyrannical and cruel character, developed in the midst of the Christian Church; claiming, to the last, peculiar sanctity and authority and power from God." (B271.)

"We need not look long to find a character fitting all the requirements perfectly. But when we state that the one and only system whose history fits these prophecies is Papacy, let no one misunderstand us to mean that every Roman Catholic is a man of sin. Popes, bishops and others are at most only parts or members of the

Antichrist system, even as all of the Royal Priests are only members of the true Christ." (B277.) Antichrist now finds its expression in the "Christian" governments of the world founded upon its teachings— Christendom.

Rise up out of the sea.— See Rev. 17:15; Psa. 65:7; 93:2, 4; Isa. 57:20. At the time of papacy's birth the masses of the Roman people had ceased to have reverence for the

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ancient mythology of Pagan Rome. Constantine, a shrewd politician, discerned this and discerned the growing influence of the Christian religion. In adopting it, in forcing the adoption of the Nicene Creed, and in removing his capital from Rome, he gave the papacy its start.

Having TEN HORNS AND seven heads [and ten horns].— See Rev. 12:3; Dan. 7:7, 20; Rev. 17:3, 9-12; 5:6; 1 Sam. 2:10; Deut. 33:17; 1 Kings 22:11.

And upon his horns ten crowns.— In this calculation are included the three potential races plucked up to make way for the papacy. (Rev. 12:3; 17:3, 9.) In this picture the location of the crowns upon the horns instead of upon the heads, as in Rev. 12:3, denotes the changed situation after the papacy came into control. The papacy ruled not directly, as did Pagan Rome, but through other powers to which it was joined.

And upon his heads.— The seven kingdoms that still survive: Spain, Portugal, France, England, Germany, Austria, Greece, and their past and present dependencies.

The name of blasphemy.— Everyone of these kingdoms falsely claims, or has claimed, to be a part of the Kingdom of God, though actually all part of the one great kingdom ruled by "The god of this world."— 2 Cor. 4:4.

Revelation 13:2.

And the beast which I saw was like unto a leopard.— "The body of the Papal beast was like a Leopard. The Leopard was the third beast seen by Daniel, viz., Grecia. Greece was noted as

the center of learning, piety and wisdom (Acts 17:23); so Papacy's chief claim, to be the ruler of all kingdoms, is based on the claim that it is the center of wisdom, learning and piety. Other peculiarities of the Leopard are its activity, vigilance and secretiveness; so with Papacy. Again, a Leopard is spotted irregularly, so too Papacy's policy in various parts of the earth." (Z.'79-12-2.) "In one place it is liberal, almost white in its professions or appearances; in another quarter black, corrupt, degrading, brutal; and in still other places it has various neutral and tawny shades of correspondence to the natural depravity of the people it rules with its rod of eternal torment and its staff of Purgatory. In Spain, for example, which has been for centuries one of its dark spots— as dark as the general civilization of the people will permit,— the 'leopard' has been accustomed to have the way, and is incensed that freedom of worship, or even of thought, should be dreamed of."— Z.'99-262.

And his feet were as the feet of a bear.— "The bear suggests another Papacy's peculiarities as an empire, viz., persistency. Like the Bear Empire (Medo-Persia) which would besiege for years, and even turn a river aside to

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accomplish its ends; so Papacy moves cautiously and gets possession of kingdoms rather by strategy than by battles. The bear hugs its prey to death with its paws."— Z.'79-12-2.

And his mouth as the mouth of [a lion]
LIONS.— "Babylon was celebrated for its splendor and pride—the Lion the king or ruler of all beasts— so Papacy had a mouth of this sort, i. e., it claimed to be the kingdom over all kingdoms by Divine right, the kingdom of God, which was to break in pieces and consume all others—a strong mouth."— Z.'79-12-2.

And the dragon.— Imperial Rome, represented by Constantine.

Gave him his power.— "Ancient Pagan Rome had only a mere skeleton of sacerdotal power as compared with the complex and elaborate

machinery and contrivances of doctrine and practice of Papal Rome, the triumphant successor to their scheme, who now, after centuries of cunning and skill, has its power so entrenched that even today, when its power is outwardly broken and it is shorn of civil dominion, it rules the world and controls kingdoms secretly, under cover, more thoroughly than the Roman emperors ever ruled the kings subordinate to them."— B288.

And his seat.— His place in the city of Rome, by transferring his own headquarters to Byzantium, "New Rome."— Rev. 12:4.

And great authority.— At the hands of the Roman Emperor Justinian, in A. D. 539.— Rev. 12:3-5.

Revelation 13:3

And I saw one of his heads.— One of the dragon's heads— Papacy.

As it were wounded to death.— Whenever the Scriptures use the expression "as it were" (as in Rev. 9:7, 9) what seems or appears is not actually the case.

And his deadly wound was healed.— "At the Diet of Augsburg, in 1555, the Religious Peace was concluded. Every prince was to be allowed to choose between the Catholic religion and the Augsburg Confession [of the Reformers]; and the religion of the prince was to be that of the land over which he reigned: that is, each government was to choose the creed for its subjects.

"In fact, the political circumstances of the time, combined with the fact that even the leaders of the reform were only beginning to get awake to some of the moral and a few of the doctrinal errors of Papacy, lead us to wonder at the rapid strides taken toward the right, rather than to harshly condemn them for not making the cleansing more thorough. But when the Protestant churches

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united with the state, progress and reform came to a standstill. Soon creeds were formed which were almost as unyielding and opposed to growth in knowledge as the decrees of Rome."— C110

And all the [world] EARTH wondered after the beast.— The reference is to the symbolic earth, the people, obedient to the ruling powers.— Rev. 17:8. 13:4

And they worshipped the dragon.— "Dragon means civil power, Pagan Rome."— Z.'79-12-2.

[Which] BECAUSE HE gave THE power unto the beast.— "The people respected the civil power all the more because it had so honored ecclesiastical authority. The various kingdoms (horns) soon learned that their hold over the people was strengthened rather than weakened by allegiance to Papacy, for Papacy in turn recognized them, and commanded the people to recognize those despots as of divine appointment. Thus it is, that to this day, the rulers of Europe claim to rule by Divine right and appointment, and their children after them, no matter how incompetent. For the same reason the Protestant churches of Europe, to gain national favor, protection and assistance, became State churches, and they, as Papacy did, recognize the reigning families as possessed of Divine title to the office and rulership of the people. God's Word, on the contrary, denounces all the governments of earth as beastly, selfish, oppressive, and recognizes only one Kingdom as being of God's appointment, viz., the Kingdom soon to be established in all the earth— Christ and His saints in glory. (Dan. 7:27; Rev. 11:15; 2 Tim. 2:12.) It is in the Kingdom only that the saints have their citizenship, it alone they recognize, and for it pray 'Thy Kingdom come.'"— Z.'80-1-1.

And they worshipped the beast.— "The following, called The Adoration, is still a part of the ceremony connected with the installation of a new pope: 'The pope is lifted up by the

cardinals and placed by them upon the altar-throne. One of the bishops kneels, and the singing of *Te Deum* [We praise thee, O God] begins.

Meantime the cardinals kiss the feet and hands and face of the pope.' A coin representing this ceremony, struck in the Papal mint, bears the words, 'Whom they create, they adore.'"— B316

Saying, Who is like unto the beast.— What other character in history ever made such claims or received such homage?— Rev. 18:18.

AND who is able to make war with him.— "When, in A. D. 455, the city of Rome was invaded and plundered by the Vandals, and all around was distress and desolation,

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Leo, the bishop of Rome, improved the opportunity for impressing upon all, both barbarians and Romans, his claim of spiritual power. To the rude and superstitious barbarians, already greatly impressed by what they saw about them, of Rome's greatness and wealth, Leo, arrayed in his pontifical robes, exclaimed: 'Beware! I am the successor of St. Peter, to whom God has given the keys of the Kingdom of Heaven and against whose church the gates of hell cannot prevail; I am the living representative of divine power on the earth; I am Caesar, a Christian Caesar, ruling in love, to whom all Christians owe allegiance; I hold in my hands the curses of hell and the benedictions of Heaven; I absolve all subjects from allegiance to kings; I give and take away, by divine right, all thrones and principalities of Christendom. Beware how you desecrate the patrimony given me by your invisible king; yea, bow down your necks to me and pray that the anger of God may be averted.'"— B295.

Revelation 13:5.

And there was given unto him a mouth.— The mouth of Antichrist is one of its leading characteristics.— B305; Dan. 7:8, 11, 25.

Speaking great things and blasphemies.—

"How evident it must be to the simplest minds that Papacy's great swelling words and boastful claims have, one and all, been blasphemies. The establishment of a counterfeit Kingdom of God was a libel upon God's government, a gross blasphemy, and a misrepresentation of His character and Plan and Word. God's character, i. e., His 'name,' was blasphemed in the thousand monstrous edicts, bulls and decretals issued in His name, by the long line of those who claimed, as vice-gerents, to represent His Son by the titles, appropriate only to the Father or to Christ, which they have applied to themselves; and God's Tabernacle, the true Church, was blasphemed by the false system which claimed to take its place."— B306; Dan. 7:8, 20, 25.

And [power] IT was given unto him to [continue] DO WHAT HE WILL.— He still continues, though he can no longer do what he will.

Forty and two months.— 1260 days, or a time, times and a half; fulfilled in 1260 literal years from A. D. 539 to 1799 A. D. (Rev. 11:2.) As a secondary fulfillment, we may see the end of the rule of the Kaiser and others of his mouthpieces in 42 literal months from Aug. 1, 1914. But what folly it would be to try to see in the German Kaiser, or any other *one man*, the foretold Antichrist.— Rev. 11:11.

Revelation 13:6.

And he opened his mouth in [blasphemy] BLASPHEMIES against God.—

Misrepresentations of the Divine Character and Plan.

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To blaspheme [His name] HIM.— God was blasphemed, or misrepresented by the titles used by the popes, by their claims to the exercise of Divine power on earth (B311), by claims that the Pope is God on earth (B314), by claims that he is the sole judge of right and wrong (B317), by claims that he is infallible (B318), by proscribing the Bible (B319), by the doctrines of eternal

torture and purgatory (B323), by masses for the dead and the sale of indulgences (B324), and by devilish practices against His saints, too numerous to name.

And His tabernacle.— The church in the wilderness.— Rev. 12:6, 14.

[And] Them that dwell in heaven.— God's Tabernacle is His true Church in the flesh, but, nevertheless, "Our citizenship is in Heaven." (Phil. 3:20, R. V.) Even here we have been made to "Sit together in heavenly places in Christ Jesus."— Eph. 2:6.

Revelation 13:7.

And it was given unto him to make war with the saints.— See Rev. 2:20; Acts 9:32; Rom. 15:25; 1 Cor. 6:1.

And to overcome them.— See Rev. 6:8; Dan. 7:21, 22.

And power was given him over all kindreds, AND PEOPLES, and tongues, and nations.— This has been literally fulfilled, but will have a secondary fulfillment soon, through the beastly governments that are Papacy's living representatives in spirit if not in fact— Rev. 17:15.

Revelation 13:8.

And all that dwell upon the earth shall worship him.— Yield either willing or forced obedience to his mandates; bow the knee in submission.

Whose names are not written in the Book of Life.— "The deception of Papacy was so complete that the world was received, and all the church, except the overcomers, whose names were 'written in Heaven,' were deceived in the same way, and hastened to unite themselves with, and to worship the Beast, and have it enroll their names on its books. From this has sprung the delusion so common to all Protestants at this day, viz., that their names must be connected with some such earthly system, or they are not the Lord's saints. But the important item is, to have our names recorded in the Lamb's Book of

Life; His is the only record of any value."—
Z.'80:1-1; Psa. 69:28; Dan. 12:1; Luke 2:10;
Phil. 4:3; Rev. 3:5; 21:27.

Of the Lamb slain from the foundation of the world.— "This selection of the Only Begotten to be the Head and Chief of the New Creation— subject to the trials, disciplines, humiliations and other necessary experiences to prove His worthiness— had already been determined upon in the Divine counsel before man was created."— F65; 1 Pet. 1:20; Eph. 1:4; Rev. 5:6; John 1:29, 36; Acts 8:32.

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13:9. If any man have an ear, let him hear.— "Only those whose ears have been circumcised— those who had come to a considerable knowledge of God's Word and who had the hearing of faith— to respect Him and His Word, despite the magnificence, success and power of error, would be able to receive the foregoing statements concerning those who were deceived by Papacy."— Z.'80-1-1.

13:10. [He that] IF ANY ONE leadeth into captivity [shall go] HE GOETH into captivity.— "The Papal system was one of bondage. All who acknowledge its claims must of necessity render implicit obedience, as unto God; for it claimed to be the kingdom of heaven; and its head, the Pope, to be God's vice-gerent; consequently those who were for, or in favor of such captivity of individual thought, and who would acknowledge the right of that Papal system to limit and define the faith of all, by consenting, became captives."— Z.'80-1-2.

He that killeth with the sword must be killed by the sword.— "There were some who asserted that Papacy was a usurpation of the titles and power of the true Head and Ruler of the Church, and claimed their rights to the individual liberty wherewith Christ had made them free. Such used the 'Sword of the Spirit,' which is the Word of God, in defense of their liberty, and such were put to death by Papacy; it overcame the saints during its 1260 years of power."— Z.'80-1-2.

Here is the patience and the faith of the saints.— "This was a severe test of true saintship— Would they go into captivity and join in the usurper's ranks, or would they remain faithful to the true King and wait for the Kingdom which He promised to establish? Those whose names were written in Heaven stuck to the Word, and sealed their testimonies by death." (Z.'80-1-2.) The same situation now confronts the saints, in the matter of aiding in some way the murderous spirit of the governments which are permeated by Antichrist's spirit.— Rev. 14:12.

Revelation 13:11.

And I beheld another beast.— "If the preceding wild beast represented an ecclesiastical power, as we have just seen, then this beast called another should be understood to represent a similar ecclesiastical or church power. As the first beast had ten horns, or powers, which gave it their strength, so this beast has 'two horns' which indicates that two powers or governments will support it. Again, notice that this beast 'ascended (came gradually) out of the earth,' while the first came out of the sea. Now, if our definitions be correct— as the coming of Papacy from among the irreligious masses of the Roman Empire was shown by its coming out of the 'sea'— then

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the coming of this second beast out of the 'earth' should signify that it sprung up among a professedly religious people. The Two-horned Beast is one ecclesiastical system, and the two horns show that it is supported, and its authority recognized by two kingdoms. Remember that to be simply aided or supported by the empire does not make a symbolic 'Beast'; a 'Beast' is a government, and to become a symbolic beast, a church must needs become an element in, or part of the government.

"There is but one church which this symbol fits perfectly, viz.: The established 'Church of England and Ireland.' This system, like the Papal

was a blending of church and state, an ecclesiastical empire. In the year 1200 England became subject to the Pope. In 1531, owing to a dispute between her king, Henry VIII, and the Pope, England withdrew from allegiance to Papacy. The Convocation of its clergy called the same year, in its decrees, declared King Henry VIII to be 'The one protector of the English Church, its only and Supreme Lord; and as far as might be, by the law of Christ, its Supreme Head.' Those are the exact sentiments of Papacy; that is exactly the sense in which the Pope is recognized as Christ's vice-gerent. What a glorious representation of the Lord Jesus they had in Henry VIII, who, out of six wives, was divorced from two, beheaded two, and by many is supposed to have poisoned one! He was a worthy rival of some of the Popes as an Anti-christian claimant of headship to the church. The Clerical Convocation which could acknowledge such a head was not far from being as corrupt as Papacy.

"The proof that the title, 'head of the church,' was not an empty honor, appears from the historian's words—'At the same time it was ordained that no regard should be paid to censures which the Pope might pass on account of this law and that Mass should be said, and sacraments administered as usual. In 1534, all payments made to the apostolic chamber, and dispensations, were abolished; monasteries were subjected to royal government, and exempted from all other; the right to summon Convocations, approve or reject canons (laws or doctrines enacted by the Convocation of clergy), and hear appeals from the Bishops, was vested in the King alone. These matters are but imperfectly understood by people in general, and the same titles— 'Supreme head of the church on earth,' etc., are still applied to English sovereigns. It is needless to remark that the Lord Jesus never gave this office to any one, but claims it Himself; and any others who claim it are usurpers. Paul said: 'Christ is the Head of the

Church,' and that we are to 'grow up into Him in all things, which is the Head, even Christ.' Again he repeats that 'God gave Him to be the Head over all things in the Church, which is His body.' (Eph. 1:22 and 4:15, and 5:23; Col. 1:18.) It is the church on earth that Paul is speaking of, hence any Pope, Queen, Council, Assembly, Conference, or any other man or company of men, who claim or exercise the powers of the true Head—Jesus— are opposing Him. And all who support such by influence, presence or money, are abettors of evil and supporters of false systems. Now does this system (the English church) fill the picture? The second Beast had two horns; what two kingdoms (horns) supported this church? Bear in mind the distinction between a church supported by a government, as the Presbyterian in Scotland, and a church united in the government, as in England; it is the latter relationship that constitutes a 'beast.' — Z.'80-1-2; Rev. 13:14, 15; 14:9, 11; 15:2; 16:2, 13.

Coming up out of the earth.— "From the visible church of God."— Cook.

And he had two horns like a lamb.— "Now about the two horns. England, of course, was one of them, and Ireland the other. Let us see. History says that in 1537 the Irish Parliament in Dublin 'passed the Act of Supremacy, declaring Henry VIII Supreme Head of the Church, prohibiting intercourse with the court of Rome, and making it treason to refuse the oath of supremacy.' 'Henry VIII also took the title of King of Ireland.' Thus it is seen that the second horn came up within the brief space of five years after the first. The fact that Ireland was not a powerful horn matters not, for it was stronger than some that supported the Papal Beast. What effects result from the disestablishment of the Church in Ireland? From 1538 to 1871 (333 years), the title of the church was 'The Church of England and Ireland,' thus recognizing both 'horns.' On January 1, 1871 (by action of Parliament and the consent of the Queen, the head of the church) the Irish church was disestablished, or that horn was cast off. So, too, all of the horns which once supported Papacy

have broken off from her; the difference being that in the case of Papacy the horns have turned against her, and in the case of the second Beast it casts off the Irish horn of itself, believing it to be a weakness rather than a strength. And it would not be at all remarkable if the other horn (England) would be separated from this Beast. 'The two horns like a lamb,' would seem to indicate that this Beast would be peaceably inclined— not aggressive, but merely using the horns for defense."— Z.'80-1-2.

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And he spake as a dragon.— " 'He spake like a dragon.' Notice, it is not said he spake like the dragon, but like a dragon. We understand this to mean that its utterances resembled those of a purely civil (dragon) power, and that in its words there would be little to denote that it is an ecclesiastical government." (Z.'80-1-2.)

England's conduct in forcing opium into China is evidence enough of its Satanic character. "China realizes that opium is her great curse; she has passed laws against the growth of the poppy and the manufacture of opium.

But she finds that the imports of opium amount to 5,000,000 pounds per year. She cries out again, as in the past, that this Great Kingdom of Christ (?) (Great Britain) will have mercy upon her and cease to insist on this curse being introduced to blight China morally and physically. The young men of heathen China have started a monster petition for the cessation of opium importation. The text of this appeal appeared in the *New York Herald*, February 17. It recounts that a previous appeal, of similar character, was made without avail to the King's royal grandmother in 1853, when she was the representative of this branch of Christ's Kingdom (?)." (Z.'11-115.)

"The False Prophet who causes the dwellers on earth to worship the Beast symbolizes the deification of the world and of the world power, throughout the conflict between the church and Antichrist."— Cook.

Revelation 13:12.

And he exerciseth all the power of the first beast before him.— "And the authority of the first Wild Beast— the whole of that authority— he exercises in his presence, and he causes the earth and its inhabitants to worship the first Wild Beast." (Weym.) "This shows that the second does not take the place of the first beast, but that they exist contemporaneously." (Z.'80-1-2.) It also shows that the sufferings of the last members of the Body of Christ, under the combination of governments dominated by Great Britain, may be expected to be as great as in Papacy's palmiest days.

And causeth the earth and them which dwell therein— "We make a distinction between the earth and those who dwell on it. As the earth symbolizes those obedient to and supporting the Beast, so 'those dwelling on the earth,' we understand to mean independent Christians who do not support either of these systems."— Z.'80-1-2.

To worship the first beast, whose deadly wound was healed.— "The Church of England claimed all the powers and authority which Papacy claimed. It claimed to be the Church; it acknowledged and repudiated some of the corruptions complained of by the Reformers, such as the

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sale of indulgence, transubstantiation, etc., and abandoned these as well as the name Roman, for which they substituted the word Holy, calling it the original 'Holy Catholic Church.' It claims the same governmental authority and the same veneration for its decrees as Papacy does for hers. And by establishing a similar system, devoid of some of the grosser Papal errors, it attracted the attention of all to those errors, as being the only possible fault of Papacy. And when some of those errors were shortly after discarded by Papacy, the inference was that both Beast systems were right. People at that day, as now, seemed to think those systems proper and

right, if their powers, etc., were properly exercised; but from God's standpoint the systems are abominations, and wrong from the very center. These systems are based upon errors, and like a corrupt tree, 'cannot bring forth good fruit.'

"The principal error was in this— the very basis of those systems— their claim to be the 'Kingdom of God' in reigning power. That idea, once admitted, justifies their persecution of individuals and nations, forcing them to submit and bow in obedience. Scripture accords these powers to the 'Kingdom of God'— when 'the Kingdom is the Lord's and He is the Governor among the nations; all the ends of the world shall remember and turn unto the Lord, and all the kindreds of nations shall worship before Thee.' (Ps. 22:27, 28.) He shall 'dash them in pieces as a potter's vessel.' (Ps. 2:9.) Unto Him every knee shall bow, and every tongue confess. (Phil. 2:11.) And if their claim be good, who can object to them carrying out the Scriptural statements? These Antichrists, to make their claim of kingdom power appear true, had simply to take another, viz., to compel obedience, backing up their right to do so by the Scriptures just quoted. And not only was this great evil sanctioned, but their claim, once admitted, that the Kingdom was established and the reign in progress, those who admitted it were hindered from looking for the true Head of the Church to set up the true Kingdom under the whole heavens, which shall break in pieces present imperfect governments, establish righteousness in the earth, and cause every knee to bow and every tongue to confess, to the glory of God."— Z.'80-1-2.

Revelation 13:13.

And he doeth great wonders.— The strongest text of Scripture forewarning against the impending Church Federation is the strongest text of Scripture forewarning against spiritism. (Isa. 8:9-22.) It is not by accident that these warnings are placed together. "We shall not be at all surprised if some later manifestation of the

powers of darkness, transformed to appear as the angels of light

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and progress, shall be much more specious and delusive than anything yet attempted. We do well to remember the Apostle's words,— 'We wrestle not with flesh and blood, but with princely powers of darkness, with the spiritual things of the Evil One.' (Eph. 6:12.) In 1842, six years before 'modern Spiritism' began to operate, Edward Bickersteth, a servant of God and student of His Word, wrote,— 'Looking at the signs of the times, and the long neglect and unnatural denial of all angelic ministration or spiritual influence, and at the express predictions of false Christs, and false prophets, who shall show signs and wonders, insomuch that if it were possible they should deceive the Very Elect, and that when men receive not the love of the truth that they might be saved, for this cause God shall send them strong delusion, that they shall believe a lie; I cannot but think there is a painful prospect of a sudden recoil and religious revulsion from the present unbelief and misbelief, to an unnatural and undistinguishing credulity.' Satan is the inspirer and supporter of every Antichrist; and as he led those who had pleasure in error rather than the truth to the organization of the great Antichrist, Papacy, symbolically the 'beast' of Rev. 13, and as he is now operating to produce a Protestant 'image of the beast' with life, which will cooperate with the chief Antichrist, so in combination with these will be the powers of darkness, the powers of the air, the lying and seducing spirits, operating in some manner or in a variety of ways,— Spiritism, Christian Science, New Thought, Theosophy, Hypnotism, etc." (S32.) "If we gain the right conception of the matter these deceptions are to affect the whole world, including its wise men, and indeed practically everybody."— Z.'09-123; Deut. 13:1-3; Matt. 24:24, 25; 2 Thess, 2:9-12; Rev. 16:14.

Note the readiness of Christendom to fall into the trap: "In a sermon in which he told of the effect

of religious seances and the efforts of certain writers to shatter belief in a future life, the Rev. H. D. C. Maclachlan preached to a large congregation in Seventh Street Christian Church on 'The New Spiritualism,' in which he gave scientific proof of a future life and exhorted his hearers to be of good cheer and continue to hope. Mr. Maclachlan spoke in part as follows: 'There has been no more remarkable change in public opinion than that witnessed within the last few years with regard to that class of facts known as spiritualistic. There was a time when it was not quite respectable to believe in them, but quite recently there has been a change. Ghosts have become respectable; planchette and table rapping are parlor amusements; the

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popular magazines vie with each other in saying nice things about mediums and their ways. The cause of this change in public opinion has been a similar change in scientific belief. It is not more than thirty years ago that orthodox science refused so much as to investigate the things of which we are speaking. Some twenty-five years ago the Society for Psychical Research was formed in England with such names as Crookes, Myers, Romanes, Eidgwick, Barrett and others on its list of members, and since that day telepathy, table rapping, clairvoyance, clairaudience, telekinesis, apparitions, materializations, mental healing and all the other phenomena which Professor James, of Harvard, aptly calls *residual*, have been investigated. Mediums have been transferred from back parlors, where all sorts of trickery was possible, to the physical laboratories of the universities. They have been put under conditions of strictest control. Even the traditional darkness has been denied them. And still the wonderful results came. One after another leading scientists entered into these investigations skeptical and contemptuous, but came out of them believers in the facts on the evidence of their own senses.'"—Z.'09-164.

So that he maketh fire come down from heaven.— Fire from heaven was the test by which Elijah proved that Jehovah is the true God, and was the method by which Jehovah accepted the offerings made to Him on the Day of Atonement. (1 Kings 18:38; Lev. 9:24.) In the test at hand the second beast will be able to prove to all except the Elect that his claims to Divine approval are correct. "Our Lord warns us of danger from false Christs 'then'— that is now. Had it been foretold precisely what form these deceptions would take, this would have somewhat hindered their deceptive power. God permits these deceptions for the very purpose of separating the 'overcomers' from all others, and merely guarantees us that the 'Elect' will be kept from falling. And yet it is quite possible that some of these trials, siftings and delusions, may come closest upon those possessing the largest degree of the light of Present Truth." (D581; Rev. 7:3.)

"The Lord allows the storms to press us more and more so that we will cry unto Him. Then He will hear us and give us the necessary deliverance. These storms may be right inside, in our own person. Whether, therefore, storms financial, political, religious or demoniacal, come his way, the child of God may rest secure and be of good courage. The Lord is both able and willing to care for his interests and bring him off victor." (Z.'13-158.) As soon as the beast has apparently made out a clear case, perhaps by

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outward, visible evidences, but surely by evidences from the Scriptures (distorted) of its standing with God, we may expect a very prompt and practical use of the "fire" (Luke 9:54) thus obtained.

"The Image, as soon as vitalized, will very promptly use its influence, prestige, power, in every way to punish in the name of the Lord those who in any sense of the word it shall consider to be its opponents. Speedily none will be allowed to buy or sell, in the spiritual marts [or perhaps in any marts], except those who have

either the mark or the number of the Beast, or of the Image, either in the right hand of co-operation or in the forehead of public confession. This will mean that the International Bible Students Association and all others not in affiliation with the Alliance will be subjected to radically coercive measures. Truth shall fall in the streets. (Isa. 59:14.) Righteousness will be unable to enter under the stress of the new order of things. For a time it will appear as though a great Christian victory had been won, shared equally by Papacy and Federated-Protestantism— no longer protesting."— Z.'13-343.

On the earth in the sight of men.— Amongst his own followers and among Christians unattached to either beast.

Revelation 13:14.

And deceiveth them that dwell on the earth.— The independent Christians just named.

By the means of those miracles.— Signs, the laying on of hands, doctrines of immortality, trinity and claims that none are qualified to understand the Bible aright except those consecrated by the imposition of holy orders by the episcopal succession.— Z.'80-1-2.

Which he had power to do in the sight of the beast.— While the papacy is still alive and active.— Rev. 19:20.

Saying.— By its own example.

To them that dwell on the earth.— The independent Christians.

That they should ALSO make an image.— "From the year 1800 to 1846 was a time in which great numbers of new sects arose, whereas before that, they were few and prominent. This gave rise to uneasiness among the older denominations who wondered whereunto this thing would lead. As the Bible came to be read more and more by the masses, occasional individuals would feel free to preach what they thought it taught, regardless of denominational creeds and the views of the older sects. As a

consequence, Protestants were fast splitting up into fragments. They began to say, By what means shall we check and stop this disposition to individual thought and opinion relative to the teachings of Scripture? They wanted to stop the very thing God desired; viz., that each individual

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should be free and independent of restraint, with his faith based, not on the views of others, not on the decisions of Councils or Presbyters, nor in the decision of the Pope, nor in things approved of the head of the English church, but in the Word of God. The question came: How can we restrain these preachers? This was a quandary to all except the Roman and Episcopal churches, since these both claimed the 'Apostolic Succession,' and that this, by ordination, conferred upon their ministers special power and authority to preach and to administer the 'Sacraments'; hence that no others had a right to do so, but were clerical pretenders. Other denominations could not claim this continuation of apostolic power through their preachers, but simply set them apart by prayer, consequently those of one denomination could not object that the preachers of other denominations, as well as all laymen, were not as truly authorized of God to expound the Scriptures as their own clergy.

"But the example of the Church of England showed what a prestige she had by reason of the voice of authority with which she commanded a reverence for her clergy and her teachings. This teaching by example was not lost. The various denominations felt a necessity for some common Standard of Doctrine which would be supported and upheld by all of them, and thus give prestige to their teachings, and bring the combined influence of all against any further advance in knowledge or the development of any different phase of truth. Thus they would protect themselves by being able to say: The combined opinion of all Protestants is against you; therefore you are heretics, and therefore we will shun you, and not call you Brethren, but use all our influence against you. This was done by the

formation of the 'Evangelical Alliance.' It was stated to be one of the objects of the Alliance (and we believe the principal one) to 'Promote between the different Evangelical denominations, an effective co-operation in the efforts to repel common enemies and dangers.'

"Do not understand us as opposing the Christians represented in that Alliance; we are opposed merely to their attempt to muzzle truth, and to prevent the opening up of any other truths buried by Papacy than those which they had received. It is far from our purpose to say that they intentionally combined against the unfolding of truth, nor would we say this of Papists. But we do say, that by their action they were following Papacy's tactics, and that in that Alliance they did make the Image of the Beast. It has tended to make a separation clear and distinct between the Clergy and the Laity.

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"How much the Image resembles the Papal Beast may be judged from the fact that Papacy acknowledged the Image— owned it as a creditable likeness— by the Pope sending 'Greetings' to the last meeting of the Evangelical Alliance. Strange to say, the delegates to the Alliance had so far lost sight of the principles and doctrines which led to the protests against the Papal church (that it was the Harlot church— Antichrist— Man of Sin— mentioned in the Scriptures) that they actually felt flattered by the Pontiff's notice, instead of becoming alarmed and examining how and why he who is 'The Chief Antichrist' should feel pleased to greet them as fellows. A prominent Presbyterian minister present at the above named meeting mentioned the 'Pope's Greeting' with evident pleasure and satisfaction to the writer.

"A prominent characteristic of the Beast copied by the Image is the honoring of a special class, the Clergy, with special honors and titles. They are known as Revs., Divines, etc., but Jesus the Divine said: 'Ye call Me Lord and Master, and ye say well, for so I am.' 'Be not ye called Rabbi, neither be ye called Master, for one is your

Master, even Christ, and all ye are brethren.' (Matt. 23:8.) These titles are assumptions fashioned after those of Papacy. When the various denominations began their existence, more full of the spirit of Christ, they claimed no such high-sounding titles. The Reformers were not known as Rev., D. D., etc., but as John Knox, Martin Luther, etc. Unpretentious, like Jesus and the Apostles, they were intent upon serving God, and therefore became the servants (ministers) of the Church. But now the Clergy are far from being servants; they are Lords. They have itching ears, loving the approval of men. As pride and worldliness have come in, vital godliness and power have gradually departed. For the very same reason, they are losing all power to expound the Word of God—the gift of teaching—because 'God abhorreth the proud, but giveth grace (favor) to the humble.' We find ministers of all denominations ready to confess their ignorance of the Word. They appeal, for their information, back to the early reformers, and thus confess that they have less light than they. That their light should grow dim, and their spiritual life become dwarfed, is the natural result of their joining the Image, and subscribing to creeds made in the fifteenth century, which, like the shoe of China, will not admit of any growth. It is a shoe a little larger than Papacy put upon its followers, but of the same sort.

"Papacy established the clerical hierarchy, who lorded it over God's heritage instead of serving their brethren as

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Jesus explained— 'One is your Master; all ye are brethren,' and as Paul said: 'We are to speak the truth in love and grow up into Him in all things who is the Head, even Christ; from whom the whole Body fitly joined together [not by creeds of men, but by love begotten by the one Spirit of Truth] and compacted by that which every joint supplied [every joint in every member, not the clergy only] maketh increase of the Body unto the edifying of itself in love.' Thus coming 'to the unity of the faith, and of the knowledge of

the Son of God.' (Eph. 4:15, 16.) As Papacy established the priesthood over the church, so Protestantism has established the same, and there is no opportunity for the Body to edify itself, every joint taking part. True, there is a seeming show of liberty at prayer meetings, etc., but it is only upon the surface, for the ordained pastor is to watch zealously lest anything contrary to the teachings of his church should be expressed, and if so, to silence the audacious member at once, for the church creed is the rule, not the Word of God. If this is not sufficient, they must have a sort of church trial and excommunicate him ('kill him'). The trial, by the way, gives evidence of another likeness to the Beast, namely, the exaltation of the teachings of the organization above the Word of God, for all such are tried according to 'the authorities' of their church."— Z.'80-1-2.

"The Alliance endeavored to establish a standard of orthodoxy. They saw the power of the Papal argument, that it is the Church, and that all others are heretical. In this sense it was a copy, or image, of the Papal institution. It has been merely an Image without life or power for now more than sixty years." (Z.'13-342.)

"And he told the inhabitants of the earth to erect a statue (possibly a symbol of corrupt public opinion) to the Wild Beast who had received the sword-stroke and yet had recovered."— Weym.

Which had the wound by a sword, and did live.— Which was smitten by the Sword of the Spirit in the hands of the reformers, but not persistently enough to kill it. (Heb. 4:12.) "It is important to observe that the wound of one of the heads is here ascribed to the whole beast."— Cook.

Revelation 13:15.

And he had power to give life.— Either "apostolic succession" or its effect. "It may not be known to many how much stress was laid upon the 'apostolic succession,' which was supposed to be a virtue transmitted through hundreds of years of Papal corruption, by the

laying on of the hands of the Bishop. This, of course, was vested in the Roman church, and also in the English church on account of its being at first rather a secession from

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Papacy than a reformation. To many minds, even among the clergy, there was a veneration for that ceremony, which neither Papacy nor the English church were averse to promoting." (Z.'80-1-2.) For the effect of this superstition on the mind of Wesley, see Rev. 9:1, 2. "The Lord's symbolic prophecy tells us that in the close of this Age the Image will receive life, vitality, energy, power. No longer will it stand as a mere Image. It will become as active as the Beast. Moreover, it will not be antagonistic to the Beast, but sympathetic, and cause that all shall either worship the Beast or the Image— all must be in harmony either with Catholicism, or with the Protestant Church Federation as soon as it receives the vitalizing breath."— Z.'13-343.

Unto the Image of the beast.— "The vitality of the Image is to come from the two-horned Beast; the Church of England. A few years ago the Episcopal Church took an important step toward vitalizing the Church Federation movement. That important step was the recognition of the ministers of the denominations represented in the Evangelical Alliance. Previously no minister not ordained by the laying on of hands of a Catholic or an Episcopalian bishop was allowed to preach from an Episcopalian pulpit. Perhaps this recognition of the Image is all the vitalization the Image needs, but we are inclined to expect more. For years the Episcopalians have proffered reordination to the ministers of the different denominations represented in the Evangelical Alliance. And they still proffer it. We have been inclined to expect that the ministers would finally concede the point and accept a reordination at the hands of an Episcopal bishop. But we are not sure of this. It is possible that, to meet the requirements of the case, some other way will be found by which the Episcopal Church will recognize the Church Federation

without obligating the ministers to be reordained. We are waiting for this." (Z.'13-343.)

"If the various ministers of other denominations in considerable numbers accept reordination as ministers at the hands of Episcopalian Bishop, the validity of other ordination will be speedily questioned. The authority of this so-called 'Apostolic Ordination' will give seeming right of authority, dignity and power. After the prominent ministers of various denominations submit themselves to such reordination, the 'lesser lights' will make a rush for it."— Z.'10-308.

Canon Henson, of Westminster Abbey, has said: "The logical goal of modern tendencies is not toward Disestablishment, but toward a fuller and worthier Establishment. Why should not the nation draw into its service all the

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organized Christianity instead of limiting itself to a single denomination? I rejoice to observe a beginning made in this direction by recent legislation, which has recognized for certain civic purposes the status of Nonconformist clergymen." "Can it be that thus the two-horned beast [Great Britain] may give 'life,' energy, the effect of Apostolic succession, to the Protestant 'image of the [Roman] beast?' "— Z.'06-7.

In a short time we shall see which of these forms of giving life to the image will be used; but meantime the subject is growing in the minds of those most interested, as the following dispatches show:

"Washington, Dec. 31, 1916.— In a signed document addressed to the nation, more than fifty prelates and laymen of various denominations representing many sections of the country have united in a warning against what they declare may be a premature peace in Europe which 'may bring a curse instead of a blessing.' " "Last winter commissions of all American Protestant churches met at Garden City, L. L, for the first time, and adopted a general platform on which it recommended that the World

Conference on Faith and Order proceed. Pope Benedict XV, sent a letter to the commissions, assuring them of his 'deep interest and prayers.'" — *Literary Digest*, January 13, 1917.

That the Image of the beast should both speak.— Thus far he has been significantly "silent" as far as claiming any real power or authority is concerned; but the time for the breaking of the silence is near.— Jer. 8:14-17; Rev. 8:1.

And cause that as many as would not worship the Image of the beast.— "Worship of this symbolic beast and his image is to be the great test or trial upon professing Christians in every province of symbolic Babylon in the end of this Age. And we have the same inspired record as authority for the statement that only those who refuse to render worship to those powerfully influential religious systems (symbolized by the beast and his image) will be counted by the Lord as 'overcomers' and be made His joint-heirs as members of His elect Church. (Rev. 20:4.) And there are some the world over who, with a courage not less than that of Shadrach, Meshach and Abed-nego, declare publicly that the Lord God alone shall have the worship and the service which they can render. The faithful few will be exposed to fiery experiences— boycotted socially, boycotted in business, slandered in every conceivable manner, and often by those of whom they least expect it, who, according to the Lord's declaration, will say 'all manner of evil against them falsely.' (Matt. 5:11, 12.)"
— Z.'99-170.

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Should be killed.— "Soon we shall have their 'Union' or 'Confederacy' (Isa. 8:12), and the bitter fruits of Union in error will speedily manifest themselves in tyranny, as during the Dark Ages." (Z.'04-212.)

"To us the Scriptures indicate that the prosperity of the Federated Protestant 'Image' will for a little time be so great, so pronounced, and its arrogance become so great that the sympathy of

the masses will be entirely alienated and turned into bitterness." (Z.'10-309).

It may be objected that the Church would have no part in the killing of their fellow worshippers, but ecclesiastics themselves have a better understanding of the ecclesiastical mind and ecclesiastical conscience. The following is from the pen of Rt. Rev. Chas. D. Williams, Protestant Episcopal Bishop of Michigan:

"It is an appalling thought that the Church should have had a part in the crime of Calvary, and yet it did, and that the chief part. The ecclesiastical mind is a closed mind— and there is nothing it resents so much as being pried open to receive a new idea. Its settled rule of judgment, its accepted test of truth, is, 'What is new is never true, and what is true is never new.' The other characteristic of a perverted religion is the ecclesiastical conscience. It is strikingly illustrated by one Good Friday scene. A procession is sweeping through the streets of Jerusalem, bound for the Governor's Palace. Who compose this procession? They are the religious leaders of the people, the prominent divines, the chief ecclesiastics. What is the business they have in mind? They are intent on committing the greatest crime in history. But at Pilate's threshold they stop. Why? Ah, they have stumbled across a canon of the Church. If they should enter a heathen house that Passover morning, they would become ceremonially defiled and unfit to partake of the sacrament." (Z.'15-339.)

"In 1526 Prof. Tyndale, having prepared his MS., published it in Germany, because of the opposition of the English clergy. He imported his New Testaments into London, in whose shops the people began to purchase them. At this same time the Germans were learning something of the New Testament and its different teachings, from Luther and his associates. The Church of England bishops forthwith bought up the entire edition in the shops, and publicly burnt them in front of St. Paul's Cathedral, London. They knew that the eighteen Ecumenical Councils had

declared to be true Christian faith many things not taught in the Bible, and had omitted many things that are taught therein. They feared that the people, becoming Bible students, would know of these things, and thus would be upset the general belief based in the

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creeds— and not in the Bible. Then, too, they warned the people against putting any construction upon the Bible that would make it different from the teaching of the so-called 'Apostolic Bishops' in the creeds— threatening them with eternal torment. As it was, Tyndale and some of the others interested in the Bible suffered martyrdom, as enemies of the 'Apostolic Bishops,' and their creeds and institutions."— Z.'15-253. Are the clergy divinely ordained?

Revelation 13:16.

And he causeth all, both small and great.—

"The great feast which preceded the fall of Babylon would seem to correspond well with the great denominational union expected soon, and the season of rejoicing which will accompany it. The gold and silver vessels of the Lord's house which were profaned may fitly represent not only the precious truths of Divine Revelation, but also the Lord's consecrated people— the golden vessels representing the Little Flock, and the more numerous silver vessels representing the 'Great Company.'

What may be the character of the defilement and injury of these is of course problematical; but in any case we remember that those consecrated vessels were all highly honored, and restored to the Temple by Cyrus, and likewise we know that not only the truths of Divine Revelation will all be cared for by our Lord, but also that all that are His shall be glorified in the spiritual Temple which He will rear shortly."— Z.'99-175.

[Rich and] Poor AND RICH.— "So popular will Federated Churchianity become that to even criticize it will be a 'crime' worthy of crucifixion in some form— socially and financially, if not

physically. Politicians will quickly realize that their bread is buttered on that side, and be ready to enact legislation of any kind desired by the Federation. Mammon-worship will take on new forms temporarily, but power will soon debauch the unregenerate mass and drive out the regenerate faithful who may temporarily be misled by the great 'Union' movement in the name of Christ, but without His Spirit or authority."— Z.'06-6.

Free and bond.— "It is altogether possible, indeed probable we think, that John's course which brought him into conflict with Herod was in some degree typical of the course of the Gospel Church in this present time; and of the course of events that may be expected. If it be a type, Herod would represent civil government, and the unlawful wife would represent the nominal church, which throughout the symbolic Scriptures is represented as a woman, Jezebel, etc. Should it prove to be a type by its fulfilment in antitype, the fulfilment will probably be on something like the following lines: (1) A partial reunion

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of Church and State. [This has now been accomplished by the Alliance of the United States with Great Britain.] (2) In such case it would become the duty of the true Church, the forerunners and announcers of the Messianic Kingdom, to reprove the civil powers as well as the nominal church systems, and to declare their union unlawful— contrary to the Word of God. (3) The effect of this would pretty surely be to awaken, the animosity of both civil and religious powers; but it would draw out specially the animosity and venom of the latter. (4) The church nominal, in her false position would be anxious to stifle the reproofs and to destroy the reprovers, and the effect would be that the civil power would be induced to pass such legislation as would restrain the liberty of the faithful ones and hinder them from public utterances;— as John was hindered by imprisonment. (5) Jezebel's daughter (united Protestantism) will

become the tool for the destruction of the most loyal servants of God."— Z.'98-95.

To [receive] GIVE HIM a mark in their right hand or in their [foreheads] FOREHEAD.—

By contrast with Ex. 13:9; 28:26-38; Deut. 6:8; Z.'07-265; Rev. 7:3; 14:1; Ezek. 9:4-6.

"Consecration to the service of the beast is what is signified here." (Cook.) (Lev. 19:28.) "All classes of Christians must bow; all must, in some way, give evidence of their support of the Image and consecration to its interests and laws; either a public, open profession of being members of the Alliance, and hence supporters (mark in forehead), or at least a giving of some assistance and influence to the principles of Image organization— (the right-hand support)." (Z.'80-1-2.) This implies a re-establishment of the inquisition *soon* — in some form of house-to-house "investigation" or public enrollment.

Revelation 13:17.

[And] That no man might buy or sell.— The 'buying and selling,' like the other features, is symbolic, and refers to dealing in spiritual things. [But it may be literally fulfilled as well in the year of prospective famine now at hand.] None may be recognized as having any right to teach or preach or baptize or administer the emblems of our Lord's death, except those licensed by some orthodox member of the Image, and acts of such persons ('unlicensed') are not counted valid."— Z.'80-1-2.

Save he that had the mark [or the name] of the beast.— Protestants affiliated with the Federal Council of Churches— already "marked," stamped O. K. by the papacy.

Or his name.— Roman Catholics.

Or the number of his name.— Consent to the principle of clergy rule in matters of faith, order and war (murder.)— Rev. 15:2.

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Revelation 13:18.

Here is wisdom. Let him that hath [understanding] AN EAR count the number of the beast.— "Here is scope for ingenuity. Let people of shrewd intelligence calculate the number of the Wild Beast; for it indicates a certain man, and his number is 666."— Weym.

For it is the number of a man.— The Man of Sin, the Papacy.— Rev. 19:20; 2 Thess, 2:3.

[And his number is] Six hundred threescore and six.— In the Greek this number is six hundred (represented by the Greek letter Χ), plus sixty (represented by the Greek letter Ε), plus sixty (represented by the Greek letter Ϛ). It is not as though it read six plus six plus six.

"The following extract on this point is from a work entitled *The Reformation*, bearing the date of 1832:

"'Mrs. A.,' said Miss Emmons, 'I saw a very curious fact the other day; I have dwelt upon it much, and will mention it. A person, lately, was witnessing a ceremony of the Romish Church. As the pope passed him in the procession, splendidly dressed in his pontifical robes, the gentleman's eye rested on these full, blazing letters in front of his mitre (tiara— crown): VICARIVS FILII DEI, the Vicar of the Son of God. His thoughts, with the rapidity of lightning, reverted to Rev. 13:18.' 'Will you turn to it?' said Mrs. A. Alice opened the New Testament, and read: 'Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.' She paused, and Miss Emmons said, 'He took out his pencil, and marking the 'numerical letters of the inscription on his tablet, it stood 666.' " (Smith.)

This explanation was approved by Pastor Russell, and was given by him at a Convention Question Meeting. On the pope's crown in the Vatican museum is the recognized and most used title of the pope, VICARIVS FILII DEI (Vicar of the Son of God.) The word VICARIVS is on the top of the threefold crown. The word FILII is on the second circlet; and the words are made from

dark, shining precious jewels. The word DEI is on the under part of the threefold crown and is made of 100 diamonds. "The Tiara is a bee-hive shaped, somewhat bulging head-covering, ornamented with three crowns. It is first mentioned

V—5

I—1

C—100

A—0

R—0

I—1

V—5

S—0

—

F—0

I—1

L—0

I—1

I—1

—

D —500

E—0

I—1

Total 666

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by Pope Constantine, in A. D. 715. It first appears on papal coins in the reign of Sergius III., A. D. 911. At this period it was merely a cap of white stuff. The papal coins of the 11th century leave it doubtful whether the ornamental band at the lower edge of the tiara is intended to represent a crown or merely a decoration. It is only in representations dating from the late 13th century that the circlet appears as a regular spiked crown. The second circlet was added by Pope Boniface VIII., A. D. 1303. The third was

added under Clement V., A. D. 1311." (Brit.)
The reason for the addition of any of these crowns is unknown, or why the pope should have any crown at all. The words VICARIVS FILII DEI are, it is said, also carved over the entrance to the Vatican.

GIDEON'S BAND.

"Count Me the swords that have come,"
"Lord, thousands on thousands are ready."
Lo! these are too many, and with them are some
Whose hearts and whose hands are not steady.
He whose soul does not burn,
Let him take up his tent and return."

"Count Me the swords that remain."
"Lord, hundreds on hundreds are daring."
"These yet are too many for Me to attain
To the victory I am preparing.
Lead them down to the brink
Of the waters of Marah to drink."

"Lord those who remain are but few,
And the hosts of the foe are appalling,
And what can a handful such as we do?"
"When ye hear from beyond, My Voice
calling,
Sound the trump! Hold the light!
Great Midian will melt in your sight!"

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REVELATION 14

THE FIVE HARVEST MESSAGES

Revelation 14:1.

And I looked, and, [lo, a] BEHOLD THE Lamb.— See Rev. 5:6; 13:8; John 1:29, 36; Acts 8:32; 1 Pet. 1:19.

Stood on the Mount Sion.— The Return of the Lord is here pictured as accomplished, the sleeping saints raised, and the full number called. This was all fulfilled in 1878. (Rev. 11:17.) At that time our Lord took unto Himself His great power and began His Reign.

And with Him an hundred forty and four thousand.— See Rev. 7:4.

Having His [Father's] name AND THE NAME OF HIS FATHER.— How beautiful and how true that we have both the Father and the Son in our minds, while trinitarians must necessarily have more or less, and are proportionately confused.

Written in their foreheads.— Isa. 44:5; Rev. 7:3; Ex. 13:9; 28:26-38; Deut. 6:8; Z.'07-265; Ezek. 9:2-6.

Revelation 14:2.

And I heard a voice.— The message of Present Truth from the lips of the Lord's saints on this side of the veil. They are on Mount Zion in the spirit of their minds.

From heaven.— "We are seated with Him in Heavenly places."— Rev. 13:6.

As the voice of many waters.— A great outpouring of Truth, in many tongues.— Rev. 1:15; 19:6.

And as the voice of [a great] thunder.— Seven thunders, the seven volumes of *Scripture Studies*.— Rev. 8:5; 10:3, 4.

And [I heard] the voice WHICH I HEARD WAS AS THAT of harpers harping with their Harps.— "The Scriptures of the Old and New Testaments constitute what the Lord Himself designates 'the Harp of God.' (Rev. 15:2.) And the various testimonies of the Law and the Prophets are the several chords of that Harp, which, when tuned by the Holy Spirit dwelling in our hearts, and swept by the fingers of the devoted servants and searchers after Divine Truth, yields the most enchanting strains that ever fell on mortal ears."— F233; Rev. 5:8.

Revelation 14:3.

And they [sang as it were] SING a new song.— The Lord particularly promised that in this Harvest time, out of His Storehouse would come things new. (Matt. 13:52; 24:45.) "In symbol He pointed out to us the fact that

the Message of His grace in the closing days of this Gospel Age would be so different from the commonly accepted message, misnamed the Gospel, that it would properly be termed a new song."— Z.'00-37; Rev. 5:9; 15:3.

AND IT WAS before the Throne.— While still on earth. Compare Rev. 4:5 and 5:6.

And before the four beasts.— Every declaration of Present Truth has for its object the presentation of one or more of the Divine attributes— Justice, Power, Love and Wisdom. All that we do in the service of the Truth is done in their sight.— Rev. 4:7-10.

And BEFORE the elders.— The prophecies. In all that we do we are pointing to the prophecies and fulfilling them. How often it was said of our Lord Jesus, that He said or did this or that "That it might be fulfilled which was spoken by the mouth of" one of the Prophets.

And no man could learn that song but the 144,000.— "Nothing is more manifest than that it is necessary to be somewhat of an 'overcomer' of the world and its spirit which pervades nominal Christendom, ere any would have the courage to sing this song— to declare before men the lengths, breadths, heights and depths of the goodness and grace of the Divine Plan, of which Jesus and His Sacrifice are the center. To all others 'the fear of man bringeth a snare,' and stoppeth their mouths from speaking 'forth the praise of Him who called us out of darkness into His marvelous light.' 'But the people that do know their God [His Character and Plan] shall be valiant and do exploits,' and like the Apostles of old will feel and say, 'Whether it be right to obey God or men, judge ye; but we cannot but speak the things which we have seen and heard.'— Dan. 11:32; Acts 4:19, 20."— Z.'00-37.

Which were redeemed from the earth.— *Agorazo*, acquired at the forum.— E443, 429.

Revelation 14:4.

These are they which were not defiled with women; for they are virgins.— "All Bible

exponents of the Protestant kind recognize there are two Women especially mentioned in Revelation; the one the true Woman, the Bride class, the other the false Woman; and Protestants in general understand that false Woman to represent the papacy. Then again other Protestants understand that the Scriptures which refer to the mother and daughters refer to the papacy, and these denominational daughters, or systems, which sprang from her, and have more or less of her nature, disposition and characteristics. The Bible proposition is that the Church is a Virgin Church; viz.: not united to the world at all, and that this is the error that was made by the early Church in leaving Christ

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as the prospective Bridegroom and becoming united with the nation of Rome. This constituted an illicit union; for as the Bride of Christ she had no right whatever to be associated with any earthly dominion, and that in becoming associated with the Roman Emperor she lost her standing. We are to remember that this word 'harlotry' as used in Revelation is merely a symbolical term; there is nothing more than that to be understood.

God speaks of some of His children as being in Babylon. Babylon is the name for the mother, the papal system, and the daughters also have the same name. It means confusion, mixture and improper relationship. Now then some are in Babylon and not of Babylon, just the same as the children of Israel were carried captive into Babylon, but they were not Babylonians. And in due time God sent forth the Message to all Natural Israel that if those who had been carried in captivity into Babylon desired to return to the Lord their God, and to the Land of Promise, they might do so. Cyrus gave that decree, you remember, and many of them did return.

"No one is called out of Babylon until he hears the Lord's voice. So you and I may have been in Babylon for years and not have had any responsibility or any impurity; we were not defiled, because we did not know any better. But

He says, 'Come out of her, My people, that ye be not partakers of her sins.' That implies that you are not yet partakers of her sins; you are My people, in her, but not yet partakers. I was not responsible for what was in my head from childhood; and God did not hold me responsible; nor you, nor anyone else; but after we come to see the great errors which are taught by Babylon's system then we are responsible. We have said things about our Heavenly Father that we would be ashamed to say about ourselves or of our earthly parents.

We have said He created our world of mankind and knew what He was doing, had full power and full wisdom, and intended from the beginning to damn nine hundred and ninety-nine out of every thousand, and to have them roast through all eternity; and that He made fireproof devils to handle them; that He created a great place called hell in which all of this diabolical work was going on. No honorable man would treat a poor rat that way—predestinate the rat before it was born, foreordain it to eternal torture. And now then after we once see that this doctrine is blasphemy against God, after we once see that it was evidently instigated by our great Adversary, the Devil— after we once see what an awful thing it is— if then we wish to uphold earthly systems and give our lives,

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strength, talents and means, to upholding these diabolical teachings, then we are worse than any others there; we are the worst of them all. What right has any man to stay inside of a denomination and deny the teachings of that denomination? He is branding himself as a fraud, professing to believe what he knows he does not believe, claiming to teach what he knows he should not teach; or, on the other hand, teaching that which he knows is wrong, and professing that which he does not believe at all. The whole matter is wrong; such are defiled by the Women.

But those who come out when they see the right and wrong on the question, who take their stand for right, they are delivering their souls from

Babylon. 'Flee out of Babylon, saith the Lord; deliver every man his soul.' Now no one is responsible to flee out unless he sees that it is Babylon, but the very suggestion that it is Babylon to every honest person means that he should make an investigation, and a thorough one, to know whether or not he is in Babylon. If he says, 'Well, God's voice says 'flee out of Babylon,' and I believe that the system is Babylon, but I do not wish to look into it for fear I find it true,' that means he is dishonest with himself; he is defiling himself. There is only one way of being thoroughly honest, and that is to be honest." (Pastor Russell.)

"That the words can only be understood spiritually seems to follow from the whole tone of Apocalyptic symbolism: — see the mention of the Bridegroom and the Bride, of the Harlot and her fornications. Elsewhere we have the language of Ps. 45, of the Canticles, of the Book of Hosea, above all of 2 Cor. 11:2: — 'I have espoused you to one Husband, that I may present you as a chaste virgin to Christ.' "— Cook.

[These are they which] THOSE WHO follow The Lamb.— On this side of the veil.

Whithersoever He goeth.— Those who fall to "Walk in the light as He is in the light" find sooner or later that they "walk in darkness" for the light goes on and leaves them.— John 1:6, 7; Prov. 4:18.

These were redeemed from among men.— They are a separate class, "from among" men. "The thought is that of public purchase; and all the other uses of this word *agorazo*, throughout the New Testament, emphatically support a most commercial signification. We call especial attention to the signification of this word, because the tendency to deny that there was a purchase of our race effected by a price given for man's release from the 'curse' is prevalent and a growing one— very subversive of the true 'faith, once delivered to the saints.' "— E443, 430.

[Being the first-fruits] FROM THE BEGINNING unto God and [to] IN the Lamb.— "Separated from the entire mass as the best absolutely.— Num. 18:12." (Cook) Deut. 26:2; Jas. 1:18.

Revelation 14:5.

And in their mouth.— By contrast to the lies of the False Prophet.

Was found no [guile] FALSEHOOD.— They fully and thoroughly believe the doctrines they teach.— Psa. 15:1, 2.

For they are without fault [before the Throne of God].— "Faultless before the presence of His glory with exceeding joy."— Jude 24; Eph. 5:27; Psa. 15:1-5.

Revelation 14:6.

And I saw [another] AN angel.—*The Divine Plan of the Ages*, Volume I of the *Scripture Studies*.

Fly in the midst of heaven.— "From one end of heaven to the other" amongst Christian people of all denominations.— Matt. 24:31.

Having the everlasting Gospel.— The same Gospel preached by our Heavenly Father (Gal. 3:8), the Lord Jesus Christ (John 10:16), the holy Apostles (Acts 15:13-18), the holy Prophets (Acts 3:19-24) and the holy Angels (Acts 2:10, 13, 14); but entirely overlooked by the clergy.

To preach unto them that dwell on the earth.— To independent Christians.— Rev. 13:13, 14.

And [to] UNTO every nation, and kindred, and tongue, and people.— All mankind, living and dead.— 1 Tim. 2:4-7.

Revelation 14:7.

[Saying] with a loud voice.— By millions of copies circulated earth-wide.

Fear God, and give glory to Him.— Rather than to creeds, sects and clergy.

For the hour of His judgment is come.— The *MILLENNIAL DAWN*, the dawn of the thousand-year Judgment Day of Christ, is at hand.— Rev. 15:4; 11:18.

And worship Him that made Heaven, and earth, and the sea.— God, our Heavenly Father, the Creator of all things.— Neh. 9:6; Psa. 33:6, 124:8; Acts 14:15; 17:24.

And the fountains of waters.— His Heaven-sent Word.

Revelation 14:8.

And there followed another [angel] A SECOND.— Volume II of *Scripture Studies*.

Saying, [Babylon is fallen,] is fallen, [that] BABYLON, THE great [city].— Chapters 7 and 9 of Volume II are particularly devoted to this theme. "The name Babylon originally signified God's gate-way; but afterward, in derision, it came to mean *mixture* or *confusion*."

In the book of Revelation this name is applied specifically to the church nominal, which, from being the gate-way to glory, became a gate-way to error and confusion, a miserable mixture composed chiefly of tares, hypocrites,— a confused mass of worldly profession in which the Lord's jewels are

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buried, and their true beauty and luster hidden." (C153.)

"The name Babylon was applied, not only to the capital city of the Babylonian empire, but also to the empire itself. Babylon, the capital, was the most magnificent, and probably the largest, city of the ancient world. It was built in the 'form of a square on both sides of the Euphrates river; and, for protection against invaders, it was surrounded by a deep moat filled with water and inclosed within a vast system of double walls, from thirty-two to eighty-five feet thick, and from seventy-five to three hundred feet high. On the summit were low towers, said to have been two hundred and fifty in number, placed along the outer and inner edges of the wall, tower

facing tower; and in these walls were a hundred brazen gates, twenty-five on each side, corresponding to the number of streets which intersected each other at right angles. The city was adorned with splendid palaces and temples and the spoils of conquest." (D23; Jer. 51:8; Rev. 18:2.)

"This use of the aorist— in the sense of the 'prophetic preterite'— expresses the certainty of the fall: see chapters 10:7; 11:18; 18:2; and see on chapter 15:1. The language is taken from Isa. 21:9, the verb denoting the violent fall and overthrow of kingdoms— see Ezek. 30:6; and see on chapter 17:10.

With the fall of Babylon, the capital of the ungodly world-kingdom, the Old Testament connects the redemption of the people of God.— Isa. 13:19; 47:1; Jer. 51:1-10."— Cook.

Because [she made all nations drink of] ALL NATIONS HAVE FALLEN THROUGH the wine of the wrath of her fornication.— "The ruin of all the nations of earth is here attributed directly to the fact that 'Babylon made all the peoples drunk with the wine [spirit, influence] of her fornication'— worldly affiliation."— C164, 104; Jer. 51:7; Rev. 2:20; 17:2, 5; 18:3; 19:2.

Revelation 14:9.

And [the] ANOTHER, A third angel followed them.— Volume III of the *Scripture Studies* followed I and II.

Saying with a loud voice.— Proclaiming clearly, in chapters 2, 4 and 6.

If any man worship the beast.— The Papacy.

And his image.— The Evangelical-Alliance-Spiritism combination.— Rev. 13:11, 13, 14, 15; 14:11; 15:2; 16:2, 13; 19:20; 20:10; Matt. 24:24.

And receive his mark in his forehead, or in his hand.— See Rev. 13:16, 17.

Revelation 14:10.

The same shall drink of the wine of the wrath of God.— The Message of Present Truth.

Which is poured out without mixture.— Different from Babylon's *mixed* wine.— Isa. 5:20-22.

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Into the cup of His indignation.— "The Lord our God hath put us to silence and given us water of gall to drink, because we have sinned against the Lord."— Jer. 8:14; Isa. 15:17-20; Jer. 25:26-28; Rev. 18:6; 16:19; Psa. 60:3; 75:8.

And he shall be tormented with fire and brimstone.— Whoever worships, reverences, human institutions and doctrines more than the Word of the Lord has experienced the torment here specified. Doctrines of hell fire and brimstone have been his portion.— Rev. 9:17-19.

In the presence of the holy angels.— The Harvest workers on this side of the veil.— Matt. 13:39.

And in the presence of the Lamb.— "In the days of the Son of Man;" after the Second Advent has taken place.

Revelation 14:11.

And the smoke of their torment.— "A noun, unlike a verb (or 'time-word,' as the Germans call it), does not indicate time. So 'the smoke of their torment' may mean that of pain endured once for all, and then at an end. There is nothing in this verse that necessarily implies an eternity of suffering. In a similar way the word 'punishment' or 'correction' in Matt. 25:46 gives in itself no indication of time. Cp. Gen. 19:28; Jude 7." (Weym.)

"About *endless torment*: "(a) The doctrine is found nowhere in the Old Testament, nor any hint of it. The expression, in the end of Isaiah, about the fire unquenched and the worms not dying, is plainly of the corpses of men upon the physical earth.

"(b) The doctrine of endless torment was, as a historical fact, brought back from Babylon by the Rabbis.

"(c) St. Paul accepts nothing of it as far as we can tell, never making the least allusion to the doctrine.

"(d) The Apocalypse asserts that not only *death*, but hell shall be cast into the Lake of Fire.

"(e) The Christian Church has never really held it exclusively till now.

"(f) Since the Reformation it has been an open question in the English Church.

"(g) The Church of England, by the deliberate expunging of the 42nd Article, which affirmed endless punishment, has declared it, authoritatively, to be open.

"(h) It is so, in fact. Neither I nor any others who have denied it can be dispossessed or proceeded against legally, in any way whatsoever.— Rev. Chas. Kingsley, May 9, 1857."— Z.'11-363.

Ascendeth up for ever and ever.— "The remembrance of the destruction of these systems of deception and error will be lasting, the lesson will never be forgotten— as smoke, which continues to ascend after a destructive fire,

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is testimony that the fire has done its work.— See also Isa. 34:8-10."— H64; Rev. 19:3.

And they have no rest day or night.— A literal fulfillment of this is expected. (Rev. 7:3.) A few days of it will be enough to satisfy the most ardent lover of the torment system of religion. And it will be a just recompense of reward.

Who worship the beast and his image.— "All will at once concede that if a literal worshipping of a beast and image were meant in verse 9, then few, if any, in civilized lands are liable to the penalty of verse 11; and if the beast and his image and worship and wine and cup are symbols, so also are the torments and smoke and fire and brimstone."— H64; Rev. 14:9.

And whosoever receiveth the mark of his name.— Of fear, sympathy or worship.— D623. Revelation 14:12.

Here is the patience of the saints.— Their crowning trial.

[Here are they] that keep the commandments of God.— The commandments of God during the Harvest time are to proclaim, "Gather My saints together unto Me;" "Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity."— Psa. 50:5; Jer. 51:6.

And the faith of Jesus.— "He laid down His life for us; and we ought to lay down our lives for the brethren." (1 John 3:16.) The Great Company class are our brethren and we ought to show as much interest in them as we do in the Little Flock. The gathering of the full number of the Very Elect would give us no reason to discontinue Harvest work.

Revelation 14:13.

And I heard a voice from Heaven.— The Heavenly Father's Word.

Saying [unto me], Write.— The message found in chapter 9 of Volume III.

Blessed are the dead which die in the Lord.— "Each member of the Body of Christ must finish his sacrifice in actual death. They are reckoned of God as being already dead, and they are exhorted so also to reckon themselves: 'Reckon ye yourselves dead indeed unto sin.' No other dead men can be said to die but this class of dead ones, who must finish their course of sacrifice in actual death."— C240; 1 Thess, 4:16.

From henceforth.— From the spring of 1878.

[Yea,] saith the Spirit.— The Word of God, in Rev. 6:11. "Nowhere in the Scriptures is death represented as in any sense a blessing, except in this one instance; and here it is particularly limited and made applicable to a certain specific time."— C240.

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That they may rest from their labors.— "Poor, bruised 'feet,' now despised of men, none but yourselves fully appreciate your privileges. None

others can appreciate the joy you have in proclaiming Present Truth." (C236.)

"One by one the 'feet' class will pass from the present condition, in which, though often weary and wounded, they are always rejoicing, to the other side the veil;-'changed' in a moment, in the twinkling of an eye, from mortality to immortality, from weakness to power, from dishonor to glory, from human to Heavenly conditions, from animal to spirit bodies." (C237.)

"Instead of the Kingdom waiting for the living members to finish their course, the Kingdom work began at once; and the living ones on this side the veil are privileged to know 'the mysteries of the Kingdom' and to engage in Kingdom work before their 'change;' add as they die (will not fall 'asleep,' but) will be 'changed' in the moment of death, resurrected as part of the blessed and holy First Resurrection."— D622.

[And] FOR their works do follow them.—

"Their *work* will not cease with this change; for all those who will be counted worthy of that change to glory will be already enlisted in the service of the Kingdom on this side the veil: only the weariness, the labor feature, will cease with the change." (C238.)

"We may not be able to judge accurately as to what features of the great work are now being carried on by the Lord and His glorified saints beyond the veil; but we may be sure that they are active participants in the work assigned the members of the same Kingdom class, whose course and service are not yet ended on this side the veil— the Harvest work."-D624; 1 Cor. 15:58.

14:14. [And I looked], and behold a white cloud.— See Rev. 10:1. As the cloud indicates the Time of Trouble, so the white indicates the pure motive back of it.

And upon the cloud [one sat] I SAW ONE SITTING like unto the Son of Man.— "To the Jewish House Jesus presented Himself in three characters— as Bridegroom (John 3:29), Reaper (John 4:35, 38) and King (Matt. 21:5, 9, 4). To

the Christian House He presents Himself in the same characters. (2 Cor. 11:2; Rev. 14:14, 15; 17:14.)"— B238.

Having on His head a golden crown.— The Divine nature, Immortality, the highest form of life.— 2 Tim. 4:8; Jas. 1:12; 1 Pet. 5:4.

And in His hand a sharp sickle.— "This Harvest, like the Jewish one, is to be first a time of trial and sifting upon the Church, and afterward a time of wrath upon the world, including the nominal Church. That which tried fleshly

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Israel in the Harvest of their Age was the truth then presented to them. The truth then due was the sickle, and it separated the 'Israelites Indeed' from the nominal Jewish Church; and of the true wheat there was but a fragment compared to the professors. So also is the Harvest of this Age. The Harvest of the Gospel Age, like that of the Jewish Age, is under the supervision of the Chief Reaper, our Lord Jesus, who must then be present."— A238.

Revelation 14:15.

And another angel.— The Witness to the Lord in the Land of Egypt. (Isa. 19:20.) See pages 309, 311, Vol. III, and observe that Chapter 10, Vol. III, *Scripture Studies*, is in reality a separate book.

Came out of [the] HIS temple, crying with a loud voice--Throughout the 66 pages of his testimony.

To Him that sat on the cloud.— To our Present Lord.

Thrust in Thy sickle, and reap: for the time is come [for thee] to reap.— The Great Pyramid confirms the Bible's teaching that the time of Harvest has come.

For the Harvest of the earth is ripe.— "The use of a sickle is to gather wheat, not to ripen it."

Revelation 14:16.

And He that sat on the cloud.— The Lord Jesus, during His Parousia, overruling and withholding the Time of Trouble.

Thrust in His sickle on the earth; and the earth was reaped.— Reading verses 13-16 connectedly, we note that the resurrection of the sleeping saints is recorded, and is immediately followed by the Harvest. This suggests that the Harvest proper began in 1878; and that the three and a half years prior to the spring of 1878 was devoted to preliminary work, but not to Harvest work in the full sense. It was not proper to say "Come out of her, My people," until Babylon was cast off, in the Spring of 1878.— Rev. 3:14; Matt. 13:30; 24:31. 14:17.

And another angel— Pastor Russell himself, after the harvesting of the saints was finished. (Volumes IV, V VI are not shown in this strictly Harvest chapter, as they are more used for the upbuilding of the saints than as Harvest instruments. They are, however, shown in Rev. 10:4; 15:8; 16:1-18.)

Came out of the Temple which is in Heaven.— The Church in glory, on the other side of the veil.

He also having a sharp sickle.— The privilege of guiding the work of bringing forth out of the Divine Storehouse all the Master's store of provisions, as needed, and of directing the execution upon the nominal church of the chastisements promised in the Holy Word. "Blessed is that servant, whom his Lord when He cometh shall find

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so doing. Of a truth I say unto you, that He will make him ruler over *all that He hath*."— Luke 12:44; Psa. 149:5-9; Isa. 21:1-10.

14:18. And another angel.— The corporate body which Pastor Russell organized to finish his work. See Rev. 8:3-5, which describes the same matter as here narrated.

Came out from the altar.— The place of sacrifice. The Society is maintained by the sacrifices of the saints.

Which had power over fire.— Authority over the publication and distribution of expositions of Ezekiel and John the Revelator, symbolical "coals of fire."— Isa. 6:6; Ezek. 10:2.

And cried with a loud [cry] VOICE to Him that had the sharp sickle.— What a disappointed cry went up from the whole Church that dear Brother Russell went beyond the veil without writing the Seventh Volume of *Scripture Studies*, for which we all have looked so long!

Saying, Thrust in Thy sharp sickle.— Oh, that the Lord would wind up the present order of things, in whatever way He might elect!— Joel 3:9-14, 13; Matt. 13:39-43.

And gather the clusters of the vine of the earth.— In the Adventist cluster there are 6 bunches of smaller sects; in the Baptist 15; Brethren (Dunkard) 4; Plymouth Brethren 4; River Brethren 3; Catholic Apostolic 2; Churches of the Living God 3; Churches of the New Jerusalem 2; Disciples of Christ 2; Evangelical Bodies 2; Faith Associations 9; Friends 4; Latter-Day Saints 2; Lutheran 21; Scandinavian Evangelical Bodies 3; Mennonite 13; Methodist 16; Moravian 2; Pentecostal bodies 2; Presbyterian 12; Protestant Episcopal 2; Reformed 4; United Brethren 2.

For her grapes are fully ripe.— All these sects have long ago taken their stand against the Truth and therefore against the Lord. O Lord, judge them with Thy Truth! Thou hast called them the "abominations of the earth" and so they are. Bring their man-made Clergy-ridden systems to an end and make their memory to perish from the earth! Amen.— Isa. 65:17; Rev. 17:5; Jer. 6:9-30.

Revelation 14:19.

And the angel thrust in his sickle [into] UPON the earth.— Distributed far and wide among order-loving people the good news that nominal

Zion's travail is at hand, and the new and better order of things near.

And gathered the vine of the earth.— Brought together all the sects in virulent opposition to the Message of the Truth.

And cast it into the great winepress of the wrath of God.— "The fruitage of the True Vine is Love, and is precious to the Father; but the fruitage of the Vine of

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the Earth is selfishness in various forms, and will be ultimately gathered into the great winepress of the wrath of God in the great Time of Trouble with which this Age will close." (F207; Rev. 19:15.) "While the taking of different names was wrong, it was an evidence of a deeper wrong— of a selfish, party spirit. It was an evidence that those Corinthians who took the party names had never appreciated the oneness of the Body of Christ; that they did not really appreciate that Christ is the only Head, Leader and Standard; and that His is the only name by which His followers should recognize themselves and each other." (Z.'08-116.)

Many of the clergy are today followers of Darwin and Socrates instead of Moses and Christ. And both Darwin and Socrates were mentally unsound. The following is from Dr. Dorland's *The Age of Mental Virility*: "It is likewise exceptional to find an unusually short nose, such as that possessed by Darwin and Socrates, among men of intellect. Nasal abbreviation is one of the well-known signs of degeneracy, as is also the sessile or otherwise misshapen ear, the sugar-loaf skull, the close-set eyes, and other physiognomic irregularities, including the cretinoid face. The latter, strange to relate, has been noted in certain men of remarkable genius, including Darwin and Carlyle, Rembrandt, Pope and Socrates. I wish to emphasize at this point the assertion that not every individual who chances to possess one of the above mentioned physical peculiarities is to be immediately stamped as a degenerate. It is

only when there is a combination of two or more of these traits, especially if this combination has been noted as a family peculiarity, that the suspicion will be awakened; and this may then be confirmed and the condition established by close and careful investigation."

"Socrates," writes Pedigo, "presented one of the most interesting studies in dual personality and subconscious conditions in all history in his memorable daemon, which he said guided him and inspired him with wisdom."

"Herbert Spencer was the victim of a fixed delusion."

The clergy are the ones directly responsible for the war in Europe. It was not their province to convince the rulers of those countries that their kingdoms are parts of God's Kingdom of peace, holiness, justice, love and truth— monstrous! They are an entirely unauthorized class— except by themselves; a self-perpetuating fraud. They have brought upon their heads the blood of all the nations of the earth in this world war; and God will require it at their hands. In the spring of 1918, and from that time onward forever, it will be as unsafe to tell the lies that

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have filled Babylon's exchequers as it will to be a king.— Zech. 13:2-6.

"Though controversy, and words of passion and arguments will be and are among the weapons used in this battle, especially in the beginning of it, yet it will not end with these. Every prophetic detail indicates that before it ends it will be most sanguinary, a fierce and terrible storm."— D529; Jer. 25:26-38; D527; Isa. 63:1-6; Lam. 1:15.

Revelation 14:20.

And the winepress.— The Seventh Volume of *Scripture Studies*, the work that will squeeze the juice out of the "Abominations of the earth." Cook's *Revelation*, page 709, calls attention to the peculiar fact that this word is both *masculine and feminine*. This seemingly indicates the

Lord's recognition of the interest and cooperation of the sisters in the closing feature of the Harvest work, as in all other parts of it. Priscilla was such a valuable helper that in one instance she was named before her husband.— Acts 18:18.

Was trodden without the city.— "In symbolic prophecy a 'city' signifies a religious government backed by power and influence. Thus, for instance, the holy city, the new Jerusalem,' is the symbol used to represent the established Kingdom of God, the overcomers of the Gospel Church exalted and reigning in glory." (D625.)

"The treading of the winepress is the last feature of Harvest work. The reaping and gathering is all done first." (D18.)

Wordly editors have applied this verse to the great war now raging in Europe; but this expression makes it impossible to so apply it. If the war is the winepress, it is not being trodden without the city, but right in the middle of the city, Mystical Babylon, Christendom. This suggests that the Revelator must have referred to another city; and he has done so, and with propriety; for this chapter is devoted to Harvest work only. What city more appropriate to refer to than the Bethel, the Divinely appointed center for the Harvest work, the embryo Kingdom of God on earth?

And blood.— Teachings which though truthful will be death-dealing and seem "bloody" to sectarianism.

Came out of the winepress.— The exposition of the prophecies of Ezekiel and the Revelator.

Even unto the horse bridies.— So deep as to strangle and drown the old false doctrinal hobbies so long ridden. Sectarianism will be the universal laughing stock. See Rev., chapters 8 and 9. "Because I have called, and ye refused; I have stretched out My hand, and no man regarded; but ye have set at nought all My counsel, and would none of My reproof; I will mock when your fear

cometh; when your fear cometh as desolation,
and your destruction cometh as a whirlwind;
when distress and anguish cometh upon you.
Then shall they call upon Me, but I will not
answer; they shall seek Me early, but they shall
not find Me; for that they hated knowledge, and
did not choose the fear of the Lord. They would
none of my counsel: they despised all my
reproof. Therefore shall they eat of the fruit of
their own way."— Prov. 1:24-31.

**By the space of a thousand and [six] TWO
hundred furlongs.**— This can not be interpreted
to refer to the 2100 mile battle line of the world
war. A furlong or stadium is not a mile and this
is without the city whereas the battle line is
within the city. See Rotherham's translation.

A stadium is 606 3/4 English ft; 1200 stadii are,
mi., 137.9. The work on this volume was done in
Scranton, Pa. As fast as it was completed it was
sent to the Bethel. Half of the work was done at
an average distance of 5 blocks from the
Lackawanna station, and the other half at a
distance of 25 blocks. Blocks in Scranton are 10
to the mile. Hence the average distance to the
station is 15 blocks, or 1.5 mi

The mileage from Scranton to Hoboken
Terminal is shown in time tables as 143.8 and
this is the mileage charged to passengers, but in
1911, at an expense of \$12,000,000, the
Lackawanna Railroad completed its famous cut-
off, saving 11 miles of the distance. From the
day the cut-off was completed the trainmen have
been allowed 11 miles less than the time table
shows, or a net distance of 132.8 miles. Hoboken
Ferry to Barclay Street Ferry, New York is 2.0
miles. Barclay Street Ferry to Fulton Ferry, New
York, is 4,800 feet or 0.9 mile. Fulton Ferry,
New York, to Fulton Ferry, Brooklyn, is 2,000
feet or 0.4 mile. Fulton Ferry, Brooklyn, to
Bethel, is 1,485 feet or 0.3 mile.

Shortest distance from place where the winepress
was trodden by the Feet Members of the Lord,
Whose guidance and help alone made this
volume possible. (John 6:60, 61; Matt. 20:11.)
miles 137.9

REVELATION 15

THE SONG OF THE SAINTS

Revelation 15:1.

And I saw another sign.— *Seemion*, the same word used by our Lord when He said, "Then shall appear the sign of the Son of Man." The proofs of the Lord's Second Advent are here referred to.

In heaven.— .Among God's professed people.

Great and marvelous.— Very different in tone and contents from other Bible "helps."

Seven angels.— The seven volumes of *Studies in the Scriptures*.

Having the seven last plagues.— The seven volumes of *Studies in the Scriptures* together constitute the third and last woe poured out upon papacy.— Rev. 16:1-21; 22:18.

For in them is filled up the wrath of God.— Their united testimony is that the Times of the Gentiles have expired, the Reign of Christ has begun. all earthly potentates— Civil, Social, Ecclesiastical and Financial— must give way to the New Order of things, and will not give way peaceably, but must be ejected.

Revelation 15:2.

And I saw as it were a sea of glass.— The Time of Trouble made transparent. We can see why the Lord permits it, and see the Golden Age of glory, peace and Divine blessing that lies just beyond.

Mingled with fire.— The coming anarchy. "They are the waves of the Red Sea, which appears on fire as the Sun of righteousness arises upon them, on the margin of which the true Israelites sing the song of Moses and the saving Lamb! Standing on its shore are seen those who are delivered from the beasts' sway as the Israelites were in their exodus from the land of Pharaoh. The song of Moses is sung by delivered

Israel after the Egyptian plagues: here the hymn of praise is sung by the redeemed before the plagues are renewed and the Church gains its last victory over the antichristian world."— Cook.

And them that had gotten the victory over the beast, and [over] his image.— Who understand and live in harmony with the knowledge that both Papacy and Protestantism, and the governments under their influence, are of Satanic spirit.— Rev. 13:11, 13, 14, 15; 14:11; 16:2, 13; 19:20; 20:10; Matt. 24:24.

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[And over his mark,] And over the number of him name.— Who refuse to let any stand for them in the place of Christ.— Rev. 13:14-18.

Stand on the sea of glass.— Not in among the restless and discontented, but on a higher plane.— Heb. 13:5.

Having the harps of THE LORD God.— See Rev. 5:8; 14:2

*God's Word is that harp, which has long been unstrung,
And men heard but discordant its notes;
Now as tuned are its chords from Moses to John,
How grandly sweet melody floats.*

Revelation 15:3.

And [they sing] SINGING the song of Moses.— "Hebrew scholars have remarked on the evidence of the antiquity of the song of Moses, recorded in Exodus 15:1-20, some even noting the fact that a few of the words showed an intermingling of the Egyptian language. It is further authenticated by the reference made to it in the book of Psalms, where the entire matter of the deliverance of the people and the overthrow of their enemies in the sea is graphically described by the sweet singer of Israel. (Psa. 106:7-12.) If it was appropriate, as we all admit that it was, that the Israelites should give glory to God for their deliverance from the bondage of Egypt, much more is it appropriate that spiritual Israel should recognize the still greater deliverance from the power of Satan and the thralldom of sin, accomplished for us through the

blood of the Lamb of God who died for our sins."— Z.07-158; Rev. 14:3.

The Servant of God.— See Ex. 14:31.

And the song of the Lamb.— "They sing in the sense of declaring in harmonious and beautiful cadences the relationship of the types and figures of the Law and the Prophets of the Mosiac Dispensation with the antitypes of these of the Gospel Dispensation; showing that all things written in the Law and in the Prophets are finding glorious fulfilments in the Lamb of God and in the great Plan which the Father is working out through Him."— Z.'00-310.

Saying, Great and marvelous are Thy works, Lord God Almighty.— "First amongst the great and marvelous works of the Almighty was the sentence of death upon father Adam and his posterity. As we look at this marvelous work, we must concede that it was just (in that it was merited), that it is true (in the sense of not being an unreasonable penalty), true in the sense that it was exactly what God forewarned father Adam the penalty of disobedience would be. 'Just and true are thy ways, thou King of Saints.' But Jehovah's first great and marvelous work of condemnation was, after four thousand years, followed by another great and marvelous work; viz., the

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work of redemption. How stupendous this work of the ransoming of all Adam's race of hundreds of millions by the sacrifice of one Man! How great and wonderful indeed this act, and how just and true, and how fully in Harmony with every feature of Divine Justice and Love!— 1 Tim. 2:5, 6; Rom. 5:12, 18, 19."— Z.'00-310.

Just and true are Thy ways.— "As we have viewed the failure of Christendom to adopt the spirit of Christ's teaching, and seen how the knowledge and liberty gained from His teachings were blended with the spirit of evil, selfishness, and as from present foreshadowings we mark the sure approach of anarchy and every evil work, yet realizing its necessity and justice, and having

learned also the ends of mercy to be attained eventually by this very means, our hearts exclaim, 'Great and marvelous are Thy works, Lord God Almighty. Just and true are Thy ways.' " (D526; Deut. 32:4; Psa. 145:17.) "As Aaron and the two remaining sons were forbidden to make lamentation for their brethren who were cut off, this signifies that all the faithful of the priests will recognize the justice of the Divine decisions, and will bow to them in humble submission, saying, 'Just and true are Thy ways.' "— Lev. 10:1-7; Psa. 89:14; Job 36:17; 37:23; Isa. 56:1; T41.

Thou King of [saints] THE WORLDS.— The margin renders this "King of nations or ages." He will be King of all nations by and by. He is King of all ages (worlds) in the sense that the ages are working out His sovereign will.

Revelation 15:4.

Who shall not fear Thee, O Lord, and glorify Thy name.— "Here is still another feature to this song, and it is glorious also. It looks forward to the glorious Millennial Age, to the time when, under Divine providence, the knowledge of the Lord, essential to faith, and to any acceptance of His favor and mercy through Christ, shall be extended to every creature. 'Every knee shall bow and every tongue confess.' (Rom. 14:11.) And while this bowing and confessing may at first be compulsory, yet the Scriptures assure us that ultimately all who will not come into heart harmony with the Lord and with all His gracious arrangements and provisions, shall be cut off from amongst the people,— in the Second Death. (Acts 3:23.) So that ultimately, instead of the Universe being filled with hundreds of millions who to all eternity will wail and gnash their teeth and blaspheme God's holy name in agony— instead of this the time shall come when every tongue in Heaven and in earth shall be heard praising God, and giving honor to Him that sitteth on the Throne and to the Lamb, forever, for by that time all evildoers shall be cut off. (Rev. 5:13.)"— Z.'00-311; Jer. 10:7.

For Thou only art holy.— "This song continues, and has yet another strain. It declares. 'Thou only art holy'.

All holiness, all perfection, wherever it is found, must proceed from God, the great Fountain of holiness. How strange, then, that any of God's dear people (and we ourselves were once amongst this number) should so misunderstand the Divine Character and Plan as to misrepresent the same as being the very essence of unholiness, injustice, unkindness, inequity, lovelessness, toward the great mass of God's creatures!"— Z.'00-311.

For all nations shall come and worship before Thee.— "There is still another strain in this song; and it is a grand one also, like all the others,— reaching down into the Millennial Age. It declares, 'All nations shall come and worship before Thee; for Thy judgments are made manifest.' 'All nations' will include, not only all the nations then living, but all the nations of the dead, just as does the promise which God made to Abraham, saying, 'In thy Seed [The Christ, Head and Body] shall all the nations of the earth be blessed.' (Gert. 22:18.)"— Z.'00-311.

For [Thy] judgments are made manifest BEFORE THEE.— There was a time when we could not sing this song (Psa. 137). We looked forward with dread to the time when the Lord's Judgments would be made manifest. We did not see that the Judgment Day is a day of "assurance to all men." (Acts 17:31.) We did not see that the first judgment day was against our race (Rom. 5:18), and that no culprit can be on trial twice for the same offence. We did not see that another Judgment Day, favorable to our race, came at the time of our Lord's great 'victory over death (1 John 12:31); nor did we see that our own, the Judgment Day of the saints, is here and now. (1 Tim. 5:24; 1 Cor. 11:31; 1 Pet. 4:17.) We did perhaps note, our duty of judging wolves by their greed, dogs by their quarrelsomeness, swine by their interest in earthly things, thorns by their disposition to wound and tear, and thistles by

their disposition to scatter seeds that cause trouble (Matt. 7:6, 16, 15); and some of us went beyond and began judging one another (Rom. 14:13; 7:1). But we never wanted to Lord to do it, even though we do know that He will bring every secret thing into judgment. (Prov. 15:3; Ecc. 12:14.) Now we see that the world's Judgment Day is a thousand years long (Psa. 90:4; 2 Pet. 3:7, 8); we have learned that a day is not always merely a 24-hour period. (Gen. 2:4; Heb. 3:8; 2 Cor. 6:2.) We see now that our Lord Jesus at the first Advent judged nobody (John 12:47; Luke 12:14), but that God has exalted Him to be the world's Judge (Acts 5:31) a Deliverer (Judges 3:9; Isa.

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1:26); that He will have associate judges (1 Cor. 6:2; Rev. 20; 6); that His judgments will end war, promote righteousness and aid the poor and needy (Isa. 2:4; 11:4; 26:9), destroy unrighteousness and bring in everlasting peace and joy.— 2 Thess. 1:7; Isa. 65:18; 1 Cor. 15:25; 1 Chron. 16:31; Psa. 96:13; Psa. 98:1; Psa. 72:1-14.

Revelation 15:5.

And after that I looked, and, [behold],—
Another vision of the same thing.

The Temple of the Tabernacle of the testimony in heaven was opened.— Pastor Russell was given a clear, beautiful, complete comprehension of the Plan of God as revealed in the Tabernacle arrangements and sacrifices. (Acts 7:44). This is the foundation of all his works.

Revelation 15:6

And the seven angels came out of the Temple.— The seven volumes of *Scripture Studies*, emerged, all in harmony with the teachings of the Tabernacle, from which they proceeded.

Having the seven last plagues.— Though counted as plagues by ecclesiasticism they are in reality blessings, destined to rid the earth of

every obnoxious thing, not the least of which are the great whore and harlots, large and small, that have defiled the earth with their unclean doctrines. (Rev. 7:5.) "Suppose that the salaries and 'livings' of all ministers, bishop, priests, etc., were cut off, all churches, chapels and cathedrals destroyed, all theological seminaries broken up, and their professors turned to other pursuits, all religious guilds and societies disbanded, including all sectarian organizations— what would be the effect? Who can doubt that it would be a real blessing under the disguise of a great and terrible catastrophe? The effect would be to bring *true* Christians together as the family of God, and not as sectarian bands; to study God's Word, and not human traditions and creeds formulated in the Dark Ages. The Scriptures seem to indicate that very much of this sort of destruction of present systems must take place before all the 'wheat,' the true Church, will be separated from the 'tares,' the mere professors." (Z.'08-119.) "The Church, or company of believers, probationers for coming glory, in its 'voluntary association,' was indeed to *recognize* 'teachers,' 'helps,' 'Apostles,' etc., but not to *make* them. If they recognize a man 'mighty in the Scriptures,' 'apt to teach,' they should be careful always, even while rejoicing in and thanking God for such a servant, to require a 'thus saith the Lord' for every point of doctrine, and to search the Scriptures daily to see whether these things be so."— Z.'08-120.

Clothed in pure [and white] BRIGHT linen.— "The 'Linen Girdle' indicated a righteous servant: linen— righteousness,

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girdle— servitude." (T30.) "A different word than in Rev. 19:8. The word here used is suitable as describing priestly attire and refers to ministrations on this side of the veil."— Cook.

And having their breasts girded with golden girdles.— "The under-priests were robed in linen garments and wore girdles. Their robes represented the righteousness of Jesus, imputed to us, and their girdles represent us as servants or

righteousness." (T36.) The *Scripture Studies* are servants of the Church— righteous servants, clad in the Lord's robe.— Rev. 1:13.

Revelation 15:7.

And one of the four beasts.— Heavenly Wisdom.— Rev. 4:7; Matt. 24:45; Jas. 1:5; 3:17; Ezek. 10:2, 7.

Gave unto the seven angels [seven] golden vials.— The message of Present Truth. "The vial was the shallow bowl in which they drew from the larger goblet."— Cook; Psa. 79:6; Jer. 10:25; Zeph. 3:8.

Full of the wrath of God.— Against all untruth, injustice and selfishness in organizations, Civil, Social, Ecclesiastical and Financial.

Who liveth for ever and ever, Amen.— Whereas all of those are to pass away.— Rev. 4:9, 10; 10:6.

Revelation 15:8.

And the temple was filled with smoke.— The nominal Church is filled with confusion as the deformities of her errors are made manifest.— Isa. 6:4.

From the glory of God, and from His power.— As revealed in His Word in this Harvest time.— 2 Chron.

Revelation 5:14.

And no man was able to enter into the temple.— No person of mature thought. The large proportion of new members now received in the various denominations is from the Sunday School.— Rev. 9:20.

Till the seven plagues of the seven angels were fulfilled.— Until the seven volumes of *Scripture Studies* were written, published and circulated. Shortly afterward the true Temple will be in readiness, wherein men, women and children of all races and ages will find their hearts' hunger satisfied.

"Yet once it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry

land; and I will shake all nations, and the desire of all nations shall come: and I will fill this House with glory, saith the Lord of hosts. The silver [the Great Company class that will be used in connection with its ministrations] is Mine, and the gold [the Little Flock, of which it will be composed] is Mine, saith the Lord of Hosts. The glory of this latter House shall be greater than the former, [the nominal church], saith the Lord of Hosts; and in this place will I give peace, saith the Lord of Hosts."— Hag. 2:6-9.

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REVELATION 16

ECCLESIASTICISM'S SEVEN PLAGUES

16:1. And I heard great voice out of the Temple.— Pastor Russell was the voice of the Lord thus used. (Rev. 7:2; 10:7.) He was of the true Temple, and "out of" the nominal temple at the time these plagues were poured out.

Saying to the seven angels.— The seven volumes of *Scripture Studies*. See Rev. 8:2-5 and 14:17-20. "The plagues upon Egypt were intended in some measure to foreshadow, to illustrate, the plagues with which this Gospel Age will end." (F175.) Pastor Russell walked in the light. When the plagues actually appeared, he no longer held to the explanation published in 1883, before they appeared, and so stated on many occasions.

Go your ways, and pour out the SEVEN vials of the wrath of God upon the earth.— In the prefaces to the several volumes of *Scripture Studies* such expressions abound as "I send forth this volume with prayers," "and now it is sent forth in the faith." etc., etc.

16:2. And the first went, and poured out his vial [upon] INTO the earth.— Volume I was distributed among those already under religious restraint.

And there fell a [noisome and] grievous AND NOISOME sore.— The book seemed to ecclesiastics like an evil and malignant ulcer, a

painful, running sore, which eats, corrupts and destroys.

Upon the men which had the mark of the beast.— Roman Catholics.

And upon them which worshipped his image.— Protestants affiliated with the Federal Council of Churches. Rev. 13:11; 13, 14, 15; 14:9, 11; 15:2; 16:13; 19:20; 20:10; Matt. 24:24. Another view of the book, from the standpoint of the clergy, is afforded by the plague of flies (Ex. 8:20-32.) It seemed to them like an old-time Egyptian curse, with which they were quite familiar, namely, one more of the Evangelistic firms already cursing society, and interfering with the regular clergy business. "The Scriptural details are as follows: The *arab* filled the houses of the Egyptians, they covered the ground, they lighted on the people, the land was laid waste on their account. A biting, insidious creature, which comes like a dart, with great noise, and, rushing with great impetuosity

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on the skin, sticks to it most tenaciously. They boldly beset cattle, and not only obtain *ichor*, as other flies, but also suck out blood from beneath, and occasion great pain.

They have no proboscis, but, instead, have double sets of teeth, like wasps, which they infix deeply in the skin; they greatly infest the ears of dogs. This genus is most impudently pertinacious in its assaults, spares neither man nor beast, gorges itself to bursting with blood, infusing an irritating venom at the same time. No idea can be formed of their obstinate rapacity. It is in vain to drive them away; they return again in the self-same moment, and their perseverance wearies out the most patient spirit." (McC.)

These flies, flying a short distance into the heavens, do their work around the dunghill of human tradition, but the collections of one of them recently amounted to \$400,000 in eight American cities, so the business can be made a money maker by those willing to cater to the demand for sensationalism, and who have no

hesitancy in repeating ancient blasphemies against God's holy name.

These flies are called dog-flies, because they infest the ears of dogs; and when it is remembered that the Scriptures refer to the clergy as "dumb dogs" (Isa. 56:10, 11; Phil. 3:2) we can readily see the application. The clergy of an entire city will sit on a platform, facing virtually the whole population, and hear themselves called liars, hypocrites, false-alarms and other villainous names. But because they hope to get a few "converts," and therefore a few shekels for the "sanctuary," they will take it all meekly, and prefer to take it rather than humbly admit one item of truth in all Pastor Russell's beautiful writings. After the firm has left town, they frequently bemoan the treatment received and think longingly of the wherewithal taken by the fly that was not satisfied with mere *ichor*, but wanted the real blood.

At this point it may be well to explain the plagues of frogs and lice. The former seems to represent the Old *Theology Quarterly* which Pharaoh found everywhere contaminating his kingdom, but which, at the hand of the Lord, suddenly died out completely. The latter seems to represent *The Bible Students Monthly*.

There is no record that the plague of lice was discontinued, and even yet the Egyptians (people of the world) and Pharaoh (the Devil) and his magicians (the clergy) scratch their heads many a time, wondering how to deal with a plague which they cannot duplicate.

16:3. And the second [angel] poured out his vial upon the sea.— Volume II, *Scripture Studies* seemed to the beast and his image to reach and affect only the discontented,

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those who never were very subservient to the ruler of this present evil world, or any of his systems.

And it became as the blood of a dead man.— After death the blood separates into a watery

liquid, called serum, and a solid substance termed clot. As soon as this separation takes place the clot begins to putrefy or corrupt. Thus it seemed to worshipers of the beast and his image that anybody that would accept the teachings of Volume II would be in a hopeless condition.

And every living soul died in the sea.— To the worshipers of the beast and his image it seemed as though such would be lost and would surely go to hell to be tormented forever. An "evangelist" who held these views called at the home of a lady in Scranton. Entering the hall he saw an elegant picture of Pastor Russell. Instantly he lost control of what mind he had and vehemently said, "I called here as a Christian minister, but I see you have old Russell's picture here. Are you a follower of his?" The lady replied that she was. He then said, "He is in hell, and you will be there too, if you follow him." Quick as thought the lady reopened the door through which he had just entered, invited him to the porch overlooking the valley; and as he stood there gazing into space she said, "Tell it to the atmosphere," and left him while she attended to more important duties.

Another picture of the effect of Volume II on the antitypical Egyptians may be seen from the plague of the murrain (Ex. 9:1-7.) "This consisted in some distemper that resulted in a sudden and dreadful mortality among the cattle in the field, including horses, asses, camels, oxen and sheep. It was, however, confined to the Egyptian cattle, and to those that were in the field; for though the cattle of the Hebrews breathed the same air, drank the same water, and fed in the same pastures, not a creature of theirs died. The Egyptian cattle that survived in the sheds, and were afterwards sent into the fields, were destroyed by the succeeding storm of fire and hail." (McC.)

These creatures were valuable to the Egyptians. They used them for bearing their burdens, for sacrifices and for food. They represent the classes that go to make up the nominal church

and support it. Thus it seemed to the worshippers of the Beast and his Image that the only way to prevent the loss of all their live stock would be to keep them securely impounded, allowing them no liberty whatever.

Revelation 16:4.

And the third [angel] poured out his vial upon the rivers and fountains of waters.— It seemed to the worshippers of the beast and his image that the teachings of

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Volume III of the *Scripture Studies* had contaminated the Scriptures, the Waters of Life, at their very source, by extending the call to people to come out of Babylon while they were busy trying to get people in.

And they became blood.— Seemed repulsive, undesirable, bloody.— Z.'O7-279; Ex. 7:20; Rev. 14:20.

Another view of how Volume III appears to the worshipers of the beast and his image is shown by the plague or boils described in Ex. 9:8-12. "The boil was a scab or pustule, which might or might not break out into an ulcerous sore (Lev. 13:18). With this, in one of its worst forms, Job was afflicted (2:7), and by this Hezekiah was brought to the verge of the grave. (2 Kings 20:7; Isa. 38:21.) It was an eruption of a very painful kind accompanied with a burning itch, tending to produce a permanent state of foul and wasteful disease. One form of this disease which seized upon the legs and knees, and was regarded as incurable, was peculiar to Egypt, and was hence called 'the botch of Egypt.' (Deut. 28:27, 35.) In the case before us, this eruption had a tendency to break out into larger swellings and became probably the disease called elephantiasis, a disease said to be peculiar to Egypt, or the black leprosy, a disease which also affects cattle." (McC.)

It was "ashes of the furnace," loyalty to the memory of the bullock, the one perfect Sacrifice for all, Christ Jesus, that caused the boils; and it

is particularly noted that the magicians (clergy) could not withstand this plague, the message, "Come out of her, My People."

Revelation 16:5.

And I heard the angel of the waters.—

Volume III. *Scripture Studies*.

Say, thou art righteous, [O Lord] which art, and wast.— See Rev. 1:4; 15:3; 19:2.

[And shalt be], THE HOLY.— The Lord, the Holy One, was present, at the time Volume III was written.

Because Thou hast judged thus.— Made the beautiful Harvest truths appear "bloody" to those not consecrated.

Revelation 16:6

For they have shed the blood of saints and prophets.— Literally and figuratively.— Matt. 23:34, 35; Rev. 13:15; 18:20.

And thou hast given them blood to drink; [for] THAT WHEREOF they are worthy.— See Rev. 14:20; Isa. 49:26.

Revelation 16:7.

And I heard [another out of] the altar.— The "Altar to the Lord in the midst of the land of Egypt" (Isa. 19:19) at the time these plagues are being poured out upon the antitypical Egyptians, is the Great Pyramid, discussed in a separate section of Volume III.

[Say] Saying Even so, Lord God Almighty.— The Lord Jesus.— Rev. 1:8; John 5:22; Matt. 28:18.

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True and righteous are Thy judgments.— The teaching of the Great Pyramid is in full accord with the rest of the book. See Rev. 14:15. "It is by no means an addition to the written revelation: that revelation is complete and perfect, and needs no addition. But it is a strong *corroborative witness* to God's Plan. "Isaiah testifies of an altar and pillar in the land of Egypt, which 'shall be for a *sign* and for a

witness unto the Lord of hosts in the land of Egypt.' And the context shows that it shall be a witness *in the day* when the great Savior and Deliverer shall come to set at liberty Sin's captives."— C315.

Revelation 16:8.

And the fourth angel poured out his vial upon the sun.— Volume IV of *Scripture Studies*, as soon as published, was sent free to all clergy whose names could be obtained. They are taught, and teach others, that they are important luminaries in the heavens, suns, rivaling in brilliancy and wisdom the Lord Himself, whose place they take in the minds of the people, by setting forth their own views on every subject, rather than the Lord's Word. Volume IV, then, sent to this class, and calling attention to Babylon's fall, seemed to them as the height of all presumption in wickedness.

And power was given unto him to scorch men.— Greek "The Men," i. e., the worshipers of the beast and his image.

With fire.— Perhaps some of the clergy became a trifle warm as they read Volume IV, as their later conduct seems to suggest. Why they should have disliked Pastor Russell when he told the truth, and proved it, is remarkable.

And men.— Greek "The Men;" the clergy. In Rev. 8:9 the clergy are not so honored.

Were scorched with great heat.— Became warm, indignant at the Pastor's kindly explanation of the whore and the harlots, and the plainly evident application to the Papacy and the Protestant sects.

And blasphemed the name of God, which hath power over these plagues.— Misrepresented the name and character of the mighty one, Pastor Russell, to whom the Lord committed the task of presenting to His Church this meat in due season. This misrepresentation burst like a storm after the publication of Volume IV, *Studies*, and continued until the Pastor's death, yea, and shame to say it, even afterwards, in the columns

of such sheets as the New York World and the Brooklyn Eagle. What monuments of infamy these people have reared for themselves! They richly deserve all they will get when the tide turns.

And they repented not to give Him glory.— "One great obstacle to many is the contracted idea generally entertained of the meaning of the word god. They fail to note

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that the Greek *theos* (god) does not invariably refer to Jehovah, but signifies a *mighty one*. In the following texts the word god (*theos*) is used to refer to others than the one supreme being, Jehovah— viz.: — John 10:34. 35; Acts 7:40, 43; 17:23; 1 Cor. 8:5."— B274.

Another view of how the publication of Volume IV looks to the worshipers of the beast and his image is shown in the plague of hail, described in Ex. 9:13-26. "The character of this and the following plagues must be carefully examined, as the warning seems to indicate an important turning-point. The ruin caused by the hail, was evidently far greater than that effected by any of the earlier plagues; for it destroyed men, which those others seem not to have done, and not only men, but beasts and the produce of the earth. In this case Moses, while addressing Pharaoh, openly warns his servants how to save something from the calamity. Pharaoh for the first time acknowledges his wickedness." (McC.)

The appropriateness of these comments to the subject matter of "The Day of Vengeance," or "The Battle of Armageddon", (as it is now called) as the latter would appear to the mind of the clergy, is self-evident. Your true clergyman has the greatest abhorrence for any truth that would tend to lessen men's reverence for himself or the systems which he aims to perpetuate.

Revelation 16:10.

And the fifth [angel].— Volume V, of *Studies*.

Poured out his vial upon the seat of the east.— Thoroughly and scripturally analyzing the

subjects of trinity, human immortality and eternal torment, the foundation of all Papal doctrine, as well as constituting a large part of the stock in trade of the Protestant aggregation.

And his kingdom was full of darkness.—

Complete ignorance of the truths on these subjects as taught in the Bible.

And they gnawed their tongues for pain.—

"Note the expression of Rev. Samuel T. Carter in a Presbyterian journal— *The Evangelist*. He says: 'It must be admitted that if a Church is honest, that which stands in its Confession is its faith. It must be acknowledged that what is contained in its Confession is the faith of any honest church. The Westminster Confession of Faith is still the unquestioned Confession of the Presbyterian Church. Is the Presbyterian Church honest in its zeal for purity first and peace afterward? Be it known, then, to all the world that the Presbyterian Church by its Confession declares that all the heathen perish, that many men are hopelessly lost from all eternity by the decree of God, and that there are infants in hell. . . . In reality the church does not believe these dreadful doctrines. Then it stands before God and man with a lie in its right hand.'— Z.'00-148.

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Revelation 16:11.

And blasphemed the God of Heaven.— "In token of entire allegiance to the beast."— Cook.

Because of their pains [and their sores], and repented not [of their deeds].—

"The commotion amongst Presbyterians continues— some standing firm for their church creed, others repudiating it and begging to be released from it. Many thus indirectly confess that they have despised it for years, and have realized it to be a lie and a blasphemy against God, and after confessing to this acting and confessing a lie for years they beg to be released without cost or loss either of human or Divine favor, and especially without loss of bread and butter." (Z.'00-148.)

The way in which Volume V, *Scripture Studies*,

appeared to the worshipers of the beast and his image is further illustrated in the plague of locusts, described in Ex. 10:1-11. "This plague has not the unusual nature of the one that preceded it; but it even exceeds it in severity, and so occupies its place in the gradation of the more terrible judgments that form the latter part of the series. Its severity can be well understood by those who have been in Egypt in a part of the country where a plague of locusts has alighted.

In this case the plague was greater than any ordinary visitation, since it extended over a far wider space, rather than because it was more intense; for it is impossible to imagine any more complete destruction than that always caused by locusts." (McC)

With what dismay must the clergy have read the kind words for volume V, which appeared in the columns of the secular press.

Revelation 16:12

And the sixth [angel].— Volume VI of *Studies in the Scriptures*.

Poured out his vial upon the great River Euphrates.— Seemed to the worshipers of the beast and his image to be instituting a new and horrible thing, a people's church, in which there is no place for clergy, collections, church edifices, reverence for one day above another, or in fact any of the customs cherished in the nominal church.

And the water thereof was dried up.— "Literal Babylon was built upon the literal river Euphrates, while in the Gospel age mystic or figurative Babylon, which carried away captive Spiritual Israel, is portrayed as sitting upon the mystic Euphrates. In the type, the golden vessels of the Temple were carried away and profaned by literal Babylon: in the antitype, the precious, Divine (golden) truths, pertaining to the service of the true Temple, the Church (1 Cor. 3:16, 17; Rev. 3:12), were far removed from their proper places, perverted and misapplied by mystic Babylon. Literal Babylon being built upon the

river Euphrates, which materially contributed to its wealth

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and resources, its overthrow was accomplished by the turning aside of those waters. So mystic Babylon sits upon, is supported by, many waters (peoples, nations), and its fall is predicted, through the turning aside of its supporters and sustainers, the people." (B209; Jer. 50:38, 51:36.)

"Ecclesiastical circles in Germany are much exercised at the rapidly increasing desertions from the State Church. Although the process of official separation from the Church is one of the greatest difficulty, delay and expense, it is computed that in Berlin alone considerably over 10,000 persons have severed their connection with the Church during the past year. So great is the number of those who are notifying their intention to terminate their membership that special offices have been opened in Berlin to receive their applications, which now number between 300 and 400 dally. Among the working classes, especially those attached to the Social Democratic party, there exists a bitter hostility to the clergy."— Z.'09-83.

"A program for a general strike against the Church is the latest plan of action. The 'No-Creeders' (Monists) in league with the Socialists, convened mass meetings in Berlin, Brunswick and Saxony, in which every means of incitation was employed in an appeal toward a secession from the State Church. At these meetings over 1,300 persons signed a declaration announcing their intention to secede from the Church. Four thousand more followed, and according to judicial court-records received towards the end of December, 17,000 secessions took

place in December up to the 23d, and the day after Christmas 8,000 more announced their intention. The following press reports may serve as a typical illustration of the mode of procedure in such meetings. 'Without exception, every one who even by vague allusion, ventured to take a

stand for his Church was howled down, hissed from the rostrum and subjected to filthy invectives. To illustrate: When a minister ascended the platform, the following was heard, 'He looks it!' 'Old Sky-pilot!' And from another part of the hall the same evening we heard the following words aimed at the ministers: 'Damned Rags!' 'Pig-priests!' A gentleman who interrupted was yelled at, 'Rous mit the Parsonface!' "— Z.'14-133.

"Reports in Great Britain show that Baptists, Congregationalists and the various Methodist denominations there are declining in numbers and prestige. The cause of this is not far to see. Christianity has become merely another name for decency and civilization. All doctrines are abandoned as merely speculations. Churches are becoming merely social clubs in which form and ceremony mark the

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quality. This accounts for the growing unpopularity of those sects which once stood for the highest standards of earnestness and Christian zeal and liberty, non-conformity and simplicity." (Z.'10-324.)

"The pastor of the Fifth Avenue Baptist Church, New York City, Rev. Dr. Charles F. Aked, who came to its direction from a London pulpit, in his sermon Sunday said: 'When I interview my parishioners, and they are among the most representative in the city, I find the spirit of religious depression very unlike the spirit of abounding enterprise in business, in manufacturing, in engineering and construction. There are about 16,000,000 Catholics in continental United States. Now, in our immigration for ninety years back, no less than 15,000,000 were Catholics. If all remained loyal to its tenets they would number 45,000,000 now instead of 16,000,000. The Protestants have lost ground, too, when the filling up of the country is counted. Our own denomination, the Baptists, reflects the general trend. The increase among the Baptists of America has been equal to only one-fourth of the birth rate among us, proving

that three out of four of our Baptist population have fallen away from us. The decline of Christianity is universal.

"In England, in France, in Spain, Italy and Germany we hear the same cry. Only lately I was talking to an English clergyman. He told me that not merely is there a great falling off in church-goers in England, but that the class of people who frequent churches are becoming inferior.

"The church is out of touch with the masses. Everything has progressed except Christianity. The pulpit has too many bigots, too many bores, too many *hell-fire screechers* for the enlightened thought of the day. The church is obliged to accept any applicant for the ministry who is respectable. Even with this latitude. Baptist, Presbyterian and Methodist vocations show a remarkable falling off in twenty-five years.' "
(Z.'08-324.)

"Rev. Charles A. Eaton at the Euclid Avenue Baptist Church, Cleveland, spoke as follows: 'In Italy one-third of the people at the very outside, are more or less nominal followers of the Church of Rome; another third, possibly, are more or less sympathetic toward the Church; while another third are out and out continually and completely antagonistic, apparently, not only to the Church of Rome, but to all forms of Christianity. You enter France—the same story is true, only aggravated and multiplied a thousand fold. You enter Great Britain, which I consider to be the last citadel of Christianity in the world, with a people more robust and sane in their religious interests and sympathies than any other people. And what is the condition there? The non-

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conformist churches of Great Britain last year not only made no progress, but met, according to their statistics, with an absolute loss of 18,000; the Baptist Church of Great Britain last year lost 5,000 people. In the year 1905 there were nearly 7,000 Presbyterian, Congregationalist and Methodist churches that had not one single

member unite with them in twelve months. In a recent year in New York city, according to the statement of Dr. Aked, of the Fifth Avenue Baptist Church, 335 Protestant churches reported a net gain that year of 386 members. That is to say 335 churches gained one member apiece and fifty of them gained two in twelve months. Brethren, I say to you this morning, that the American Church is dying— *it is dying!* It is dying! Don't forget it.' " (Z.'08-211.)

"A declaration by the Rev. Dr. Charles E. McClellan, pastor of the Fairhill Baptist Church, that 'Protestantism in the United States is fast decaying and will soon be a thing of the past,' aroused a storm at the fifty-third session of the North Philadelphia Baptist Association. Doctor McClellan spoke on what he called the decline of

Protestantism while making his report as chairman of the missionary committee. 'The spirit of Protestantism is dying in the United States, and it will soon be a thing of the past,' he said. 'Philadelphia, both denominationally and religiously, is going to perdition at a rapid rate. Recently I attended the services in one of our churches, at which I had been invited to speak. I found in attendance nineteen adults and one child. The same condition exists all over the city. We have large, magnificent churches, but small congregations, showing that it is easy to get money, but hard to get men.' "— Z.'10-373.

That the way of the kings of the east might be prepared.— "He must be comparatively blind who cannot see that the wonderful prophecies which speak of the fall of Babylon (Isa. 14:22; Jer. 50 and 51) were not wholly fulfilled by Cyrus the Persian. Much of the prophecy still waits for fulfillment in mystic or symbolic Babylon today. The Kings of the East, or kings from the sunrising are, we understand, the kings of Christ's Kingdom, who are also priests— the Body of Christ, the Royal Priesthood. 'Thou hast made us-unto our God kings and priests, and we shall reign on the earth.' From this standpoint, Cyrus, who with his army, overthrew literal Babylon, was a figure or illustration of Messiah,

King of kings and Lord of lords. (Isa. 41:25; 44:28; 45:1-14.)"— Z.'99.174; Rev. 7:2.

Revelation 16:13.

And I saw three unclean spirits.— Denoting demoniacal origin. (Matt. 10:1; Mark 1:26; Luke 4:33.) "The Lord's people must discriminate between doctrines

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presented to them as truth— they must 'try the spirits,' whether they be holy or evil, of God or of the Evil One— the Spirit of Truth or the spirit of error. These both are introduced by prophets, or teachers."— E320, 295.

[Like] AS IT WERE frogs.— Frogs. are garrulous, have a very wise look, large mouths, are much puffed up and utter only croakings. In the "distress of nations with perplexity" which has come upon Christendom as a result of her sins, the croakings of the wise now fill the air everywhere. Actually all knees are "weak as water."— Ezek. 7:17; 21:7. See especially D i-xvi.

Come out of the mouth of the dragon.— The three fundamental truths of history are man's Falls, Redemption and Restoration. Stated in other language these three truths are the mortal nature of man, the Christ of God and His Millennial Kingdom. Standing opposite to these Satan has placed three great untruths, human immortality, the Antichrist and a certain delusion which is best described by the word Patriotism, but which is in reality murder, the spirit of the very Devil. It is this last and crowning feature of Satan's work that is mentioned first. The other two errors are the direct cause of this one. The wars of the Old Testament were all intended to illustrate the battlings of the New Creature against the weaknesses of the flesh, and are not in any sense of the word justification for the human butchery which has turned the earth into a slaughter-house. Nowhere in the New Testament is Patriotism (a narrow-minded hatred of other peoples) encouraged. Everywhere and always murder in its every form is forbidden; and yet,

under the guise of Patriotism the civil governments of earth demand of peace-loving men the sacrifice of themselves and their loved ones and the butchery of their fellows, and hail it as a duty demanded by the laws of heaven.

"Everybody of importance in the early years of the twentieth century was an ardent champion of peace. A crowd of royal peacemakers in a world surcharged with thoughts and threats of war, a band of lovers strolling down an avenue which they themselves had lined with lyddite shells and twelve-inch guns. Prince Bulow, Sir Henry Campbell-Bannermann, Mr. H.H. Asquith, Mr. John Hay, and Mr. Elihu Root, pacific in temper, eloquent in their advocacy of the cause of international good will, were a galaxy of peace-loving statesman under a sky black with the thunder-clouds of war. English and German papers were discussing invasions, and the need of increased armaments, at the very time that twenty thousand Germans in Berlin were applauding to the echo the friendly greetings

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of a company of English visitors. While ten thousand boys and girls in Tokyo were singing loving greetings to our naval officers, there were men in the United States rushing from city to city urging the people to prepare for an American-Japanese war. After each new peace conference there was a fresh cry for more guns. While the Palace of Peace at The Hague was building, nations hailed the advent of the airship as a glorious invention, because of the service it could render to the cause of war. The fountains from which there flowed these dark and swollen streams of war rumor were all located within the military and naval encampments. It was the experts of the army and navy who were always shivering at some new peril, and painting sombre pictures of what would happen in case new regiments were not added to the army and additional battleships were not voted for the fleet. It was in this way that legislative bodies came to think that possibly the country was really in danger; and looking round for a ground

on which to justify new expenditures for war material, they seized upon an ancient pagan maxim— furnished by the military experts— "If you wish peace, prepare for war.' No guns were asked for to kill men with— guns were mounted as safeguards of the peace. No battleships were launched to fight with— they were preservers of the peace. Colossal armies and gigantic navies were exhibited as a nation's ornaments— beautiful tokens of its love of peace. The expenditure crushed the poorest of the nations and crippled the richest of them, but the burden was gladly borne for the cause.

The most virulent and devastating disease of humanity now raging on the earth is militarism. There are demon suggestions which obtain so firm a grip upon the mind that it is difficult to banish them. The naval experts of Germany are dragging the German Empire ever deeper into debt, unabashed by the ominous mutterings of a coming storm. The naval experts of England go right on launching Dreadnaughts, while the number of British paupers grows larger with the years, and all British problems become increasingly baffling and alarming. The naval experts of Russia plan for a new billion-dollar navy, notwithstanding Russia's national debt is four and one-quarter billion dollars, and to pay her current expenses she is compelled to borrow seventy-five million dollars every year. With millions of her people on the verge of starvation, and beggars swarming through the street or her cities and round the stations of her railways, the naval experts go on asking new appropriations for guns and military equipment.

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"Like many another fever, militarism grows by what it feeds on, and unless checked by heroic measures is certain to burn the patient up. Bereft of reason are the nations by Satan's ingenious and terrible final beclouding of the minds of men.

"The militarist is comic in his seriousness. He says that if you want to keep the peace you must prepare for war, and yet he knows that where

men prepare for war by carrying bowie knives, peace is a thing unheard of, and that where every man is armed with a revolver, the list of homicides is longest. Like many other diseases, militarism is contagious. One nation can be infected by another until there is an epidemic round the world. Is it possible, some one asks, for a world to become insane? That a community can become crazy was proven by Salem, in the days of the witchcraft delusion; that a city can lose its head was demonstrated by London, at the time of the Gunpowder Plot; that a continent can become the victim of an hallucination was shown when Europe lost its desire to live, and waited for the end of the world in the year 1000. Why should it be counted incredible that many nations, bound together by steam and electricity, should fall under the spell of a delusion, and should act for a season like a man who has gone mad?

"All the great nations are today facing deficits, caused in every case by the military and naval experts.

"Everything in Germany, Italy, Austria, England and Russia is held back by the confiscation of the proceeds of industry carried on for the support of the army and navy. In the United States the development of our resources is checked by this same fatal policy. We have millions of acres of desert land to be irrigated, millions of acres of swamp land to be drained, thousands of miles of inland waterways to be improved, harbors to be deepened, canals to be dug, and forests to be safeguarded, and yet for all these works of cardinal importance we can afford only a pittance. We have not sufficient money to pay decent salaries to our United States judges, or to the men who represent us abroad. We have pests, implacable and terrible, like the gypsy moth, and plagues like tuberculosis, for whose extermination millions of money are needed at once."— C. E. Jefferson, American Association for International Conciliation.— Z.'09-179.

The first expenditure of the United States Government (\$7,000,000,000), upon entering the

world war, was 27% in excess of value of all the crops harvested in the United States in the banner year of its history. This amount would gridiron the country with macadam roads six miles

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apart, east and west, north and south. It is double the capital and surplus of every bank in the country. It is equal to our entire cost for education, from kindergarten to university, for ten years.

"War is in open and utter violation of Christianity. If war is right, then Christianity is wrong, false, a lie. If Christianity is right, then war is wrong, false, a lie. The God revealed by Jesus, and by every spiritual leader of the race, is no God of battles. He lifts no sword— He asks no sacrifice of human blood. His spirit is love, His rule is peace, His method of persuasion is forgiveness. His law, as interpreted and promulgated by the Nazarene, is 'love one another,' 'resist not evil with evil,' 'forgive seventy times seven,' 'overcome evil with good.' 'love your enemies, bless them that curse you, do good to them that hate you, pray for them which despitefully use you and persecute you.' Such a God and such a law, others may reconcile with war, if they can. I cannot; and what I cannot do, I will not profess to do. But I must go farther— I must speak not only of war in general, but of this war in particular. Most persons are quite ready to agree, especially in the piping times of peace, that war is wrong. But let a war cloud no bigger than a man's hand appear on the horizon of the nation's life, and they straightway begin to qualify their judgment; and if the war cloud grows until it covers all the heavens, they finally reverse it.

This brings about the curious situation of all war being wrong in general, and each war being right in particular.

Germans denounce war, with the exception of course of the present conflict with England. Englishmen condemn war, but exclude from

their indictment the present fight against the central Empires. If you tell me that this war is fought for the integrity of international law, I must ask you why it is directed only against Germany and not also against England, which is an equal, although far less terrible, violator of covenants between nations? If you say it is fought on behalf of the rights of neutrals, I must ask you where, when and by what belligerent the rights of neutrals have been conserved in this war, and what guarantee you can offer that, after all our expenditure of blood and money for their defense, these rights will not be similarly violated all over again in the next war by any nation which is battling for its life? If you say that it is fought for the security of American property and lives, I must ask you how and to what extent it will be safer for our citizens to cross the seas after the declaration of war than it was before? If you say that it is fought in vindication

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of our national honor, I must ask you why no harm has come to the honor of others nations, such as Holland and Scandinavia, for example, which have suffered even more than we, but which, for prudential reasons, refuse to take up arms? If you say it is a war of defense against wanton and intolerable aggression, I must reply that every blow which we have endured has been primarily a blow directed not against ourselves but against England, and that it has yet to be proved that Germany has any intention or desire of attacking us. If you say that this war is a life-and-death struggle for the preservation of civilization against barbarism, I must ask you why we remained neutral when Belgium was raped, and were at last aroused to action, not by the cries of the stricken abroad, but by our own losses in men and money? If you say that this war is a last resort in a situation which every other method, patiently tried, has failed to meet, I must answer that this is not true—that other ways and means of action, tried by experience and justified by success, have been laid before the administration and willfully rejected.

"In its ultimate causes, this war is the natural product of our unchristian civilization. Its armed men are grown from the dragon's teeth of secret diplomacy, imperialistic ambition, dynastic pride, greedy commercialism, economic exploitation at home and abroad. In the sowing of these teeth, America has had her part; and it is therefore only proper, perhaps, that she should have her part also in the reaping of the dreadful harvest. In its more immediate causes, this war is the direct result of unwarrantable, cruel, but none the less inevitable interference with our commercial relations with one group of the belligerents. Our participation in the war, therefore, like the war itself, is political and economic, not ethical, in its character. Any honor, dignity, or beauty which there may be in our impending action, is to be found in the impulses, pure and undefiled, which are actuating many patriotic hearts today, and not at all in the real facts of the situation. The war itself is wrong.

Its prosecution will be a crime. There is not a question raised, an issue involved, a cause at stake, which is worth the life of one blue-jacket on the sea or one khaki-coat in the trenches."—
Rev. John Hayes Holmes, Church of the Messiah, Park Ave. and 34th St., New York City.

And out of the mouth of the beast.— The Antichrist doctrine of the Divine right of the clergy was the direct cause of the great war. This frog has been coming out of the mouth of the Papal beast for sixteen centuries. "The German Kaiser's reported proclamation to his army in

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Poland reads: 'Remember you (my army) are God's elect. God's spirit has descended on me because I am Emperor of Germany. I am Jehovah's sword, His representative, the instrument of the Most High. Woe and death be to those who resist my will! and to all who do not believe my mission, and to cowards in my army! The enemies of the German people shall perish. God demands their destruction. He it is

who through me commands you to fulfill His will!

These false doctrines of the Dark Ages are bearing a terrible fruitage in the present war. Similarly the teaching of eternal torment, misrepresenting and blaspheming God's character, is bearing an evil fruitage. Millions of people are being turned away from faith in a God of Love and from faith in the Bible as His Message by the most monstrous blasphemies of the Dark Ages. I charge the responsibility of all this against the sects and creeds of Christendom. I charge that the ministers, whose eyes are now open to a saner comprehension, have neglected the Bible, have neglected the people, and instead of helping them out of the darkness, are now leading them into darkness in an opposite direction— into Evolution and Higher Criticism and everything contrary to the Word of God. God is still misrepresented in the world. The creeds of the Dark Ages are still hugged to the bosom in outward pretense, while inwardly they are loathed. A great fraud, a great hypocrisy, you say? I answer, Yes; the most astounding the world has ever known. Two hundred thousand professed ministers of God and of Christ are standing before the world today telling the legends of the Dark Ages and seeking to hinder the people from coming to a knowledge of the Truth, meanwhile receiving the people's money and reverence. Does not such hypocrisy, such blasphemy against God, such deception of the people, such keeping of them in darkness, deserve a great punishment, and is it not nigh?"— B. S. M.

"In all the warring countries the professed ministers of Christ are acting as recruiting agents. All kinds of arguments are used to persuade the young men of the country, contrary to the teachings of the Master. The same men who are accustomed to laugh at the declaration that the Turkish soldiers in former wars were promised, in the event of death, a sure passport to Heavenly Paradise— these same ministers are now urging all the eligible with whom they have influence to prepare to go to battle to lay down

their lives. While the Germans have on every battle flag and upon their soldiers' belts, 'God with us,' the British ministers are quoting Bible texts to encourage enlistment of their young men and to throw a halo of

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glory upon their soldier dead." (Z.'16-267.) "The clergy are finding themselves in a tight place. They are expected to be faithful to their country, right or wrong. They are expected to preach the War as the will of God and the going to war as a meritorious matter that will have Divine reward and blessing. They must encourage recruiting, in obedience to the commands of their earthly king, and in violation of the commands of the Heavenly King, who has directed them to be peacemakers, and to follow peace with all men and do no murder, either under legal sanction or otherwise." (Z.'15-267.)

"Recently in Canada the Editor was astounded by the activity of the preachers there—especially those of the Church of England. One was out in khaki uniform marching through the streets with the volunteers. Asked by a college friend, 'Did I see you in the ranks?' he answered, 'Yes. I wanted to encourage the boys.' 'And did you think of going to the front, to the trenches?' 'Not a bit of it!' He was merely acting as a decoy to get others to the front; just as a bull which they have at one of the Chicago stockyards, meets the animals about to be slaughtered and, tossing his head in the air, becomes their leader up the gangway leading to the slaughter. There he knows his little niche, into which he glides and is sheltered; while the others drive and press one another forward to the slaughter."— Z.'15-259.

And out of the mouth of the false prophet.— The one cardinal error upon which all protestant (false prophet) sects agree is the doctrine of human immortality, the original lie told in Eden (Gen. 2:17; 3:4). In speaking of it our Lord says, "When he speaketh *the* lie, he speaketh of his own." (John 8:44, Diaglott.)

Speaking of it again, the Apostle Paul says, of the worshipers of the beast and his image, "They admitted not the love of the Truth that they might be saved. And on this account God will send to them an energy of delusion, to their believing the falsehood." (2 Thee. 2:10, 11.)

In each case the Greek gives the definite article. The frog issuing from the false prophet (the image of the beast) is the doctrine of human immortality. These deluded souls actually believe this error, and will be able to prove it to the satisfaction of the dragon, without a doubt. This error lies at the bottom of the doctrines of eternal torment and of the trinity. There is a hint in 1 John 4:1-3 that the cardinal error on which the false prophet will insist is that when Jesus came from the Father He was more than flesh, i. e., had at least an immortal soul.— Rev. 13:11, 13, 14, 15; 14:9, 11; 15:2; 16:2; 19:20; 20:10; Matt. 24:24.

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Revelation 16:14.

For they are the spirits of devils— See Eph. 6:12. "We are naturally led by the analogy of the influence of evil spirits as described in the Gospels to compare the *effect* produced by the demons referred to in this verse, with the instances of *possession* of which we read elsewhere in the New Testament."— Cook.

Working miracles.— It is very possible that the strongest "proof" of the immortality of man will yet be obtained by the false prophet through materializations of evil spirits, perhaps first at preachers' meetings, and afterwards in public. We will wait and see. Meantime: the mental invasions indicated in Rev. 7:3 and 2 Thess, 2:11 will surely come, whether the physical materializations come or not.— Rev. 13:13, 14.

"The newspapers far and near are publishing the following item: 'Fred K Foskett, a young machinist of Orange, Mass., has attracted the attention of Prof James, of Harvard, and other

leading members of the Boston branch of the American Society of Psychical Research, who gave him tests recently. Foskett poured a quart of alcohol into the basin, lighted it and then washed his hands, bathing them 'for nearly ten minutes in the burning fluid, washing it up over his arms and to his face— literally bathing himself in blazing alcohol. As soon as they were finished the physicians present examined Foskett, and they could not find the slightest trace of a burn or blister.

Foskett then told them that the flames did not give him the slightest sensation of burning, that he felt comfortably warm and pleasant, and nothing more. The second tests were made at the home of Prof. James in Cambridge. A scientist who was there said that Foskett performed all of his experiments of the day before, and then 'absolutely and positively dematerialized. He seemed to dissolve into thin air as we watched, was gone forty-one seconds and then materialized.'"— Z.'09-83; Matt. 24:24; 2 Thess, 2:9.

Which go forth unto the kings of the [earth and of the] whole world, to gather them to the battle of [that] THE great Day of God Almighty.— Of which the present horrible European war is only the preliminary skirmish.— Rev. 17:14; 19:19.

"This battle, which will end with the complete overthrow of earth's present rulership, is already commenced. The gathering of the armies is plainly visible from the standpoint of God's Word. The Sword of Truth, already sharpened, is to smite every evil system and custom— civil, social and ecclesiastical. The internal conflict is already fomenting. It will ere long break forth as a consuming fire; and human systems, and errors, which for centuries

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have fettered truth and oppressed the groaning creation, must melt before it. Yes, truth— and widespread and increasing knowledge of it— is

the Sword which is perplexing and wounding the heads over many countries." (Psa. 110:6; B101.)

Not until great Babylon is utterly overthrown and her influence over the world broken— will the great mass of mankind come to realize the true state of the case. Then they will see that the great trouble through which they will have passed was that symbolically termed 'The battle of the great Day of God Almighty;' that in proportion as they have aided error and wrong, they have been battling against the law and forces of the new Empire and the new Ruler of earth; and that in proportion as their tongues, and pens, and hands, and influence, and means, were used to support *the right* and the truth on any subject, they had been to that extent fighting on the Lord's side. And during all the trouble there will be in the world those who will bear witness to its cause, declaring the Lord's presence and the setting up of His Kingdom which is in opposition to the powers of darkness to be the real cause of the trouble and shaking and over-turning of society.'— B141.

Revelation 16:15.

Behold, I come as a thief.— A thief comes unexpectedly, for the purpose of securing jewels only.— Mal. 3:17; 2 Pet. 3:10; Rev. 3:3; Matt. 24:42-44; 1 Thess. 5:2.

Blessed is he that watcheth.— "Because not heedless, careless, indifferent servants of the King, but faithful and earnest ones, the Watchers discern that there are three words or distinctly different signification, used in respect to the Lord's Second Advent; namely, *parousia* and *epiphania* and *apokalupsis*. *Parousia* is used in respect to the earliest stage of the Second Advent, while *apokalupsis* relates to the same Advent later." (Z.'02-86.) "The Greek words *apokalupsis* and *apokalupto* signify revelation, uncovering, unveiling (as of a thing previously present but hidden). The name of the last book of the Bible is from the same root— Apocalypse or Revelation."— Z.'02-92; 1 Cor. 1:7; 1 Pet. 1:7; Luke 17:29, 30.

And keepeth his garments.— Holds fast to his pledge of consecration even unto death.

Lest he walk naked.— As the nominal churches are doing even since the war council at Washington, May 6, 1917.

And they see his shame.— During the *apokalupsis* epoch now at hand. (Rev. 3:18.) "The exposure to the world that they lack what constitutes the Christian state.— Cook.— Matt. 5:43, 44.

Revelation 16:16.

And [he] THEY gathered them together.— The three unclean spirits do the gathering.— Rev. 19:19.

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Unto a place called in the Hebrew tongue [Armageddon] ARMAGEDON.— "The fact that St. John has employed a word (*Har-Magedon*), 'The destruction of their troop.' not found in connection with any locality or historical event, of itself points to a figurative interpretation. (Zech. 12:11.) Nor indeed are we to think of literal warfare." (Cook.)

"The word 'mountain' in the term Armageddon— 'Mountain of Megiddo'— seems to have been used because Megiddo was in a mountainous region, though the battles were fought in a valley adjacent. The meaning here is, that there would be, as it were, a decisive battle which would determine the question of the prevalence of true religion on the earth. What we are to expect as the fulfillment of this would seem to be, that there will be some mustering of strength— some rallying of forces— some opposition made to the Kingdom of God in the gospel by the powers here referred to which would be *decisive* in its character." (Barnes.)

Another view of Volume VI, *Scripture Studies*, as it appeared to the worshipers of the beast and his image, may be had in the plague of darkness upon the Egyptians described in Ex. 10:21-29. The three days of terrible darkness over the land of Egypt represent the three years of the great

war, and indicate its close shortly after the publication of this final witness of the Church. While this plague was still in progress, Moses said to Pharaoh, "I will see thy face again no more." It is even so; Pastor Russell passed forever out of reach of the antitypical Pharaoh, Satan, in the fall of 1916. But in steadfast belief that "his works do follow him," we hold that he supervises, by the Lord's arrangement, the work yet to be done. See Rev. 16:1.

Revelation 16:17.

And the seventh [angel].— Volume VII, *Scripture Studies*.

Poured out his vial [into] UPON the air.— Seemed to the clergy to be directed against the ruling powers. "The terrors of the revelation of Christ will thus appear spread out over the Universe."— Cook.

And there came a great voice.— An earnest and vigorous setting forth of this prophecy and that of Ezekiel.

Out of the Temple of [Heaven, from the Throne,] GOD.— The true Church.

Saying, it is done.— See title of this book.— *Ezek.* 9:11.

Revelation 16:18.

And there were [voices, and] thunders.— Seven of them— indicating wide-spread interest in the *Scripture Studies*. There will probably also be some thundering by the esteemed clergy. If in the past they had thundered less and lightened more, the world would not be in its present predicament.— Rev. 8:5.

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And lightnings.— A good lighting up of the dark places of the ecclesiastical firmament.

AND VOICES.— The "voices" of the Great Company, who, after the Little Flock have gone beyond, will display unparalleled energy and faithfulness amid unparalleled difficulty.— Rev. 11:15; 8:5.

And there was a great earthquake.— Social revolution. The same mentioned in Rev. 8:5; 11:19 and 1 Kings 19:11, 12, following the War.

Such as was not since men were upon the earth.— Worldwide socialism, an unprecedented and sure-to-fall experiment in government.

So mighty an earthquake, and so great.— The following is from an address given to the Chicago Bankers Club in December, 1916, by Frank A. Vanderlip, president of the National City Bank of New York.

"State socialism in Europe may develop problems, the like of which never concerned our minds. We may have to meet collective buying, State aided industries, forms of governmental control of ocean borne commerce and novel factors in international finance. There may come out of the war changes in forms of government that will have profound and worldwide influence."

Revelation 16:19.

And the great city was divided into three parts.— Christendom is now divided into three parts: Socialistic Russia, Imperial Teutonia, and the Representative Governments of the West; but we think a religious division is coming: The Greek church, the Papacy and the False Prophet Protestant aggregation, all under papal control. Or the city of Rev. 14:20, may be meant.— 2 Kings 2:10, 12, 15.

And the [cities] CITY of the nations fell.— The reference is to Rome, the "city" mentioned in Rev. 17:18. By Rome is meant the Papacy. All other kings have already drunk deeply of the wrath of God and Sheshach's turn has come.— Jer. 25:26; Rev. 14:8.

And great Babylon came in remembrance before God.— "The fall of Babylon will astonish the entire world, so complete is the illusion that Christendom represents the Throne and Government of Messiah among men. And, be it remembered, the vast majority in all the

various sects and denominations of Christendom are worldly people who have no conception whatever of the true Church and her cause. Their ambition is to approximate righteousness and a form of godliness, but no more than this seems to them necessary, since they have not been begotten of the Holy Spirit and therefore cannot appreciate things from the divine standpoint."— Pastor Russell. See Rev. 18:5.

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To give unto her the cup of the wine of the fierceness of [His] THE wrath.— The wine of the vine of the earth.— Rev. 14:17-20; Jer. 8:14; Isa. 51:17-20; Jer. 25:26-28; Rev. 18:6.

FM16:20.

And every island fled away.— Even the republics will disappear in the fall of 1920.

And the mountains were not found.— Every kingdom of earth will pass away, be swallowed up in anarchy.

Revelation 16:21.

And there fell upon men.— Greek "The Men," the worshipers of the beast and his image, i. e., the clergy.

A great hail out of heaven.— Truth, compacted, coming with crushing force. A concluding statement of 'how the seventh volume of *Scripture Studies* appears to the worshipers of the beast and his image.— Rev. 11:19; Isa. 28:17; 30:30; Ezek. 13:11; Joshua 10:11.

Every stone about the weight of a talent.— 113 lbs. (Mal. 3:10.) Another view of the seventh volume of *Scripture Studies*, as it appears to the worshipers of the beast and his image, is found in the last of the Egyptian plagues, the death of the first-born, Exodus 11th. and 12th. chapters. As soon as this plague came the Egyptians, from Pharaoh down, were anxious to speed the parting guest, and willing to give up all the jewels of silver (the Great Company) and

the jewels of gold (the Little Flock). In connection with the statement that "there was not a house where there was not one dead," it is admitted that if any sects were overlooked in the lists cited in comments on Rev. 8th and 9th chapters the omission was unintentional and will be corrected in later editions.

The three days in which Pharaoh's host pursued the Israelites into the wilderness represents the three years from 1917 to 1920 at which time all of Pharaoh's messengers will be swallowed up in the sea of anarchy. The wheels will come off their chariots— organizations.

And men blasphemed God because of the plague of the hall.— Apparently, the book will be unpopular for a time. "As soon as Divine restraints upon Satan were released, he moved the Sabeans to steal Job's cattle and to kill his servants; he caused fire to come down from heaven, which not only killed but burned up Job's flocks of sheep; he sent the Chaldeans who stole Job's camels, and finally produced a cyclone which smote the house in which Job's children were feasting together, and destroyed the house and killed its occupants; and he attacked Job's person with disease as soon as granted permission. (Job. 1:9-2:7.)"— S80.

For the plague thereof was exceeding great.— Quite a shower.

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REVELATION 17

THE PAPACY'S LAST STAND

Revelation 17:1.

And there came one of the seven angels.— Volume VII, *Studies in the Scripture*.

Which had the seven vials,— An explanation of the plagues upon symbolic Babylon.

And talked with me.— The John class, the Church in the flesh.

Saying [unto me] Come hither; I will shew unto thee.— In the 8th, 9th, 16th and 18th

chapters of Revelation, and throughout the Book of Ezekiel.— Nahum 3:3, 4.

The judgment of the great whore.— Papacy, the "beast."— Rev. 19:2.

That sitteth upon many waters.— The peoples of the earth.— Jer. 51:13; Rev. 17:15.

Revelation 17:2.

With whom the kings of the earth have committed fornication.— "The kingdoms of Europe today claim to be Christian kingdoms, and announce that their sovereigns reign 'by the grace of God,' i. e., through appointment of either Papacy or some of the Protestant sects."— A268; Rev. 18:3; Isa. 1:21; Jer. 2:20-24; 3:6; Ezek. 16:15.

And the inhabitants of the earth have been made drunk.— "So great an institution as made all nations drunk with her false doctrine must be very prominent, indeed, to those who were made so under the influence of the stupefying draft from her cup."— Pastor Russell.

With the wine of her fornication.— The mixed doctrines, part truth and part error, that originally led to the union of church and state,— the spiritual harlotry.— Jer. 51:7; Rev. 2:20; 17:5; 18:3; 19:2.

Revelation 17:3.

So he carried me away in the spirit into the wilderness.— "All who would get a true view of Babylon must, in spirit, take their position with the true people of God 'in the wilderness'— in the condition of separation from the world and worldly ideas and mere forms of godliness, and in the condition of entire consecration and faithfulness to and dependence upon God alone."— D27.

And I saw a woman.— The Roman Catholic Church.

Sit upon a scarlet colored beast— Pagan Rome, and its successors.

Full of names of blasphemy.— "From Ferraris' *Ecclesiastical Dictionary*, a standard Roman Catholic authority, we

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quote the following condensed outline or papal power as given under the word *papa* article 2nd: "The pope is of such dignity and highness that he is not simply a man but, as it were, God, and the vicar [representative] of God. . . . Hence the pope is crowned with a triple crown, as king of heaven, of earth and of hell. Nay, the pope's excellence and power are not only about heavenly, terrestrial and infernal things, but he is also above angels, and is their superior; so that if it were possible that angels could err from the faith, or entertain sentiments contrary thereto, they could be judged and excommunicated by the pope. . . . He is of such great dignity and power that he occupies one and the same tribunal with Christ; so that whatsoever the pope does seem to proceed from the mouth of God. . . . The pope is, as it were, God on earth, the only prince of the faithful of Christ, the greatest king of all kings, possessing the plenitude of power; to whom the government of the earthly and heavenly kingdom is entrusted.' He further adds: "The pope is of so great authority and power that he can modify, declare or interpret the Divine Law.' 'The pope can sometimes counteract the Divine Law by limiting, explaining, etc.'"— B310.

Having seven heads and ten horns.— See Rev 12:3; 13:1; 17:9-12; Dan. 7:7, 20; Rev. 5:6; 1 Sam. 2:10; Deut. 33:27; 1 Kings 22:11.

Revelation 17:4.

And the woman was arrayed in purple.— Symbolizing the apostate church's claim to royalty. "I sit a queen and am no widow."— Rev. 18:7, 12, 16.

And scarlet color.— Symbolizing her claims to share in Christ's work of sacrifice, in the doctrine of the mass.

And decked with gold.— Symbolizing her claim that she includes in her membership all the true Church of God, those who shall ultimately attain the Divine nature.

And precious stones.— Symbolizing her claim that she is the sole custodian of the Lord's precious jewels of truth and character.— 1 Cor. 3:12; Mal. 3:17.

And pearls.— Symbolizing her claim that she has sole power over all that the Lord bought by His death.—Matt. 13:45, 46.

Having a golden cup in her hand.— Symbolizing her claim that she is the repository of all Truth Divine.—Jer. 51:7.

Full of abominations and [filthiness] FILTHINESSES of [her] THE fornication OF HER AND OF THE EARTH.— "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken; the nations have drunken of her wine; therefore the nations are mad [intoxicated with her errors]. (Jer. 51:7-9.)"— C156; Rev. 18:6; Isa. 65:4.

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Revelation 17:5.

And upon her forehead.— In plain sight of all the spiritually minded. (And how strange it is that *everybody* does not see it!)

Mystery.— "We have already called attention to the fact that the Church of Christ is called in the Scriptures the 'Mystery of God,' because, contrary to expectation, the Church was to be the Messianic *Body* which, under its Anointed Head, Jesus, shall rule and bless the world. We have also drawn attention to the fact that the Scriptures refer to Babylon as a counterfeit system (mother and daughters— some more and some less corrupt, some better and some poorer counterfeits), and there designated the 'Mystery of Iniquity.' We are to remember that it is Satan who in the Scriptures is credited with having 'deceived the whole world' on this subject; putting evil for good and good for evil; light for darkness and darkness for light. Satan 'now

worketh in the children of disobedience' (Isa. 5:20; Eph. 2:2) even as he proffered his cooperation to our Lord Jesus."— F199; 2 Thess, 2:7; Prov. 5:6.

Babylon the Great, the mother of harlots and abominations of the earth.— "Since Papacy, the mother, is not a single individual, but a great religious system, in keeping with the symbol we should expect to see other religious systems answering to the illustration of daughters of similar character. To this description the various Protestant organizations fully correspond. The daughter systems parted from the mother under circumstances of travail, and were born virgins." (D29.)

"But some sincere Christians, may still be anxiously inquiring,— 'If all Christendom is to be involved in the doom of Babylon, what will become of Protestantism, the result of the Great Reformation?' This is an important question; but let the reader consider that Protestantism, as it exists today, is not the result of the Great Reformation, but of its decline."— D28; Ezek. 16:44; Hos. 2:2-5; Isa. 1:21; Rev. 18:9; 19:2.

"The claims of apostolic succession and clerical authority are almost as presumptuously set forth by some of the Protestant clergy as by the Papal priesthood. And the right of individual private judgment,— the very fundamental principle of the protest against Papacy, which led to the Great Reformation,— is now almost as strenuously opposed by Protestants as by Papists. Protestants seem to have forgotten,— for they truly ignore,— the very grounds of the original protest, and, as systems, they are fast drifting back toward the open arms of the 'Holy (?) Mother Church.' " 'Let us hold out to you our hand affectionately' (says Pope Leo to Protestants in his famous Encyclical addressed "To the Princes and Peoples of the Earth"). "and
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invite you to the unity which never failed the Catholic church, and which never can fail. Long has our common mother called you to her

breast." "The doctrine of 'the Divine right of kings,' taught or supported by almost every sect, is the foundation of the old civil system, and has long given authority, dignity and stability to the kingdoms of Europe; and the doctrine of the Divine appointment and authority of the clergy has hindered God's children from progressing in Divine things and bound them by the chains of superstition and ignorance to the veneration and adoration of fallible fellow-beings, and to their doctrines, traditions and interpretations of God's Word. It in this entire order of things that is to fall and pass away in the battle of this great day—the order of things which for centuries has held the people docile under the ruling powers, civil, social and religious. All this has been by God's *permission* (not by his appointment and approval, as they claim). But though an evil in itself, it has served a good, *temporary* purpose in preventing anarchy, which is immeasurably worse, because men were not prepared to do better for themselves, and because the time for Christ's Millennial Kingdom had not yet come. Hence God permitted the various delusions to gain credence in order to hold men in check until 'The Time of the End'— the end of 'The Times of the Gentiles' (which expired October 1, 1914)." — D35.

Revelation 17:6.

And I saw the woman drunken with the blood of the saints.— " 'But the blood of Protestants is not called the blood of saints, no more than the blood of thieves, man-killers, and other malefactors, for the shedding of which, by the order of justice, no commonwealth shall answer.' "*-Rhemish (Catholic) translation, footnote.* (B320.) " 'She wore out the saints of the most high God,' and 'was drunken with the blood of the saints.'— Rev. 18:24." — Z.'04-236; Rev. 16:6.

And with the blood of the martyrs of Jesus.— Most of these martyrs will doubtless be honored by a place in the Great Company. (See Rev. 7:9.) This Scripture was fulfilled in the Dark Ages, but we are still *in* the Dark Ages, and will be

until this system is destroyed. It takes more than a mere profession of faith to make a Christian. "Jezebel today has daughters— systems termed Protestant— which, nevertheless, copy largely the mother's spirit. It is through the influence of the daughters that the antitypical Elijah may expect future persecutions, instigated by the mother, accomplished through the daughters, as typically represented in the case of John the Baptist, beheaded by Herod at the instance of Salome, but at the instigation of Herodias— Jezebel."— Z.'04-236.

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And when I saw her.— Discerned her true character.

I wondered with great admiration.— "With great wonder" (Diaglott), that the Lord would permit such an institution to exist.

Revelation 17:7.

And the angel.— Volume VII, *Scripture Studies*.

Said unto me.— See Revelation, Chapters 4, 5 and 6.

Wherefore dost thou marvel.— This is all quite right and necessary. The Papacy was foreseen and permitted as a part of God's wonderful plan for developing and testing His Church, proving who are worthy to be of the First Resurrection, joint-heirs with Christ.

I will tell thee the mystery of the woman.— The apostate Church of Rome.

And of the beast that carrieth her.— Pagan Rome, now represented in earth's warring governments.

Which hath seven heads and ten horns.— See Rev. 12:3; 13:1. The exposition of the remainder of this chapter was greatly assisted by the following letter: "Your request for my version of what I understood Bro. Russell's expectations to be respecting the fulfillment of the 17th Chapter of Revelation received and after considerable

meditation upon the matter I have decided to submit the following: Brother Russell stated that there were three possible fulfillments of this Chapter, and that he did not or would not go on record as to which would be the correct interpretation, for the reason that this Chapter could not be interpreted in a positive way until after its fulfillment. He stated that this Chapter was the key to all of the pictures, or prophecies, of Revelation, which are as yet wrapped in mystery.

On various occasions I requested Bro. Russell to give me his idea respecting the three possible fulfillments; but he remained absolutely mum respecting two of the ways, but freely expressed his opinion respecting the third way, which he believed would be the way in which the prophecy would be fulfilled. 'The beast that thou sawest was, and is not and shall ascend out of the bottomless pit and go into perdition,' we understand to be the Holy Roman Empire—Church and State, united in power from 799 to 1799. The term 'Thou sawest refers to the thousand-year reign of the Pope, and the term 'And is not' refers to the present non-existence of the Empire in power, and the term 'And shall ascend from the bottomless pit and again go into perdition' refers to the re-establishment of the Holy Roman Empire in power and its subsequent destruction. The statement 'When he cometh, he must continue a short space,' was understood by Bro. Russell to mean that the beast would rule only for a very short time. In answer to a direct question on this point

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Bro. Russell stated that he did not believe this short space could be interpreted in days, months, or years, but that it simply meant a short time. In the 12th verse, we read that 'The ten horns which thou sawest are ten kings, which have received no kingdom as yet, but receive power as kings one hour with the beast.' This seems to set forth the Papal view respecting the various kings of Europe which at the present time have not received the official anointing by the Pope, and

consequently have not as yet received their kingdom. If this is correct, it would then also mean that if the Pope should anoint these kings and declare them to be ruling by Divine right, they thereby would officially receive power as kings, and would rule with the Pope and together with the Pope would constitute the beast again in power.

"Bro. Russell was anxiously awaiting the settlement of the present world war for the reason that it seemed very probable that the Pope would be the leading figure in bringing about its settlement, and possibly the very basis of the settlement will be the recognition of the Pope as the Holy See. If the Pope receives such recognition, he could in return immediately grant an official anointing of the rulers of the various governments included in the settlement, and they then as stated in Verse 13, will be 'Of one mind and shall give their power and strength unto the beast.' If this is to be the fulfillment of this picture, then it will only be a question of time until these same governments will turn upon the Roman Church and 'Shall make her desolate and naked, and shall eat her flesh and burn her with fire.' (Rev. 17:16.) The foregoing briefly outlines what Bro. Russell seemed to think would be the outcome of the present war. He had certain articles in prospect which, if backed up by fulfilled prophecies, were to be the absolute and irrevocable proof to the world of all of the leading pictures given in the entire book of Revelation. Personally, I think everything seems to be shaping itself towards the fulfillment of the Chapter on the line above specified. If you are making any use of this letter, kindly specify or emphasize the fact that Bro. Russell considered the matter largely as a speculation, and that he positively stated that he would not go on record in the matter for the reason that when he treated the matter he would do so in the light of fulfilled prophecy *as the last word and as the unsealing of the entire book*, and that he would not attempt to do this until such a time as the interpretation could not be refuted." That time has evidently now come.

Revelation 17:8.

The beast that thou sawest.— The Antichrist.

Was.— Exercised actual dominion until 1799 A. D.

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And is not.— Has not had even a vestige of temporal power since 1870. Since then it has been in oblivion, the "bottomless pit."

And shall ascend out of the [bottomless pit], ABYSS.— "Private letters from the Vatican, received by Dr. A. Palmieri of the Library of Congress, a recognized writer on ecclesiastical subjects, announce that Pope Benedict XV is about to appoint a commission of four cardinals to renew a movement begun by Pope Leo XIII, and abandoned by Pope Pius X, looking to a reunion of Christianity and the cultivation of friendly relations with the Anglican Church. A public announcement on the subject from Rome is expected soon. Dr. Palmieri said that the new movement, as outlined in his advices, will be directed particularly toward an establishment of the reunion of the Russian church and the Papacy and to a thorough re-examination into the validity of Anglican or Episcopal ordinations, which was settled in the negative in a papal bull 'Apostolica Sedis,' by Pope Leo X. The interest of the Pope in the problem of Christian unity is said to have been intensified by the recent progress of the world congress, initiated by the American Episcopal Church.

"'The new Pope,' said Dr. Palmieri, summarizing the information received from Rome, 'has taken a considerable part in the efforts of neutral nations to establish peace among nations. The Vatican's efforts have been suggested not only by a humanitarian spirit, but by a longing for Christian unity and to end the conflict which long since has divided Christian churches. Efforts of Leo XIII for carrying out the reunion of Christianity were abruptly stopped by Pius X, who aimed at an inner reform of the Catholic clergy and turned all his energies to the crushing of modernism [Higher Criticism and Evolution].

Benedict XV thinks it is time to renew the policy of Leo XIII, also that a re-establishment of a political peace would be the first step toward renewed attempts to stop the splitting of Christianity into a greater number of sects. It seems to the Vatican that the Orthodox Slavs will be very soon called to take a more active part in the life of western nations, either Protestant or Catholic, and that it is necessary to come to an understanding with them to avoid evils produced by religious intolerance. The newly planned commission of cardinals will pay attention to yearnings for unity, which from time to time manifest themselves in the Orthodox church, and to cultivate friendly relations with the Anglican church. One of the most important tasks of the new commission will be a thorough re-examination of the arguments pro and con on the validity of Anglican

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ordinations. The bull '*Apostolica Sedis*' by Leo X has settled in the negative the problem of that validity, but generally theological schools assume a more favorable attitude toward acknowledgment of the validity of Anglican orders, and the new commission of cardinals will carefully ponder the reasons set forth by Russian and Anglican divines against the decision of Pope Leo X. The friendship of the Anglican church is appreciated by Rome, for she may be as a link of union between Roman Catholicism and Russian Orthodoxy." (Z-'17-52.)

We assume that the foregoing plan of the pope will succeed. "This is the supreme chance for Christianity 'to assert her authority and guide the world out of the darkness enshrouding it,' observes *The Northwestern Christian Advocate* (Methodist, Chicago), and it wonders whether the organized Christianity that 'failed—ingloriously failed'— in 1914 will again 'miss her golden opportunity.'" (Literary Digest.)

"An old writer has observed that the Beast reappears from the Abyss (see on ch. 11, 7) without his diadems, as though, in this last stage, he would symbolize rather the violence of

popular rage than the prescriptive sanctity of monarchical supremacy."—Cook.

And go into perdition.— Be utterly destroyed at the hands of the masses it has so persistently and outrageously deceived.— Rev. 17:11.

And they that dwell on the earth.— All independent Christians, not entangled in the systems of either the beast or the image. See Rev. 13:13, 14.

Shall wonder.— Be astounded, perplexed and dismayed, "At the reappearance of the beast."— Cook.

Whose names.— As a class, not as individuals.

Were not written in the Book of Life.— But not necessarily in so-called Church books, kept here on earth, for collection purposes.

From the foundation of the world.— The book or scroll covenanting life to an elect number was prepared from the foundation of the world. The names in it have been written as the individuals have made consecration of themselves, coming under the terms of the Divine call. In this view of the matter the book or scroll would represent the original Divine purpose— God's intention to have a Church, of which our Lord Jesus would be the Head.— Rev. 3:5; Z.'99-265.

When they behold the beast that was, and is not, and [yet is] SHALL AGAIN BE PRESENT.—The Papal Empire restored.

17:9. And here is the mind which hath wisdom.— A problem requiring the aid of the Lord.— Rev. 13:18.

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The seven heads are seven mountains.— The kingdoms enumerated in Rev. 12:3.

On which the woman sitteth.— Over which she once reigned in plentitude of power. Much of Revelation is written in such a way that both a literal and a symbolical explanation can be made, designed by the Lord to make the understanding of the book impossible to any except the fully consecrated. The following shows the physical

explanation of this text which would most appeal to the unconsecrated. But it shows that the Mother of Harlots has her headquarters at Rome. And when we know who the mother is, it is impossible not to recognize the daughters. Rome is called in history the "seven-hilled city."

"The original settlement of Romulus is said to have been limited to the Palatine mount. With this were united before the end of his reign the Capitoline and the Quirinal; Tullus Hostilius added the Caelian, Ancus Martius the Aventine; and finally Servius Tullius included the Esquiline and Viminal, and enclosed the whole seven hills with a stone wall. The growth of the state closely followed that of the city." (Brit.) It would not be possible to limit this explanation to seven forms of government which have exercised sway over the city of Rome. There have been many such governments. There were seven of them during the nineteenth century alone—the Roman Republic of 1798, the Kingdom of 1805, the Annexation of 1810, the restoration of the temporal power in 1814, the Revolution of 1848, the restoration of the temporal power in 1849, and the Italian occupation in 1870.

17:10. And there are seven kings.— Seven forms of government of the HOLY ROMAN EMPIRE, the devil's own particular pattern of government.

Five are fallen.— (1) The Regal period, from 753 B. C. to 510 B. C. The "Kings" of this period were "not simply either the hereditary and patriarchal chief of a clan, the priestly head of a community bound together by a common sacra, or the elected magistrate of a state, but a mixture of all three."— Brit.

(2) The Republic, from 509 to 451 B. C. and from 448 to 60 B. C. "It is characteristic of Rome that the change from monarchy to republic should have been made with the least possible disturbance of existing forms. The title of king was retained, though only as that of a priestly officer (*rex sacrorum*) to whom some of the religious functions of the former kings were

transferred. The two annually elected consuls or praetores were regarded as joint heirs of the full kingly authority, and as holding the imperium, and the correlative right of taking the auspices,

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by direct transmission from the founder of the city." (Brit.)

(3) The Decemvirate, a rule of ten men, from 451 to 449 B. C.

(4) The Triumvirate, a rule of three men, from 59 to 49 B. C. and from 43 to 28 B. C.

(5) The Dictatorship of Caesar, 48 to 44 B. C.
All of these forms of the old Holy Roman Empire have completely passed away.

[And] one is.— The Dragon, still represented in the warring powers of Europe. (See comments on Rev. 12:3, 4, 7, 9, 13, 16, 17; 13:2, 4, 11; 16:13.) The rulership of Papacy during the Dark Ages, both directly in its temporal power, and through the governments which it controlled or influenced, and still influences, was— as has been shown— merely another aspect of the government of Pagan Rome, generally styled the Empire, but in Revelation called the Dragon, and the Devil, and Satan.

And the other.— The final form, of Arbitrator (whatever be the official title).

Is not yet come.— But is due to make its appearance with the close of the war, some time about October 1st, 1917. (See comments on Rev. 16:17-21; Ex. 10:23.) Pastor Russell foretold the *darkness* would come Oct. 1st. 1914, and it did!!

And when he cometh, he must continue a short space.— From the summer or fall of 1917 to the spring or summer of 1918. "The language is indefinite, the words 'must continue' alone being emphatic. It is a duration such that by means of it the Church should be exercised in patience."— Cook.

Revelation 17:11.

And the beast that was.— That once exercised temporal dominion and, through influence of the

European governments, once actually ruled the world.

And is not.— Does not now have any temporal dominion.

[Even] he is the eighth.— The eighth horn which took the place of the three plucked up (Rev. 12:3); also the final form of the HOLY ROMAN EMPIRE.

And is of the seven.— "Cometh of the seven," Greek.— Grew up by the plucking of the three. The Papacy is either the seventh or the eighth form, depending upon how the matter is viewed. If it be viewed as having reigned separately from the Dragon during the Dark Ages (as it did, when it exercised temporal power), in its new guise it will be the eighth form, its separate rulership during the Dark Ages being counted as the seventh.

But if it be viewed as having been a co-partner of the Dragon during the Dark Ages, then its forthcoming manifestation will be the seventh form. In any event the eighth form is one of the seven forms; and the regaining of the temporal power this time will be the cause of the Papacy's destruction.

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See Z.'03-325 for a hint that Benedict XV will never have a successor. (He is personally the eighth pope reigning since 1799. Five of these popes had died prior to 1878. Here is a good secondary fulfillment.)

And goeth into perdition.— "Daniel, representing the saints, says (Dan. 7:11), 'I watched it then [after its dominion was gone and it was powerless longer to crush the Truth, the power of the holy people], *because* of the voice of the great words which that horn spoke, and I saw that [it obtained no power over the holy saints and the Truth, but it did have another effect] the beast was slain, the body thereof destroyed and given to the burning flame'— general anarchy. The destruction of the remnant of governments in the old Roman Empire,

caused by the misleading influence of Papacy's continued bombastic utterances, even after its dominion is gone, is thus shown."— C68; 2 Thess, 2:3.

Revelation 17:12.

And the ten horns which thou sawest.— Three of which were originally plucked up to make room for the growth of the Papacy. See Rev. 12:3; 13:1; 17:3; Dan. 7:7, 8, 20; Rev. 5:6; 1 Sam. 2:10; Deut. 33:17; 1 Kings 22:11.

Are ten kings.— The rulers, whether kings, Kaisers, presidents or others who have dragged into the slaughter house the descendants of the ten powers originally composing the Roman Empire.

Which have received no kingdom [as yet].— No official sanction as rulers from the counterfeit "king of kings and lord of lords"— the Pope.

But receive power as kings.— "The absence of the diadem indicates that their kingdom is not full, regal power, but as being transient, is represented as if it were royal power."— Cook.

One hour with the beast— The "one hour" in this verse (17:12) may signify one year, or thereabouts. The word in the Greek is *hora*. This is the same word which our Lord used when, in speaking of John the Baptist He said, "He was a burning and a shining light; and you were willing, for a time (*hora* — one year— the length of John's ministry before his imprisonment) to rejoice in his light." (Matt. 14:3; Z.'04-60.) In matters that are still future we can only use our best judgment as to the significance to be attached to expressions like this. "Let every man be fully persuaded in his own mind."— Rom. 14:5.

Revelation 17:13.

These have one mind.— All are desperately anxious to stop the terrible waste of human life, now that they see what their father, the Devil, has accomplished through their worship and service of himself and his institutions.

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And [shall] give their power and strength unto the beast.— Support it in its apparently laudable but actually selfish efforts in trying to stop the European war. "Deposit in his hands all the available means which they possess."— Cook.

Revelation 17:14.

These shall make war with the Lamb.— Endeavor to suppress the message of Present Truth.— Rev. 16:14; 19:19.

And the Lamb shall overcome them.— "Zion need not fear; for God is in the midst of her, and will help her. Her consecration is unto death, and her privilege is to prove her faithfulness: 'The disciple is not above his Master, nor the servant above his Lord. It is enough for the disciple that he be as his Master, and the servant as his Lord.'— Matt. 10:24, 25.

"It will probably be in an effort at self-preservation on the part of 'Great Babylon'— 'Christendom'— when she sees her power in politics, priestcraft and superstition waning, that the work of truth-spreading will be stopped as detrimental to her system. And probably at this juncture the Elijah class, persisting in declaring the Truth to the last, will suffer violence, pass into glory and escape from the severest features of the great Time of Trouble coming— just in the crisis of affairs when men begin to feel that desperate measures must be resorted to, to sustain the tottering structure of Christendom. Although the exact time of the deliverance or 'change' of the last members of the Body of Christ is not stated, the approximate time is nevertheless clearly manifest, as shortly after the 'door' is shut (Matt. 25:10)."— C231.

For He is Lord of lords, and King of kings.— Has the entire situation under perfect control— is the *real* Pope.— 1 Tim. 6:15; Rev. 19:16.

And they that are with Him are called.—

When they hear, understand and heed the message of complete consecration even unto death (Rev. 19:9). This clause, in the Greek, indicates that these also, as well as the Lamb, shall overcome them.

And chosen.— Elected as soon as they comply with the conditions, provided there are any vacancies.

And faithful.— "The door of opportunity to engage, with Christ our Lord, in the work of the Gospel Age, will be closed when 'the night cometh wherein no man can work.' And all who have not previously, by faithful service, developed the necessary character and proved their sympathy, devotion, love and zeal for the Lord and His Truth (Matt. 10:37; Mark 8:38), will then be too late to do so. The closing in of this night will evidently put a stop

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to any further labor to disseminate the Truth, which, misunderstood by the public generally, will probably be accused of being the cause of much of the anarchy and confusion then prevailing, instead of being seen in its true light as a foreshadowing of the Divine mind and revelation concerning coming troubles on the world and their true causes."— C210; Rev. 2:10.

Revelation 17:15.

And he saith unto me, [The] THESE waters which thou sawest where the whore sitteth.— See Rev. 17:1, 9.

Are BOTH peoples, and multitudes, and nations, and tongues.— And not, therefore, literal water or literal hills, or forms of government which have ruled the city of Rome.— Isa. 8:7.

Revelation 17:16.

And the ten horns which thou sawest.— The rulers of Europe and America, and their subjects,

descendants of the ten powers which originally composed the old Roman Empire.

[Upon] AND the beast.— The re-established temporal dominion of the pope in Rome and elsewhere. "Of her boastings and threats the following from a Catholic journal of recent date is a fair sample: 'The Papacy will regain its temporal sovereignty, because it is useful and convenient to the Church. It gives the head executive of the church a fuller liberty and a fuller sway. The Pope can be no king's subject long. It is not in keeping with the divine office to be so. It cramps him and narrows his influence for good. Europe has acknowledged this influence, and will be forced to bow to it in greater times of need than this. Social upheavals, and the red hand of anarchy, will yet crown Leo or his successor with the reality of power which the third circle symbolizes, and which was once recognized universally.' Yes, as the day of trouble draws on, ecclesiasticism will endeavor to use its power and influence more and more to secure its own political welfare, by its control of the turbulent elements of society; but in the crisis of the near future the lawless element will spurn all conservative influence and break over all restraints, the red hand of Anarchy will do its dreadful work, and Babylon, political and ecclesiastical, shall fall."— D38.

These shall hate the whore, and shall make her desolate and naked.— People and governments will have a common hatred for their mutual enemy when the motives which actuate her are clearly revealed.—Ezek. 16:35-44; 23:22, 29; Zech. 1:19.

And shall eat her flesh and burn her with fire.— Unite to complete her utter destruction.— Rev. 18:8, 18; Dan. 7:11; C68; Gen. 38:24; Ezek. 16:41; Lev. 20:14; 21:9.

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Revelation 17:17.

For God hath put in their hearts to fulfill His will.— As expressed in His Word.

And to agree.— The European war would stop tomorrow if it were not for the officers holding the men to the task of butchery.

And to give their kingdom unto the beast.— Put their liberties into the hands of the Papacy, as Arbitrator.

Until the words of God shall be fulfilled.— And the travail of nominal Zion shall disclose her true character.

Revelation 17:18.

And the woman which thou sawest.— The Apostate Church, the antitypical Jezebel.

Is that great city.— The "HOLY ROMAN EMPIRE."

Which reigneth over the [kings] KINGDOMS of the earth.— "Expositors of every school generally agree that Rome Pagan, or Rome Papal, or Rome under both aspects, is intended here. In order to repel the application to the Papacy, many Roman expositors also apply what is said of the destruction of Rome, to the future— to Rome again become Pagan: This is the hypothesis, observes Bishop Wordsworth, of Suarez, Viegas, Ribera, Lessius, Menochius, C. ... Lapide, and others, particularly Dr. Manning in our own day. Thus Stern writes: — Babylon is really the City of Rome, not only, however, according to the old-heathenish, but also according to the new-heathenish signification of the World's history."— Cook.

Could there ever come a time when men, the world over, could be more heathenish at heart than now; and does not, therefore, even Papal comment show that this Scripture is ready to be fulfilled?

Whene'er the storms come down on thee,
And days of peace all seem to flee;
This thought thy peace again shall bring,
Why should I fear?— the Lord is King.

E'en when the tempest rages high,
And darkest clouds are drawing nigh,
With hands of faith to this, O! cling,—
Why should I fear?— the Lord is King.

Amid the stormy waves of life,
Above the tumult and the strife,
The chimes of hope still sweetly ring,—
Be not afraid— the Lord is King.

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REVELATION 18

THE FALL OF ECCLESIASTICISM

Revelation 18:1.

[And] after these things.— As another view of the Harvest epoch.

I saw another angel.— Messenger, the Messenger of the Covenant, the Lord Jesus.— Mal. 3:1; 10:1; 14:1.

Come down from Heaven.— In 1874. Sea Rev. 3:14.

Having great power.— "All power in Heaven and in earth."— Matt. 28:18.

And the earth was lightened.— See Mal. 4:2; Rev. 7:2.

With His glory.— Some of the glories of the New Day, all discovered since 1874, are adding machines, aeroplanes, aluminum, antiseptic surgery, artificial dyes, automatic couplers, automobiles, barbed wire, bicycles, carborundum, cash registers, celluloid, correspondence schools, cream separators, Darkest Africa, disk ploughs, Divine Plan of the Ages, dynamite, electric railways, electric welding, escalators, fireless cookers, gas engines, harvesting machines, illuminating gas, induction motors, linotypes, match machines, monotypes, motion pictures, North Pole, Panama Canal, Pasteurization, railway signals, Roentgen rays, shoe sewing machines, smokeless powder, South Pole, submarines, radium, sky scrapers, subways, talking machines, telephones, typewriters, vacuum cleaners and wireless telegraphy.— Ezek. 43:2; John 1:9; Matt. 25:31; Titus 2:13.

Revelation 18:2.

And he cried [mightily] with a [strong] MIGHTY voice.— How apt are these Scriptures that refer to Pastor Russell as a "voice"! (Rev. 7:2; 10:3; 16:1.) So modestly are his works written that the author is nowhere manifest, but attention is always and everywhere drawn to the *Lord*.

Saying, [Babylon the great is] fallen, is BABYLON THE GREAT [fallen].— "The expression, 'Babylon is fallen,' indicates that at some time a sudden and utter rejection is to come upon Babylon, when all favor will forever cease, and when judgments will follow— just such a rejection as we have shown was due in 1878."— C155; Isa. 13:19-22; 21:9; Jer. 51:8-13; Rev. 14:8; 16:59.

"In spite of all our wealth, the blight of poverty, with its accompanying sickness, suffering, crime, insanity and vice, continues. The social disease manifested in 'atrophy and hypertrophy, in 'extremities bleeding at the bottom, bloating

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at the top, decay in both,' is a portent of the modern world. The net result of our wonderful 'civilization is that men have less time now than they have ever had since the world began."— *Current Literature*; Z.'11-420.

"Alienists the country over are sounding a solemn note of warning to the American people over the alarming rush in which we live. According to Dr. Harvey W. Wiley, federal pure food and drugs expert, nearly every man and woman at some time in their lives border on insanity. That view is also indorsed by the famous Dr. William A. White, head of the United States government hospital for the insane, who backs up the stand taken recently by Dr. Owen Copp, new head of the Pennsylvania Hospital for the Insane. Because of the terrible ravages of drink and drugs, particularly in the United States, thousands of people are rendered so extremely nervous that they are always on the verge of going crazy. The rush and worry of modern life he gives as the causes."— Z.'11-228.

And is become the habitation of devils.— "The *New York World* publishes an interview with Bishop Fallows, of the Reformed Episcopal Church, as follows: 'Telepathy is in established fact. In recent years great strides have been made in the explanation of psychic phenomena and in the years to come the science of communication with the dead will be made a part of the curriculum of great educational institutions. I have called the new science "Immortalism" because it depends for its existence upon the immortality of the soul in which we all believe, and the preservation of identity beyond the grave.' Bishop Fallows will be recognized by many as one of the ministers who have recently been taking a great interest in Faith Healing clinics. We have already pointed out that to our understanding these cures are effected by hypnotic influences and that hypnotism is but another form of Spiritism. We believe that through this channel the fallen angels ('wicked spirits,' Eph. 6:12) are seeking to break down the human will; and that the results, shortly, will be direful in the extreme, leading to spirit control and every evil work."— Z.'09-355; Ecc. 9:5; 1 Pet. 3:19; Jude 6; Jer. 51:37-41; Rev. 16:14; Isa. 13:19-22; 34:14.

And the hold of every foul spirit.— Rev. Wm. Sunday has exceptional opportunity for learning, and in his public discourses repeatedly "scores the ministers because they have no faith. He condemns their neglect of Bible study. He says the theological seminaries are turning out infidels. He refers to the large amount of saloon property that belongs to church members. He enumerates all kinds of worldly doings which go on in these denominations. He.

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would have us believe that the moral standard of thousands high in the churches is so low as to almost stagger reason. Now if what Mr. Sunday says about the denominations is true they are not fit places for good, respectable people, to say nothing of true Christians. In fact, if they are only half as bad as he says, then every faithful

child of God ought to get out of them as quickly as he can. If they are but one-quarter as bad as Mr. Sunday tells, then the only safety on the part of one who wishes to retain his faith is to get out of such spiritual pest-holes."— Z.'15-207.

And a cage of every unclean and hateful bird.— "How true it is, that the most execrable of society seek and wear the garb of Christian profession and ceremonialism, in some of the various quarters (sects) of Babylon.

Of all the defaulters, and deceivers of men and of women, how many are professedly members of Christ's Church! and how many even use their profession as a cloak under which to forward evil schemes! It is well known that a majority of even the most brutal criminals executed die in the Roman Catholic communion.

Babylon has contained both the best and the worst, both the cream and the dregs, of the population of the civilized world." (C162.) A parliamentary report of the status of society in England and Wales in 1873 showed that there were then no Jewish criminals, 1 of every 20,000 infidels was a criminal, 1 of every 666 Dissenters was a criminal, 1 of every 72 Church of England, and 1 of every 40 Roman Catholics. (C163.) "The great system in which the 'fowl of heaven' delight to roost, and which they have grievously befouled (Luke 13:18, 19), and which has in fact become 'a cage of every unclean and hateful bird,' is to be hewn down, and shall deceive the world no longer."— C187; Isa. 34:11; Jer. 50:39; Zeph. 2:14.

Revelation 18:3.

For all nations have drunk of the wine of the wrath of her fornication.— "The stimulating power is not the spirit of a sound mind, but the delusion of a false doctrine; as the Prophet declares, they are 'drunken,' but not with wine. (Isa. 29:9-13.) The people in general have lost their taste and appreciation for the water of life, the *Truth*; and false teachers warn them against it as poison. The wine of false doctrines now being manufactured at all the Theological Seminaries

is the wine of evolution and higher criticism, which does not satisfy the thirst, but increases the confusion of mind. Even Babylon's notables are dissatisfied, famished.— See Amos 8:11."— Z.'01-349.

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And the kings of the earth.— The governments of Austria, Denmark, France, Germany, England, Russia, Spain, Portugal, etc.

Have committed fornication with her.— Joined themselves to the Roman Catholic, Lutheran, Anglican and Greek Catholic Churches.

And the merchants of the earth.— Popes, Cardinals, Archbishops, Bishops, Presiding Elders, Reverends, etc.— Rev. 18:11, 15; Isa. 47:15; 23:8; Ezek. 27:36.

Are waxed rich through the abundance of her delicacies.— Supplied partly in cash and partly in left-overs from church fairs, suppers, etc.

Revelation 18:4.

And I heard another voice from heaven.— The Watch Tower Bible and Tract Society, the corporate body which Pastor Russell personally organized to conduct the Harvest work (Rev. 8:3; 14:18). This voice has been exerted continuously since 1884. "Our thought is that it is the Lord who calls His people out of Babylon; the call is to be recognized especially as a Voice from Heaven. Apparently, the Voice is Present Truth."— Z.'14-180.

Saying, Come out of her.— "This call applies not only to those in Babylon the Great, but to those in other denominations— mother and daughters. Be not of those who cannot see the errors of Babylon and who, consequently, are not of the called ones. The object of the call to come out is not for people merely to withdraw from a nominal church. No one is called out of Babylon until he sees her true condition. This call to associate with Christ, with Messiah, is given by the Lord through the Prophet when He says, 'Gather My saints together unto Me; those that

have made a Covenant with Me by sacrifice.' (Psa. 50:5.) They were to be gathered, not to the Roman or other systems, but to the Lord, to become one with Him." (Z.'12-277.)

"The Lord's call out of Babylon is not an audible one— He merely calls us by the principles of righteousness. He lifts the curtain before the eyes of understanding of His consecrated ones and thus lets them see some of the errors, some of the falsities in which they and others of Babylon are involved— dishonoring the holy name— blaspheming the holy name by misrepresentation of the Divine character and Plan. This is and should be call enough for those who are of the Lord's Spirit, for those who love the Lord and the honor of His name more than they love houses or lands or parents or children or any other creature or thing— yea, more than they love their own lives. Such are sure to respond and to come out of Babylon; others who remain, in spite of seeing the

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light, fail to be overcomers of the highest class— fail therefore to be in the elect Bride class, and must be counted in with the Great Company, which will come through great tribulation, and will get out of Babylon only when she has been cast as a great millstone into the midst of the sea— in the time of anarchous trouble with which this Age will close." (Z.'06-343.)

"Baptists think their preachers have no authority. But the Baptists cannot do anything without the consent of the preachers. The preachers hold a power that God did not repose there. God never authorized any men to go and ordain another man to preach the Gospel. God does the ordaining; and it is for the church to decide, according to its best judgment, whom the Lord ordains or calls as a pastor. The people in the Methodist church have almost no liberty, except the privilege of giving money. The bishops control the presiding elders, and under them the presiding elders control the preachers; and so it is all the way down to the class leaders. They have their head or chief amongst them. They

have a human head. The General Conference is the highest authority. So the Presbyterian church has a head in the way of a General Assembly which has the deciding of matters.

"On one occasion I was called upon by a minister of the Reformed church. He wanted to know how I managed my church. I said to him, 'Brother—, I have no church.' He said, 'You know what I mean.' I answered, 'I want you to know what I mean, too. We claim that there is only one Church. If you belong to that Church, you belong to our Church.' He looked at me in surprise. Then he said, 'You have an organization; how many members are there?' I replied, 'I cannot tell; we do not keep any membership rolls.' 'You do not keep any list of the membership?' 'No. We do not keep any list; their names are written in Heaven.' He asked, 'How do you have your election?' I said, 'We announce an election; and any or all of God's people, who are consecrated and are accustomed to meet with this company, or congregation, may have the privilege of expressing their judgment of who would be the Lord's preference for elders and deacons of the congregation.' 'Well,' he said, 'that is simplicity itself.' I then added, 'We pay no salaries; there is nothing to make people quarrel. We never take up a collection.' 'How do you get the money?' he asked. I replied, 'Now, Dr.' —, if I tell you what is the simplest truth you will hardly be able to believe it. When people get interested in this way, they find no basket placed under their nose. But they see there are expenses. They

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say to themselves, 'This hall costs something, and I see that free lunch is served between meetings, for those living at some distance. How can I get a little money into this thing?' He looked at me as if he thought, 'What do you take me for— a greenhorn?' I said, 'Now, Dr. —, I am telling you the plain truth. They do ask me this very question, 'How can I get a little money into this cause?'" (Pastor Russell *Question*

Meeting. Gen. 19:15, 22; Isa. 48:20; 52:11; Jer. 50:8; 51:6, 45; Matt. 24:16.)

"The present work of gathering the Lord's saints out of Babylon is represented under various symbolic descriptions,— it is the gathering of the wheat from the tares into the barn (Matt. 18:30): it is the gathering of the good fish into baskets and the casting of the unsuitable fish caught in the Gospel net back into the sea (Matt. 13:47-49); it is the gathering of His jewels (Mal. 3:17); it is the midnight cry to the virgins, which separates the wise from the foolish (Matt. 25:6); and it is the gathering of the 'Elect' from all the non-elect of Christendom, from the four winds— from every quarter." (Matt. 24:31.) (D600.)

"Lot's wife, after starting to flee as directed. 'looked back;' coveting the things behind: and so with some, now fleeing from Babylon to the mountain (Kingdom) of the Lord; they are more in sympathy with the things behind than with the things before. Only those will run the race to the finish who set their affections on the things above, and not on the things beneath." (D608.)

"Those who thus flee to the Lord will neither be consumed by fear and dread, nor swallowed up by the projects and false theories— science falsely so called— with which this day abounds. And, withal, they may be in the devouring fire [trouble], witnesses for God and His Plan, and teachers of the people— pointers to the glorious outcome of Jehovah's Plan, lifting up a standard for the people.— Isa. 62:10." (B31.) "The tables of the various sects of Christendom were started as tables of the Lord, and adorned to some extent with food from His storehouse, the Word. But the great Adversary placed upon these tables errors, delusions, doctrines of devils, which have blemished them as a whole; wherefore it is appropriate now to apply to them the words of the Scriptures, 'Come out from amongst them and be ye separate; touch not the unclean thing.'" (Z.'07-91.)

"Our friends, like Abraham's friends, would persuade us of the folly of leaving Babylon, its comforts and associations: they assure us that

our opportunities for greatness, etc., will be distinctly lessened by the course of obedience which we take. Nevertheless we, like Abram, go forth taking all of our

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possessions with us, great or small— nothing must be left behind to be a treasure in Babylon and to attract our hearts thither again. All things must be brought with us so that not our own lives and talents only, but our influence upon others, must all be made to count." (Z.'01-230.)

"As to missionary activities (Matt. 23:15), what advantage can accrue to the heathen from giving them the false doctrines of the Adversary? The few who may be reached will have the more to unlearn when the Times of Restitution begin."— F641.

My people.— "We would not be understood as including all Christians as 'Babylonians.' Quite to the contrary. As the Lord recognizes some in Babylon as true to Him and addresses them now, saying, 'Come out of her, *My people*' (Rev. 18:4), so do we; and we rejoice to believe that there are today thousands who have not bowed the knee to the Baal of our day— Mammon, Pride and Ambition. Those who will not come out until Babylon falls and they come through the 'great tribulation' (Rev. 7:8, 14) shall not be accounted worthy to share the Kingdom. Compare Rev. 2:26; 3:21; Matt. 10:37; Mark 8:34, 35; Luke 14:26, 27." (D627; Mic. 2:10; Jer. 12:7-11; 23:33-40; Jer. 11:14, 15; Prov. 19:27; Matt. 14:28, 29; Hos. 4:6; Isa. 27:12.)

"The begetting of spiritual children of God, through the Word of His grace, and their being to some extent cherished, nourished and brought forward by these human sectarian tare systems, is well illustrated by certain insects, the young of which are injected into the backs of their enemies, and there warmed, nourished and developed, up to the time of their complete birth and deliverance, which means, usually, the death of the insect which temporarily carried them

about." (F656.) Now the point of deliverance has been reached.

That ye be not partakers of her sins.— "If you fail to obey the Lord through fear of earthly loss, it will prove that these things are more precious to you than His favor, and He will treat you as He treats the hypocrites; you will have a share in their experiences." (Z.'14-180.)

"We do not know but that they may go to the extreme in our day— to kill socially to kill ecclesiastically, perhaps to kill physically. Nearly all the persecutions that have come to God's people have come from professed Christians, fellow-believers. 'Your brethren that hated you, that cast you out for Mr Name's sake, said, Let the Lord be glorified; but He shall appear to your joy, and they shall be ashamed.' (Isaiah 66:5.)"— Z.'14-181; Num. 16:26.

And that ye receive not of her plagues.— See Rev. 16:1-21.

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Revelation 18:5.

For her sins [have reached] CLEAVED TOGETHER unto Heaven.— Ezekiel has touched on this!— Jer. 51:9; Gen. 11:3, 4; Luke 10:11.

And God hath remembered her iniquities.— By seven plagues; the seven volumes of *Studies in the Scriptures*.— Rev. 16:1-21. See also bottom of this page.

Revelation 18:6.

Reward her even as she rewarded [you].— A diligent attempt has been made in this direction. Anything overlooked will be inserted in the next edition.— Psa. 137:8; Jer. 50:15, 29; 51:24.

[And] double unto her double according to her works.— Make a double exposition (explaining Revelation and Ezekiel) that will show her up just as she is.

In [the] HER cup which she hath filled.— The Scriptures which she has twisted, distorted and misapplied. "The cup which she has used as a

means of seduction shall now be changed into the instrument of her punishment."— Cook.

Fill to her double.— Greek, "the double." (Isa. 61:7.) Give her enough light on Ezekiel and Revelation to show her the exit.— Isa. 21:7-10.

Revelation 18:7.

How much she hath glorified herself, and lived deliciously.— And to what lengths has not Papacy gone in this direction, with the Protestant sects doing their best to keep the pace!

So much torment and sorrow.— Mourning for the dead, Greek.— Amos. 8:10.

Give her.— "I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware; thou art found, and also caught, because thou hast striven against the Lord. The Lord hath opened His armory [Ezekiel and Revelation] and hath brought forth the weapons of His indignation: for this is the work of the Lord God of Hosts in the land of the Chaldeans . . . the vengeance of the Lord our God, the vengeance of His Temple. . . . Recompense her according to her work; according to all that she hath done, do unto her."— Jer. 50:24-29.

For she saith in her heart.— Babylon really believes her prosperity will continue forever. They "shall believe the lie."— 2 Thess, 2:11.

I sit a queen, and am no widow, and shall see no sorrow.— See Isa. 47:8, 9; D43; Zeph. 2:15.

Revelation 18:8.

Therefore.— "Because she will violently struggle for life and power."— D39.

Shall her plagues.— Death, mourning, famine and fire.

Come in one day.— The year of 1918. See Rev. 3:14; 11:11.

Death.— "By the hand of her enemies."

And mourning.— For the loss of her people.— Rev. 18:7.

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And famine.— Literal and symbolic (Amos. 8:11). "As we call to mind the long train of evils by which Babylon has oppressed and worn out the saints of the most High (the true Zion), and how it is written that God will avenge His own Elect, and that speedily; that, according to their deeds, He will repay recompense to His enemies; that He will render unto Babylon a recompense (Luke 18:7, 8; Isa. 59:18; Jer. 51:6), we begin to realize that some fearful calamity awaits her. The horrible decrees of Papacy,— the reproach and reward of which Protestantism also is incurring by her present compromising association with her,— for the burning, butchering, banishing, imprisoning and torturing of the saints in every conceivable way, executed with such fiendish cruelty in the days of her power by the arm of the State, whose power she demanded and received, await full measure of just retribution."— D39.

And she shall be utterly burned with fire.— Completely destroyed in the anarchy to follow.— Rev. 17:16; Gen. 38:24; Ezek. 16:41; Lev. 20:14; 21:9.

For strong is GOD the Lord [God] who [judgeth] JUDGED her.— "Compare Rev. 17:17, where the event is expressly declared to have been overruled by God." (Cook.) "And I will punish Bel in Babylon [the God of Babylon,— the Pope]; and I will bring forth out of his mouth that which he hath swallowed up [he shall repudiate in his extremity the 'great swelling words' and blasphemous titles which he has long appropriated to himself— that he is the infallible vicar.' 'vice-gerent of Christ,' 'another God on earth,' etc.], and the nations shall not flow together any more unto him. Yea, the wall of Babylon [the civil power that once defended it, and that in a measure does so still] shall fall. . . . Thus saith the Lord of Hosts: the broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire [shall be destroyed]; and the people shall labor in vain, and the folk in the fire [to prop and save the walls of Babylon], and they shall be weary.— Jer. 51:44, 58."— D40. The people are already

getting weary of supporting murderous governments.

Revelation 18:9.

And the kings of the earth, who have committed fornication [and lived deliciously] with her.— In the illicit unions of Church and State the advantage, from a worldly viewpoint, has been on the side of the Church. She has compelled the State to cleanse her filthy linen while she proceeded to pollute another lot. Far from living deliciously, the horns have really hated the harlot for her impudent, shameless conduct.

Shall [bewail her], WAIL and lament for her.— Not because they loved her, but because she was useful to them

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in keeping the people in ignorance and subjection.— Jer. 50:46; Ezek. 26:15 to 27:36.

When they shall see the smoke of her burning.— When they witness her confusion and signs of imminent destruction as portrayed in the seventh plague— "the handwriting on the wall."— Dan. 5:1-9; Rev. 18:18; 19:3.

Revelation 18:10.

Standing afar off for fear of her torment.— Realizing that this is a question of interpretation of the Scriptures and not wishing to get entangled in it any more than absolutely necessary.— Jer. 51:30-33.

Saying, Alas, alas, that great city Babylon, that mighty city.— Alas, that great religious system that was always eager to affiliate with us and give a religious coloring to even wholesale murder by enticing its young men to enlist under our banners!

For in one hour is thy judgment come.— In the one year 1917-1918.— Rev. 17:12.

Revelation 18:11.

And the merchants of the earth.— Salesmen of religious goods— Popes, Cardinals,

Archbishops, Bishops and smaller fry.— Ezek. 27:36; Isa. 23:8; 47:15; Rev. 18:3, 15, 23.

Shall weep and mourn over her.— Saying, in substance, "What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed."— Luke 16:3.

For no man buyeth their merchandise any more.— "And it shall come to pass in that day, saith the Lord of Hosts, that I will cut off the names of the idols [all sectarian denominations] out of the land, and they shall no more be remembered: and also I will cause the prophets [the clergy] and the unclean spirit [their false doctrines] to pass out of the land. And it shall come to pass that when any [former clergyman] shall yet prophesy [try to still further mislead the people into giving him reverence and coin], then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord: and his father and his mother that begat him shall thrust him through when he prophesieth [so enraged will they be when they realize how they have been deceived respecting fears of hell or assurances of Heaven for themselves and other descendants of monkeys, which the preachers have taught them they are]. And it shall come to pass in that day that the prophets [clergy] shall be ashamed every one of his vision [of the creeds], when he hath prophesied [preached]; neither shall they wear a rough garment [distinctive clothing— collars fastened on backwards, in harmony with their conceptions of religious things, and ties and clothing in

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mourning to suit] to deceive: But he shall say I am no prophet [no preacher of the gospel at all], I am an husbandman [a farmer]; for man taught me to keep cattle from my youth. [Ezekiel 34:1-31 shows how poorly they kept the cattle]. And one shall say unto him, What are these wounds [marks of rough usage] in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends [by my arishioners]."— Zech. 13:2-6.

Revelation 18:12.

The merchandise of gold.— Truths respecting the Divine nature. There was a time when the nominal church had the custody of these truths, but that privilege passed in 1878.

And of silver.— Truths respecting the Great Company.

And precious stones.— Truths respecting the Lord's jewels.— Mal. 3:17.

And of pearls.— Truths respecting the things purchased by the Lord's death.— Matt. 13:45, 46.

And fine linen.— Truths respecting the righteousness of the Lord's saints.— Rev. 19:8; Rom. 8:4; 2 Pet. 1:9.

And purple.— Truths respecting the Church's expectation of coming royalty.— Rev. 5:10; 20:4; Luke 12:32; 22:29, 30; James 2:5; Mark 10:23; 1 Cor. 4:8; Rev. 3:21; 2 Tim. 2:12; Rev. 2:26, 27; Psa. 2:8-12; 49:14; Rom. 8:19; 16:20.

And silk.— Truths respecting the most beautiful of all the fabrics of the loom— grand, beautiful characters made so by the wisdom and mercy of God out of men and women that to start with were only poor worms of earth.

And scarlet.— Truths respecting the Ransom-sacrifice of our Lord. (1 Tim. 2:6; Rom. 14:9; Rom. 5:18, 19; John 1:29; 1 John 2:2.) All these truths have passed away from Babylon, but the errors must go, too.

And all thyine wood.— Errors respecting man's inherent immortality. Thyine wood is a sweet-smelling wood; wood is a symbol or human traditions. The sweetest of all human theories is the declaration that when a man dies he is not dead at all. (1 Cor. 3:12.) Very shortly men will begin to come back from the dead, "the last first" (Matt. 59:30; 20:16); and stories that they have been in some fabulous hell or in Heaven will be at a considerable discount.

And all manner vessels of ivory.— Stories of death-bed repentance and dreams, used to

decorate unscriptural doctrines. Ivory was and is used in the harness of horses. It was also used to decorate beds. (Amos 6:4.) Horses symbolize teachings, and beds symbolize creed-beds. The application fits, whichever way the symbol is applied.— Jer. 23:28.

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And all manner vessels of most precious wood.— Errors that appeal to the heart of the natural man.— 1 Cor. 3:12.

And of brass.— Copper; errors respecting the nature of man, created perfect and to be re-created in the same likeness.— Gen. 1:31; Rev. 21:5.

And iron, [And marble].— Errors respecting the "iron rule" and when it is to be exercised.— Dan. 2:40; Rev. 2:27.

Revelation 18:13.

And cinnamon, and spice, and odours, and ointments.— Errors respecting the nature and work of the Holy Spirit. "These principal spices represent things which go to make up the anointing which we receive to become priests and kings with Christ.

<p>EXODUS 30:23 Holy <u>Anointing Oil</u> Olive oil, <i>an hin</i></p> <p>Myrrh 500 Cinnamon 250 Calamus 250 Cassia 500</p>	<p>EXODUS 31:3 <u>Bezaleel</u> Filled with the Spirit of the Lord</p> <p>Wisdom Undewrstanding Knowledge Workmanship</p>	<p>ISAIAH 11:2 <u>Christ</u> Spirit of Lord resting upon him</p> <p>Wisdom Understanding Knowledge Counsel and Might</p>
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"In the above parallel we find knowledge parallel with calamus and understanding with cinnamon, and of each a like quantity is prescribed. We have the understanding of all the knowledge received of God."— Z.'07-349.

And frankincense.— Errors respecting the kind of praise proper to offer. Much of the hymn-book theology is bad.

And wine.— Errors respecting our privilege of draining the Lord's cup of sorrow now, that we may drink the cup of joy with Him hereafter.— Matt. 20:22; 26:27.

And oil.— Errors with reference to the anointing of the Royal Priesthood.— Psa. 133:1-3; 1 Pet. 2:5.

And fine flour.— Errors as to why the true wheat are so repeatedly crushed, broken and sifted— until "nothing of earth is seen."

And wheat.— Errors as to who are the true wheat. A sister on her first service of Truth literature at a church door was asked by the pastor, "What are you doing around here?" Startled, the Sister replied, "I am looking for the wheat." The pastor replied, with some anger, "Go away! There is no wheat here."

And beasts.— Cattle; errors as to the nature of sacrifices with which the Lord is pleased.— Psa. 66:15.

And sheep.— Errors as to how to care for the true sheep.

And horses.— Errors as to the kind of doctrines to employ.— Rev. 9:17-19.

And chariots.— Errors in multiplying organizations not authorized in the Scriptures and not in harmony therewith.

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And slaves.— Errors respecting what it means to be a servant of the Lord.— Luke 16:13; 2 Tim. 2:24; Matt. 10:24, 25; 23:11.

And souls of men.— Errors respecting what is the soul.— Ezek. 18:4; Isa. 53:13.

Revelation 18:14.

And the fruits that thy soul lusted after.— Love of ease, money and praise of men.

Are departed from thee.— Replaced by the conditions affecting the common people. "Every valley [lowly and depressed one] shall be exalted, and every mountain and hill [highly exalted one] shall be made low: and the crooked

[doctrines] shall be made straight, and the rough places [where the iron heel of oppression has made a hard path for the weary multitudes to follow] shall be made plain."— Isa. 40:4.

And all things which were dainty and goodly.— Stained glass windows, soft carpets and upholstery, church suppers, etc.

[Are departed] PERISHED from thee, and [thou shalt] THEY SHALL find them no more at all.—The future of the clergy is that in the Millennial Age they will have to work for a living, like everybody else! Isn't it awful to contemplate? It means an expense of 65c for an alarm clock in every preacher's house in Christendom!

Revelation 18:15.

The merchants of these things.— The salesmen of these goods, the clergy.— Rev. 18:3, 11; Ezek. 27:36; Isa. 23:8; 47:15.

Which were made rich by her.— Who base hitherto made a good living in the profession of the ministry.

Shall stand afar off for the fear of her torment, weeping and wailing.— Over their lost jobs.

Revelation 18:16.

[And] saying, Alas, alas, that great city.— Babylon, mother and daughters.

That was clothed in fine linen.— Seemed to the worshipers of the beast and his image very righteous.

And purple.— Seemed to be already reigning on the earth.

And scarlet.— Seemed to have been faithful to the blood shed on Calvary.

And decked with gold.— Seemed to have been the repository of Truth Divine.

And precious stones.— Seemed to have included in her membership all the Lord's jewels.

And pearls.— Seemed to be the sure heir of all that the Lord purchased by His death.

Revelation 18:17.

For in one hour so great riches is come to nought.— In one short year, 1917-1918, the vast and complicated system of sectarianism reaches its zenith of power, only to be suddenly dashed into oblivion.— Rev. 18:10.

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And every shipmaster.— Pilot (sky pilot), Greek.— Ezek. 27:27.

And [all] the company in ships] EVERY ONE WHO SAILETH BY THE PLACE.— All the passengers.— Ezek. 27:29.

And sailors.— Mission workers.

And as many as trade by sea.— As many as work the sea, Greek. Salvation Army, Volunteers of America, and others who work solely among the masses not under religious restraint.

Stood afar off.— Realized that the old doctrines and the schemes for raising money would never work again.

Revelation 18:18.

And cried when they saw the smoke of her burning.— Her confusion and destruction by the Lord.

Saying, What city is like unto this great city.— With its millions of adherents, all professedly interested in mission work.

Revelation 18:19.

And they cast dust on their [heads] HEAD.— Did a certain amount of mud-slinging.— Ezek. 27:30; Lam. 2:10.

And cried, weeping and wailing.— And gnashing their teeth, too, no doubt.

Saying, Alas, [alas] that great city.— That wonderful religio-political combination.

Wherein were made rich all that had ships in the sea.— All preachers who were strong enough and clever enough to manage people's

churches, independent of the sects. Many such "independent" churches have large memberships.

By reason of her costliness.— By reason of the amount of money that can be raised in and for such institutions.

For in one hour is she made desolate.— "To them the fall of Babylon at first is astounding, a perplexity, but will work no real injury, because the reign of Babylon over the earth will be superseded by the reign of the New Jerusalem—the Kingdom of God's dear Son."— Pastor Russell; Rev. 18:8; 3:14; 11:11.

Revelation 18:20.

Rejoice over her, thou Heaven.— New powers of spiritual control, Christ and His Bride, appointed to take her place.— Jer. 51:48; Phil. 3:20; Rev. 11:18.

And ye [holy] SAINTS AND Apostles.— You who have suffered at her hands.— Matt. 23:34, 35; Rev. 13:15; 18:24.

And Prophets.— The faithful teachers of the Christian church, and also the Prophets of old, who foresaw Mystic Babylon's rise and fall, and knew that it stood between them and the fulfillment of their hopes. "Daniel, who was thinking specially of Israel, and of the fulfillment of God's promises to the fathers, perceived that all that he had heard could not occur in 2300 literal days, especially when Gabriel said to him, 'But shut thou up the vision,

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for it will be fulfilled after many days.' And though he knew not how long each symbolic day would be, he was made sick at heart by the thought of so many evils as were coming upon God's people— though he saw not the change of that name from fleshly to spiritual Israel. We read, 'And I, Daniel, languished and was sick for some days.'"— C105.

For God hath avenged you on her.— This vengeance of God for the wrongs done to His saints in all ages began in 1878 (Rev. 6:10, 11), and closes with the full end of the Harvest. When

the last member of the Great Company class is delivered the system will utterly perish.

Revelation 18:21.

And a mighty angel.— The common people.

Took up a stone like a great millstone.— Temporarily lifted ecclesiasticism to great heights.

And.— Experiencing a sudden conviction of their error in so doing, and of the truly devilish character of the system.

Cast it into the sea.— Overwhelmed it in a flood of anarchy. When this occurs there will be a "great hissing noise" (2 Pet. 3:10, Diaglott), indicating that the millstone will be warm, wrathful, at the moment of disappearance. The effect of throwing a hot stone into water is to disintegrate it completely.— Jer. 51:61-64; Ex. 15:5; Neh. 9:11.

Saying, Thus with violence shall that great city Babylon be thrown down, [And shall be found no more at all.]— "The masses of the people, no longer ignorantly stupid as during the Dark Ages, will awaken to the true situation, and will execute upon Babylon the Great— already repudiated by the Lord— the judgment foretold. She shall be cast like a great millstone into the sea, never to rise again. The sea represents the masses of the people, especially a restless opposition class." (Z.'13-343.)

"The fact is the world has outgrown the redhot and peppery dishes that suited the last generation, and it is quite beyond the power of a very few solemn gentlemen to produce a reaction."— D110; Jer. 51:64.

Revelation 18:22.

And there shall be no more found in her the voice of harpers, and musicians, and of pipers, and trumpeters.— Those able to make melody and harmony out of the Scriptures.— Isa. 24:8; Ezek. 26:13.

IT shall be heard no more at all in thee.— Even now Ecclesiasticism is entirely unable to

supply any explanation of either Ezekiel or Revelation, or to understand the one that is supplied.

And no craftsman, [of whatsoever craft he be,] shall be found any more in thee; [And the sound of a millstone shall be heard no more at all in thee].— God is the great craftsman. "We are laborers together with God: ye are

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God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation and another buildeth thereon. But let every man take heed how he buildeth thereupon."— 1 Cor. 3:9, 10.

Revelation 18:23.

[And the light of a candle shall shine no more at all in thee;] And the voice of the Bridegroom and of the Bride.— Christ and His true Church.— Jer. 7:34; 16:9; 25:10; 33:11.

Shall be heard no more at all in thee.— Neither Christ nor His saintly ones have had anything to say in the affairs of the nominal church since 1878; nor have they wished to have. "The rejection of Babylon ('Christendom'), in 1878, was the rejection of the mass of professors— the 'host,' as it is termed by Daniel, to distinguish it from the Sanctuary or Temple class."— C180.

For thy merchants were the great men of the earth— They said so, themselves. They have attempted to direct everything from prize fights up. Rev. Rainsford even tried to run a beer saloon, but was not able to make it a coin-producer for the church and gave it up.— Isa. 23:8; 47:15; Rev. 18:3, 11, 15; Ezek. 27:21, 36.

For by thy sorceries were all nations deceived.— "Consider, again, why Babylon is so named. Evidently, because of her many errors of doctrine, which, mixed with a few elements of Divine Truth, make great confusion, and because of the mixed company brought together by the mixed truths and errors. This sin of holding and

teaching error at the sacrifice of truth is one of which every sect of the church nominal is guilty, without exception. Where is the sect in which you can obey the Master's words and let your light shine? We know of none."— C180; Rev. 17:2; 2 Kings 9:22.

Revelation 18:24.

And in her was found the blood of Prophets.— They are accounted as having slain the Prophets because they refuse to heed them, and to that extent caused them to lay down their lives needlessly!— Rev. 16:6; 17:6.

And of saints.— They are accounted as having slain the saints because they have given no heed to their warnings, and to that extent caused them to die in vain.— Jer. 51:49.

And of all that were slain upon the earth.— The great European war, and other wars, are justly laid at the door of the system that has perpetuated the doctrines of Divine right of clergy and kings; and it is for this reason that God has decreed her sins must be wiped out first with symbolical blood (Rev. 14:20), and afterwards with literal blood in the red sea of anarchy.— Ex. 14:21-28; Isa. 63:1-6.

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REVELATION 19

THE OVERTHROW OF SATAN'S EMPIRE

Revelation 19:1.

[And] after these things.— After the saints are glorified and present ecclesiastical systems are destroyed.

I heard AS IT WERE a great voice of much people.— The Great Company.— Rev. 7:10.

In heaven.— The only heavenly-minded ones remaining on earth.

Saying, Alleluia; Salvation.— Deliverance from the Papacy and other sects has come at last.

[And glory, and honor,] and power [unto the Lord] OF our God.— It has been accomplished not by human power, but by the Wisdom and Power of God.— Rev. 7:12.

Revelation 19:2.

For true and righteous are Thy judgments.— "God is light, and in Him is no darkness at all."— 1 John 1:5; Rev. 15:3; 16:7.

For He hath judged the great whore.— Has executed the judgments long foretold.

Which did corrupt the earth with her fornication.— Her illicit union with worldly governments.

And hath avenged the blood of [His] HER servants at her hand.— The millions who have perished in the Great War have been the servants of Babylon. The direct cause of their slaughter is the doctrine of the Divine right of the clergy. These have maintained the kings of Europe on their thrones, falsely telling them they are ruling as part of Christ's Kingdom. This position has led to the death of all these millions, and their blood will be required at Babylon's hand.

Revelation 19:3.

And again they said, Alleluia.— The more they think it over, the happier they will become.

And her smoke.— The evidences of her destruction; the remembrance.— Isa. 34:10; Rev. 14:11; 18:9, 18.

Rose up for ever and ever.— Will be recorded in secular history, even as it is recorded in "the Word of God, which liveth and abideth for ever."— 1 Pet. 1:23.

Revelation 19:4.

And the [four and] twenty FOUR elders.— The prophecies.— Rev. 4:4, 10.

And the four beasts.— Infinite Power, Justice, Wisdom and Love.— Rev. 4:7.

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Fell down and worshipped God that sat on the Throne, saying Amen; Alleluia.— The God, the mighty One, here referred to is the Lord Jesus.— Rev. 5:8.

Revelation 19:5.

And [a voice] VOICES.— The Little Flock, beyond the veil.

Came out of the Throne.— They will be in the Throne at that time.— Rev. 3:21.

Saying, Praise our God, all ye His servants.— Of the Great Company class.— Rev. 7:15; Psa. 134:1-3.

[And] ye that fear Him, [both] small and great.— Your deliverance was wholly due to the Lord. We did what we could to help you, but it was as nothing. To the Lord belongs all the glory for your deliverance and ours.— Rev. 11:18.

Revelation 19:6.

And I heard as it were the voice of a great multitude.— "In the Age to come, when God shall 'pour out His Spirit upon all flesh,' as during the present Age He pours it upon His 'servants and handmaids,' then indeed all will understand and appreciate the promises now being grasped by the 'little flock'; and they will rejoice in the obedience and exaltation of the Church, saying, 'Let us be glad and rejoice, and give honor to God, for the Marriage of the Lamb is come, and His Wife hath made herself ready.' They will rejoice in the glorification of the Church, through which blessings will then be flowing to them; and while they will realize that the 'exceeding great and precious promises' inherited by the Anointed (Head and Body) are not for them, but have been fulfilled upon us, they will be blessed by the lesson illustrated in the Church; and while they run for the blessings then held out to them, they will profit by the example of the Church and glorify God on her behalf. But this knowledge will not bring covetousness; for under the new order of things their calling to perfect human nature will fully

satisfy them, and will seem more desirable to them than a change of nature."— A86.

And as the voice of many waters.— All mankind.— Rev. 17:15.

And as the voice of mighty thunderings.— An overwhelming and complete reaction in favor of the Truth. The "seven thunders" will then be thundering as never before.— Rev. 10:4; 8:5.

Saying, Alleluia: for [the Lord] God OUR LORD THE Omnipotent reigneth.— "Shows Himself to be king by subduing His enemies." (Cook.) Thoroughly convinced of the greatness of the Lord's power, as all men will be by the end of the Time of Trouble, they will be glad to entrust all their interests to His care.

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Revelation 19:7.

Let us be glad and rejoice, and give honor to Him.— "Thy people shall be willing in the day of Thy power."— Psa. 110:3.

For the Marriage of the Lamb is come.— The marriage of men and women is declared in the Scriptures to be a type of the marriage of Christ and His Church. (Eph. 5:22-23.) It is a recognized principle that the antitype is greater than the sum of all the types. The death of Christ was greater than all the sacrifices throughout the Jewish Age. Now call to mind that the wedding day is the happiest of every human being. Think of all the happiness caused by all the weddings that have ever occurred, and know that the sum total is as nothing compared to the joy that will pervade the Universe when the festal day of eternity takes place, and Christ and His Bride are made one.

And His Wife.— "The Bride represents 'all who have believed up to the commencement of the Millennium. These alone are the mystical Body of Christ But after they are completed, at the Second Advent the earth will be peopled by the "nations of the saved" in flesh and blood,— a totally different party from the then glorified Bride.'"— Cook.

Hath made herself ready.— The witnessing to the world during the present Age is quite secondary and incidental to the Church's more important work of making herself ready.— F608; T115; Matt. 22:1-14; 25:1; 2 Cor. 11:2; Eph. 5:27; Rev. 21:2, 9; John 3:29; Cant. all; Psa. 45:10-14; Matt. 9:15; 25:1; 25:10; Mark 2:19; Luke 12:36.

19:8. And to her was granted that she should be arrayed in fine linen, BRIGHT AND clean and white.— "‘She shall be brought unto the King in raiment of needle work' (Psa. 45:14)— in the simple white robe of her Lord's own furnishing, the robe of His righteousness, upon which she will have wrought, with much carefulness, the beautiful adornments of the Christian graces. And great will be the rejoicing in Heaven and in earth at her abundant entrance into the King's palace.— 2 Pet. 1:5-8, 11."— C193.

For the fine linen is the righteousness of saints.— Here and there throughout the Scriptures are keys which unlock its mysteries. (Rev. 3:18; Psa. 132:9.) This is the key to several otherwise obscure passages.

Revelation 19:9.

And he.— The faithful and wise Servant to whom the custody of all the things in His Storehouse was especially promised by the Lord of the Harvest.— Luke 12:42-44; Rev. 3:14; 1:1.

Saith unto me, write.— To representatives of the John class, commissioned to write something of encouragement to the Church after he himself had ceased to write.

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Blessed are they which are called unto the [marriage] supper of the Lamb.— The Marriage Supper (Luke 14:15) will be like all the other feasts the Church has had, not of physical food, but of truths Divine. That will be the time when the Lord, the Head of the family, will explain to us every part of every verse in all His Holy Word. We shall have perfect memories

then, in which to treasure every word He utters, and perfect bodies, too, in which to perform to the full all God's holy will. We have the will to do it now. We have tried to understand His Word, and tried to help others to understand it; but the best we could do was far from perfect.

The Lord, in His love and mercy, has accepted our best endeavors here as evidence of our worthiness for the perfect opportunities that await us. "Ultimately the full number purposed by the great Householder will have been called, accepted, and found worthy through Christ to have a place at that table— to share in that great Feast. (Matt. 22:1-10.) At that feast, we are assured, will be a secondary company, not worthy to be of the Bride class. These may be figuratively styled the bridesmaids, the Great Company class; for after the account of the gathering of the Bride we have the Lord's message to these subsequently delivered from Babylon, saying, 'Blessed are they that are called to the marriage supper of the Lamb.' You can imagine the honors and joys of that great banquet!"— Z.'14-74.

And he saith unto me, These MY TRUE SAYINGS, are the [true] sayings of God.—

*Ascend, beloved, to His joy;
Thy festal day has come;
To-night the Lamb doth feast His own,
To-night He with His Bride sits down,
To-night puts on the spousal crown,
In the great Upper Room.*

Revelation 19:10.

And I fell at his feet to worship him.— "If there come to any of us a thought of doing homage to the Lord's messengers or servants it would be our duty to fully recognize that God alone, however much He may use human instrumentalities in conveying His blessings, is to be honored and revered and appreciated as the Author and Giver of every good and perfect gift.— James 1:17."— Z.'07-105; Rev. 22:8.

And he said unto me, See thou do it not.— But Satan said to the Lord, "All these things will I

give thee, if Thou wilt fall down and worship me." (Matt. 4:9.) When Papacy did this, Satan was true to his promise. By resorting to worldly forms, customs and entertainments all the daughters have followed the example of the mother.

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I am thy fellowservant.— "St. John in his humility forgets his own share in imparting the revelation; and the Angel in his humility brings this to light (Acts 10:25, 26)." — Cook; Acts 14:14, 15; Rev. 22:9; Rom. 1:1; Phil. 1:1; Tit. 1:1; 2 Pet. 1:1.

And of [thy] THE brethren that have the testimony of Jesus: worship God.— "Whose servants we both are; of Whose prophetic Spirit we alike partake in this our common ministry; and therefore one of us may not worship the other." — Cook.

For the testimony of Jesus is the spirit of prophecy.— "All Christians, in every age, who can receive and understand prophecy, have this spirit." (Cook; 1 Cor. 12:13.) However, "The design of prophecy is to bear testimony to Jesus. This is its great and ultimate end. The word prophecy here seems to be used in the large sense in which it is often employed in the New Testament— meaning to make known the divine will, and the primary reference here would seem to be to the preachers and teachers of the New Testament. The sense is, that their grand business is to bear testimony to the Savior. They are all appointed for this, and therefore should regard themselves as 'fellow-servants.' Thus understood, this passage has no direct reference to the prophecies of the Old Testament, and teaches nothing in regard to their design, though it is in fact undoubtedly true that their grand and leading object was to bear testimony to the future Messiah." — Barnes; Rev. 12:17.

Revelation 19:11.

And I saw heaven opened.— The hidden things of God as recorded in the Seventh Volume of *STUDIES IN THE SCRIPTURES*. — Rev. 11:19.

And behold a white horse.— Teachings which, however unpalatable to Churchianity, are nevertheless the truth.

And He that sat upon him was called Faithful.— "The faithful and true Witness."— Rev. 3:14.

And True.— "He that is holy, He that is true."— Rev. 3:7.

And in righteousness He doth judge and make war.— "While the Lord forbids His people to fight with carnal weapons, and while He declares Himself to be a God of peace, a God of order and of love, He also declares Himself to be a God of justice, and shows that sin shall not forever triumph in the world, but that it shall be punished. 'Vengeance is Mine, I will repay, saith the Lord.' (Rom. 12:19; Deut. 32:35.) And when He rises up to judgment against the nations, taking vengeance upon all the wicked, He declares Himself 'a man of war' and 'mighty in battle, and having a 'great army' at His command.— Exod. 15:3; Psa. 24:8; 45:3; Rev. 19:11; Isa. 11:4; Joel 2:11."— D549.

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Revelation 19:12.

His eyes were [as] a flame of fire.— The Lord's Wisdom sees that the time has come for the destruction of present iniquitous systems.— Rev. 1:14.

And on His head were many crowns.— The right to rule all the kingdoms of the earth.— Ezek. 21:27.

And He had a name written, that no man knew, but He Himself.— This new name is to be also the name of the Church, His Bride. Possibly it has not yet been revealed.— Rev. 2:17; 3:12.

Revelation 19:13.

And He was clothed with a vesture [dipped in] SPRINKLED WITH blood.— A reference to His faithfulness even unto death, and a hint to His Body what to expect shortly.

And His name [is] HATH BEEN called the Word of God.— In this picture He is represented as coming, not as the Messenger of the Covenant, but in *apokalupsis*, revelation as earth's rightful King.— John 1:1; Rev. 1:2.

Revelation 19:14.

And the armies which were in heaven.— All the armies of Rev. 7:5-8, the Little Flock, whether on this side of the veil or on the other.— Rev. 17:14.

Followed Him.— "The sheep follow Him: for they know His voice. And a stranger will they not follow."— John 10:4, 5.

Upon white horses.— Teachings clean and pure.

Clothed in fine linen, white and clean.— "The righteousness of saints."— Rev. 19:8.

Revelation 19:15.

And out of His mouth goeth a sharp sword.— "Our examination, in a preceding volume, of the great difference in character between the Kingdom of God and the beastly kingdoms of earth, prepares us to see also a difference in modes of warfare. The methods of conquest and breaking will be widely different from any which have ever before overthrown nations. He who now takes His great power to reign is shown in symbol as the One whose sword went forth out of His mouth, 'that with it He should smite the nations; and He shall rule them with a rod of iron.' That sword is the Truth.— Eph. 6:17."— C100; Isa. 11:4; 49:2; 2 Thess, 2:8; Rev. 1:16; 2:12, 16; 19:21; Hos. 6:5; Eph. 6:17; Heb. 4:12.

That with it He should smite the nations.— "He shall smite the earth with the rod of His mouth, and with the breath of His lips [the force and spirit of His Truth] shall He slay the wicked.' (Isa. 11:4; Psa. 98:1.) To no human generalship can the honors of the coming victory for truth and righteousness be ascribed. Wild will be the conflict of the angry nations, and world-wide will be the battle-field and the distress of nations;

and no human Alexander, Caesar or Napoleon will be found to bring order out of the

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dreadful confusion. But in the end it will be known that the grand victory of justice and truth, and the punishment of iniquity with its just deserts, was brought about by the power of the King of kings and Lord of lords."— D19.

And He shall rule them with a rod of iron.—

"In this 'Day of Jehovah,' the 'Day of Trouble,' our Lord takes His great power (hitherto dormant) and reigns, and this it is that will cause the trouble, though the world will not so recognize it for some time. That the saints shall share in this work of breaking to pieces present kingdoms, there can be no doubt. It is written, 'This honor have all His saints— to execute the judgments written, to bind their kings with chains, and their nobles with fetters of iron'— of strength. (Psa. 149:8, 9.) 'He that overcometh, and keepeth My works unto the end, to Him will I give power over the nations, and He shall rule them with a rod of iron; as the vessels of a potter shall they [the empires] be broken to shivers.'"— Rev. 2:26, 27; Psa. 2:8, 9; C100.

And He treadeth the winepress of the fierceness and wrath of THE ANGER OF Almighty God.— The Lord assumes an interest in and responsibility for the complete series of *STUDIES IN THE SCRIPTURES*, the last one of which especially represents the winepress feature (Rev. 14:18-20), but it would be unreasonable to expect that the Lord would miraculously use imperfect tools to do an absolutely perfect work and each must use his judgment as to the value of the interpretations in this book. Additionally, it should be remarked that the language here is more intense than in Rev. 14, indicating the extension of the winepress feature to other than ecclesiastical matters.

Revelation 19:16.

And He hath on His vesture and on His thigh a name written.— "The thigh is introduced as the place where the sword (which is not

mentioned here, see ver. 15) is usually found, in accordance with Psa. 45:3: 'Gird Thee with Thy sword upon Thy thigh, O Most Mighty.'"— Cook.

King of kings and Lord of lords.— Before the controversy aroused by this book is finished, every person in the world will be convinced that it marks a distinct step by the Lord in His seizure of Satan's Empire.— 1 Tim. 6:15; Rev. 17:14; Psa. 137:3; Dan. 8:25. 19:17.

And I saw [an] ANOTHER angel.— The Elijah class after the publication of Volume Seven, *Studies in the Scriptures*. See Rev. 8:3-5; 14:18.

Standing in the sun.— Resplendent in the light of the Gospel.— Rev. 12:1; Matt. 13:43.

And He cried with a loud voice.— Fearlessly and plainly declaring the Truth.

Saying to all the fowls.— Birds, Greek.— Matt. 24:28.

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That fly in the midst of heaven.— First to the "eagles," the far-sighted ones, the Little Flock, and then, by extension, to all who live, mentally, on any plane above the grossly material.

Come [and gather yourselves] BE GATHERED together unto the GREAT supper of [the great] God.— We should look for applications appropriate to the symbolical book we are studying, even though it develop later, as it will, that these passages will have a literal and terrible fulfillment in a deluge of actual bloodshed, of which the European War is but a preliminary.

Revelation 19:18.

That ye may eat the flesh of kings.— Five of these kings or rulers are enumerated in Rev. 6:4. Doubtless the reader has eaten them, in the symbolical sense. They are there to be eaten.

And the flesh of captains.— Lesser commanders, enumerated in Rev. 8:7-12. No doubt the reader has eaten these also.

And the flesh of mighty men.— Warriors.

These warriors are referred to in Rev. 9:7, 9, although there mentioned under the name of locusts. If the reader has not eaten (appropriated, absorbed, digested) the account, the task should be undertaken at once, or something will be missed.

That the Lord made no mistake in selecting the Locust as a symbol of the Methodist system of blindly following leaders is clear from the following extract from the works of a traveler: "While sojourning in Syria I was told that the whole country round Mt. Lebanon was dismayed one year by the news that a vast army of marching locusts was coming from the eastern desert. The governor of the district ordered a regiment of soldiers to aid the people to construct a great rampart of heath bushes to be set on fire as the locusts came up to it, hoping thus to save the gardens of Beirut. These locusts always hopped straight ahead, deviating neither to the right nor left, and on coming to a house went up its stone walls, over it and down it, as if it were a level place, and in such inconceivable numbers that an American resident described the noise of the great host passing over the roof as like to that of a tremendous hailstorm. At every green leaf on the way each took a bite, and then went on for the next one to take his bite, until in an incredibly short time not a green thing could be seen. When they reached the prepared heaps of heath, and these were set on fire, the locusts marched on without pausing, until in a brief time they put the bonfires completely out. As the sea was not far off everybody hoped that they would take to

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surf bathing. And so they did. Just as certain injurious political crowds among us can always be always depended upon to march up to the polls and vote the straight ticket, when the vanguard reached the waves, like all good true locusts, in they hopped, followed by all the rest, till the billows seemed to roll only grasshoppers; nor did the scene end until the last of the rear

guard had skipped over the heaps of his dead comrades to make his last jump into the blue waters or the Mediterranean."— Jer. 51:64.

And the flesh of horses.— Did you not see the horses in Rev. 9:17, 18, and did you not eat them, fire, jacinth, brimstone and all?

And of them that sit on them.— Did we not find two hundred millions of these horsemen, and did you not eat them?— See Rev. 9:16.

And the flesh of all men, both free and bond, both small and great.— And did we not find all the rest of the men included in Rev. 9:20, 21, and did we not eat them in the same manner? We did, indeed. We ate or appropriated the truth concerning them. It is our eating of these truths that lead to the events next narrated.

Revelation 19:19.

And I saw the beast.— The Papacy restored to power. Weymouth's New Testament in Modern Speech translates this verse as follows, and adds a footnote that the "once for all," though not expressed in the Greek, is implied in the aorist tense of the verb: "And I saw the Wild Beast, and the kings of the earth, and their armies, all assembled to make war, once for all, against the Rider upon the horse and against His army."

And the kings of the earth.— Called to the war by demons. (Rev. 16:13-16.) "The kings of the earth set themselves [in opposition], and the rulers [not knowing that they are fighting against the establishment of the Lord's Kingdom], take counsel together against the Lord and against His Anointed, [but] He that sitteth in the heavens shall laugh; the Lord shall have them in derision."— Psa. 2:2, 4; D52.

And their armies— Their following, Civil, Social, Ecclesiastical and Financial.

Gathered together to make war.— "The war," Greek.

Against Him that sat on the horse, and against His army.— Although composed of the twelve symbolical tribes (Rev. 19:14; 7:4-8) they are, after all, but one army, all "One in Christ Jesus."

"Let it be seen that the best and the worst of earth's nations are but 'kingdoms of this world,' whose lease of power from God is now expired, that they may give place to their ordained successor, the Kingdom of Messiah, the Fifth Universal Empire of earth (Dan.

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2:44; 7:14, 17, 27)— and it will do much to establish truth and to overthrow error. But as it is, the actions of Papacy in this regard, sanctioned by the Protestant Reformers, go unquestioned among Christian people. And since they should uphold the Kingdom of Christ, they feel themselves called to the aid of the present falling kingdoms of so-called Christendom— to the side of the kingdoms of this world, and the prince of this world, rather than to the side of the coming true Kingdom of Christ."— A270; Rev. 16:16; 17:13, 14.

Revelation 19:20.

And the beast was taken.— The Papacy was caught. (Jer. 50:43-46.) No doubt the publication of this book will come at a time unfavorable to the schemes of the Papacy and interfere greatly with its efforts at reestablishment.— Rev. 17:14.

And with him the false prophet that wrought miracles before him.— The Image of the Beast.— Rev. 13:11, 13, 14, 15; 14:9, 11; 15:2; 16:2, 16:2, 13; 19:20; 20:10; Matt. 24:24.

With which he deceived them that had received the mark of the beast.— Protestants.

And them that worshipped his Image.— Catholics.

These both.— Both of these systems, not the people.

Were cast alive.— While they are still organized and operative.— H59.

Into a lake of fire burning with brimstone.— Into the complete and everlasting destruction, of the anarchy (symbolized by fire) of the Time of Trouble. This utter destruction of these systems

is the beginning of the annihilation of everything out of harmony with God's righteous arrangements. It was typified by the valley of Gehenna, just outside of Jerusalem. By the aid of brimstone the bodies of specially detestable criminals were there burned with the other refuse or Jerusalem. Standing upon the edge of this valley at night it had the appearance of a lake burning with fire and brimstone. Burning brimstone is the most deadly agent known, and symbolizes utter destructiveness.— Dan. 7:11.

Revelation 19:21.

And the remnant.— The *people* who are left after their *systems* are destroyed.

Were slain with the sword of Him that sat upon the horse.— Will, in due time, come into loving and cheerful submission to the truth.— Rev. 19:15; 2 Cor. 10:4.

Which sword proceeded out of His mouth.— All should be able to see that it is not a literal sword that is here referred to.

And all the fowls were filled with their flesh.— See Rev. 19:18.

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REVELATION 20

THE THOUSAND YEARS' REIGN

Revelation 20:1.

And I saw an Angel come down [from Heaven].— The Messenger of the Covenant at His Second Advent.— Mal. 3:1.

Having the key of the [bottomless pit] ABYSS.— Only Infinite Wisdom could provide the key to the solution of present difficulties in the earth. Here is a system of superstition and crime two thousand years old, and the praise and service of it ingrained into nearly every human being. All literature is poisoned with it. Public opinion is for it. The educated, the refined, the wealthy, the powerful are all for it and all against any change that would give the lower strata of

society a fair chance. To overcome conditions like this is a task for Divinity itself.

And a great chain in His hand.— The TRUTH, as contained in the Seven Volumes of *Scripture Studies*. This chain of Truth has been forged, link by link, over a period of forty years. Each volume has made it more certain that old systems can never hope to stand against it.

Revelation 20:2.

And He laid hold on the dragon.— The iniquitous system of civil government which has associated with it the principle of holding the masses in subjection by preying upon their fears beyond this life. The subject of special condemnation in this regard, the masterpiece of Satan, is the old Roman Empire, still living in the Papacy and the Church-State governments of Europe. This system is about contemporaneous with the (seven) Times of the Gentiles (2520 years ending in Oct, 1914), which began in the Fall of 607 B. C., or, as we would say, at the beginning of 606, Jewish Time. Rome was already well started on its upward path at that time.

"Lucius Tarquinius Priscus, fifth legendary king of Rome, 616-578 B. C., appointed guardian to the sons of Ancus Marcius, he succeeded in supplanting them on the throne on their father's death. He laid out the Circus Maximus, instituted the great games, built the great sewers, and began the construction of the temple of Jupiter on the Capitol. He removed from Tarquinil in Etruria to Rome by the advice of his wife, the prophetess Tanaquil. Tanaquil was famous for her shrewdness and prophetic gifts, which enabled her to foretell the future greatness of her husband." (Brit.)

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That old serpent, which is the Devil, and Satan.— "While the name Old Serpent includes Satan, 'the prince of devils,' it is here evidently used as a synonym for all the sinful agencies and powers which had their rise in him." (S32.) "Our Lord's declaration, that Satan is the great

Adversary, not only of God, but of humanity, is by no means a fancy sketch, but the plain truth. Satan alone is the willful, intelligent plotter and schemer who uses a superhuman intelligence and, so far as permitted, superhuman powers, in opposing righteousness and truth and those who are of the Truth. The inspired record asserts, persistently and consistently, that Satan began the rebellion against the divine law, and seduced our first parents into disobedience, through his own ambition for power; and that since man's fall this same Adversary has been the implacable opponent of God, of righteousness and of truth; and not only the ensnarer of mankind, but the opposer of the great Plan of Atonement which God devised and is prosecuting through Christ. From the Scriptural account it does not appear that Satan had any sympathizers or associate conspirators amongst the angels at the time of his secession and attempt to establish a lordship or dominion of his own in the earth."— F611.

And bound him.— " 'The god of this world has blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.' (2 Cor. 4:4.) God wills that all should be so saved from all the train of evils following Adam's sin and curse, that they may come to a knowledge of the Truth. Why does He will this? To the intent that having a clear knowledge of the Truth they may make the very best possible use of the new trial for life secured for them by their Redeemer's Ransom-sacrifice. It is for the carrying out of this, God's will, that the Redeemer will inaugurate His Millennial Kingdom, which will first bind Satan (restrain all outside evil influences) and then release man from his blindness;— as it is written, 'the eyes of the blind shall be opened.' (Isa. 35:5.) For the same reason, viz., that the new trial shall be most favorable for man, it is the Divine arrangement that its work shall be done gradually and require a thousand years." (E480, 470.)

"The Millennial Day is dawning, with its change of earth's rulership from the control of the 'prince of this world' and his faithful, to the

control of Him 'whose right it is' (by purchase) and His faithful saints. We have seen that though the result of this change will be a great blessing; yet the time of the transfer, while the present prince, the 'strong man,' is being bound and his household driven out of power

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(Matt. 12:29), will be a time of intense trouble." (C341.) "In reference to it Jesus said. 'No man can enter into a strong man's house and spoil his goods, except he will first bind the strong man, and then he will spoil his house.' (Matt. 24:29; Mark 3:22-27; Luke 11:12.) This binding or Satan is accordingly shown to be the first work of the New Dispensation. (Rev. 20:2.)" (A68.) "His every deceptive end misleading influence will be restrained— so that evil shall no longer appear to men to be good, nor good appear undesirable; evil. Truth shall no longer appear to men untrue, nor falsehoods be caused to appear true." (D519.)

"The words of inspiration give us to understand that Satan's struggles to retain control of mankind will be especially desperate at its close."— S78.

A thousand years.— The Millennial Day, the Day of the Lord's rest, following the six thousand years of evil which ended in 1874.

"One Day is with the Lord as a thousand years." (2 Pet. 3:8; Psa. 90:4.)

"It was the claim of the Papacy that the thousand years of Christ's Reign, the Millennium, promised in Scripture to follow Christ's Second Advent, began in the year 800 A. D., under Pope Leo III., who claimed to be the representative of Christ, His vice-gerent, to begin Christ's Reign in His stead. In that year the 'Papal states' were ceded to the Church by Emperor Charlemagne. Their 'Millennium' ended, it was claimed, in the year 1799, when Napoleon confiscated the territories granted to the Church and took the Pope, Pius VI., a captive to France, where he died.

The succeeding freedom from Papal persecution, and the widespread circulation of the Bible in the languages of the people, was declared by the Papal leaders to be the 'little season' (Rev. 20:3) to follow the thousand-year Reign of Christ on earth; and they are hoping that soon they will regain their former power and prestige and once more reign supreme, and that their rule will be permanent. This Papal Millennium is known in history as the 'Dark Ages.' During those dark centuries millions were tortured, exiled and murdered for refusing to bow to the mandates of the apostate Church, under the leadership of Popes, Bishops and priests. Agents and spies were employed to apprehend and bring to punishment any who were found to express sentiments contrary to the Papal hierarchy, or who failed to bow in abject submission to their authority. Thus were the nations of Europe paganized, and steeped in error and superstition and in reverence for men who falsely claimed to be the special and authorized representatives of God on earth. They presumed to have authority to alter the Laws of God when it seemed advisable to them to do so, and

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thought to change the time for the Reign of Christ, as we have shown." (Dan. 7:25; Z.'16-181; B354.)

"Those who lived next to the Apostles, and the whole Church for 300 years, understood them [the "Thousand Years"] in the plain literal sense.' According to Jewish theology, as collected from the Talmud, Messiah is to gather in from the Dispersion all the scattered descendants of the Tribes, to discomfit their foreign oppressors, and from Jerusalem as a center to rule over the whole earth which is to be a scene of temporal enjoyment and prosperity.

Thus R. Salomen writes: 'It is fixed that the world shall stand for 6000 years, according to the number of the days of the week; but on the *seventh* Day is the Sabbath, and during the *seventh* Millennium the world has rest.'" — Cook.

Revelation 20:3.

And cast him Into the [bottomless pit]

ABYSS.— Oblivion. In this instance it signifies Satan's enforced idleness, which will surely be oblivion for him after the busy time he has had during the past six thousand years. How small he will feel when he sees the Lord Jesus undo in one thousand years all that he accomplished in six thousand!

And shut him up, and set a seal upon him.—

Spirit of Truth in the hearts of men; the desire to win the favor of earth's new King, will deprive Satan of all his subjects. All his evil companions, human and angelic, will be destroyed in the Time of Trouble, Alone, idle and humiliated constantly for a thousand years, is a punishment he richly deserves.

That he should deceive the nations no more, till the thousand years should be fulfilled.—

"Some have become so deluded by the sophistries of Satan, by which he has deceived all nations, that they do not believe that there is a God: others believe in Him as a great and powerful adversary, without love or sympathy, ready and anxious to torment them to all eternity; others are confused by the Babel of conflicting reports that have reached them, concerning the Divine character, and know not what to believe; and, seeking to draw near unto God, are hindered by their fears and by their ignorance." (E19. 18.)
"The trial, or judgment, of the overcomers of the Christian Dispensation and of the Dispensation that preceded it, has been much more severe than the trial of the world will be in its judgment day; for these have had to Withstand Satan, the prince of this world, with all his wiles and ensnarements, while in the world's judgment day Christ will be reigning, and Satan will be bound, that he may not deceive the nations. These have suffered persecution for righteousness' sake, while then men will be rewarded for

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righteousness, and punished only for unrighteousness. These have had great stumbling

blocks and snares in the way, which will be removed when the world is placed on trial. But though the trial of these two special companies has been much more severe than the trial of the world will be the rewards are correspondingly greater."— A146.

[And] after that he must be loosed a little season.— To see who are in heart harmony with the Lord's will, and who are governed by other motives. As evil will be bound by the prompt infliction of punishment upon the would-be evil-doer, so we may presume it will be loosed by allowing evil deeds to go temporarily unpunished.— Rev. 20:8.

Revelation 20:4.

And I saw thrones, and they sat upon them.— The thrones of present earthly kingdoms.— Z.'82-3-6.

And judgment was given unto them.— Judicial sentence was passed upon them as unfit to longer continue. (Z.'823-6.) This word is rendered condemnation in Luke 23:40; Jag. 3:1; Jude 4.

And I saw the souls.— Persons, beings.— Z.'82-3-6.

Of them that were beheaded for the witness of Jesus.— "All constituting the Kingdom class are here referred to as beheaded. The Apostle gives us the key, saying. "The Head of every man is Christ; the head of the woman is the man; and the Head of Christ is God.' (1 Cor. 11:3.) As a woman who becomes a wife accepts her husband as the head of the family (loses her name, her individuality, to become his bride), so the Church accepts Christ as her Head, and each member of the Church thus comes into relationship with the Lord as a member of His Body. It is required of every one who would be counted in as a member of the true Church, that he should be not only beheaded (lose his self-will), but that he shall be united to the true Head of the Church and recognize himself as a member of the true Body of Christ— 'the Church

of the living God, whose names are written in Heaven.' "— Z.'01-227; Rev. 1:9; 19:10.

And for the word of God.— On account of the Word of God and by means of it. We are "Begotten by the Word of Truth," and to live in fullest harmony with its every precept, at any cost to the flesh, is the distinguishing peculiarity of the overcoming Church of God. "Only now are Bible students beginning to emerge from under the great cloud of false doctrine which for fifteen hundred years has misrepresented God and the Bible, putting darkness for light. Only now can Bible study be prosecuted in its true spirit, without the fear of man, which brings a snare. Only now is there general education, which permits of Bible study in this true sense. Only now have we the convenient

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Bible, cheap and in every home. Only now have we more leisure and opportunity for Bible study. Only now have we good light by which to study."— Z.'13-366.

[And which] IF ANY THEREFORE had not worshipped the beast, neither his image— See Rev. 13:13-18.

Neither had received his mark upon their [foreheads, or in their hands] FOREHEAD AND ON THEIR HAND.— In years to come millions will be surprised to know that they had these marks of assent and service to Satan's empire. "The gospel of Satan is not a system of revolutionary principles, nor yet a program of anarchy. It does not inspire wars and strife, but peace and security. It does not set the mother against her daughter and the father against his son, but promotes the fraternal spirit whereby the race is regarded as one great Brotherhood. It does not seek to drag down and degrade the natural man, but to improve and uplift him.

To use a popular phrase, it appeals to 'the best, all that is good within us.' It aims to make this world such a comfortable and congenial habitat

that the absence of Christ will not be felt and God will not be needed. It endeavors to make men so satisfied with this life that they shall be totally indifferent to the life hereafter. It propagates the principles of self-sacrifice, mercy, charity and benevolence, teaching men to live for the good of others and to be kind to all. For those who observe its conditions and obey its commands, it promises the development of certain inherent occult powers, the solution of the more recondite problems of man's constitution and the accumulation of esoteric knowledge which is withheld from the multitude. In short, it declares that all who will eat of the forbidden fruit shall 'be as gods.' The gospel of Satan is one of works. The Devil's 'Delusion is that we can be saved by our own works, and justified by our own deeds. Whereas God tells us, 'By grace are ye saved through faith, . . . not of works, lest any man should boast.' And again, 'Not by works of righteousness which we have done, but according to His mercy He saved us.'— Eph. 2:8, 9; Tit. 3:5,"— Z.'16-42.

[And] they BOTH lived and reigned with Christ.— See Rom. 8:17; 2 Tim. 2:12; Rev. 5:10.

A thousand years.— "The loss of this hope by our forefathers led on to all the grievous errors from which we are now seeking to escape. Do we not still pray, "

Thy Kingdom come, Thy will be done on earth as it is done in Heaven?' The Messiah's coming Kingdom is the key to the world's blessing by Restitution back to human perfection in a world-wide Eden."— Pastor Russell. Observe how many times this period is mentioned in Rev. 20:2-7.

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20:5. [But the rest of the dead lived not again until the thousand years were finished.]

"These words are not found in the oldest and most reliable Greek MSS., the Sinaitic, Vatican Nos. 1209 and 1160, nor the Syriac MS. However, the repudiation of this clause is not

essential to the 'Plan' as herein set forth; for the rest of the dead—the world at large— will not live again in the full sense, in the perfect sense that Adam lived before he sinned and came under the sentence 'dying thou shalt die.' Perfect life without weakness or dying is the only sense in which God recognizes the word life. From His standpoint all the world has already lost life, is dying, and might now be more properly described as dead than as alive.— 2 Cor. 5:14; Matt. 8:22.

"The word resurrection (Greek, *anastasis*) signifies *raising up*. As related to man, it signifies raising up man to that condition from which he fell, to full perfection of manhood—the thing lost through Adam. The process of resurrection will be a gradual one, requiring the entire Age for its full accomplishment; though the mere awakening to a measure of life and consciousness, as at present enjoyed, will of course be a momentary work.

And since anything short of perfect life is a condition of partial death, it follows that, although the above words are no part of the inspired record, it would be strictly true to say that the rest of the dead will not live again (will not regain the fullness of life lost) until the thousand years of restitution and blessing are complete."— A288.

This is the First Resurrection.— "It is impossible for the tongue to describe this great honor and dignity."— 1 Cor. 2:9; Pastor Russell. Revelation 20:6.

Blessed and holy is he that hath part in the First Resurrection.— " 'We shall be like Him [the glorified "changed" Jesus], for we shall see Him as He is.' He is a Spirit Being, 'the *express image of the Father's person*,' 'far above angels, principalities and powers, and every name that is named.' and hence, far above perfect manhood. If we shall be like Him and share His glory and His nature, it means that we too shall be images of the Father's person. 'whom no *man* hath seen nor can see, dwelling in light which no *man* can

approach unto;' but to whom we can approach and whom we can see as He is, because we have been 'changed.' (1 John 3:2; 6:16; 1 Tim. 1:17; Exod. 33:20.) Lest any should misunderstand him, the Apostle guards the above language by adding, 'As we [the Church] have borne the image of the earthly [one], *we* shall also bear the image of the Heavenly [One].' It is not the Apostle's thought that all shall bear the image of the Heavenly One, in this sense, ever. Such

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was not the design of our Creator. When He made man He designed to have a *fleshly, human earthly* being, in His own likeness [mentally, morally], to be the lord and ruler of the earth, as the representative of His Heavenly Creator." (Gen. 1:26-28; Psa. 8:4-7; F722.) "If we know how to reproduce the human voice, it gives us a little illustration of how God, with His unlimited Power, can preserve everything recorded by the convolutions of our brain, and of how these could be preserved in the future absolutely— everything by which we could know ourselves in the future."— Z. 14-315.

On such the Second Death hath no power.— Aside from the Father and the Son, these are the only ones in the Universe that will forever be beyond the possibility of death.— Rev. 2:11; Rom. 2:7; 1 Tim. 6:16.

But they shall be priests.— "The antitypical consecrating of the antitypical priests is confined to the present Gospel Age. It has progressed steadily since our Lord and Forerunner 'offered up Himself'— and will be complete before this Age has fully ended. And if we fail to be among the priests now, during the time of consecration, we cannot be of them when they begin their service for the people in the Kingdom, when these same priests (now despised of men, but a 'sweet savor to God') will have the title of King added, and will, with their Head, Jesus, rule and bless all nations."— T47; 1 Pet 2:9; Rev. 1:6; 5:10.

Of God and of Christ.— "No mention is made here of being priests of the Holy Ghost as it would undoubtedly have been mentioned if it had been the third person of the "trinity."

And shall reign with Him a thousand years.— "The 'kingdoms of this world,' even while being crushed by the Kingdom of God, will be quite ignorant of the real cause of their downfall,— until, in the close of this 'day of wrath,' the eyes of their understanding shall open, so that they will see that a New Dispensation has dawned, and learn that Immanuel has taken to Himself His great power, and has begun His glorious and righteous Reign."— C128; Rev. 20:4.

And when the thousand years are expired, Satan shall be loosed out of his prison.— "It will be for only a little season; for, his heart remaining unchanged, he will soon see a new avenue to the success of his long-cherished ambition. He will see not merely a perfect human pair with power to produce a mighty race destined to live forever, but a race restored to life and vigor. His thought will be, 'If I can win this mighty race to my standard, my triumph and exaltation will be speedily accomplished.'

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Again, therefore, he will figure as a leader, though, as now, unrecognized by men. Doubtless the temptation will again rest upon his old doctrine— that they shall not surely die, even if they do disregard the will of God."— Z.'94-251.

Revelation 20:8.

And shall go out to deceive all the nations.— "At the close of the Millennial Age there will be a 'harvest' time, for sifting and separating amongst the billions of human beings then living, each of whom will have enjoyed a full opportunity of attaining perfection. The Harvest of the Millennial Age will witness the complete separation of the 'goats' from the 'sheep'" (D644.)

"While the blessing of the Lord will provide an abundance for all, nevertheless we may safely

assume that the provision will be in the hands of their fellows. It will be the 'sheep' that will be especially interested in, praying for and preparing for, those who are in the great prison-house of death. And by so engaging their time and energy these 'sheep' will be manifesting a purpose, a will, in harmony with that of the Creator. (John 5:28, 29.) Any one not interested in that work will be lacking in God's Spirit; and this is what is charged against the goat-class."— Z.'14-268.

[Which are] in the four [quarters of the earth] CORNERS, Gog.— Proud (Gog means high), Natural Israelites. (1 Chr. 5:3, 4.) " 'Ye [proud and unfaithful Jews] shall see Abraham and Isaac and Jacob and all the Prophets in the Kingdom of God [the earthly phase], and ye yourselves thrust out.' (Luke 13:28)." — Z.'07-302.

And Magog.— Those who, during the Gospel Age, were nominal Spiritual Israelites, but at heart were never anything but "tares" and always remain such. Magog was the descendant of Japheth. (Gen. 10:2.) Europe was peopled by his descendants, and it was to them that the Gospel call of the Age now ending was by Divine appointment sent. (Acts 16:6, 9.) The Gospel was sent into Europe that it might be demonstrated that God could call and make into Christlike characters representatives of even the most cruel, bloodthirsty, quarrelsome, rapacious people on earth. Such they are. Japan is proof that contact with Europeans will in a generation transform a contented, peace-loving people into a people of unbounded ambition, imbued with the spirit of the very Devil.— Ezek. 38:2; 39:1.

AND to gather them together to battle.— "When at the close of the Millennial Age all the obedient of mankind shall have attained all that was lost in Adam and redeemed by Christ— then all, armed with complete knowledge and experience, and hence fully able to stand the test, will be tested severely (as was Adam), but individually, and only

those found in fullest heart-sympathy, as well as in outward harmony, with God and His righteous arrangements, will be permitted to go beyond the Millennium into the everlasting future or 'world [age] without end.' All others will be destroyed in the Second Death." (E418, 402.) "We read, regarding that testing, that Satan will endeavor to lead astray all mankind, whose numbers will then be as the sand of the sea for multitude; but that many of them will choose evil and disobedience, with past experience before them, and unhampered by present weaknesses and blinding influences, we do not suppose."— H62.

Revelation 20:9.

And they went up on the breadth of the earth.— "Building upon a supposed weakness in the Divine character, these may be led to try to take advantage of the grace (favor) of God, and to use it as a license for wilful sin."— H62.

And compassed the camp of the saints about.— "Just as in Great Britain, the people have gone to Parliament to protest, so the rebellious faction of mankind will protest against their faithful princes. The separation of the Ancient Worthies from the rest of the world seems to imply that God has some special purpose in respect to them. The term camp itself implies that theirs is only a temporary condition or arrangement, and that God has some better thing in store for them." (Z.'13-53.)

"The noble work of elevating the race by sure and steady steps (under the direction of the unseen spiritual members of the Kingdom) is the high honor to which the Ancient Worthies are appointed, and for which they will come forth prepared soon after the final wreck of the kingdoms of this world." (A291.)

"Israel as a nation will be the first among the nations to come into harmony with the new order of things; the earthly Jerusalem will be rebuilt upon her old heaps; and their polity will be restored as in the beginning under princes of judges. (Isa. 1:26; Psa. 45:16; Jer. 20:18."— (A294.) " 'Abraham, Isaac and Jacob and all the

Prophets' and Ancient Worthies referred to by our Lord and by the Apostles (Matt. 8:11; Heb. 11:4-40), having passed their trial, will be awakened from death perfect.

"Just as Adam, while perfect, before transgression, could commune direct with the Heavenly powers, so will these Worthies commune, when restored to the same state of perfection." (D619.)

"The veil which Moses wore before the people, but laid off when with the Lord in the Mount, would seem to typify the earthly phase of his Kingdom, the 'princes in all the earth.' " (D630.)

"The friendship of David and Jonathan seems to be suggestive of that beautiful accord which shall exist between the glorified

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Church and the earthly princes who shall be next to them in the Kingdom of God. Each will be delighted to fill his honored place in the wonderful Plan of God, and will love the other as his own soul." (Z.'95-291.)

"As we consider the heavens, the work of God's hands, and the innumerable worlds therein under preparation for inhabitants, we may reasonably suppose that these Ancient Worthies, who were faithful during the reign of evil, even unto death, will have some further honorable service, not only during the Millennial Age, but subsequently. For various reasons, therefore, we rank them higher in honor than the Great Company." (Z.'04-313.)

"These Ancient Worthies will be unlike the remainder of mankind, not alone in the fact that their trial is past while the trial of the world in general will just be beginning; but they will be unlike them also in the fact that they will have attained the reward or their faithfulness— they will be perfect men. When Abraham, Isaac, Jacob and all the Ancient Worthies have been resurrected, and shall appear amongst the regathered Israelites, their perfect minds will quickly grasp present-day knowledge and inventions. (John 7:15.) And as Jesus taught the

people positively, definitely, clearly, and not doubtfully and in a confused way, as did the scribes, so it will be with the perfected Ancient Worthies, when they appear amongst men."— D625.

"Isa. 11:10 points us to the Millennial Day, and another root of Jesse, as connected with the blessing of the Gentiles. This latter seed seems to be referred to also in Heb. 11:39, 40. The Ancient Worthies shall not only be the princes, the representatives of the spiritual, invisible Kingdom, but also grand ensigns or standards set up before mankind, as illustrations of what all mankind may attain unto." (Z.'98-312.) "The painful experiences of the Ancient Worthies during the Jewish age will be a store of blessings, instruction and help, by which they, when made subordinate 'princes' in the Kingdom, will assist in the restitution work." (T111.)

"While the Worthies are not in any sense part of the Sin-Offering, they are nevertheless connected with the cleansing from sin: their ashes (the knowledge and remembrance of their faithfulness unto death), mingled with the water of Truth, and applied with the purgative, cleansing hyssop, is valuable, purifying, sanctifying." (T108.)

"The service which the Ancient Worthies will be given will be more than God would ordinarily entrust to a perfect human being. It will be a part of this service to deal with the imperfect, fallen creatures and to help them up out of sin and imperfection. While in one sense of the word this work is desirable,

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yet it is not what a perfect human being would prefer. These Ancient Worthies will come forth from the tomb perfect; but during the entire Millennium they will be amidst imperfect surroundings.

"A part of the evidence that the Ancient Worthies will be made sharers of the spirit nature and become members of the Great Company

class is built upon the fact that they seem to be represented typically by the tribe of Levi. The fact that this tribe had no inheritance in the land seems to imply that the Ancient Worthies will have no earthly inheritance. Since the Heavenly Father has been pleased to arrange for the Great Company a place on the spirit plane, and since He is operating according to some general principles of righteousness, we are inclined to think that He may have something more for the Ancient Worthies than will come to the remainder of mankind. When Abraham was called upon to offer up his son Isaac, he exhibited a degree of loyalty greater than the Great Company will be called upon to manifest. Furthermore, in Gen. 17:8, God said unto Abraham, 'And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.' Two thousand years, later, St. Stephen said that God never gave Abraham so much as a foot of the promised land (Acts 7:5); but he implied that Abraham will yet receive that land and afterward leave it to his posterity. If the land is to be given to Abraham and his coadjutors, and then to be left to his seed and mankind in general, the thought would seem to be implied that the Ancient Worthies will pass to the spirit nature."— Z.'13-52.

" 'O Jerusalem, lift up thy voice with strength! [After the Church, the Bride, has been glorified with the Lord, the faithful ones of the fleshly seed of Abraham will begin to come into prominence before the world by reason of the leaders whom God will then raise up for them.] Lift it up, be not afraid; say unto the cities of Judah [all who shall then be in covenant relationship with God], Behold! Your God is here.' [Thus the message now given by 'the feet' of Christ— that the Millennial Kingdom is already beginning its rule (Isa. 52:7)— will be taken up by the earthly class when the 'feet of Him' have passed beyond the veil.]— Isa. 40:9."— Z.'92-78.

And the beloved city.— "The 'beloved city' is the New Jerusalem, the Church in glory, not the Church in the flesh. The rebellion incited by Satan will be not only against the earthly princes, but also against The Christ."— Z.'13-63.

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And fire came down from God out of Heaven, and devoured them.— They will be instantaneously and mercifully electrocuted, not tormented.

Revelation 20:10.

And the devil that deceived them was cast into the Lake of Fire and Brimstone.— "He is to be destroyed, together with all his angels— his messengers, all who follow his leading and his course.— Matt. 25:41; Heb. 2:14."— F619.

Where the beast and WHERE the false prophet are.— Papacy and the Protestant Church Federation will have been in destruction a thousand years at the time this Scripture is fulfilled.— Rev. 13:11, 13, 14, 15; 14:9, 11; 15:2; 16:2, 13; 19:20; 20:10; Matt. 24:24.

And shall be tormented day and night for ever and ever.— The Seven Volumes of *Scripture Studies* are instruments the Lord is using to bring these iniquitous systems to their end; and so long as these books remain, the torment of these systems will be in evidence. The systems will cease, but the "Seven Plagues" will continue forever.— Rev. 14:11; 19:3.

Revelation 20:11.

And I saw a great white Throne.— "The whiteness of the Throne indicates the purity of the justice and judgment which will be meted out."— B. S. M.

And Him that sat on it.— "The Throne is Messiah's; it represents His Mediatorial Dominion of earth for a thousand years."— B. S. M.

From whose face the earth and the heaven fled away; and there was found no place for them.— "The heavens and earth which will flee

from the presence of the great Immanuel will not be the Heavens of God's Throne, nor the earth which he has given to the children of men. The heavens and earth which will flee away, and for which no place will be found, are, of course, the symbolical ones. The symbolic heavens represent spiritual influences— Ecclesiasticism, Churchianity. Thus interpreted, our text declares that when Messiah assumes control of the world, the result will be that the social system of to-day, as well as present-day ecclesiasticism, will pass out of existence— no place will be found for them." (B. S. M.)

" 'Heaven and earth': To our Lord's contemporaries the religions and social system under which they lived seemed almost as fixed and as eternal as the earth and sky. Indeed, 'heaven and earth' appears to have been a name which they gave to the then-existing order of things in recognition of what they deemed its permanence and fixity."— Weym.; Rev. 21:1; Dan. 2:35.

Revelation 20:12.

And I saw the dead, [small,and] BOTH great and small stand before [God] THE THRONE.— What a grand

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privilege is that which awaits "Him whom man despiseth, Him whom the nation abhorreth, a servant of rulers."

"That thou mayest say to the prisoners [the twenty billions in the prison-house of death] go forth; to them that are in [the] darkness [of the tomb]. Show yourselves." (Isa. 49:7. 9; Rev. 11:18; 19:5). (The dead are standing while they are dead. See Rev. 20:5 comments.)

And the books were opened.— "The books of the Bible will then all be opened— understood. All will then see that the Golden Rules laid down by inspiration through Moses and the Prophets, Jesus and His Apostles, are the very ones which God will require of men in the future and which Messiah will then enable the willing and

obedient to comply with by assisting them up out of their sin and degradation." (B. S. M.) The entire Word of God will not be opened until after the Church is beyond the veil. Much of it (perhaps nearly all) will be opened by the Great Company class during the Time of Trouble, but some of it may wait for the Prophets themselves. Meantime, all that is necessary for salvation and service has been provided.— Dan. 7:10.

And another book was opened, which is the Book of Life.— "In the great Day of the world's trial or Judgment another Book of Life will be opened. A record will be made of all who, by obedience, show themselves worthy of everlasting life on the human plane." (B. S. M.)

"The First Book of life is called the Lamb's Book of Life, containing the names of the elect Church, His Bride. This other Book of Life will be the book, or record, of those who shall pass the restitutional trial or Judgment satisfactorily." — Z.'00-59.

And the dead were judged.— "This judgment, or rulership, cannot begin until Christ, whom Jehovah hath appointed to be the Judge or Ruler of the world, has come again— not again in humiliation, but in power and great glory: not again to redeem the world, but to judge [rule] the world in righteousness. A trial can in no case proceed until the judge is on the bench and the court in session at the appointed time.— Matt. 25:31."— A345.

Out of those things which were written in the books.— "It is by the Word of the Lord that men are judged (John 12:48-50); and not by the opinions or precedents of fellowmen in any capacity. Therefore all should imitate the noble Bereans who 'searched the Scriptures daily' to see if the things taught them were true. (Acts 17:11.) 'To the Law and to the Testimony; if they speak not according to this word, it is because there is no light in them.'— Acts 17:11; 1 Thess, 5:21; Isa 8:20."— D66.

According to their works.— "The judgment of that time, the test, will not be of faith; for knowledge will be universal, and all the darkness and obscurity created by ignorance and superstition will have passed away. The test at that time will be of works, whereas the tests of the Church at the present time are of faith."
— B. S. M.

Revelation 20:13.

And the sea.— The masses of mankind, not under religious restraint— the condition of the whole world in the time of anarchy due in its full severity in the fall of 1290, as previously shown.

Gave up the dead which were in it.— Earth's new Ruler will deal first with those who survive the Time of Trouble, reckoned dead, even though actually having a small measure of life. When the Lord said, "Let the dead bury their dead" (Matt. 8:22), He used the same word to describe both classes. Those under the death sentence are counted by the Lord in the same class with those upon whom the sentence has been already executed. None but God's people have "passed from death unto life." (1 John 3:14.) All the rest of the world, in God's sight, are dead.

And death.— "From the 'first, or Adamic death, a resurrection has been provided. All that are in their graves shall come forth. It was in view of God's plan for redeeming the race from that first death that in both the Old and New Testaments it is called a 'sleep.' "— H58.

And hell.— "The dark, secret condition, the grave, which in the present time speaks to us of a hope of future life by God's resurrection power in Christ."— Z.'10-41.

Delivered up the dead which were in them.— "Thus God tells us through the Prophet, 'I will ransom them from the power of the grave [*Sheol*]. I will redeem them from death. . . . O grave [*Sheol*] I will be thy destruction.' (Hos. 13:14.) The first or Adamic death shall no longer have liberty or power over men, as it has had for

the past six thousand years; no longer shall any die for Adam's sin. (Rom. 5:12; Jer. 31:29, 30; Ezek. 18:2.)"— Z.'10-41.

And they were judged every man according to their works.— "Since all mankind will not be raised at once, but gradually, during the thousand years, each new group will find an army of helpers in those who will have preceded it. The love and benevolence which men will then show to each other (the brethren of Christ) the King will count as shown to Him. (Rom. 13:10.)"— Z.'10-39.

Revelation 20:14.

And death and hell were cast into the lake of fire.— "The destruction of the first death and Hades commences with the beginning of the Millennial Reign and continues to its close. Hades (the grave) will be destroyed

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when all the dead in it have heard the Lord's voice and come forth. (John 5:25.) But 'death' will still have hold upon these, since every ache and pain and every mental and moral imperfection is a part of the inherited Adamic penalty. The millions awakened will be still under condemnation, still in death; but in proportion as they render obedience to the terms of the New Covenant, progress will be made toward health, perfection and life.

On the other hand, those who, after full knowledge, refuse to accept and personally apply the merit of the sacrifice of Christ, will remain under condemnation; because their wills consent to evil, they will progress toward the Second Death. In the case of the obedient, death will be swallowed up of life. In the case of the disobedient, death will be swallowed up of the Second Death: (1 Cor. 15:26. 54, 55; Isa. 25:6-8.)"— H66.

AND this is the Second Death; THE LAKE OF FIRE.— "This destruction or death is called the Second Death in contradistinction to the First or Adamic death, and not to signify that

everything which goes into it dies a second time. For Instance, death (the first or Adamic death), and Hades, the grave, are to be cast into it, which work will require the entire Millennium to accomplish it; and in no sense will they ever have been destroyed before. So also the devil, the beast, and the false prophet, will never have been destroyed before."— H58; Rev. 21:8.

Revelation 20:15.

And whosoever [was] SHALL not BE found written in the Book of Life.— The writing, the judging, is still future.

Was cast into the Lake of Fire.— "The Second Death, during the Millennial Age, is a part of the utter destruction which will include every improper, injurious and useless thing. (Isa. 11:9; Psa. 101:5-8.) But the Second Death, the sentence of that individual trial, will be final: it will never be destroyed. We rejoice that there is no danger of this, but that Divine Justice unites with Divine Wisdom, Love and Power, to bring in everlasting righteousness on a permanent basis."— H67; Rev. 19:20; Psa. 50:22.

*A thousand years, earth's coming glory,
'Tis the glad Day so long foretold;
'Tis the bright Norm of Zion's glory
Prophets foresaw in times of old.*

*What if the clouds do for a moment
Hide the blue sky where Morn appears,
Soon the glad Sun of Promise given
Rises to shine a thousand year.*

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REVELATION 21

THE DESCENDING KINGDOM

Revelation 21:1.

And I saw a new heaven and a new earth.— "It may be that this, rather than 'the Millennium,' is the name which we ought to give to the Golden Age, of purity and bliss which next awaits the world. The words seem to include a

transformation and glorification of our material globe."— Weym.

"Paradise, the Garden of God, applicable as a name to Eden, where our first parents resided, is Scripturally applied to the new earth when Restitution blessings shall, during the Millennium, have brought it to perfection.

This Paradise of the future is referred to by the Apostles as 'the third heaven,' and as 'a new heavens and a new earth.' (2 Corinthians 12:2; 2 Peter 3:13.) They are not referring to new planets, nor to heavens ranged one above another, as many have supposed, but to the third of three great periods of time, beginning with man's creation and extending into the illimitable future. The first of these periods, termed the first heavens and earth—the old order of things—passed away with the Deluge of Noah's day. The second period, 'the heavens and the earth which are now,' the present order of things, are reserved of God to pass away with a great symbolic fire of trouble— revolution. etc.— which will utterly destroy the present spiritual powers and the present social arrangements. (2 Peter 3:6, 7; Galatians 1:4; Zephaniah 3:8, 9.)

The third great period is to be a 'world without end,' under Divine administration. This will be the third heavens and the third earth, or the new heavens and the new earth, which will differ from the present condition of things in that they will be righteous! whereas the present arrangement is imperfect, unrighteous. The 'new heavens' will consist of the new spiritual ruling powers of the future— Christ the Head, and the Church His Body."— Z.'16-392.

For the first heaven and the first earth were passed away.— "The Scriptures show us that in this general rupture the nominal church (including all denominations) will be gradually drawn more and more to the side of the governments and the wealthy, will lose much of its influence over the people, and will finally fall with the governments. Thus the heavens [ecclesiastical rule] being on fire, will

pass away with a great hissing." (A333.) Two of the causes that operate to "burn" the present "earth" are declared to be hunger, and the misrule of beastly governments. (Deut. 32:24) In the end all will be glad to see the unclean heavens pass away (Job 15:15) rent in twain (Isa. 64:1) and the new heavens planted (Isa. 5:16) which will be heard in their lightest petition to the God of all grace (Hos. 2:21). "Drop down, ye Heavens from above."— Isa. 45:8.

And there was no more sea.— "Under the control of the new Heaven— spiritual powers— the reconstructed social order will be so satisfactory, so complete, so thorough, that there will be no more dissatisfied masses. Everything will be reduced to law and order, obliterating the differences of wealth and power as they now exist."— Z.'16-392; Isa. 2:12-22.

Revelation 21:2.

And I, [John] saw the Holy City, New Jerusalem.— "The New Jerusalem is not 'that great city [government] which ruleth over the kings of the earth' (Revelation 17:18) but is the new Spiritual Government of the Millennial Age. It is not reared by men; but, descends from God out of Heaven. It is for this Kingdom, this Government, that our Lord taught His disciples to pray, 'Thy Kingdom come; Thy will be done on earth, as it is done in Heaven.'"— Z.16-392; Isa. 52:1; Matt, 5:14; Heb. 11:10. 16; 13:14; Rev. 3:12; 21:10; 11:2; 22:19.

Coming down [from God] out of Heaven, FROM GOD.— "We are not to think of this Holy City as being composed of literal stones, but of living stones'(1 Peter 2:4-7; Ephesians 2:19-22.) Neither Christ nor the saints in glory can be seen of men. But the whole world will quickly be made aware of the fact that a new Government has been instituted— a government of righteousness and all power."— Z.'16-392; Heb. 11:10; 12:22; Rev. 3:12; 21:10.

Prepared as a bride adorned for her husband.— "This declaration implies its beauty,

grandeur and perfection, as a bride's adornment on such an occasion is particular and elaborate to the last degree.

Additionally, the statement reminds us that in the government of the future the world's judges are to be the saints selected throughout the Gospel Age and frequently called 'the Bride, the Lamb's Wife.'"— Z.'16-392; 2 Cor. 11:2; John 3:29; Eph. 5:31, 32. 21:3.

And [I heard] a great voice.— The Lord Jesus, the Father's Word.

[Out of heaven] WAS saying, OUT OF THE THRONE, Behold the Tabernacle of God is with men.— "This verse associates this City with the other figure of a symbolic Temple, which the Lord is now preparing, of which the

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saints will constitute the 'pillars.' God will dwell in this Temple, and time world of mankind will approach God in it to receive the Divine blessings, as Israel approached the typical Tabernacle and the Temple in their typical religious services." (Z.'01-199.)

"When we think of the Church as the Temple under construction, it impresses upon us the thought that there is a future work to be accomplished. Why construct a Temple, and then not use it? St. Paul says, the Church is God's workmanship. (Ephesians 2:10.) And His work will be so perfectly accomplished that there will be no need or rectification or alteration beyond the veil,— beautifully illustrated in the erection of Solomon's Temple, of which we read that its stones were prepared at the quarry and then finally assembled for the construction of the Temple, and that they were so perfectly shaped and marked for their various places that they came together without the sound of a hammer."— Z.'15-189; 2 Cor. 6:16.

And He [will dwell] DWELLETH with them and they shall be His people.— "All mankind will be treated from the standpoint of reconciliation, the Propitiation (price) for the sins

of the whole world (1 John 2:2) having been provided at Calvary, and the due time having then come for the manifestation of Divine favor."— Z.'01-200; Psa. 68:18; Ezek. 37:27; Zech. 8:8.

[And] God Himself shall be with them, [and be their God].— "It will be the Kingdom of God, because God's dear Son and His joint-heir, the Church, will be in absolute accord with the Father, and all that shall be done under their control will fully and completely represent the Divine will respecting men. Nevertheless, it will be a separate Kingdom from that of the remainder of the Universe, as the Apostle Paul indicates. (1 Cor. 15:24, 25, 28.)"— Z.'01-200; Jer. 30:22; 31:33; Ezek. 11:20.

Revelation 21:4.

And [God] HE shall wipe away all tears from their eyes.— "The wiping away of tears implies a gradual work, such as we see will be the process of that glorious time. Man will not be exempt from every weakness and trial and difficulty at the beginning, but if he will conform to the Laws of the Kingdom, all cause for distress will gradually pass away, as restitution blessings will lift him out of death into life."— Z.'01-200; Isa. 25:8; 65:19.

And there shall be no more death; neither sorrow nor crying SHALL BE.— What a glorious sun-burst of blessing is in these words! What a grand fulfillment will be there of the Apostle's declaration respecting "Times of Restitution of all things which God hath spoken by the mouth of all the holy Prophets since the world began"! The declaration, however, applies to the very end of the Millennial Age,

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and not in full to any previous time in that Age. (John 5:28, 29.)— Z.'01-200; 1 Cor. 15:26, 54; Rev. 20:14; Isa. 35:10; 51:11; 65:19.

[Neither shall there be any more pain] For the former things are passed away.— The reign of Satan, sin and death will have ended forever. "To

gain a place in the earthly phase of the Kingdom of God will be to find the gratification of every desire and ambition of the perfect human heart."— A291.

Revelation 21:5.

And He that sat upon the Throne said, Behold, I make all things new.— "This expression does not relate merely to rocks and trees, etc., but to the great work which our Lord undertook; viz., the regeneration of humanity to the complete perfection contemplated in the original Divine Plan."— Z.'01-201; Rev. 20:11.

And He said unto me, Write: for these words are [true and] faithful, AND TRUE.—

"Present conditions seem so contrary to all this grand Restitution outcome that it cannot be fully believed and trusted by any except those who have learned to walk with the Lord. To all others these things will appear untrue, and God will appear unfaithful, and the matters which we are here discussing will seem 'idle tales,' as fables and golden fancies: but to us who believe, these promises are precious."— 1 Pet. 2:7; Z.'12-303.

Revelation 21:6.

And He [said] SAITH unto me, [it is done.] I am Alpha and Omega, the Beginning and the End.— "It was the Father's good pleasure that the Blessed One, the Only Begotten of the Father, should accomplish the entire program of redemption and restitution; and be forever the Associate and Representative of the Father, through whom and by whom all things should continue, as He was the one through whom all things were made that were made."— Z.'01-201; Rev. 1:8; 22:13.

I will give unto him that is athirst of the fountain of the water of life freely.— "It is this one who, during the Millennial Age, will extend to all the willing and obedient the Water of Life, everlasting life— the privilege of perpetual existence. But they must thirst for it, must desire it; and this desire must be manifest in obedience to the terms, the laws, upon which it will be

supplied freely."— Z.'01-201; Rev. 22:17; Isa. 55:1; John 7:37.

Revelation 21:7.

He that overcometh shall inherit [all] THESE things.— These earthly things.— Acts 3:21.

And I will be his God, and he shall be My son.— "Those addressed are not the Bride class, selected during the Gospel Age, (1 John 3:2) but the sheep class of Matt. 25— such of mankind as during the Millennial Age become the Lord's sheep and obey His voice. They shall inherit the

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earth, the purchased possession— which Jesus will restore at the close of the Millennium to all the children of Adam who shall have accepted His gracious favors and been regenerated by Him, and thus become His sons, and He their God— their Father. (Isa. 9:6)"— Z.'01-201; Zech. 8:8; Heb. 8:10; Rom. 8:21.

Revelation 21:8.

But the fearful.— "If any, enlightened by the Truth, and brought to a knowledge of the love of God, and restored to human perfection, become 'fearful.' and 'draw back' (Heb. 10:38. 39), they, with the unbelievers, will be destroyed from among the people. (Acts 3:23.)"— A107.

And unbelieving.— Who will not trust God, after all the marvels of His grace they will have seen and experienced.— Heb. 11:6; Rom. 10:17; John 20:31; John 17:20; 1 Tim. 6:12; Luke 17:5; James 2:17.

And the abominable.— "Those abominable characters among men, who, knowing the truth, yet love unrighteousness."— H60.

And murderers.— Slanderers.— Psa. 141:3; Deut. 5:17; Matt. 5:21, 22; 15:18-20; 1 John 3:15; James 3:2-12; James 4:11; Prov. 4:23, 24; Matt. 12:34-37; Eph. 4:31; Psa. 15:1-3 19:14; 34:13; 101:5; Prov. 12:19; 16:28; 17:4; 26:20-21; Jer. 20:10; 1 Cor. 10:10; James 1:19; Deut. 32:2.

And whoremongers.— Not at heart faithful to the Lord.

And sorcerers.— Dreamers, theorists, pseudo-philosophers, endeavoring to accredit to themselves the great salvation wrought.— Rev. 22:15.

And idolaters.— "Such as misappropriate and misuse Divine favors, who give to self or any other creature or thing that service and honor which belong to God."— H63.

And all liars.— "All who do not love the Truth and seek it, and at any cost defend and hold it." (H63.) " 'If something is six inches long, let it be just six inches for six inches.'— Z.'12-147.

Shall have their part in the Lake which burneth with fire and brimstone.— "The severest punishment inflicted by the Jews upon any criminal. The corpse (after the man had been stoned to death) was thrown out into the Valley of Hinnom (Gay-Hinnom) and was devoured by the worm or the flame."— Weym.

Which is the Second Death.— "Such company would be repulsive to any honest, upright being. It is hard to tolerate them now, but in the close of the Millennial Judgment, when the Lord, the righteous Judge, shall have given every advantage and opportunity of knowledge and ability, the righteous will be glad when the corrupters of the earth, and all their work and influence, shall be destroyed."— H63.

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Revelation 21:9.

And there came [unto me].— To the John class, the Church, on this side of the veil.

One of the seven angels.— The Seventh.

Which had the seven vials full.— They are still full after they are poured out on ecclesiasticism!

Of the seven last plagues.— The Seven volumes of *Studies in the Scriptures*.

And talked with me, saying, Come hither, I will shew thee.— See Luke 4:21.

The Bride, the Lamb's Wife.— "As a grand lesson of the Divine sovereignty, and as a sublime contradiction to all evolution theories, God elected to call to this place of honor (as 'the Bride, the Lamb's Wife and Joint-heir'— Rom. 8:17), not angels and cherubs, but some from among the sinners redeemed by the precious blood of the Lamb. The continued permission of evil is for the purpose of developing these 'members of the Body of Christ' and to furnish them the opportunity of sacrificing their little and redeemed all, in the service of Him who bought them with His precious blood; and thus of developing in their hearts His spiritual likeness, that when, at the end of the Age, they are presented by their Lord and Redeemer before the Father, God may see in them 'the image of His Son.' "— Col. 1:22; Rom. 8:29; E412, 395; Rev. 19:7; 21:2.

Revelation 21:10.

And he carried me away in the Spirit.— "God hath revealed them unto us by His Spirit."
— 1 Cor. 2:10; Rev. 1:10; 17:3.

To a great and high mountain.— How similar is the language, recording the experience of the first and greatest Member of the Church, at the beginning of His ministry. Concerning the Lord's third temptation we read: "In this temptation the Lord is taken, not physically, but in the spirit of His mind, up into a high mountain— a very exalted kingdom. Physically He was all this time in the desert near Jerusalem; and as a matter of fact there is neither in that desert nor anywhere in the world a mountain from which all the kingdom of the world could be viewed except with the mind's eye."— Z.'06-43.

And shewed me [that great] THE HOLY City, [The holy] Jerusalem, descending out of Heaven from God.— The city came down from Heaven to earth. If we went up to Heaven, it would not be found there. 'If Rev. 21 is to be literally interpreted, then the whole surface, of Palestine is far from sufficient to hold a city of this size. Besides, its height, length and breadth were to be equal.— Rev. 21:2.

Revelation 21:11.

Having the glory [of] FROM God.— The Church has a foretaste of this glory on this side of the veil.— 1 Pet. 4:14.

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[And] her light.— "The Lamb is the Light thereof."— Rev. 21:23; 22:5.

Was like unto a stone most precious.— "The brightness of His [the Father's] glory, and the express image of His person."— Heb. 1:3.

Even like a jasper stone, clear as crystal.— A beautiful green-tinted diamond.— Rev. 4:3.

Revelation 21:12.

And [had] HAVING a wall great and high.— The pictures here are all pictures of the Bride. Nevertheless, the wall, the protection of that Heavenly City, in a special sense represents our Heavenly Father.

No picture of the Bride would be complete that did not include Him who dwells within us, and is the Author of the Plan, and the source of all our joys. Now as to the application of the picture of the wall to the Bride herself, one of Pastor Russell's coworkers has aptly said: "We are like living stones, in the plural— 144,000 stones in one, if you will. There was one perfect Stone to begin with, and all the others had to be conformed to the image of that Stone; Men have discovered a way of taking two glasses of different density and fusing them together, so you cannot tell where the point of fusion is. And so, with this Little Flock of 144,000, they are going to be welded together in one— there will be but one mind in that whole 144,000. There is only one thing in view, and that is to perform Jehovah's will, and they rejoice in doing His will."

Revelation 21:12.

And [had] HAVING a wall great and high.— The Heavenly Father.

And [had] HAVING twelve gates.— The twelve mystical tribes of Israel.— Rev. 7:5-8; Ezek. 48:31-34.

And at the gates twelve angels, and THEIR names written thereon.— The entire Little Flock; twelve thousand of each tribe, each working together, under God's direction, as one angel, or messenger. Doubtless certain special work is reserved for each tribe. All who gain membership in that tribe will be particularly suited to that work.

Which are the names of the twelve tribes of the children of Israel.— Their names, and the characteristics they signify, are given in Rev. 7:5-8.

On the east.— Toward the Sun-rising, toward the Dawn, toward the Little Flock, specially honored and blessed in their sacrifices on behalf of the Church. The side of the Amramites.— Num. 3:19; F128.

Three gates.— The mystical tribes of Joseph, Benjamin and Manasseh— Manasseh taking the place of Dan.— Ezek. 48:32; Rev. 7:5, 7, 8.

AND on the North.— The side of the Merarites, the Great Company.— Num 3:33; F129.

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Three gates.— The mystical tribes of Judah, Reuben and Levi.— Ezek. 48:31; Rev. 7:5, 7.

AND on the South.— The side of the Kohathites, the Ancient Worthies.— Num. 4:2; F129.

Three gates.— The mystical tribes of Simeon, Isaachar and Zebulun.— Ezek. 48:33; Rev. 7:6, 8.

And on the West.— The side of the Gershonites, the Restitution classes.— Num. 4:22; F129.

Three gates.— The mystical tribes of Gad, Asher and Naphtali.— Ezek. 48:34; Rev. 7:6, 7.

Although the pictures here given are pictures of the Bride, and the gates apply as above shown,

nevertheless these gates also represent the Ancient Worthies, who during the Millennial Age will be the earthly representatives of the Church, and, perhaps, exactly 144,000 in number. Additionally, the Ancient Worthies are *called* "gates" in Isa. 26:2. "The gates or entrances of the City, which are twelve in number, are inscribed with the names of the twelve tribes of Israel. This is in harmony with what we have learned of the earthly phase of the Kingdom of God, that the Ancient Worthies from the various tribes of Israel, selected during the Jewish Age, will be the visible representatives of the Heavenly Kingdom in the earth, through whose instrumentality the nations may enter into the blessings of the Kingdom."— Z.'92-16.

"The city lies open and accessible to all quarters, and to all quarters alike --"— Luke 13:29. Weym.

Revelation 21:14.

And the wall of the City had twelve foundations.— "The Lord himself, is the foundation, 'Other foundation can no man lay than that is laid— Jesus Christ.' (1 Cor. 3:11.) He is the great Rock, and St. Peter's confession of Him as such was, therefore, a rock testimonial— a declaration of the foundation principles underlying the Divine Plan. St. Peter, disowned any pretension to being the foundation-stone himself and properly classed himself in with all the other 'living stones' (Gr. *lithos*,) of the Church,— though *petros*, rock, signifies a larger stone than *lithos*, and all the Apostles as 'foundation' stones would in the Divine Plan and order have a large importance than their brethren."— F220; Matt. 16:18; Eph. 2:20.

And [in] ON them the TWELVE names of the Twelve Apostles of the Lamb.— "We are entirely out of accord with the views of Papacy, of the Protestant Episcopal Church, of the Catholic-Apostolic Church, and of the Mormons, all of whom claim that the number of the Apostles was not limited to twelve, and that there have been successors since their day who

spoke and wrote with equal authority with the original Twelve. (2 Cor. 11:13.") (F209.) "We still have

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with us the gift of Apostles, in that we have their teachings in the New Testament, so full and complete as to require no addition; and hence the Twelve Apostles have no successors, and need none, since there are but 'Twelve Apostles of the Lamb;' they are the twelve stars; the 'twelve foundations.'"— John 6:70; E229, 207.

Revelation 12:15.

And he that talked with me.— Volume VII of *Studies in the Scriptures*.

Had a [golden] MEASURING reed of gold.— The Divine Word.

To measure the City, and the gates thereof, and the wall thereof .— Surely, if we can not find the measurement in the Scriptures it is hopeless to look elsewhere.— Zech. 2:1, 2; Rev. 11:1; Ezek. 40:3.

Revelation 21:16.

And the City lieth foursquare, And the length is [as large] as the breadth.— A perfect cube, like the Most Holy of the Tabernacle.

And he measured the City with the reed, twelve thousand furlongs.— "The number of 'buildings' in the City seems to be indicated by the measures— 12,000 times 12,000 furlongs equals 144,000,000 square furlongs. This area contains 144,000 building-lots of one thousand square furlongs each— which circumstance may well signify that the 144,000 faithful ones will reign with Jesus during a thousand years (one square furlong representing a year.)"

The length and the breadth and the height of it are equal.— Each view of the City, from any side, presents to view, Justice, Power, Love and Wisdom.

Revelation 21:17.

And he measured the wall thereof.— Its thickness.

An hundred and forty and four cubits, according to the measure of a man.— The measure of a man, the Man Christ Jesus, is 1,000. His Day is to be 1,000 years in length. Adam's Day was a thousand years long. The total measure is 144,000, the number of the Elect. We should expect to find the number of those rescued during the Millennium shown somewhere in these measurements; and this we also find. The cubit, in symbolism, is flexible in length, like the word "day." If we multiply the number of square furlongs in the city by the *144 measures of a man* the result is 144,000,000 by 144 or 20,736,000,000, the estimated number of the sheep class at the end of the Millennial Age.— Matt. 25:34-40; Z.'05-271.

That is, of the angel.— As interpreted by the angel.

21:18. **And the building of the wall of it was of Jasper.**— "The solid fabric of the wall was jasper; and the city itself was made of gold, resembling transparent glass."— Weym.

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And the City was pure gold, like unto clear glass.— Of Divine origin, and made up of those who have the Divine nature.

Revelation 21:19.

And the foundations of the wall of the City were garnished with all manner of precious stones.— Mosaic manufacturers make 15,000 colors; and it is estimated the trained eye can detect a million colors. In selecting and polishing the 144,000 gems and putting them in place in the Temple God is preparing a beautiful harmony of characters in infinite variety that will delight the hearts of all His creatures to all eternity.— 1 Chron. 29:2.

The first foundation was jasper.— Likeness to the Father. See comments on Rev. 4:3.

AND the second, sapphire.— Faithfulness. The sapphire of the ancients is the modern lapis lazuli, or azure stone, a mineral substance valued for decorative purposes in consequence of the fine blue color which it usually presents. It has the appearance of being spotted with gold dust. "The stones of it are the place of sapphires: and it hath dust of gold." (Job 28:11.) The brilliant spots in the deep blue matrix invite comparison with the stars in the firmament. The crystals form into units having twelve equal sides. The blue is the color of faithfulness; the gold shows the faithfulness towards God; the starlike appearance shows the faithfulness towards all the Heavenly beings— angels, archangels, and the Great Company; the crystalline formation shows the faithfulness towards the symbolical and actual twelve tribes of Israel, which, in the last analysis, include all who shall become heirs of salvation. Those who gain the prize of the High Calling can be trusted.— 1 Cor. 4:2; Luke 16:10-12.

AND the third, a chalcedony.— Obedience; Submission. A green quartz, found in the copper mines of Chalcedon. It crystallizes in the twelve-sided and twenty-four-sided forms of cubic crystalline formation. In the twelve-sided crystals each side is a surface of five equal sides and angles. The Church's obedience is perfect towards God as indicated in the faces of the crystals, five being a symbol of Divinity. It is operative towards the brethren as in the twelve-faced crystals, and towards both phases of the Kingdom, as in the twenty-four-sided crystals.

The fourth, an emerald.— Deathlessness. One of the most beautiful of gems, of a bright green color, without any mixture, crystallizing in long, hexagonal (six-sided) crystals. The stone loses color when strongly heated. From those originally imperfect (as shown in the six-sided crystals) God is creating a race of deathless ones. Nevertheless, though begotten to the Divine nature, should

they cling to the dross of their fleshly natures too determinedly, so great fires may be applied to burn away the dross as will destroy the value of the gem. This gem, too, represents the Church's power to bestow life upon the dead world. The crystals may be broken or split crosswise. The everlasting life for the world, which may be made continuous, is nevertheless susceptible of being broken off at any time for disobedience.

Revelation 21:20.

The fifth, sardonyx.— Humility; Purity; Martyrdom. An ornamental stone much used for seals and cameos. It was considered by ancient oriental authorities that a fine oriental sardonyx should have at least three strata, a black base, a white intermediate center, and a superficial layer of red; these colors typifying the three cardinal virtues— humility, black; chastity, white; modesty or martyrdom, red.

The sixth, sardius.— Loyalty to Christ. A reddish stone much used by the ancients as a gem stone; it has been in all ages the commonest of the stones used by the gem engraver.— Rev. 4:3.

The seventh, chrysolite.— Heavenly Wisdom. Greek (*Chrysos*, gold, and *lithos*, stone. The meaning of the term makes it the golden stone. It is a gem of a golden color, lightly tinted with green. It is very transparent. "The wisdom that is from Above is first pure."— Jas. 3:17.

The eighth, beryl.— Love of the Father. A pellucid gem of a bluish green color, much prized as a gem stone by the ancients. It crystallizes in the hexagonal system, with sixty-six sides of various sizes and shapes. On each of the six principal sides are diamond-shaped marks, alternately five and eight marks to a side, with four marks at the end. The sixty-six sides represent the sixty-six books of the Bible; the two ends represent the Old and New Testaments; the diamond shaped marks represent the Heavenly Father; the three groups of eight each represent the twenty-four prophecies of the

kingdom; five is a symbol of Divinity, and four represents Justice, Power, Wisdom and Love.

The ninth, topaz.— Benevolence. It is generally held that the mineral now called topaz was unknown to ancient writers, and that their topaz is our peridot. This is the name applied by Jewelers to "noble olivine." It is a dark, decidedly green-colored mineral. Much mystery for a long time surrounded the locality which yielded most of the peridot for commerce; but it is now identified with the island of St. John in the Red Sea, probably the "Topaz Isle" of the ancients. It crystallizes in twenty-six-sided figures. In some views— i.e., when the Great Company

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or the classes that are to be destroyed are taken into consideration— the tribes of Israel number thirteen; and when Spiritual and Fleshly Israel are considered separately, the total number is twenty-six. It is not the wish of the Heavenly Father that any of these should perish, and it is the wish of the Church to do all humanly and Divinely possible to save the unworthy from the final consequences of their own willfulness. This spirit will be exercised to the last limit of love.

The tenth, chrysoprasus.— Constant, cheerful endurance. The modern Chrysoberyl is a yellow or green gem stone, remarkable for its hardness, being exceeded in this respect only by the diamond and the jacinth. It is not infrequently cloudy, due to microscopic cavities. The hardness signifies ability to "endure hardness as good soldiers," and the clouds signify difficulties, troubles, to be overcome.

The eleventh, jacinth.— Unchangeableness. The modern sapphire, next to the diamond in hardness; a beautiful blue stone. Many of the crystals are parti-colored, the blue being distributed in patches in a colorless stone; but by skillful cutting the deep-colored portion may be caused to impart color to the entire gem. This stone crystallizes in the most beautiful and wonderful pattern conceivable, consisting of a

six-sided pyramid at either end, separated by three different sets of surfaces of six each and two different sets of surfaces of three each. We may think of the two ends as representing the teachings of the Twelve Apostles, and the twenty-four surfaces between as representing the twenty-four elders (prophecies pertaining to the Kingdom of God). God is unchangeable; although the different operations of His Plan, in different ages, make Him seem changeable to mankind. But the perfected Plan will be the adoration of all His creatures. This gem also shows how God can take characters whose conduct may have been very irregular, and by skillful cutting make them copies of Himself.

The twelfth, an amethyst.— Royalty. A stone of a violet color, bordering on purple, composed of a strong blue and deep red. The name is derived from the Greek *a, not,* and *methyskein*, to intoxicate, expressing the old belief that the stone protected its owner from strong drink. It was held that wine drank out of a cup of amethyst would not intoxicate. It crystallizes in double pyramids (base to base) of three sides on each pyramid. Amethyst was Pastor Russell's birth-stone; and behold how perfect its application! He was true blue in his faithfulness, and fully loyal to the blood of Christ, as shown by the red. He has the royalty now, thank God! The cup which he

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poured never intoxicated with error those who drank its live giving draughts from the Fountain of all Truth, our Father's Word. The six-sided crystallization represents his Six Volumes of *Scripture Studies*, and this, the Seventh, a summary of all, represents the stone as a whole. There are over ninety varieties of crystals in nature. Surely, "The fool hath said in his heart, There is no God."

The following is William Miller's dream, as given in *The Three Worlds*, the first of Pastor Russell's books, long since out of print, where it is told only as a dream. (Jer. 23:28.) It calls to mind a dream of Pastor Russell's, often told in

private. In his early youth he dreamed of sleeping in an attic. Suddenly he awoke to see the morning sun, just emerged over the hill-top, blazing directly in his face. He jumped to his feet with a start, thinking that it must be late. In doing so he stumbled over several forms still asleep. He was about to reproach himself for thus rudely awakening them, when he discovered that not one of the sleepers had been disturbed.

The application is evident. "The light shineth in darkness, and the darkness comprehendeth it not." Pastor Russell was awakened by the rising of the Sun of the New Day. He tried to waken others, and succeeded with "just one here, one there;" but the great mass are still asleep. However, the Dawn comes on apace. Now for William Miller's dream:

"I dreamed that God, by an unseen hand, had sent me a curiously wrought casket, about ten inches long by six square, made of ebony and pearls curiously inlaid. To the casket there was a key attached. I immediately took the key and opened the casket, when, to my wonder and surprise, I found it filled with all sorts and sizes of jewels— diamonds, precious stones— and gold and silver coin of every dimension and value, beautifully arranged in their several places in the casket; and thus arranged, they reflected a light and glory equaled only by the sun. [These jewels are the beautiful truths which the open casket unfolded to his sight.] I thought it was my duty not to enjoy this wonderful sight alone, although my heart was overjoyed at the brilliancy, beauty and value of its contents. I therefore placed it on a center-table in my room, and gave out the word that all who had a desire might come and see the most glorious and brilliant sight ever seen by man in this life. The people began to come in, they first few in number, but increasing to a crowd. When they first looked into the casket, they would wonder and shout for joy. But when the spectators increased, every one would begin to trouble the jewels, taking them out of the casket and scattering them on the table.

"I began to think that the owner would require the casket and jewels again at my hand; and that if I suffered them to be scattered, I could never place them in their places in the casket again as before, and felt I should never be able to meet the accountability; for it would be immense. I then began to plead with the people not to handle them, nor take them out of the casket. But the more I pleaded, the more they scattered; and now they seemed to scatter them all over the room, on the floor, and every piece of furniture in the room. I then saw that among the genuine jewels and coin they had scattered an innumerable quantity of spurious jewels and counterfeit coin. I was highly incensed at their base conduct and ingratitude, and reprov'd and reproach'd them for it; but the more I reprov'd, the more they scattered the spurious jewels and false coin among the genuine. I then became vexed in my very soul, and began to use physical force to push them out of the room; but while I was pushing out one, three more would enter, and bring in dirt, shavings, sand, and all manner of rubbish, until they had covered every one of the true jewels, diamonds and coins from sight. They also tore into pieces my casket and scattered it among the rubbish. I thought that no man regarded my sorrow or my anger. I became wholly discouraged and disheartened, and sat down and wept. [When the 1844 time passed, how perfectly was this fulfilled.] While I was thus weeping and mourning for my great loss and accountability, I remembered God, and earnestly prayed that He would send me help.

"Immediately the door opened and a man entered the room, when the other people all left if it. Then he, having a dirt brush in his hand, opened the windows and began to brush the dust and rubbish from the room. I cried to him to forbear; that there were some precious jewels scattered among the rubbish. But he told me to fear not, for he would take care of them. Then while he brushed the dust and rubbish, the false jewels and counterfeit coin, all rose and went out of the window like a cloud and the wind carried them

away. In the bustle I closed my eyes for a moment. When I opened them the rubbish was all gone, and the precious jewels, the diamonds, the gold and the silver coins lay scattered in profusion all over the room. He then placed on the table a casket, much larger and more beautiful than the former, and gathered up the jewels, the diamonds, the coins, by the handful, and cast them into the casket, till not one was left, although some of the diamonds were not bigger than the point of a pin. He then called upon me to come and see. I looked into

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the casket, but my eyes were dazzled with the sight. The contents shone with ten times their former glory. I thought that they had been scoured in the sand by the feet of those wicked persons who had scattered and trod them in the dust. They were arranged in beautiful order in the casket— every one in its place— without any visible pains on the part of the man [Pastor Russell] who cast them in. I shouted for joy; and that shout awoke me."

Revelation 21:21.

And the twelve gates were [twelve] pearls; every several gate was of one pearl.— "The peculiar luster of a pearl is dependent on the fact that the surface is not perfectly smooth, but covered with the irregularly sinuous edges of innumerable layers of inconceivable thinness, deposited one over the other. The distance of these edges from each other varies indefinitely, the pearls of the finest water having them closest. They are always, however, too fine to be detected by the naked eye. The edges make so many steps, so to speak; and the iridescence is produced by the mutual interference of the rays of light reflected from these thousands of angles. For their water, or lustre, as distinguished from iridescence, pearls are indebted to their being composed of thin layers, which allow light to pass through them, while their numerous surfaces disperse and reflect the light in such a manner that it returns and mingles with that which is directly reflected from the exterior. The

thinner and more transparent the constituent layers, the more perfect is the luster. The immediate occasion of the production of a pearl appears to be always the presence of some extraneous substance inside of the shell of the mollusk." (McC.)

The mollusk is the earthly tabernacle; the extraneous substance is the New Mind. The successive layers are the additions made to it, "precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little."— Isa. 28:13.

And the street of the City was pure gold, as it were transparent glass.— There will be but one street in that City, the street which has been in process of construction throughout the Age. The Prophets tell us of it.— Prov. 16:17; Isa. 40:3, 49, 11, 35:8; 62:10-12.

Revelation 21:22.

And I saw no temple therein.— No special place of worship, for the use and benefit of the Little Flock.

[For] BECAUSE the Lord God Almighty and the Lamb are the Temple of it.— The Bride's whole life is completely wrapped up in the Father and the Son. Her one consuming wish is to glorify the Lord's dear name. Of what need is any special place of worship for one who can say, "For to me to live is [for] Christ [to live]?"— Phil. 1:21.

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Revelation 21:23.

And the City had no need of the sun, neither of the moon, to shine [in] ON it.— "The sun signifies the light of this Gospel Age; the moon signifies the typically reflected light of the Gospel in the Law and the Prophets of the previous Dispensation. The glorified Church will have no need of the light which in the present time she so much enjoys through the Word and the Spirit, and the Law and the Prophets. She will have, instead of these, a much more

excellent glory, being, herself, a part of the Sun of Righteousness." (Z.'01-201.) "

'Then shall the righteous shine forth as the Sun in the Kingdom of their Father'— our Lord Jesus, the Head of the Church, of course being included. The Prophet mentions the same Sun of Righteousness, saying, 'The Sun of Righteousness shall arise with healing in His beams.'— Malachi 4:2."— Z.'16-393.

For the glory of God did lighten it, and the Lamb is the light thereof.— "We are not to lose sight of the fact that Christ is the Head or the Church, even as the Father is the head of Christ Jesus. (1 Cor. 11:3.)

Hence the Lord God Almighty and the Lamb will always be an inner Temple in this great Temple which God has provided for the world's blessing during Restitution Times."— Z.'16-393; Isa. 24:23; 60:19, 20; Rev. 21:11; 22:5.

Revelation 21:24.

And the nations [of them which are saved] shall walk [in] BY the light [of it] THEREOF.— "The word 'nations' here signifies peoples, and is intended to show that all peoples, not merely the Israelites, will be thus favored under God's Kingdom. The world will not be divided into nationalities as at present."— Z.'16-394; Isa. 60:3, 5.

And the kings of the earth do bring their glory [and honor] into it.— "When mankind reaches perfection at the close of the Millennial Age, as already shown, they will be admitted into membership in the Kingdom of God and given the entire control of earth as at first designed— each man a sovereign, a king." (A296.)

"That Kingdom, in which all will be kings, will be one grand, universal Republic, whose stability and blessed influence will be assured by the perfection of its every citizen, a result now much desired, but an impossibility because of sin." (Z.'10-39.)

"During the Millennial Age the kings will be the Ancient Worthies; but subsequently a New Dispensation will open, under new conditions, in which mankind (perfected) will be granted the privilege of ruling themselves in harmony with the Divine Law." (Z.'97-304.) In this verse the Ancient Worthies are *directly* referred to; while in verse 26 the rest of mankind are referred to. Notice the tenses of the verbs "*do* bring" and "*shall* bring"—present and future—in the Millennium and after.

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Revelation 21:25.

And the gates of it shall not be shut at all by day.— Throughout the long Millennial Day of a thousand years all who will may seek and find salvation through the broad gates of the City of God that will then be wide open. (Isa. 60:11.) Now, "Narrow is the way that leadeth unto life, and few there be that find it."— Matt. 7:14.

For there shall be no night there.— "The period in which sin is permitted has been a dark Night to humanity, never to be forgotten; but the glorious Day of righteousness and Divine favor, to be ushered in by Messiah, who, as the Sun of Righteousness, shall arise and shine fully and clearly into and upon all, bringing healing and blessing, will more than counterbalance the dreadful night of weeping, sighing, pain, sickness and death, in which the groaning creation has been so long. 'Weeping may endure for a night, but joy cometh in the morning.'— Psa. 30:5." (A9.)

The Psalmist explains how the smile of the Father was turned away from mankind. He describes mankind as "Such as sit in darkness and in the shadow of death, being bound in affliction and iron; because they rebelled against the words of God [by disobedience of His express command] and contemned [set at naught] the counsels of the Most High. Therefore He brought down their heart with labor [each sex with its own peculiar kind]; they fell down, and there was none to help." (Psa. 107:10-12.) This

disobedience brought our entire race into the Valley of the Shadow of Death (Psa. 23:4); but the Prophets encouraged us to hope for a watchman who would tell us of the coming of the Day. (Isa. 21:12.) In the Apostle's time he declared the night was far spent, being then more than two-thirds gone. (Rom. 13:12.) The event that is to bring in the Day is the rising of the [Sun of Righteousness. (Mal. 4:2.) When here at the First Advent Christ was the light of the world (John 8:12); and the people in His immediate neighborhood saw a great Light, shadowing forth His coming glory. (Isa. 9:2.) He declared that we, too, should be lights in the world. (Matt. 5:14.)— "You in your little corner, and I in mine;" and that in the resurrection all these 144,000 brightly burning candles should be brought together and with Him constitute the Sun of Righteousness that is to heal and bless the world. "Then shall the righteous shine forth as the sun in the Kingdom of their Father."— Matt. 13:43.

The sun rises quietly, like a thief. (1 Thess, 5:1.) When the Morning comes, the first work is banishing the works of the night. (Ezek. 7:7-12.) Next comes the opening of the spiritually blind eyes or those that have physical sight. (Amos 5:18.) Surely, the best time for a great oculist to

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open the eyes of the blind is in the day time. (Isa. 35:6.) Now matters are more or less obscured (1 Cor. 13:12); but the time is coming when the blind shall be shown a way of life they have not hitherto known. (Isa. 42:16.)

Will the Lord show wonders in the dark? (Psa. 88:10.) He will indeed; and when the nations come forth from the tomb, they will seek Him that turneth the shadow of death into the morning. (Amos 5:8; Isa. 42:6, 7.) They will seek Him and will find Him. No wonder, then, that the Psalmist, looking down the stream of time to that happy Day, exultingly exclaims. "Then [after full experience with sin and death] they cried unto the Lord in their trouble, and He saved them out of their distresses. He brought

them out of darkness and the shadow of death, and brake their bands in sunder. Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men! For He hath broken the gates of brass [that stood between them and perfection], and cut the bars of iron asunder [that held them in death's prison house]." (Psa. 107:13-16.)

"And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." (Rev. 21:4.) "For there shall be no night there." "Weeping may endure for a night, but joy cometh in the Morning."— Psa. 30:5; Zech. 14:7.

Revelation 21:26.

And they shall bring the glory and honor of the nations into it.— "This rendering of glory to the Kingdom will continue throughout the entire Millennial Age; for the princes throughout the earth will make known to the peoples that not in their own name or authority do they rule and execute judgment and establish righteousness, but in the name of the glorified Christ, Head and Body, whose representatives they are."— Z.'16-394.

Revelation 21:27.

And there shall in no wise enter into it anything [that defileth] COMMON.— No one who could or would contaminate others by speech or example, will ever find a place in that City.

Neither whatsoever worketh abomination.— Nor anything tending in the direction of pride or sectarianism.

Or maketh a lie.— Nor anything countenancing the teaching of error for pleasure or profit.— 1 John 2:22.

But they which are written in the [Lamb's] Book of THE Life Of HEAVEN.— "The Lamb's Book of Life we must understand to include only those who attain to the position of joint-heirship with Christ, those whose names

are written in Heaven during this Gospel Age and who are faithful to their Covenant. (Psa. 50:5.)"— Z.'16-394; Phil. 4:3; Rev. 3:5, 13:8.

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REVELATION 22

THE RIVER OF GRACE AND TRUTH

Revelation 22:1.

And he showed me a [pure] River of Water of Life, clear as crystal.— "One would think that, even with no knowledge of the symbols of Revelation, no thinking Christian should have any difficulty in realizing that the book portrays trouble for the Church throughout this Gospel Age and the triumphant Millennial Reign at its close."— Z.'05-170; Ezek. 47:1-12; Joel 3:18; Zech. 14:8; Psa. 46:4.

Proceeding out of the Throne of God and of the Lamb.— "The Scriptures nowhere speak of the River of the Water of Life now. There is none, and can be none until the Heavenly City descends, for the river must flow from the midst of it, from the Throne. Describing the condition of the Lord's saints at the present time very differently, the Lord declares that those who are His have in them a well of water springing up into life eternal."— Z.'05-172; Ezek. 47:1; Zech. 14:8.

Revelation 22:2.

In the midst of the street of it.— In the midst of the Highway of Holiness.— Rev. 21:21.

And on either side of the River.— Nourished and blessed by the life-giving Waters of Truth.— Ezek. 47:12.

Was there the Tree of Life.— The Christ, Head and Body.

Which bare twelve manner of fruits, and yielded her [fruit] FRUITS every month.—
Twelve kinds

of fruit, twelve times a year, for a thousand years— a total fruitage of 144,000.

And the leaves of the [tree] TREES were for the healing of the nations.— "The symbolic picture suggests nourishment and healing for the sin-sick, starving world, which then may partake freely of all the blessings and privileges thus symbolized."— Z.'05-171; Rev. 21:24; Ezek. 47:12.

22:3. And there shall be no [more] curse.— "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it [the removal of the curse] shall be to the Lord for a name, for an everlasting sign that shall not be cut off." (Isa. 55:13.)

"Upon no subject is the testimony of the Scriptures more positive, consistent and conclusive than on this subject of the curse, its effects upon man, the redemption from it, and its ultimate removal."— E421, 405.

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But the Throne of God and of the Lamb shall be in it.— "A spiritual police force will have humanity under absolute control. Every misdeed will be punished as soon as it is determined upon and before it shall have been put into effect. Likewise, every good act, good word and good thought will bring a blessing of restitution, health, strength— mental, moral, physical."— Z.'15-267.

And His servants shall serve Him.— Beautiful inheritance of the Great Company class.— Rev. 7:15.

Revelation 22:4.

And they shall see His face.— This will be worth all they will be called upon to endure.— Matt. 5:8.

And His name shall be [in] ON their foreheads.— At present many of this class do not have clear perceptions of the Father's character. All misunderstandings will be cleared up shortly. They only await the departure of the last of the Elijah class, in the spring of 1918.

Revelation 22:5.

And there shall be no MORE night [there].— Doubtless, at first, the Great Company's memories of her dark night will be very keen.— Rev. 7:14; 21:23, 25.

And they need [no] NOT THE LIGHT OF A candle.— Light from the Church in the flesh.

[Neither] AND light of the sun.— The Gospel, through the Word.

For the Lord God [giveth] WILL GIVE them light.— "Blessed are they which are *called* unto the Marriage Supper of the Lamb."— Rev. 19:9; 7:16-17; Psa. 84:11.

And they shall reign for ever and ever.— They— Christ and His Bride, in whose blest Heavenly courts the Beloved Bridesmaids will always find their happy station.— Dan. 7:27; 2 Tim. 2:12; Rev. 3:21.

Revelation 22:6.

And he.— The same angel mentioned in Rev. 1:1; 19:9, 10; representing Pastor Russell, beyond the veil.

Said unto me.— The John class, in the flesh.

These sayings are faithful and true.— "There hath not failed one word of all His good promise."— 1 Kings 8:56.

And the Lord God of the [holy] SPIRITS OF THE Prophets.— It is still possible to have the same spirit as filled the Prophets of old, even though the prophecies themselves have ceased to be miraculously uttered or interpreted.— 1 Cor. 13:8.

Sent ME His angel to shew unto His servants the things which must shortly be done.— Especially the events of the immediate future.— Rev. 1:1.

Revelation 22:7.

AND behold I come quickly.— See Rev. 16:15; 22:10, 12, 20. Jesus is the speaker.

Blessed is he that keepeth the sayings of the prophecy of this book.— The Elijah class, who see its clear import and accept the responsibilities implied.— Rev. 1:3; 3:14.

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Revelation 22:8.

And I John saw these things, and heard them.— "Understood them.— Rev. 1:3.

And when I had heard and seen, I fell down before the feet of the angel which shewed me these things.— "This may signify that in the end of this Gospel Age as the whole Church, the John class, comes to see the unfolding of the Divine Plan, there might be a spirit or disposition amongst them to do too much honor to the one used of the Lord in communicating to them the Divine light now due."— Z.'05-173; Judges 13:17, 18.

Revelation 22:9.

Then saith he unto me, see thou do it not: [for] I am thy fellow-servant.— "The angel's refusal to accept homage should be a lesson to all ministers (servants— messengers) of God."— Z.'96-305; Rev. 19:10.

And of thy brethren the Prophets.— Prophets, in the New Testament use of the word, refer to Christian speakers.

And of them which keep the sayings of this book: worship God.— "God alone should be worshiped: He is the Author of the great Plan and will be the Finisher of it. It is brought to our attention now by Him because it is now 'due time' for His people to come to an appreciation of His plans."— Z.'05-173.

Revelation 22:10.

And he saith unto me, Seal not [the] THESE sayings of the prophecy of this book: for the time is at hand.— "Make no secret," he added, "of the meaning of the predictions contained in this book; for the time for their fulfillment is now close at hand."— Weym. 22:11.

He that is unjust, let him be unjust still.— "At the time that the features of this symbolical Revelation shall come to be understood and appreciated by the Lord's people, they may know that the time of the completion is near at hand. We are not to expect that the telling of this Message will have the effect of converting the world. It was not intended to do this and will not do it."— Z.'05-173; Dan. 12:10.

And he which is filthy, let him be filthy still.— "Present Truth, although full of comfort and encouragement to the Church in respect to their dear friends who are out of Christ, has no effect whatever upon those who love sin, who are filthy, who are unrighteous. The unrighteous and the filthy simply ignore this message and are not moved specially by it."— Z.'05-173.

And he that is righteous, let him [be righteous] WORK RIGHTEOUSNESS still.— "To lovers of righteousness, of truth, the revelations of the Divine Plan now unfolding commend themselves, and intensify their love for righteousness and appreciation of full consecration to the Lord."— Z.'05-173.

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And he that is holy, let him be holy still.— "The word seems to denote development and crystallization of character, immediately preceding the coming of the great Judge of all." (Weym.)

"Love is patient and kind. Love knows neither envy nor jealousy. Love is not forward and self-assertive, nor boastful and conceited. She does not behave unbecomingly, nor seek to aggrandize herself, nor blaze out passionate anger, nor brood over wrongs. She finds no pleasure in injustice done to others, but joyfully sides with the truth. She knows how to be silent. She is full of trust, full of hope, full of patient endurance."-1 Cor. 13:4-7.— Weym.

Revelation 22:12.

[And] behold, I come quickly.— See Rev. 16:15; 22:7, 10, 20. The Lord Himself becomes the speaker.

And My reward is with Me, to [give] BE GIVEN every man.— Every man in Christ.

According as his work [shall be] IS.— The Church's work is practically finished. The reward is given on the basis of the work already done, in character development and in the natural outgrowth of that development— works.

Revelation 22:13.

I am Alpha and Omega, THE FIRST AND THE LAST, the Beginning and the End, [the First and the Last].— "Our Lord tells us over and over again (See Rev. 1:8, 11, 17; 2:8; 3:14; 21:6), that He is the Beginning and the Ending, the First and the Last, of the creation of God."— Z.'93-115.

Revelation 22:14.

Blessed are they that [do His commandments] WASH THEIR ROBES.— The Great Company class.— Rev. 7:14.

That they may have right to the Tree of Life.— Rev. 22:2.

And may enter through the gates into the City.— "Whose Builder and Maker is God." (Heb. 11:10.) To these dear brethren we would say, The object of your trials is to remove the dross (Ex. 30:7; Mal. 3:2) that you may be fit companions of the Christ. (Ex. 12:8; Heb. 2:17; Rom. 5:3; Col. 1:11.) Do not think it strange. (James 1:12; 1 Pet. 1:7; 4:12; 5:10.) When you get the right viewpoint, you will rejoice in your sufferings. (Deut. 13:3; Psa. 23:4; 119:67.) The trials will not last forever (Psa. 39:1); and in them all you may hear the songs of deliverance. (Psa. 32:6, 7.) There is nothing to turn back to (Heb. 10:38); but there is joy untold to look forward to, and it is nigh.— Rev. 19:9; Psa. 45:14, 15.

Revelation 22:15.

[For] without are dogs.— There will be no clergy class, as such, in the Kingdom.— Isa. 56:10; Phil. 3:2; 2 Tim. 3:8, 9.

And sorcerers, and whoremongers, and murderers, and idolators.— See Rev. 21:8.

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And whosoever [loveth and] maketh AND LOVETH a lie.— The old lies will die hard; and some may try to carry them far into the Time of Trouble, on the well-known principle that if a pigeon's brains are removed, and the wound allowed to heal, the bird will no longer seek its food, though it can still swing on a perch and ruffle its feathers and show fight. Ere long, however, the Truth will be so manifest that all must give way before it.

Revelation 22:16.

I Jesus have sent mine angel to testify unto you these things in the churches.— All down the Age the Church has had this Message; all down the Age holy men of God have sought to understand its mysteries; all down the Age it has remained a closed book. But now the Mystery of God is *finished*; and the object of keeping the book closed is accomplished. God wished the world to know when the time for the complete removal or error and for the establishment of His Kingdom would come; and so He enables the last members of His Church to give the Message.

I am the Root and the Offspring of David.— "According to the flesh, our Lord Jesus was, through His mother, the Son, the Branch, the Offshoot or Offspring of David. It was by virtue of His sacrifice of His undefiled life that He became the 'Root,' origin, source of life, and development of David."— *E150*, 135; Rev. 5:5.

And the bright and morning Star.— "And I will give him the Morning Star." (Rev. 2:28.) Christ's gift of Himself to the Bride is the greatest of all gifts.— Job. 38:7; Psa. 118:22-25. 22:17.

And the Spirit and the Bride say, Come .— "The Gospel Age makes ready the chaste Virgin,

the faithful Church, for the coming Bridegroom. And in the end of the Age, when she is made 'ready' (Rev. 19:7; 21:2, 9), the Bridegroom comes; and they that are ready go in with Him to the Marriage. The Second Adam and the Second Eve become one, and then the glorious work of Restitution begins. In the next Dispensation, the New Heaven and the new earth, the Church will be no longer the espoused Virgin, but the Bride."— A98.

And let him that heareth say, Come. And let him that is athirst come.— "Blessed are they that do hunger and thirst after righteousness for they shall be filled."— Matt. 5:6; Isa. 55:6, 7.

[And] whosoever will, let him take of the Water of Life freely.— "Now the prospective members of the Bride class have the Lord's Spirit in them, 'a well or water springing up unto everlasting life.' (John 4:14.) By and by these well-springs brought together in glory with the Lord shall

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constitute the source of the great River of Life which shall bless and heal all nations. By and by the prophecy will be fulfilled: 'He that believeth in Me, out of his belly shall flow rivers of living water.'"— Z.'04-269.

Revelation 22:18.

[For] I testify unto every man that heareth the words of the prophecy of this book.— To all who ever understand it.

If any man shall add unto these things.— As was done in many instances during the Dark Ages, even in this very verse.— Deut. 4:2; 12:32; Prov. 30:5, 6.

God shall add unto him the plagues that are written in this book.— His penalty will be, when he comes forth from the tomb in the Times of Restitution, that he will have to read the Seven Volumes of SCRIPTURE STUDIES, and get the matter straightened out in his own mind.

Revelation 22:19.

And If any man shall take away from the words of the book of this prophecy.— Shall seek to nullify or minimize its teachings, now that the time has come for it to be understood.

God shall take away his part [out of the Book] FROM THE TREE of Life.— He will not be a part of the life-giving Tree described in Rev. 22:2; not a part of the Little Flock.

And [out of] the Holy City, [and from the things] which are written in this book.— He will not be one of the Lord's jewels, counted worthy of a place in the New Jerusalem.

Revelation 22:20.

He which testifieth these things TO BE saith, surely I come quickly.— The *apokalupsis* is at hand! See Rev. 16:15.

[Amen. Even so] come, Lord Jesus.— The union with the Bridegroom draweth nigh.

Revelation 22:21.

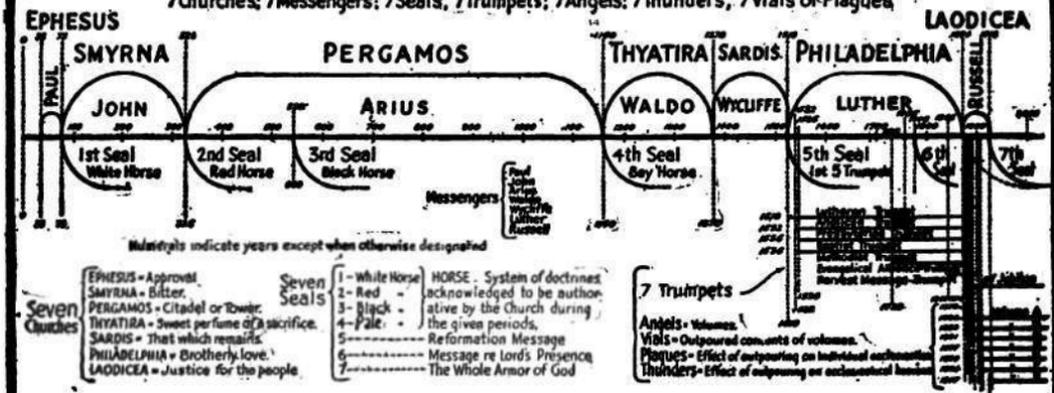
The grace of [our] THE Lord Jesus Christ be with [you all] THE SAINTS, Amen.— The first of the saints to whom will be extended the unmerited favor of a raising up out of death to perfection will be the Little Flock; the next class of saints to be reached will be the Great Company; next in order will come forth the Ancient Worthies; and finally the millions and billions of mankind, until at last Adam, himself, shall come forth from the prison-house in which he has lain so long, and may, if he will, receive again by the will of God, as a favor or grace at the hands of Christ, the unspeakable boon of eternal life.

*The sweet persuasion of His voice
Respects thy sanctity of will,
He giveth day; thou hast thy choice
To walk in darkness still.*

— Whittier.

CHRONOLOGICAL CHART OF REVELATION

Seven Stages of the Church symbolized by seven Congregations of Asia
 7 Churches; 7 Messengers; 7 Seals; 7 Trumpets; 7 Angels; 7 Thunders, 7 Vials or Plagues



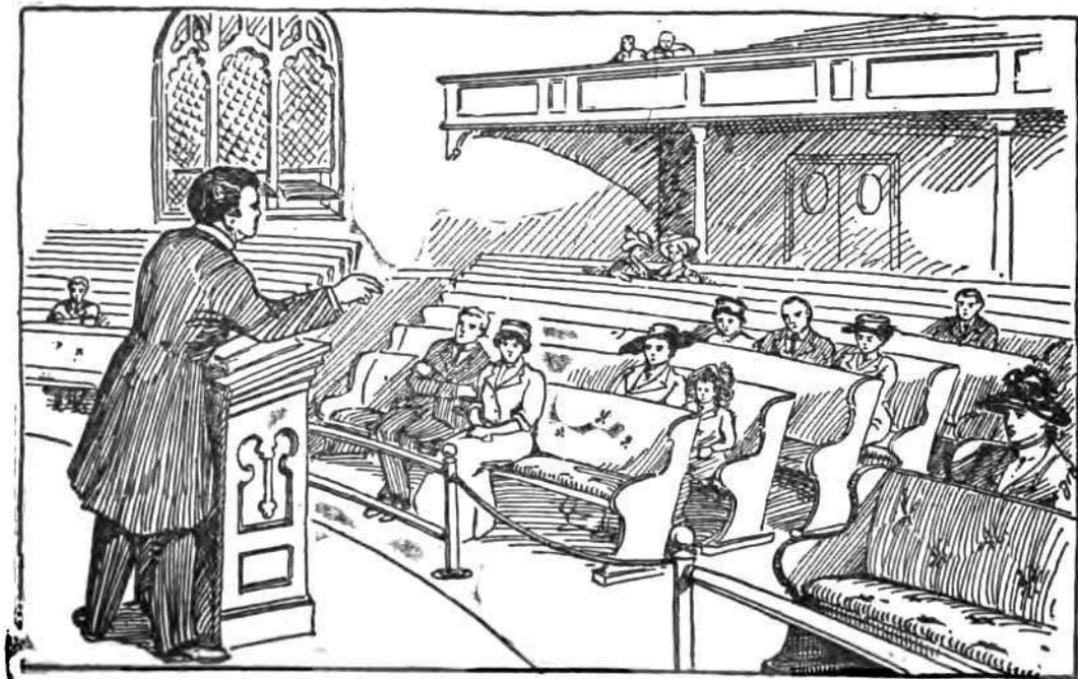
"Write the vision, and make it plain upon tables." - Habakkuk 2:12

THE SEVEN MESSENGERS TO THE CHURCH





HINDRANCES TO CHRISTIAN PROGRESS



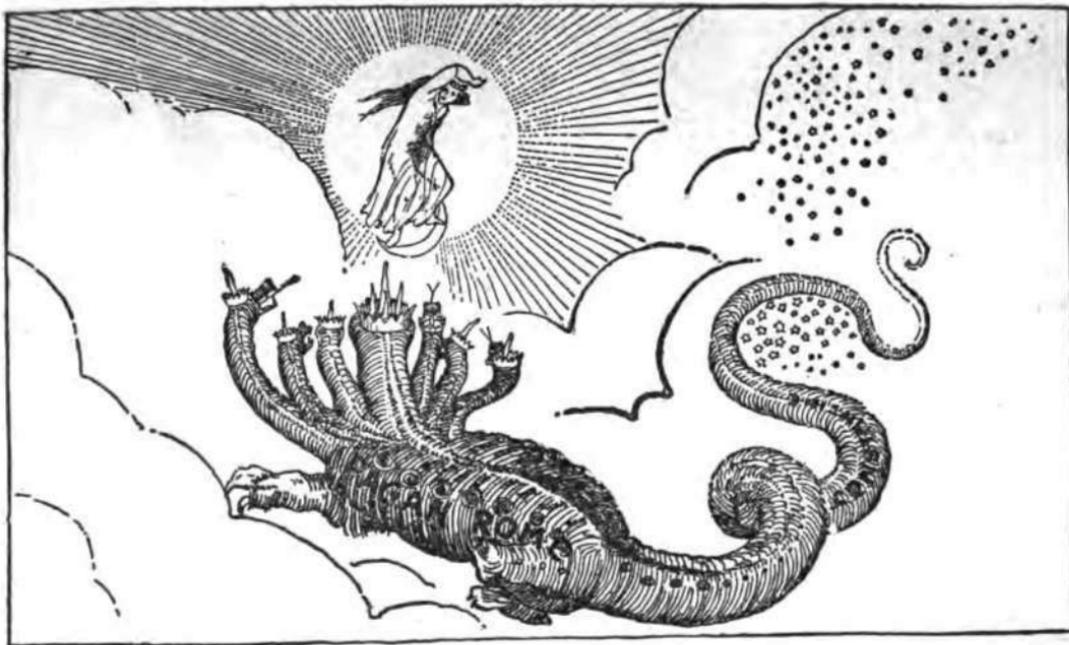
**THE THINKING PUBLIC DECLINES TO ENDORSE THE MODERN POLITICAL
PREACHING**



METHODISM—See Rev. 9:3-11



BABYLON PERPLEXED THE WORLD



PAGANISM ATTACKS THE EARLY CHURCH



PAPACY AS GOD PICTURES IT (Rev. 13:1-2)



EVANGELICAL ALLIANCE—CHURCH FEDERATION
THE "IMAGE" OF THE BEAST

"Ye have taken away
the Key of Knowledge."

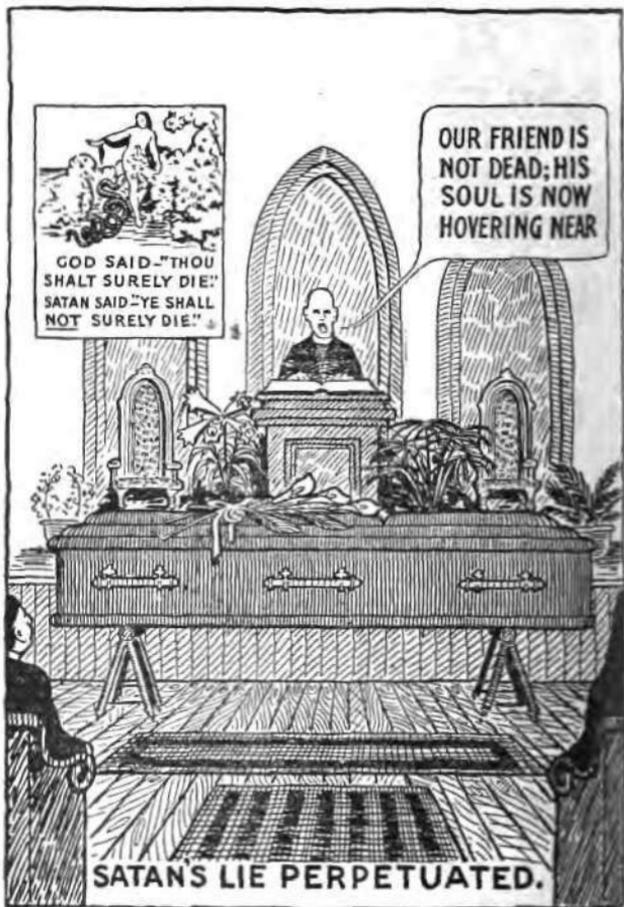
Luke 11:52



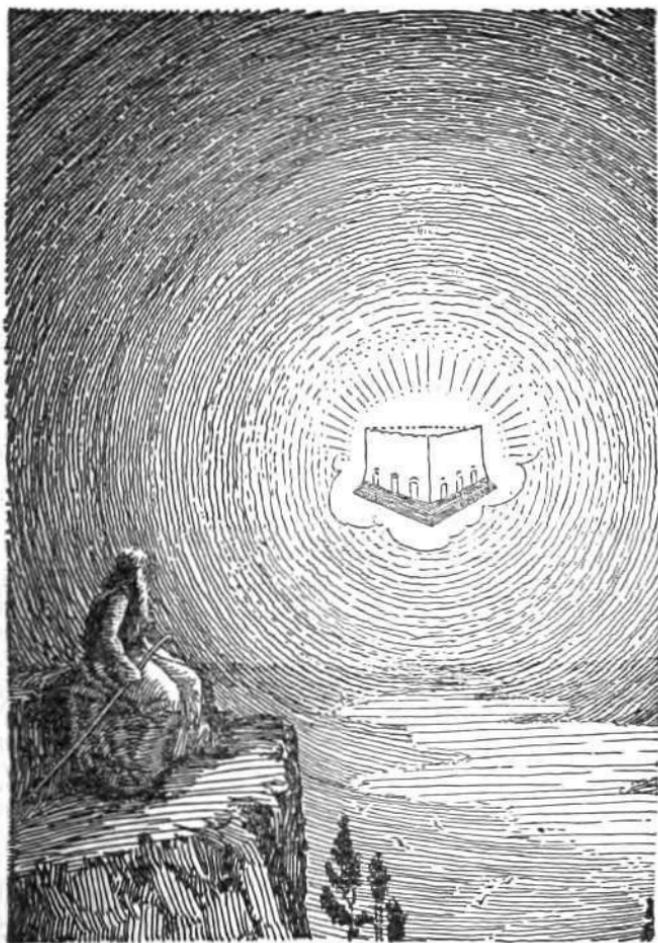
"POLLUTE YE MY HOLY NAME NO MORE"



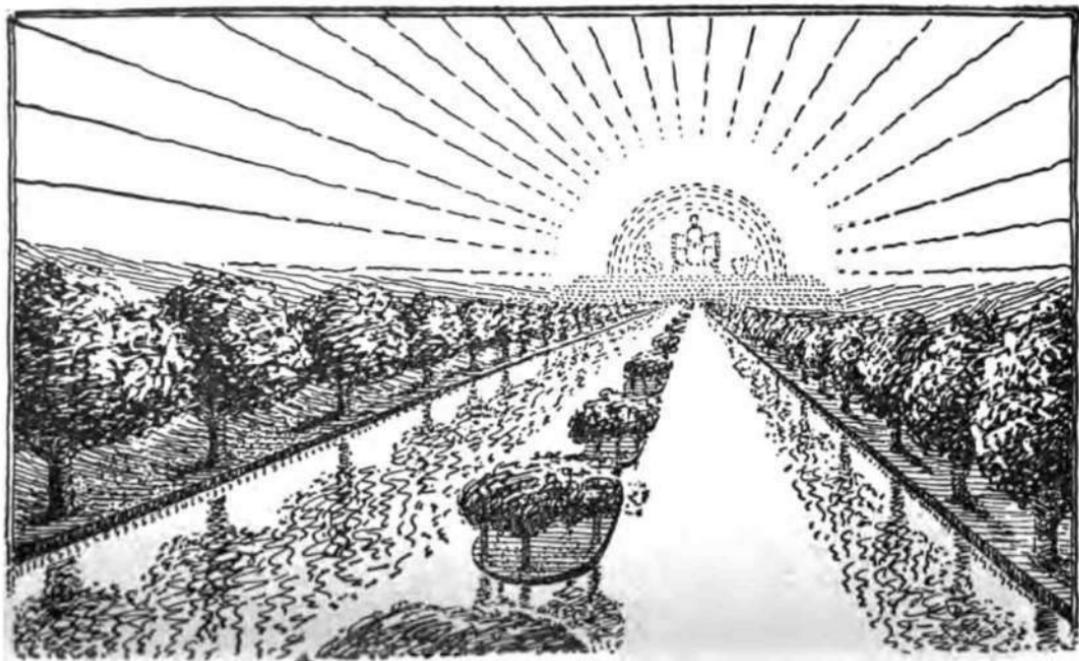
THE TRAVELER INQUIRES THE WAY TO HEAVEN



WHOM SHOULD WE BELIEVE—GOD OR THE CLERGY?



**ST. JOHN'S VISION OF THE DESCENDING
KINGDOM**



THE RIVER OF LIFE

THE SONG OF SOLOMON

THE BRIDAL ANTHEM

Canticles 1:1.

The song of songs— The harmony of harmonies— the assembling in one beautiful picture of many of the most beautiful figures of the Divine Word.

Which is Solomon's— Type of Christ in glory, as David was a type of Christ in the flesh.

Canticles 1:2.

Let him kiss me— A form of salutation signifying closest fellowship. "Greet all the brethren with an holy kiss." "Betrayest thou the Son of man with a kiss?"

With the kisses— The oft repeated endearments.

Of His Mouth— Of His Word, the Scriptures.

For Thy love— Thy caresses, the repeated assurances of guidance, protection, companionship, love and care.

Is better than wine— Wine is a symbol of doctrine. "They also have erred through wine." "They are drunken," but not with wine." "All nations have drunk of the wine." "I will not henceforth drink of this fruit of the vine." "Be not drunk with wine." Although a sound faith is essential, yet of faith, hope and love, the greatest is love; therefore, love is better than wine. The Lord's assurances of love are even more precious to the Bride than the precious doctrines so vital to her happiness.

1:3. Because of the Savior— The sweet perfume.

Of Thy good ointments— The Holy Spirit, the holy anointing oil of the priesthood.

Thy name— Christ, which means "Anointed."

Is as ointment— The holy anointing oil, the Holy Spirit.

Poured forth— At His baptism upon the Head, at Pentecost on the Body.

Therefore— Because of their admiration and appreciation of Christ's Holy Spirit.

Do the virgins— The pure in heart.

Love Thee— Seek fellowship with Thee, aspire to learn of Thee, to cultivate Thy graces, to be near Thee.

Canticles 1:4.

Draw me— "No man can come to Me except the Father draw him." "All Thine are Mine."

We will run— Not sit in the seat of the scornful, nor stand in the way of sinners, nor walk in the counsel of the ungodly, but run with patience the race set before us.

After Thee— The Forerunner. The First-born from the dead. The first to pass over the narrow way. The Head,

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that in all things He might have the preeminence. Not after the flesh, but after the Spirit.

The King— The Lord Jesus, typified by Solomon. "So shall the King greatly desire thy beauty."

Hath brought me— Even in the present life.

Into His chambers— Into the "Holy," the spirit-begotten condition, the first heavenly condition; made us to sit down in heavenly places in Christ.

We will be glad— "Be glad in the Lord, and rejoice, ye righteous."

And rejoice in Thee— "And again I say, Rejoice."

We will remember— Will meditate upon think of.

Thy love— Thy caresses, assurances of guidance, protection, companionship, love and care.

More than wine.— More even than the doctrines.

The upright— Those without deceit, guileless, honest.

Love Thee— Seek fellowship with Thee, aspire to learn of Thee, to cultivate Thy graces, to be near Thee.

Canticles 1:5.

I am black— The bride of Moses, Zipporah, type of the Bride of Christ, was an Ethiopian woman— a Gentile.

But comely— "The Kings Daughter is all glorious within"; her intentions are pure, spotless in God's sight.

O ye daughters— Professed children.

Of Jerusalem— Of the Kingdom of God. The true Church instinctively recognizes that her detractors are to be found among God's professed people.

As the tents of Kedar— Kedar was one of the children of Ishmael, and the name thus stands for the Ishmaelites, or Bedouins. Their tents are their homes; and though made of black goat's hair and outwardly stained they are often luxurious in the interior, being hung with costly tapestries.

As the curtains— Between the Holy and the Most Holy.

Of Solomon— Of Solomon's Temple. These curtains, or rather a similar curtain which hung in Herod's temple, and which was rent in twain on the day of our Lord's death, was most wonderful, being some thirty feet long, fifteen feet wide and five inches thick.

Canticles 1:6.

Look not upon me— Look not so upon me (Leeser); the Bride kindly expostulates with her critics.

Because I am black— Because I am somewhat black (Leeser); the Bride does not deny her imperfections, but is not disposed to admit that she is altogether worthless.

Because the Sun— The searching light of the true Gospel which exposes every defect.

Hath looked upon me— Judgment must begin at the House of God. The Bride's sins are open beforehand, known to all men. God's Word exposes the weaknesses or almost every noble character whose life is there recorded.

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My mother's children— Sitting and speaking against their brother, their own mother's son.

Were angry with me— "Your brethren that hated you, that cast you out for My name's sake, etc." "The brother shall betray the brother to death."

They made me— Elected me, appointed me.

The keeper— Class-leader, Sunday-school teacher, etc.

Of the vineyards— Sunday-schools, Christian Endeavor societies, Epworth Leagues, Young People's unions.

But mine own vineyard— The cultivation of the fruits of the Spirit.

Have I not kept— I have been too busy with "church work," to look after my own best spiritual interests.

Canticles 1:7.

Tell me— The Bride continues.

O Thou— Christ.

Whom my soul loveth— Whom having not seen, we love.

Where Thou feedest— "Wheresoever the carcase is there will the eagles be gathered together."

Where Thou— The Good Shepherd.

Makest Thy flock— The Flock of God.

To rest— My people have forgotten their resting-place.

At noon— Where the grass is long and sweet, and where there are opportunities to draw

specially near to the Shepherd. "He maketh me to lie down in green pastures."

For why should I be— Why should I longer appear to others to be.

As one that turneth aside— As one that goeth astray.

By the flocks— Not *in* them: for I never was in any other intentionally. I thought these other flocks *were* yours.

Of Thy companions— Other great teachers: heads of other churches; Antichrist systems.

Canticles 1:8

If thou know not— The Heavenly One replies.

O thou fairest— The Lord does not taunt her with her self-confessed stains.

Among women— Churches, true and false.

Go thy way forth— There is something for you to do.

By the footsteps— He goeth before them, and the sheep follow Him.

Of the flock— Look about you; and when you see those whose lives indicate that they are true sheep, and when they urge you "Come and see," follow Nathaniel's example.

And feed thy kids— Inquiring ones, newly interested, especially if they manifest any goat-like tendencies.

Beside the shepherds' tents— Take them to the elders' or deacons' homes for further instruction in the right ways of the Lord; or, apply the same principle by bringing the *Scripture Studies* to their attention, thus introducing them to the teacher who has answered all our hard questions.

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Canticles 1:9.

I have compared thee— The Lord continues.

O My Love— "Love one another as I have loved you."

To a company— 144,000.

Of horses— Fond of their Master, quick to do His bidding, easily guided, quiet, faithful, temperate, long-suffering.

In Pharaoh's chariots— The best in the world.

Canticles 1:10.

Thy cheeks are comely— The Lord continues to shower compliments upon His Espoused.

With rows of jewels— Jewels of Divine Truth; the ornaments of a meek and quiet spirit.

Thy neck— The yoke-bearing member; take My yoke upon you; a yoke is built for two— Jesus and one other.

With chains of gold.— The Divine nature. Each act of loyal burden-bearing becomes a link in the golden chain.

Canticles 1:11.

We— My Father and I.

Will make thee borders— "A House not made with hands eternal in the Heavens."

Of gold— The Divine nature.

With studs of silver— The House will be truly yours; that which is your own.

Canticles 1:12

While the King— The Bride thus speaks of her Lord.

Sitteth at His table— Breaking the Bread of Life to His Household.

My spikenard— Devotion, as illustrated by Mary's alabaster box.

Sendeth forth the smell thereof — "Did not our hearts burn within us while He talked with us by the way, and while He opened to us the Scriptures?" At such times the fires of Heavenly love burn fiercest.

Canticles 1:13.

A bundle of myrrh— Wisdom. "In Him are hid all the treasures of wisdom and of knowledge."

Is my well-beloved— Christ.

Unto me— "Who of God is made unto us Wisdom." "We have the mind of Christ."

He shall lie all night— During this dark time while evil is permitted.

Betwixt my breasts— I will take the Lord into my bosom, "More dear, more intimately nigh than e'en the sweetest earthly tie."

Canticles 1:14.

My Beloved— Christ, on the other side of the veil.

Is unto me— The Bride, still toiling on this side of the veil.

As a cluster of camphire— A cooling, fragrant, shade, a refuge from the fierce heat; "as the shadow of a great rock in a weary land."

In the vineyards of Engedi— Located on the shore of the Dead Sea, in one of the hottest of climates.

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1:15. Behold thou Art fair.— The Bridegroom speaks again.

My love— My Bride to be.

Behold thou art fair— Beautiful of heart.

Thou hast dove's eyes— Heavenly wisdom—the wisdom of the Holy Spirit.

1:16. Behold Thou art fair— "Fairer than the children of men." The Bride returns the compliment.

My Beloved— "Greater love hath no man than this that a man lay down his life for his friends."

Yea pleasant— The disciplines are as nothing compared to the joy of your fellowship.

Also, our bed— The place of our rest; "let the saints be joyful in glory, let them sing aloud upon their beds."

Is green— Our rest will be everlasting. "They rest from their labors."

Canticles 1:17.

The beams of our house— The covering over us; "the Head of Christ is God."

Are cedar— Immortal.

And our rafters— Wainscoting; the environment on all sides.

Of fir— Everlasting. Where changes never come.

Canticles 2:1.

I am the rose— Glorious, beautiful, without a peer.

Of Sharon— (The Plain). Not seeking exaltation.

The lily— Pure, fragrant, exquisite..

Of the valleys— Meek and lowly of heart.

Canticles 2:2.

As the lily— Pure, humble, defenseless; so the Heavenly One responds.

Among thorns— Which scratch, tear and wound.

So is My love— "Continue ye in my love."

Among the daughters— Nominal church organizations.

Canticles 2:3.

As the apple tree— The Bride thus refers to Christ.

Among the trees— With a fruitage greater in variety, color, flavor, quantity and lasting quality.

Of the wood— Which run largely to leaves, professions.

So is my Beloved— We love Him because he first loved us.

Among the sons— The other sons of God with whom we are acquainted.

I sat down— "Come ye yourselves apart, and rest awhile."

Under His shadow— His protecting love and care.

And His fruit— His perfect fruitage of love.

Was sweet to my taste.— "Oh, taste and see that the Lord is good!"

Canticles 2:4.

He brought me— Guided me by His Word and providences.

To the banqueting house— To sup with Him and He with me.

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And His banner— The banner under which He fought the good fight of faith.

Over me— And under which I also am enlisted.

Was love— Love of the highest order.

Canticles 2:5.

Stay me— Nerve me for the war.

With flagons— The pure doctrines of the Kingdom.

Comfort me— Strengthen me for the conflict.

With apples— Spiritual food; bread from Heaven.

For I am sick of love— Am lovesick, over-sentimental, dreamy, not sufficiently awake to the fact that true love includes service and sacrifice.

Canticles 2:6.

His left hand— His power as illustrated in the guidance of His people into all necessary Truth.

Is under my head— Directing my mental faculties.

And His right hand— His power as illustrated in overruling all things that would harm me.

Doth embrace me— "Secure in His tender embrace, I've nothing to doubt or to fear."

Canticles 2:7.

I charge you— I must give you this message.

O ye daughters— Professed children; nominal Spiritual Israel.

Of Jerusalem— The Kingdom of God.

By the roes— Which you regard as the loveliest things of earth, as illustrated by the statuary on your estates.

And by the hinds— The things which you regard as most full of grace; therefore typical of your churches, colleges, hospitals, libraries and charitable institutions.

Of the field— The world, the present order of things.

That ye stir not up— Seek not to arouse.

Nor awake my love— To take charge of earth's affairs.

Till He please.— For when He does stand up to assume control, " there will be a Time of Trouble, such as never was," in which all these beautiful things upon which you have set your heart will be obliterated.

Canticles 2:8.

The voice of my Beloved— The Church suddenly recognizes the joyful sound, betokening the Second Presence of her Lord.

Behold He cometh— At midnight there was a cry raised, Behold, He cometh!

Leaping upon— Dismembering or changing the form of.

The mountains— The autocratic governments of Spain, Portugal, Sweden, Russia, Turkey, Persia and China.

Skiping upon— Shattering old customs and old political parties, and placing the people more in the ascendancy.

The hills— The less autocratic governments of the United States, Mexico, Great Britain, France, etc. "The hills melt like wax at the presence of the Lord."

Canticles 2:9.

My Beloved is like— In swiftness of movement.

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A roe or a young hart— Swiftly leaping from mountain to mountain; preparing the world for His coming Reign.

Behold He standeth— "There standeth One among you whom ye know not."

Behind our wail.— The wall of our earthly house, unseen by the eye of flesh.

He looketh forth— He looketh in. At the windows— The windows of the soul, the eyes of the understanding.

Showing Himself— Revealing the fact of His Second Presence.

Through the lattice— Parallels and cross references of Holy Writ.

Canticles 2:10.

My Beloved spake— "Thine ears shall hear a voice behind thee."

And said unto me— Through the words of the Prophets and the Apostles.

Rise up, My love— "Awake, awake! put on thy strength."

My fair one— "Put on thy beautiful garments."

And come away— From earthly to Heavenly conditions.

Canticles 2:11.

For lo, the winter— The time of the burning of the tares; "pray ye that your flight be not in the winter."

Is past— Will shortly be past.

The rain— The deluge of Truth.

Is over and gone.— The Harvest work is all accomplished: will have been finished at the time here indicated.

Canticles 2:12.

The flowers— Promise of a new fruitage.

Appear on the earth— Among the restitution class.

The time of the singing —The harmonious mating.

Of birds is come— Of Heaven-sent prophecies and their fulfilments. "Search ye out and see; not one of these shall want her mate"; i. e., every word of every prophecy will be fulfilled.

The voice of the turtle— The turtle-dove; "the congregation of Thy poor" is thus described by the Psalmist.

Is heard in our land— The poor begin to take hope; the harbingers of the New Era are about us on every hand.

Canticles 2:13

The fig tree— The Jewish nation.

Putteth forth— "Behold the fig tree, and all the trees; when they now shoot forth . . . know ye that the Kingdom of God is nigh."

Her green figs— Plans for re-establishment in Palestine.

And the vines— Of the Father's right hand planting.

With the tender grape— Bearing the precious fruitage of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control.

Give a good smell— Yield a sweet perfume to the husbandman. "My Father is the Husbandman."

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Arise My Love— "Awake, thou that sleepest, and arise from the dead."

My fair one— The queen in gold of Ophir, Daughter of the Great King.

And come away.— "Forget also thine own people and thy father's house."

Canticles 2:14.

O my Dove— The Bride addresses her unseen Lord.

That art in— Directly *in*, fully *in*, guiding, controlling.

The clefts— The apparent fractures or injuries.

Of the rock— The Kingdom; the Stone cut out without hands.

In the secret places— The dark corners of life's experiences, where we halt trembling and afraid.

Of the stairs— The stepping stone by which we ascend to the Heavenly City.

Let me see Thy countenance— "I shall be satisfied when I awake in Thy likeness."

Let me hear Thy voice— The sheep follow Him; for they know His voice.

For sweet is Thy voice— "Grace is poured into Thy lips."

And Thy countenance is comely— "I will that they may be with Me where I am, that they may behold My glory."

2:15. Take us the foxes— Take away from us the sly faults, originating in the deceitful mind of the flesh.

The little foxes— Secret beginnings of sin in the mind.

That spoil the vines— That prevent us from yielding the fruitage of love so precious in Thy sight.

For our vines— "I am the Vine; ye are the branches."

Have tender grapes— Have begun a fruitage, which is ripening beautifully in the Father's sight.

Canticles 2:16.

My Beloved is mine— "The Head can not say to the feet, I have no need of you."

And I am His— "If the foot shall say, because I am not the hand, I am not of the body, is it not of the body?"

He feedeth— Bestows His spiritual favors upon.

The lilies— "The meek will He guide in judgement; the meek will He teach His way."

Canticles 2:17.

Until the day break— Until the Messianic Morning has fully dawned.

And the shadows— Of the reign of sin and death.

Flee away— Depart forever.

Turn my Beloved— Continue to hide Thyself from earthly eyes.

And be Thou like— In Thy swiftness of movement.

A roe or a young hart— Leaping from mountain to mountain— kingdom to kingdom.

Upon the mountains— Gentile dominions.

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Of Bether— Of divisions, which separate us from Thee and separate Thee from Thy long-promised Reign.

Canticles 3:1.

By night— While I was still in the dark in regard to God's great Plan.

On my bed— My creed bed, the one from which I have now been taken, but in which many others are still left.

I sought Him— Sought intimate fellowship with Him.

Whom my soul loveth— "He that loveth father or mother . . . son or daughter more than Me is not worthy of Me."

I sought Him— Christ, the Heavenly Bridegroom.

But I found Him not— Certainly not; how absurd of me to expect to greet the Bridegroom when I was in bed, sound asleep!

Canticles 3:2.

I will rise now— This creed bed is uncomfortable; it is "shorter than that a man can stretch himself on it."

And go about the city— Interest myself in the activities of Christendom.

In the streets— Enter into the affairs of its governments.

And in the broad ways— Plunge into its pleasures— "gay white ways," etc.

I will seek Him— Try to find the place of rest.

Whom my soul loveth— For which my soul longs. "We who have believed do enter into rest."

I sought Him— Sought rest of heart in all these ways.

But I found Him not— "All that my soul has tried left but an aching void."

Canticles 3:3.

The watchmen— Of nominal Zion; the clergy.

That go about the city— Christendom, Babylon.

Found me— Drew me under their influence.

To whom I said— Having become deeply interested in the subject of the Lord's promised Return.

Saw ye Him— Have you discerned the fact of the Bridegroom's Presence?

Whom my soul loveth— There was no reply, for the reason that "His watchmen are blind: they are all ignorant: they are all dumb dogs; they cannot bark."

Canticles 3:4.

It was but a little— "He is not far from us."

That I passed from them— Became unbound, unfettered.

But I found Him— Was made acquainted with the proofs of the *Parousia*.

Whom my soul loveth— We ought to live for Him who died for us.

I held Him— "Hold that fast which thou hast, that no man take thy crown."

And would not let Him go— "I will not let Thee go, except Thou bless me."

Till I had brought Him— Till I had accompanied Him.

Into my mother's house— The antitypical Sarah tent.

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And into the chamber— Heaven itself.

Of her that conceived me— The Sarah Covenant; the Oath-bound Covenant.

Canticles 3:5.

I charge you— I must give you this message.

O ye daughters— Professed children.

Of Jerusalem— The Kingdom of God.

By the roes— Which you regard as the loveliest things of earth, as illustrated by the statuary on your estates.

And by the hinds— The things which you regard as most full of grace; therefore typical of your churches, colleges, hospitals, libraries and charitable institutions.

Of the field— The world, the present order of things.

That ye stir not up— Seek not to arouse.

Nor awake my Love— To take charge of earth's affairs.

Till He please— For when He does stand up to assume control, "there will be a Time of Trouble such as never was," in which all these beautiful things upon which you have set your heart will be obliterated.

Canticles 3:6.

Who is this that cometh — The Lord's professed people thus speak of the evidences of the Lord's Second Presence.

Out of the wilderness— The Time of Trouble having come, they recognize that the long-promised Second Coming of the Lord is an accomplished fact.

Like pillars of smoke— Terrible in majesty, definite, personal, intangible. "I will show wonders in the heavens and in the earth, blood and fire and pillars of smoke."

Perfumed with myrrh— Anointed with Wisdom.

And frankincense— Praise to Jehovah.

With all powders— All ingredients of the holy anointing oil, type of the Holy Spirit.

Of the merchant— The apothecary; the Heavenly Father. "God gave not the Spirit by measure unto Him."

Canticles 3:7.

Behold His bed— The place of His ultimate rest, and ours.

Which is Solomon's— Christ's, in glory.

Threescore valiant men— The sixty centuries during which evil has been permitted.

Are about it— Standing between the people of God and the rest which He has promised.

Of the valiant— Invincible, immovable.

Of Israel— Of the people of God. All the centuries belong to God; they are His servants, working out His sovereign will.

Canticles 3:8.

They all hold swords— Since the slaughter of Abel, all the centuries have been filled with bloodshed.

Being expert in war— War has prevailed throughout the earth during all that time.

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Every man hath his sword— Every century has its implements of war.

Upon his thigh— Ready for use upon the slightest provocation.

Because of fear— The present world-war is due to mutual fear and distrust.

In the night— The time of the permission of evil; the time for dark motives and dark deeds.

Canticles 3:9.

King Solomon— Christ, in glory.

Made Himself a chariot—*Appiryon*, palanquin; a magnificent vehicle provided for a queen's reception and her entrance into the royal city, and in which the King goes forth to meet her; typified by the chariot of fire which bore Elijah away from earthly scenes: the magnificent spectacle with which this Age will end.— See page 63.

Of the wood of Lebanon— The saints. The typical temple was built, in part, of cedar and fir timber cut from Mt. Lebanon.

Canticles 3:10.

He made the pillars thereof— The corner posts, just outside the place of greatest honor.

Of silver— The Great Company.

The bottom thereof— The canopy overhead; "that in all things He might have the preeminence."

Of gold— The Divine nature.

The covering thereof— The seat; the Throne of the Royal Priesthood.

Of purple— Royalty."

The midst thereof— The heart of it.

Being paved with love— Love of the highest order— love for enemies.

For the daughters— The professed children; nominal Spiritual Israel.

Of Jerusalem— The Kingdom of God.

Canticles 3:11.

Go forth— "Come out of her," out of Babylon.

O ye daughters of Zion— My people; God's people.

And behold King Solomon— Get clear views of Christ.

With the crown— The Crown of Life; the Divine nature.

Wherewith His mother— The Sarah Covenant.

Crowned Him— With glory and honor.

In the day— Pentecost.

Of His espousals— When the antitypical Eliezer was received by the antitypical Rebecca.

And in the day— Now at hand, praise the Lord!

Of the gladness of His heart— When the marriage of the Lamb takes place. "Blessed is he that is called to the marriage supper of the Lamb."

Canticles 4:1.

Behold thou art fair— The Lord addresses His Bride anew.

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My love— "Greater love hath no man than this, that a man lay down his life for his friend."

Behold thou art fair— "So shall the King greatly desire thy beauty."

Thou hast dove's eyes— The Heavenly wisdom.

Thy hair — Woman's hair was given her for a covering, and it is her glory. The righteousness of Christ is the Bride's covering, and it is her glory.

Is as a flock of goats— Thick, luxuriant.

That appear from Mt. Gilead— The flocks on goats on Mt. Gilead are of unusual size to this day.

Canticles 4:2.

Thy teeth— Masticators, grinders, assimilators of spiritual food.

Are like a flock— In glistening array.

That are even shorn— When the lips are parted.

Which come up from the washing— Cleansing by salivation.

Whereof every one bear twins— Wehereof they come forth in pairs.

And none is barren— None is without its mate.

Among them— The teeth are perfect in form and number, illustrating the Bride's ability to feed upon the strong meat which "belongeth to them that are of full age."

Canticles 4:3.

Thy lips— "O Lord open Thou my lips!" "My mouth shall praise Thee with joyful lips."

Are like a thread of scarlet— As the scarlet thread of redemption runs through the Divine Word, so it is with you, and on your lips— the all-absorbing theme of life.

And thy speech is comely— My speech shall distil as the dew.

Thy temples are like— Thy mind, the mind of the New Creature, may be properly compared to.

A piece of pomegranate— The pomegranate curiously combines the flavors of all fruits. It thus well illustrates the New Mind, which, under the influence of the Holy Spirit, brings to perfection the fruitage of love, the sum of all the Christian graces.

Within thy locks— Behind thy veil; concealed by the veil of the flesh.

Canticles 4:4.

Thy neck— Willingness to bear burdens.

Is like the tower of David— David was a type of the Church militant.

Builded for an armory— Designed to accommodate a great number.

Whereon there hang a thousand— "One shall chase a thousand."

Bucklers of shields of mighty men— "I can do all things through Christ, which strengtheneth me."

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Canticles 4:5.

Thy two breasts— "The breasts of her consolations, whereof ye may suck and be satisfied, milk out and be delighted."

Are like two young roes— The Scriptures, the Word of God, quick and powerful.

That are twins— The Old and New Testament Scriptures are identical in origin, spirit and purpose.

Which feed among the lilies— "The meek will He guide in judgment; the meek will He teach His way."

Canticles 4:6.

Until the Day— The Millennial Day. The Bride is the speaker.

Break — Has fully dawned.

And the shadows— Of the Valley of the Shadow of Death in which I now walk.

Flee away— Are gone.

I will get me— In spirit.

To the mountain of myrrh— The Kingdom of Wisdom.

And to the hill of frankincense— Praise, heart adoration.

Canticles 4:7.

Thou art all fair— Blameless, faultless. The Lord responds.

My love— His love is commended to us in that "while we were yet sinners Christ died for the ungodly."

There is no spot— You have kept your garments unspotted from the world.

In thee— "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us."

Canticles 4:8.

Come with Me— To our Heavenly inheritance.

From Lebanon— From your present unfinished condition. The typical temple was built, in part, of cedar and fir timbers from Lebanon; but they had to be hewn and finished before they could be used.

My spouse— My espoused Bride.

With Me from Lebanon— You are but following in the path I trod.

Look from the top of Amana— The view from this peak is said to be indescribably grand. Look away to Heaven.

From the top of Shenir— (Peak or pointed.) Look beyond the sharp experiences of the present.

And Hermon— (Rugged or abrupt.) Look beyond the unkind words and deeds you now encounter.

From the lions' dens— You are now in the lions' dens, but look beyond them. Satan goes about as a roaring lion; but no lion shall be there.

From the mountains— Kingdoms of tills world. Look beyond them.

Of the leopards— Papacy and those of her spirit. "And the beast which I saw was like unto a leopard."

Canticles 4:9.

Thou hast ravished My heart— Taken it away.

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My sister, My spouse— The Bride of Christ is His sister. His Father is their Father. His mother, the Sarah covenant, is their mother. "We, brethren, as Isaac was, are the children of the Promise."

With one of thine eyes— With thy singleness of vision. "If thine eye be single, thy whole body shall be light."— Matt. 6:22.

With one chain of thy neck— With thy one bond of servitude; consecration to the service of the Great King.

Canticles 4:10.

How fair is thy love— How various and beautiful are its forms of expression.

My sister, My spouse— My Father's Daughter, My espoused Bride.

How much better is thy love— The ways in which you show your devotion to me.

Than wine— Than thy doctrines, some of which, in the past, have been badly mixed.

And the smell— Thee sweet fragrance.

Of thine ointments— The anointing oil; the Holy Spirit.

Than all spices— Than all other virtues.

Canticles 4:11.

Thy lips, O My spouse— My beloved Bride to be.

Drop as the honeycomb— Distil a dropping of pure honey; sweet and helpful words.

And the smell— The sweet perfume.

Of thy garments— The robe of Christ's righteousness.

Is like the smell— The life-giving odors.

Of Lebanon— The cedar and fir trees of Lebanon.

Canticles 4:12.

A garden enclosed— A heart-garden, shut out of sight of all but its owners.

Is My sister, My spouse— My Father's daughter, My espoused Bride.

A spring shut up— "It shall be in you a well of water springing up unto everlasting life."

A fountain sealed— Sealed with the King's own signet, until the time comes that all the well springs are brought together in the first resurrection, to constitute the fountain from which will flow the River of the Water of Life.

Canticles 4:13.

Thy plants are— The plants in your heart-garden are illustrated by.

An orchard of pomegranates— The pomegranate curiously combines the flavors of all fruits and thus well represents love, the sum of all the Christian graces.

With pleasant fruits— Pleasing characteristics.

Camphire— Rest, trust, confidence.

With spikenard— Fragrant devotion, as illustrated by Mary's alabaster box.

Canticles 4:14.

Spikenard and saffron— Fragrant devotion and long-suffering.

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Calamus and cinnamon— Knowledge and understanding.

With all trees of frankincense— Praise, heart adoration.

Myrrh and aloes— Wisdom and patience.

With all chief spices— All the remaining elements of Christian character.

Canticles 4:15.

A fountain— In the midst.

Of gardens— Beautiful, clear, sparkling, life-giving.

A well of living waters— Invigorating the whole world in the New Age. "The water that I shall give him shall be in him a well of water springing up unto everlasting life."

And streams from Lebanon— Pure, refreshing.

Canticles 4:16.

Awake O North wind— Storms of adversity. The Bride speaks.

And come thou South— Balmy breezes. "Some days are bright and sweet with praise, some with accepted pain."

Blow upon my garden— My heart-garden, in which I seek to develop the fruits most pleasing to my Lord.

That the spices thereof— The aroma of good deeds, kind words and noble thoughts.

May flow out— Manifest itself to the Lord and to others.

Let my Beloved— Bridegroom, Christ.

Come into His garden— Come into my heart.

And eat— Appropriate to His use and pleasure.

His pleasant fruits— The fruits of love, which He has cultivated within me.

Canticles 5:1.

I am come— The Lord responds.

Into My garden— I have accepted your invitation to come in and make My abode with you.

My sister, My spouse— My Father's Daughter, My espoused Bride.

I have gathered My myrrh— Wisdom; generally the result of bitter experience. Myrrh means bitter.

With My spice— The fragrant and sweet ingredients of the Holy Spirit.

I have eaten— Accepted, appropriated, consumed.

My honeycomb— The sacrificers themselves.

With My honey— With the sacrifices of praise which they offered.

I have drunk My wine— Taken note of the doctrines you teach.

With My milk— Noticed also the manner and spirit with which you present the milk of the Word to these not so far advanced.

Eat, O friends— The Lord addresses the needy world.

Drink, yea, drink abundantly, O beloved—
"Ho, every one that thirsteth, come ye to the

waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price."

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Canticles 5:2.

I sleep— "While the Bridegroom tarried, they all slumbered and slept." The Foolish Virgin class is here represented as speaking.

But my heart waketh— At heart the Foolish Virgins are loyal to the Lord.

It is the voice of my Beloved— She recognizes the evidences of the Lord's Second Advent.

That knocketh— "Behold, I stand at the door and knock."

Saying Open to me— "If any man hear My voice and open the door, I will come in to him."

My sister, My love— The Foolish Virgins are children of the same Father, and are also born of the Sarah Covenant, but the Lord does not address them as His spouse.

My dove, My undefiled— The Great Company class are pure in their hearts intentions.

For My head— "As one who has vowed a vow of a Nazarite to separate himself unto Jehovah."

Is filled with dew— Freshness, vigor. "Thou hast the dew of Thy youth."

And My locks— "All the days of his separation there shall no razor come upon his head. Till the days be fulfilled in the which he separateth himself unto Jehovah, he shall be holy, and shall let the locks of the hair of his head grow."

With the drops— Experiences.

Of the night— My consecration to Jehovah has been steadfast throughout the world's dark night of sin.

Canticles 5:3.

I have put off— Temporarily laid aside. The Foolish Virgins reply.

My coat— The wedding robe which You provided.

How shall I— How can I see to.

Put it on— I am in the midst of the dark night of the Time of Trouble.

I have washed my feet— I am a church member, in good and regular standing.

How shall I defile them— Why should I leave my creed bed and obey Your call to come out of Babylon?

Canticles 5:4.

My Beloved— In His great love and pity for me.

Put in His hand— Exerted His mighty power.

By the hole of the door— Rattled the time-lock.

And my bowels— My heart.

Were moved for Him— Was stirred to action, but too late to go in with Him to the wedding.

Canticles 5:5.

I rose up— Roused myself to activity.

To open to my Beloved— Just as the Harvest was past.

And my hands— Holding the keys to the Bible, the Studies.

Dropped with myrrh— Wisdom, gleaned from the *Scripture Studies*, till then neglected.

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With sweet smelling myrrh— A knowledge of all the precious things of Present Truth.

Upon the handles— The lines of prophetic evidence.

Of the lock— The time features of the Lord's Plan.

Canticles 5:6.

I opened to my Beloved— After the Harvest work was finished.

But my Beloved— True to His word.

Had withdrawn Himself— "And they that were ready went in with Him to the marriage."

And was gone— And the door was shut.

My soul failed when He spake— I lacked the love, faith and hope to obey promptly.

I sought Him— "Many shall strive to enter in but shall not be able when once the Master of the House hath risen up and shut to the door."

But found Him not— "I am He that shutteth and no man openeth."

I called Him— "Not every one that saith unto Me, Lord, Lord, shall enter in."

But He gave me no answer— No hope of being His Bride and Joint-heir.

Canticles 5:7.

The watchmen— Watchmen in nominal Zion, the clergy of the nominal church.

That went about the city— Christendom.

Found me— Observed my course in accepting Present Truth and withdrawing from their systems.

They smote me— "With arrows, even bitter words."

They wounded me— Wounded my reputation.

The keepers— Civil authorities.

Of the walls— The Governments, the bulwarks of Christendom.

Took away my veil from me— Were instigated to destroy me, to cause me to pass beyond the veil.

Canticles 5:8.

I charge you— The Foolish Virgin class continues.

O daughters of Jerusalem— O all who profess to love Him.

If ye find my Beloved— If you yourself expect to be of the Bride class.

That ye tell Him— In my behalf.

That I am sick of love— Hungering for His companionship, longing to see His face, despite the fact that I did not open to Him promptly.

Canticles 5:9.

What is thy Beloved— The Lord's professed people, now in nominal Zion, speak.

More than another beloved— Why is Christ any more to you than He is to me?

O thou fairest among women— The Lord's professed people in nominal Zion, begin to awake to the fact that the last of the spiritually-minded ones are leaving them.

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What is thy Beloved— To you.

More than another beloved— To another.

That thou dost so charge us— We would like to understand the reasons why you are so deeply concerned, and why you persist in saying, "The Harvest is past, the summer is ended, and we are not saved."

Canticles 5:10.

My Beloved is white— "Holy, harmless, undefiled and separate from sinners." The Foolish Virgin class responds to the Lord's professed people in nominal Zion.

And ruddy— A reference to His pierced side. "He was clothed in a vesture dipped in blood."

The chiefest— The standard-bearer or chieftain.

Among ten thousand— Among ten thousand warriors.

Canticles 5:11.

His head— "God gave Him to be the Head over all things to the Church which is His Body, that in all things He might have the preeminence."

Is as the most fine gold— "Who only hath immortality."

His locks are bushy— His consecration is perfect and complete.

And black as a raven— And He remained steadfast in it unto death.

Canticles 5:12.

His eyes— Wisdom.

Are as the eyes of doves— Pure, peaceable, gentle.

By the rivers of waters— By the channels of truth.

Washed with milk— Primary elements of the Truth.

And fitly set— All in perfect harmony.

Canticles 5:13.

His cheeks— His countenance towards me.

Are as a bed of spices— The personification virtue and every grace.

As sweet flowers— Towers of perfumes (margin), flowers trained upon trellises; shedding a beauty and fragrance compelling the attention of all.

His lips like lilies— His speech modest, beautiful and sweet. "Never man spake like this Man."

Dropping sweet smelling myrrh— Distilling Heavenly wisdom. "My speech shall distil as the dew."

Canticles 5:14.

His hands— As in rolling or unrolling a scroll or parchment.

Are as gold rings— Conform to the shape of the roll. "Thou art worthy to take the roll and to open the seals thereof."

Set with the beryl— Love of the Father. See page 325.

His belly— The word signifies the whole body, from shoulders to thighs.

Is as bright ivory— A beautiful vision.

Overlaid with sapphires— Faithfulness. See page 325. "And they saw the God of Israel, and there was under His feet as it were a paved work of a sapphire stone."

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Canticles 5:15.

His legs— The members that have been carrying on the work of the Body.

Are as pillars of marble— "Him that overcometh will I make a pillar in the Temple of My God."

Set upon sockets— Feet the feet members.

Of fine gold— "How beautiful upon the mountains are the feet of Him!"

His countenance— Smile of favor.

Is as Lebanon— Pure, invigorating, refreshing.

Excellent as the cedars— Everlasting life.

Canticles 5:16.

His mouth— His Word. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Is most sweet— "All bare Him witness and wondered at the gracious words that proceeded out of His mouth".

Yea, He is altogether lovely— It is impossible to describe all His excellencies; He is the sum of all that is to be desired.

This is my Beloved— This is the One I love supremely.

And this is my Friend— "I've found a Friend, O such a Friend!"

O daughters of Jerusalem— O you who are nominally His.

Canticles 6:1.

Whither is thy Beloved gone— After the door is shut, those who have been nominally Christ's begin to give heed to the message of the Foolish Virgins.

O thou fairest among women— O most spiritually-minded amongst us.

Whither is thy Beloved turned aside— We realize that He has entirely withdrawn Himself from us.

That we may seek Him with thee— Show us in the Word how He is now to be found. "All that a man hath will he give for his life."

Canticles 6:2.

My Beloved— The Foolish Virgin class, now thoroughly aroused to the facts, explain to the Lord's professed children in nominal Zion.

Is gone down— His Second Advent is accomplished.

Into His garden— He has taken His Bride to Himself.

To the beds of spices— To accept from her heart-garden the fragrant and sweet ingredients of the Holy Spirit.

To feed in the gardens— To receive to Himself the precious fruits love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control.

And to gather lilies— To take the humble sweet ones home; to gather the wheat class into the Heavenly garner.

Canticles 6:3.

I am my Beloved's— The Great Company can not forget that they are precious in the Lord's sight.

And my Beloved is mine— "Fade, Fade, each earthly joy, Jesus is mine."

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He feedeth among the lilies— "The meek will He guide in judgment; the meek will He teach His way."

Canticles 6:4

Thou art beautiful— At heart. The Lord again addresses His Bride.

O My love— "Love one another as I have loved you."

As Tirzah— A delight.

Comely as Jerusalem— "The City of the Great King."

Terrible— In the conquest of evil.

As an army with banners— To an opposing host.

Canticles 6:5.

Turn away thine eyes from Me— Observe the Lord's modesty and humility.

For they have overcome Me— How the Lord delights to express His appreciation of the virtues of His Bride, despite the fact that they are all but feeble reflections of His own!

Thy hair— Righteousness. Woman's hair was given her for a covering, and it is her glory. The righteousness of Christ is the Bride's covering, and it is her glory.

Is as a flock of goats— Thick, luxuriant.

That appear from Mt. Gilead— The flocks of goats on Mt. Gilead are of unusual size to this day.

Canticles 6:6.

Thy teeth— Masticators, grinders, assimilators of spiritual food.

Are as a flock— In glistening array.

Which go up from the washing— Cleansing by salivation.

Whereof every one bear twins— They come forth in pairs.

And there is not one barren— None is without its mate.

Among them— The teeth are perfect in form and number, illustrating the Bride's ability to feed upon the strong meat which "belongeth to them that are of full age."

Canticles 6:7.

As a piece of pomegranate— The pomegranate curiously combines the flavors of all fruits. It thus well illustrates the New Mind, which under the influence of the Holy Spirit, brings to perfection the fruitage of love, the sum of all the Christian graces.

Are thy temples— Thy mind, the mind of the New Creature.

Within thy locks— Behind thy veil; concealed by the veil of the flesh.

Canticles 6:8.

There are threescore queens— Nominal church organizations openly joined to earthly heads.

And fourscore concubines— Even more are secretly violating their pledges of spiritual virginity. Altogether the census shows about 150 sects. See page 160, where all the principal sects are enumerated.

And virgins without number— Foolish Virgins, really pure at heart.

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Canticles 6:9.

My dove, My undefiled— The Virgin Bride of Christ.

Is but one— "That they may be one, as We are."

The only one— To share the glory, honor and immortality of Christ.

Of her mother— The Oath-bound Covenant.

She is the choice one— The specially favored one.

Of her that bore her— The antitypical Sarah.

The daughters— Professed children of God.

Saw her— Discerned her, at the time of the manifestation of the Sons of God.

And blessed her— Called her blessed.

Yea the queens— Those openly affiliated with worldly churches in union with worldly governments.

And the concubines— Those secretly thus affiliated.

And they praised her— Acknowledged, in the end, that her course was right and her exaltation merited.

Canticles 6:10.

Who is she— The Bride.

That looketh forth— Beams resplendent.

As the morning— The Millennial Morning.

Fair— Pure, just, holy, good.

As the moon— "The law is fulfilled in us who walk not after the flesh but after the Spirit."

Clear— Glorious, light-giving.

As the Sun— Then shall the righteous shine forth as the Sun in the Kingdom of their Father.
"Who hath ears to hear, let him hear."

And terrible— In the conquest of evil.

As an army With banners— To an opposing host.

Canticles 6:11.

I went down— Following the exaltation of the Bride. Christ speaks.

Into the garden of nuts— The heart-gardens of the Foolish Virgin class. A garden of nuts does not as quickly yield its treasures as a garden of spices, to which the Bride's heart garden is likened.

To see the fruits of the valley— Of the elm that had not risen with the Bride to the Pisgah heights of faith and hope and love.

And to see whether — As a result of their experiences in the Time of Trouble.

The vine flourished— Their characters had been properly affected.

And the pomegranates budded— To see whether there is promise of the fruits of the Spirit coming to perfection.

Canticles 6:12.

Or ever I was aware— I knew not how it was.

My soul— Filled with love and pity for them.

Made me like the chariots — Swiftly speeding to them to bless and help them in their hour of extremity.

Of Amminadib — Of My willing people, the Bride.

FM360

Canticles 6:13.

Return, return — "Return, ye backsliding children, and I will heal your backslidings."

O Shulamite — (Uneven one), you who have been uneven in your love, hope and faith.

Return, return, that We — My Father and I.

May look upon thee — Smile upon thee; bestow blessings. "With gladness and rejoicing shall they be brought: they shall enter into the King's palace."

What will ye see— You who study the matter.

In the Shulamite— The Foolish Virgin class.
The answer is that you will see.

As it were the company — The Great Company.

Of two armies — "A great multitude which no man can number."

Canticles 7:1.

How beautiful are thy feet — "How beautiful upon the mountains are the feet of them that preach the Gospel of peace." The Lord again addresses His Bride.

With shoes— "Feet shod with the preparation of the Gospel of peace."

O Prince's daughter — Daughter of the King, Jehovah.

The joints — "The whole Body, fitly joined together and compacted with that which every joint supplieth."

Of thy thighs — (Softness) gentleness, tenderness.

Are like jewels — "They shall be Mine, saith the Lord of Hosts, in that day when I make up My jewels."

The work of the hands — "For we are His workmanship."

Of a cunning workman — "As for God, His work is perfect."

Canticles 7:2.

Thy navel — Umbilical cord; by which you are joined to the Oath-bound Covenant, the Sarah Covenant; the cord of faith.

Is like a round goblet — Generous in capacity.

Which wanteth not liquor — Is full of the Divine promises.

Thy belly — Spiritual digestive tract.

Is like a heap of wheat — Solid spiritual food.

Set about with lilies — Flowers of humility.

Canticles 7:3.

Thy two breasts — "The breasts of her consolations, whereof ye may suck and be satisfied, milk out and be delighted."

Are like two young roes — "The Scriptures, the Word or God, quick and powerful."

That are twins — The Old and New Testament Scriptures are identical in origin, spirit and purpose.

Canticles 7:4.

Thy neck — Willingness to bear burdens.

Is as a tower of ivory — Purity and strength.

Thine eyes — Wisdom, Heaven-sent.

Like the fishpools in Heshbon — Pure, deep.

By the gate of Bath-Rabbim — Calm and strong.

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Thy nose — Scent for spiritual food.

Is as the tower of Lebanon — Lofty, high, noble.

Which looketh toward Damascus — "Visions of beauty rise before us." "He that lacketh these things is blind and can not see afar off."

Canticles 7:5.

Thine head upon thee — Thy reasoning faculties.

Is like Carmel — (Crimson.) "Come now and let us reason together, saith the Lord; though your sins be as scarlet they shall be as white as snow; though they be red like crimson they shall be as wool."

And the hair of thine head — Thy righteousness. Woman's hair was given for a covering, and her glory. The righteousness of Christ is the Bride's covering, and her glory.

Like purple — Royalty. The robe of Christ's righteousness, which the Bride now wears, will ultimately become the robe of the Queen.

The King is held — Bound, captive.

In the galleries — The happy prison-house or the charms of His Bride.

Canticles 7:6.

How fair — Beautiful at heart. "The King's daughter is all glorious within."

And how pleasant — When the New Creature is in full control.

Art thou, O beloved — "Who shall separate us from the love of Christ?"

For delights — For one with whom to enjoy the Father's favors and blessings throughout eternity; heirs together of the grace of life.

Canticles 7:7

This thy stature — The stature of the fulness of Christ.

Is like a palm tree — Tall, upright.

And thy breasts — "The breasts of her consolations."

To clusters of grapes — Suggestive of food and refreshment for the hungry, when they shall suck and be satisfied, milk out and be delighted.

Canticles 7:8.

I said — The world, in the Messianic Age, is the speaker.

I will go up to the palm tree — "And many people shall come and say, Come and let us go up to the House of the Lord."

I will take hold — Lay hold of eternal life.

Of the boughs thereof — The members bending over to lift me out of the miry clay and the horrible pit.

Now also thy breasts — Feeding and helping the famishing world in the New Age.

Shall be as clusters of the vine — Giving life and health.

And the smell of thy nose — Thy scent for spiritual things and the blessed results that follow.

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Like apples — Food for the hungry.

Canticles 7:9.

And the roof of thy mouth — Where the praises of Jehovah reverberate.

Like the best wine — The new wine of the Kingdom

For my Beloved — Christ will then be the world's Beloved, also.

That goeth down sweetly — "I will not henceforth drink this fruit of the vine till I drink it new with you in the Kingdom."

Causing the lips — "Awake and sing, ye that dwell in the dust."

Of those that are asleep — In death.

To speak — Shall the dead arise and praise thee?

Canticles 7:10.

I am my Beloved's — The Bride speaks again.

And His desire is towards me — "So shall the King greatly desire thy beauty."

Canticles 7:11.

Come My beloved — The Lord addresses His Bride after the Time of Trouble.

Let us go forth — On our great mission of love and mercy.

Into the field — Into the world, which needs us so much.

Let us lodge — Take up our temporary dwelling-place.

In the villages — "Have thou authority over tea cities!" "The Tabernacle of God is with men."

Canticles 7:12

Let us get up early — In the dawn of the New Age.

To the vineyards — The hearts of mankind in general.

Let us see if the vine flourish — If men are beginning draw nigh to God.

The tender grape appear — If there is promise of an ultimate fruitage pleasing to the Father.

And the pomegranates appear — If there are evidences that love, joy, peace, long-suffering, gentleness, goodness, meekness, are going to abound.

There — When you see with what infinite patience and Wisdom and love I cultivate the heart-gardens of men.

Will I give thee — Cause thee to appreciate fully.

My loves — The love with which I have loved thee.

Canticles 7:13.

The mandrakes give a smell — The regeneration of the world is nigh.

And at our gates — The Ancient Worthies are the gates by which the restitution classes will come to the Mediator.

Are all manner of pleasant — Agreeable, attractive, pleasing.

Fruits new and old — The virtues which the Bride cultivated and others especially appropriate to the changed conditions of the New Age.

Which I have laid up — As a part of the much-diversified Plan of the Ages.

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For thee, O My beloved — For thy enjoyment.

Canticles 8:1.

O that Thou — My Lord and Head. The Bride addresses her Lord.

Wert as my brother — Not so immeasurably above me in character and station.

That sucked the breasts of my mother — So that we would be on an equality with each other.

When I should find Thee without — Beyond the house of flesh.

I would kiss Thee — Would feel free to express in Thy presence the great love I feel.

Yea I should not — Under such circumstances.

Be despised — By the critics who now blame me for presuming to so high a station as to be Thy Bride.

Canticles 8:2.

I would lead thee and bring thee — But now it is Thou alone that are competent to lead.

Into my mother's house — The antitypical Sarah tent.

Who would instruct me — "They shall be all taught of God."

I would cause Thee to drink — Accept, appropriate, enjoy.

Of spiced wine — Doctrines flavored with the Holy Spirit.

Of the juice of my pomegranate — The pomegranate curiously combines the flavors of all fruits. It thus well illustrates the fruitage of love, the sum of all the Christian graces.

Canticles 8:3.

His left hand — His power as illustrated in the guidance of His people into all necessary truth.

Should be under my head — Directing my mental faculties.

And his right hand — His power as illustrated in overruling all things that would harm me.

Should embrace me — "Secure in His tender embrace, I'd have nothing to doubt or to fear."

Canticles 8:4.

I charge you — I must give you this message.

O daughters of Jerusalem — Professed children of God.

That ye stir not up — Seek not to arouse.

Nor awake my Love — To take charge of earth's affairs.

Until He please — For when He does stand up to assume control, "there will be a Time of Trouble such as never was," in which all the earthly organizations upon which you have set your heart will be obliterated.

Canticles 8:5.

Who is this — The Heavenly Father thus speaks of the Bride.

That cometh up — That cometh forward into prominence.

From the wilderness — At the end of 1260 years of wilderness hiding and papal supremacy.

Leaning upon her Beloved — Upon her Lord.

I raised thee up — "It is God that justifieth. Who is he that condemneth?"

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Under the apple tree — Under Christ, the Author and Finisher of your salvation.

There thy mother — The antitypical Sarah.

Brought thee forth — "Shall I bring to the birth and not cause to bring forth?"

There she brought thee forth — The Oath-bound Covenant accomplished its end.

That bare thee — From earthly to Heavenly conditions.

Canticles 8:6.

Set me as a seal — Indelibly impressed. The Bride beseeches her Lord.

Upon Thy heart

— Thine infinite love.

As a seal upon Thine arm — Thine infinite power.

For love — Such love as I have for Thee.

Is strong as death — "Neither death nor life shall be able to separate from the love of God which is in Christ Jesus our Lord."

Jealousy — The fear that I may not, after all, prove acceptable to You, as Your Bride.

Is cruel as the grave — Sheol, oblivion.

The coals thereof — The weaknesses of my fallen flesh.

Are coals of fire — Burned into my very soul.

Which hath a most vehement flame — These burning thoughts of my imperfections will be with me as long as I am in this tabernacle.

Canticles 8:7.

Many waters — Nor angels nor principalities.

Cannot quench love — The Father reassures the anxious Bride.

Neither can the floods — "Nor things present nor things to come."

Drown it — Extinguish it.

If a man — The Man whom I have ordained.

Would give all the substance of his House — All His own glorious station with me on the Throne of the Universe.

For love — In exchange for the love you have manifested for Him throughout the dark night of your earthly career.

It would utterly be condemned — Despised by the courts of Heaven.

Canticles 8:8.

We — The Lord and His Bride together speak.

Have a little sister — The Foolish Virgin class, born of the same Father and the same antitypical Sarah, the Oath-bound Covenant.

And she hath no breasts — Is not fully developed.

What shall we do — What will be the Divine arrangement?

For our sister — The Great Company class.

In the day — The close of the Time of Trouble.

When she shall be spoken for — Called to render up her account.

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Canticles 8:9.

If she be a wall — Bulwark of truth, on the One Foundation.

We will build upon her — "Other foundation can no man lay."

A palace of silver — Give her a place with the Great Company class.

And if she be a door — By which men and women have found the Lord and the Truth.

We will inclose her — Give her an environment.

With boards of cedar — Everlasting life.

Canticles 8:10.

I am a wall — The Bride thus refers to herself as having been a staunch defender of the Truth. "Lo, we have left all and followed Thee." What then shall we have?

And my breasts — Unlike the Foolish Virgins.

Like towers — "Whereof ye may suck and be satisfied, milk out and be delighted."

Then — Because I reached the development of character He desired.

Was I in His eyes — The eyes of the Bridegroom.

As one that found favor — Peace (margin).

Canticles 8:11.

Solomon — Christ.

Had a Vineyard — For growing the fruitage of love.

At Baalhamon — (Lord of the multitude.) A reference to the Messianic Reign, in which Christ will be Lord of all.

He let out the vineyards — Gave the immediate care.

Unto keeper — The Ancient Worthies, "whom Thou mayest make princes in all the earth."

Every one — Of the keepers.

For the fruit thereof — The kind of fruitage expected.

Was to bring — Present, offer.

A thousand pieces of silver — Yield a rich return of truth and praise from the hearts cultivated.

Canticles 8:12.

My vineyard — The same vineyard.

Which is mine — We are made joint-heirs with Christ.

Is before me — Will take a thousand years to till.

Thou, O Solomon — Christ.

Must have a thousand — Tributes of praise.

And those that kept the fruit thereof — The Ancient Worthies.

Two hundred — A fifth as much, as their portion.

Canticles 8:13.

Thou — The restitution classes, address their Lord.

That dwellest in the gardens — The heart-gardens of the redeemed race.

The companions — The Great Company; the companions that followed the Bride.

Hearken to thy voice — Have entered with joy into the King's palace.

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Cause me to hear it — O Lord, I see there is hope for me. I also would be Thine. Show me Thy will.

Canticles 8:14.

Make haste, my Beloved — The restitution classes continue.

And be Thou like — In thy swiftness of movement.

To a roe or to a young hart — Leaping from mountain to mountain, kingdom to kingdom.

Upon the mountains — The various divisions of the Kingdom of God during the Messianic Reign.

Of spices — Good deeds, kind words and noble thoughts. "And I will make all my mountains a way, and my highways shall be exalted." "The kingdoms of this world are become the Kingdom of our Lord, and of His Christ, and He shall reign for ever and ever." Amen.

THE HEAVENLY BRIDEGROOM

*That He is mine and I am His. Oh! wondrous thought.
I am so poor, so weak, so lowly, can there aught
Of worthiness in me be found, that He should love
And seek me for His Bride? I hear His voice,
"My Dove, Thou art all fair, My Spouse, there is no spot in thee;
Thy speech is comely, better is thy love to Me
Than wine! Thine eyes as Heshbon's fish-pools, and like flocks
Upon Mount Gilead are thy spiced and flower-decked locks.
The winter's past, My Dove, come, come with Me away.
Far spent the night, make ready for thy nuptial day!"*

*My heart responds, "Throughout the many-centuried night I've
longed for Thee, I've waited for the dawning light; And I have laid
Thee like sweet myrrh upon my breast, Thine arm beneath my
weary head hath brought me rest. Thou whom my soul doth love,
Thy countenance is fair
To see within the secret places of the stair;
Thy head is like fine gold, how beautiful Thy feet!*

*Thine eyes as doves' eyes, and Thy lips with honey sweet. I rise,
my Lord, I leave my father's house, behold
My Robe of Righteousness, my raiment of wrought gold! Oh!
wealth of love divine, that claims me for Thine own, Oh! miracle
of grace, to seat me on Thy Throne.
Oh! glorious future hopes, Oh! bliss beyond compare, Through
all eternity Thy love and work to share!"*

— G. W. S.

June 25, 1917.



PASTOR RUSSELL IN THE CRITICS' DEN



THE CLERGY WOULD CENSOR THE BIBLE



DESTRUCTIVE CRITICISM OF THE BIBLE



**"SEATS FREE AND NO COLLECTION" WAS NEVER
BABYLON'S SLOGAN**

THE BOOK OF THE PROPHET EZEKIEL

Chapter 1

GOD'S CHARACTER AND PLAN

Ezekiel 1:1.

Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God.— Christ promised that at His Second Advent He would raise up a "faithful and wise servant," or "steward," who should watch and give forth in due season meat for the Household of Faith. This one should be given charge of all the Storehouse, the Word of God, to bring out of it things new and old. (Matt, 24:44-47; Luke 12:42-44.) The Prophet Ezekiel types this servant. As Ezekiel was among the Lord's people, the Hebrews, in captivity in literal Babylon, this servant was among those in captivity in Mystic Babylon, beside the great river Chebar ("Joining"), the stream of commerce which joins the nations, on which Christendom is founded, and from which she draws her support, as did in a literal sense Babylon from her great river, Euphrates. In the early seventies Charles Taze Russell found himself engaged in commerce, but earnestly studying the Word of God, and striving to teach what he found therein. In fulfilment of the Divine promise the Heavenly things were opened to him (Matt. 3:16), and he saw the significance of the visions, prophecies, given in olden times by the Almighty. He was given a crystal-clear understanding of the character of Jehovah.

Ezekiel 1:2, 3.

In the fifth day of the month, which was the fifth year of king Jeholachin's captivity, the Word of the Lord came expressly unto Ezekiel the priest, the son of Buzl, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him.— Men

do not raise themselves up to become great and honored agents in God's outworking of the Divine Plan of the Ages (Luke 18:14; Eph. 3:11); but now and then throughout the centuries Jehovah Himself (1 Cor. 12:18) has raised up Christian men to carry forward one step or another of His purposes. God made special use of St. Paul, St. John, Arius, Peter Waldo, John Wycliffe, Martin Luther and Charles T. Russell. The significance of the word Ezekiel is "God is

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strong," and epitomizes the faith and the message of Pastor Russell. He shows the power of Jehovah to save His people now (Acts 15:14), and later to save all the willing and obedient of mankind. (Acts 15:17.)

As Ezekiel was the son of Buzim, "Contemned of God," Pastor Russell was born the child of a nominal religious system which is unfaithful to Jehovah. Pastor Russell, by the faithful carrying out of his vow of consecration to Divine service, was accepted as a true priest of the Almighty. He sacrificed himself and all that he had until, in October, 1916, he died penniless, but rich in the things of God. Chosen expressly by God to declare the message of Present Truth to the last, or Laodicean age, of the Church, the hand, power, of Jehovah was upon him.

Ezekiel 1:4.

And I looked and behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber, out of the midst of the fire.— As a

young man Charles T. Russell was looking intently to see what might be discerned in the Word of God. "Watch," said the Master.

Pastor Russell took for his motto, "I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me." (Hab. 2:1.)

He called his semi-monthly publication, "The Watch Tower"; and, firm in the belief that the Second Advent took place in 1874, he included as a sub-title, "And Herald of Christ's Presence." The north symbolizes the spiritual phase of the Kingdom of God. (Isa. 14:13; D653.) Pastor Russell beheld coming, permitted by God, a great Time of Trouble, a whirlwind of warfare, revolution and anarchy. (Jer. 25:32, Psa. 58:9, 10; D528.) It was the cloud accompanying the approach to human affairs of Him for whose Kingdom many have so long prayed.

"Clouds and darkness are round about Him: righteousness and judgment are the habitation of His Throne, a fire goeth before Him and burneth up His enemies round about" (Psa. 97:2.)

A conflagration, beginning with world war, is upon the earth, developing into revolution and anarchy. Fire symbolizes the last of these misfortunes. (Dan. 7:11.)

The situation is complicated, infolding, perplexing. None of the national leaders understand the situation. To the poor world, in gross darkness, and lying "in the wicked one," the cloud is full of darkness (Isa. 60:2), of gloominess (Joel 2:2; Zeph. 1:15); but to those who are taken out of the world and into Christ, it is full of brightness and hope— a white cloud, with a silver lining. In the bright light of the dawning Day of Christ the faces of the Lord's people light up with joy as they see these things coming to pass; for

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their "deliverance draweth nigh" (Luke 21:28)— the deliverance, too, of the whole world from the kingdom of Satan, the god of this world (2 Cor. 4:4), into the glorious Kingdom of God, the other side of the trouble. With the understanding of God, His work, plan and purpose, there shone forth the amber, golden glow of the Divine presence, and of the true character, nature and glory of the Almighty God of Love. The Father Himself is supervising the troublous commotion, bruising to heal (Hos. 6:1), and "shortening the days."— Matt. 24:22.

1:5.

Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man.— Out of the contemplation of the cloud of trouble, the worldwide commotion, the destructive anarchy, and of the golden amber glow of God's presence, came a wonderful understanding of something long misunderstood and misrepresented— the character of God. As the vision showed "four living creatures," so the Divine character was seen by the Laodicean steward to consist of four active principles (Rev. 3:14); Justice, Power, Love and Wisdom. The four have the likeness of a perfect man.

Ezekiel 1:6.

And every one had four faces, and every one had four wings.— Each of the four attributes has four characteristics or attributes; and each has the Word of God (wings— Rev. 12:14), in the Old and New Testament, in two different ways of operation (two pairs).

Ezekiel 1:7.

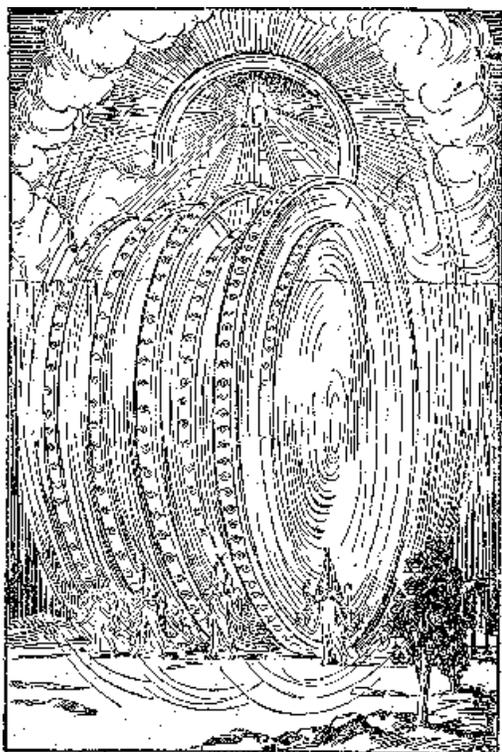
And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the color of burnished brass.— The feet members of Christ, embodying the Divine attributes on earth, are righteous (straight) in Christ's righteousness, pure, unblemished in God's sight, holy, acceptable,

living sacrifices (the calf is a type of unblemished sacrifice); and they shine with the imputed perfection of the Man Christ Jesus.

Ezekiel 1:8.

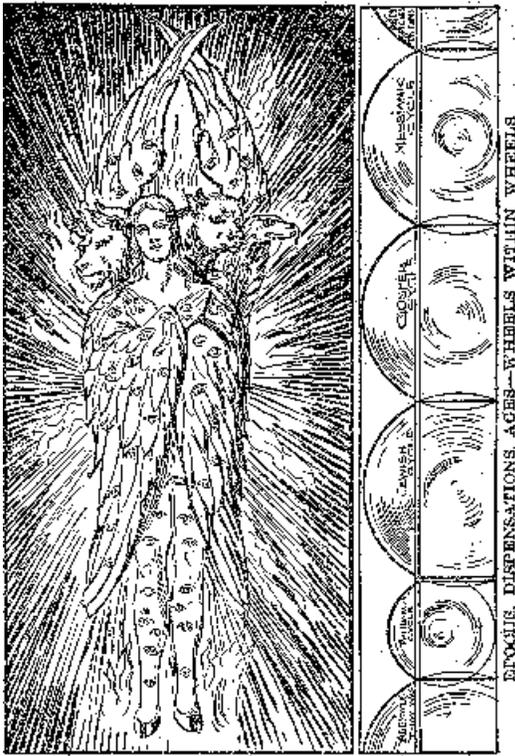
And they had the hands of a man under their wings on their four sides: and they four had their faces and their wings.— The hand is symbolic of power and of execution of purpose. Overshadowed by the Word of God is the Divine power (hand) to execute the thing purposed, operating through human channels, through the power of men. He shows the qualities of the Divine mind through man. Shielded, protected, sustained by the Word (wings)— (Psa. 61:4), the work of the Almighty goes on through "the foolishness of preaching." (1 Cor. 1:21.) Men and women are "coworkers with God." (2 Cor. 6:1.) The hands (powers) of man are instruments for the operation of infinite Justice, Power, Love and Wisdom.

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EZEKIEL'S VISION BY THE RIVER OF CHEBAR

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ONE OF THE "LIVING CREATURES"

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Ezekiel 1:9.

Their wings were joined one to another; they turned not when they went; they went everyone straight forward.— The wings (Psa. 91:4; Rev. 12:14) are perfectly joined together in unity of purpose and action. Straight on to the end ordained of God goes His Word, upholding and strengthening.— Isa. 46:10, 11.

Ezekiel 1:10.

As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.— The character of Jehovah possesses four fundamental attributes, each composed of all the others. The four faces or

features of the living creatures represent the four attributes of God, each inseparable from the others, and in each operate each and all of the four.

Divine Justice operates in the fullness of Power, Love and Wisdom. In the fall of man into sin, unbending Justice enforced death for disobedience. Love delayed the execution of the sentence upon Adam 930 years (Gen. 5:5), that Wisdom might impress upon the erring human son an indelible lesson of the exceeding sinfulness of sin (Rom. 7:13) and the extent of the penalty, death, that man, by said experience, might "know evil." (Gen. 3:5.) Divine power will raise man from the dead, that he may learn to "know good" and experience the fullness of the Father's Love and Wisdom. All who are willing and obedient, who consecrate fully to God's will, shall enjoy "pleasures forevermore" (Psa. 16:11) in the sunshine of Divine favor. The unwilling and disobedient shall suffer the full penalty of Justice in the Second Death (Rev. 21:8), "utter destruction" (2 Thess, 1:9), final and eternal obliteration. (Psa. 37:10.) The face of a man symbolizes the quality of Love, in the character image and likeness of God (Gen. 1:27), the God of love. (1 John 4:8.) The ox represents Power (Rev. 4:7); for no animal is stronger, or more patient in the exercise of strength. The majestic lion is God's Justice, roaring its message of death, and executing all that oppose its voice. (Psa. 89:14.) No other creature is so far-sighted, nor soars so high as the eagle. The eagle symbolizes Wisdom, far-seeing, ordering all the affairs of the Almighty along the lines of Justice, Power and Love.

Ezekiel 1:11.

Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies.— Each pair of wings (Rev. 12:14) symbolizes a separate function of God's Word; one pair to fly with, to carry forward the Plan in the spirit realm, the powers of the air (Eph. 2:2),

the other to uphold "all things by the Word" (Heb. 1:3) and to cover and protect.— Psa. 91:4.

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Ezekiel 1:12.

And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went.— Not with wavering, as darkened minds imagine, proceeds the Divine Word, but "without variableness or shadow of turning." (Jas. 1:17.) Wheresoever the mind, or Spirit, of Jehovah sends forth His Word, thither straight onward go perfect Justice, Power, Love and Wisdom.

Ezekiel 1:13.

As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.— God's Justice, Power, Love and Wisdom glow with the light of wisdom. The understanding of God's attributes make every quality of the Almighty to glow with a wondrous illumination to anyone given to see the "visions of God" first perceived clearly by the Laodicean Servant. "Thy Word is a lamp" (Psa. 119:105), shedding light in the darkness, effecting a personal local illumination. The Word is a lamp to the "feet" members of Christ. (Eph. 1:23.) Up and down, everywhere, throughout all the Divine qualities, wherever manifested, spreads the illumination now shining through the Lamp, the Word.

Ezekiel 1:14.

And the living creatures ran and returned as the appearance of a flash of lightning.— In the operation of Divine Justice, Power, Love and Wisdom are sudden gleams of Heavenly wisdom upon great problems, such as now light up the dark clouds of the Time of Trouble.

Ezekiel 1:15.

Now as I beheld the living creatures, behold one wheel upon the earth by the living

creatures, with his four faces.— The word "cycle," or "wheel," is familiar in bicycle, motorcycle, and in cycle as applied to epochs. The Divine attributes operate upon human society, the symbolic earth, in cycles, or ages (Eph. 3:11), and in the mechanisms of ages by which God's Plan is carried forward, His character, or face, is seen.

Ezekiel 1:16.

The appearance of the wheels and their work was like unto the color of a beryl: and they four had one likeness; and their appearance and their work was as it were a wheel in the middle of a wheel.— Pliny says of the beryl or chrysolithos, "It is a transparent stone with a refulgence like that of gold." Says Smith's Bible Dictionary, "The ancient chrysolithos, or modern topaz, appears to have a better claim than any other stone to represent the tarshish of the Hebrew Bible." Gold is symbolic of things Divine. These golden cycles are the Divinely appointed ages in connection with the four attributes of

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Deity. The Divine operations are not in one simple age, cycle, or manner of operation, but cycle within cycle, age within age, many operations working together "manifold" (Eph. 3:10), like a vast and complicated machine.

Ezekiel 1:17.

When they went, they went upon their four sides: and they turned not when they went.— Divine Justice conflicts not with Divine Love, nor with Wisdom nor Power, but all qualities are in simultaneous operation. They proceed along lines planned ages ago.— Jas. 1:17.

Ezekiel 1:18.

As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four.— "As the heavens are higher than the earth, so are My ways (plans) higher than your ways." (Isa. 55:9.) The Plan of the Ages reveals the lengths, breadths, heights

and depths of the purposes of God, and fills the reverent soul with awe. The Plan of God is full of the infinite Wisdom (eyes— Psa. 32:8) of its Author.— B305.

FM1:19.

And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.— Whenever God's attributes operate they are in accordance with the Divine Plan; sometimes the Divine qualities are exercised towards celestial things and sometimes towards things terrestrial.— 1 Cor. 15:40.

Ezekiel 1:20.

Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.— The Spirit, or Power of God, is in all His attributes and in all their operations.

Ezekiel 1:21.

When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them; for the spirit of the living creature was in the wheels.— In whatever direction the Divine Spirit is to act, whether in earthly things or among spirit beings, thither the operations of the Spirit go in the cooperative action of all God's attributes. When an age is finished and one attribute ceases its action, they all cease.

Ezekiel 1:22.

And the likeness of the firmament upon the heads of the living creature was as the color of the terrible crystal, stretched forth over their heads above.— The firmament is the air or atmosphere (Gen. 1:20), and symbolizes the powers of spiritual control. Above the attributes of God and controlling their operations is the Divine will. The expression of God's will during the time indicated by the vision is the Christ, Head and Body. "All power in Heaven and in

earth" (Matt. 28:18) is given unto Christ, and will

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be shared by His Bride and Joint-heir. (Rev. 20:4.) "The terrible crystal"— literally "the reverential ice"— suggests the reverence due to the ruling Christ Head and Body, and their own reverential attitude towards the Father. The color is that of ice, clear as crystal, pure, unmixed "truth in the inward parts" (Psa. 51:6), characterizing the new ruling powers in the spiritual phase of the Kingdom of God.

Ezekiel 1:23.

And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.— Beneath, subject to the direction of the Christ, Head and Church triumphant, are the wings (Word of God— Rev. 12:14). Whenever Divine Justice, Power, Love and Wisdom are in action, the Word of God points straight up to the Father as the Source of every good thing.

Ezekiel 1:24.

And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of a host: when they stood, they let down their wings.— The sound of the Father's Word is as the voice of great waters (Rev. 1:15), mighty truths, in "the voice of speech," for the benefit of His children. It is the voice of God, too, when spoken by His people. When Divine Justice, Power, Love and Wisdom operate upon human society, then the Word of God is in full harmony therewith.

Ezekiel 1:25.

And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings.— It is through the reigning Christ, Zion, that the voice of Jehovah shall sound forth. "The Lord will roar

from Zion." (Amos 1:2.) "Out of Zion shall go forth the Law." (Isa. 2:3.)

Through The Christ sounds forth the Word of God bespeaking to the world infinite Justice, Power, Love and Wisdom.

Ezekiel 1:26.

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a Man above upon it.— "THE HEAD OF CHRIST IS GOD." (1 Cor. 11:3.)

Above the triumphant Christ, Head and Body, is the Throne of Almighty God. "The Son [is] subject to Him that put all things under Him." (1 Cor. 15:28.) The Throne represents the dominion of God. As the blue sapphire (symbolic of faithfulness) is the rulership of the Almighty. "God is faithful." (1 Cor. 1:9.) In the contemplation of the watchers, the faithfulness, unchangeableness of God, is seen shining through the Christ, the firmament, like the

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soft blue of the sapphire stone. Man is in the image and likeness of God. Reigning over all is One whom men can understand, a Deity whose perfect Justice, Power, Love and Wisdom elicit complete consecration. God is seen to be not a ferocious demon, belying His own command of love, but a just, reasonable, loving God, able to save all the willing and obedient. Jesus, the friend of sinners, was and is the perfect image of the Father.

Ezekiel 1:27.

And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of His loins even upward, and from the appearance of His loins even downward, I saw as it were the appearance of fire, and it had brightness round about.—

"God dwelleth in light whereto no man can approach." (1 Tim. 6:16.) Radiant is the Almighty with the golden glow of the Divine

nature. "Our God is a consuming fire" (Heb. 12:29); only the perfect can stand in His presence; for all dross, not refinable (Mal. 3:2, 3), is consumed by Justice. The essence of the Divine Revelation is Love, the golden light radiating in every direction from Our Father. "He that loveth his brother abideth in the light" (1 John 2:10), in the Divine love light that surrounds the Throne and pervades the entire spirit realm. This love is the light of the world, to light men unto God.

Ezekiel 1:28.

As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake.— The Throne and He that sat thereon were surrounded by all the colors of the rainbow. (Rev. 4:3.) The love spirit finds fruitage in character fruits. So the light of our Father is divisible into the warm red of love, the glowing blue of faithfulness, the brilliant green of immortality, the royal purple of kingship, for those on any plane who are worthy of that honor, etc.— the manifestation of every good character fruit and every good purpose for the blessing of all His creatures. (John 15:8; Gal. 5:22.) The glory of God is not a display of blinding light to terrify men; but it is to do good, to manifest to the uttermost His character of love. When the watchman of the Laodicean age discerned the Divine character and Plan he fell upon his face (Rev. 1:17), in reverential worship and in complete consecration to do the will of his Father in Heaven. There sounded forth and through him, from the pages of God's Word (Isa. 30:21), the voice of the Sublime One who has been speaking to Christendom during this dawn of the Golden Age.

EZEKIEL 2
THE REBELLIOUS HOUSE
AND THE BOOK

Ezekiel 2:1.

And He said unto me, Son of man, stand upon thy feet, and I will speak unto thee.— It is a mark of favor to stand before a king. (Prov. 22:29.) Those who stand before rulers receive commissions, are invested with authority and power.

Ezekiel 2:2.

"And the spirit entered into me when He spake unto me, and set me upon my feet, that I heard Him that spake unto me."— "The words which I speak, they are spirit." (John 6:63.) When the full import of the Word was discerned, Pastor Russell took a firm stand. The spirit, power, influence of God entered into him, never to leave. He stood firmly, before God, before his friends, and before all the hostile hosts of Mystic Babylon the Great.

Ezekiel 2:3.

"And He said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against Me; they and their fathers have transgressed against Me, even unto this very day."— Pastor Russell's work was largely among professing Christians— not slum work, Christian work among the professedly non-Christians, or a revivalistic work calling to repentance and conversion. This was not the work appropriate to the Harvest of the Christian Age. John the Baptist announced the First Presence of Messiah, and began the harvesting of Jewry, and was not sent to the heathen, but to the Lord's people, the Jews, to acquaint them with the First Advent, expose those withholding the keys of knowledge (Luke 11:52), and warn of the impending destruction of Jerusalem and Judea in A. D. 70 and 73. (Matt. 3:7; 24:2.) A like work was to be

accomplished in Spiritual Israel, Christendom, after the Lord's Second Advent in 1874. The man raised up, "set upon his feet," and given wisdom, grace and power for the task, was Pastor Russell.

Ezekiel 2:4.

"For they are impudent children and stiff-hearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God."— Few things are more trying than a family of impudent children. Forwardness in evil-doing and evil-speaking was one of the characteristics of the Hebrew people. They violated the Word of God and justified the violation. (Matt. 15:5.) By impudent— hard faced—tradition they made void the Word of God. The

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effrontery or the "Christian" era has been unsurpassed. Possessing greatest light, they have sinned most grievously. The Word said, "He that is begotten of God sinneth not" (1 John 3:9); yet John Tetzel was, and in some countries Roman Catholic priests still are, selling indulgences to commit sin. Professing "Christians" keep Christianity out of their affairs with the phrase, "Business is business."

FM2:5.

And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a Prophet among them.— The work of Ezekiel among the Hebrews in captivity proved a thankless task. He was rejected by both those in captivity and those remaining at Jerusalem under Zedekiah. His following was almost nothing. But he witnessed faithfully, and no Hebrew could say that he had not been cautioned of danger and warned of impending catastrophe. Whether the clergy and people of Christendom wished to heed Pastor Russell, or not, they certainly heard his words. (Z.'03-436.)

His work was peculiarly prospered. Against difficulties it grew and extended beyond the

wildest dreams, until it compassed the civilized world. In the face of the united opposition of Protestant and Romanist clergy, the steward of Almighty God accomplished the most gigantic preaching work ever done by one man. "I cannot open the morning paper without Pastor Russell staring me in the face," said a prominent minister. In the newspapers, in the theatres, on the bill-boards, in billions of tract pages distributed gratis, in millions of home libraries, in the questions of inquiring church members, it was evident everywhere that a great preacher was faithfully sounding forth a trumpet message. With a voice of many waters, reverberating like thunder throughout the world, spoke Pastor Russell; and ere long "they shall know that there hath been a Prophet [preacher] among them."

Ezekiel 2:6, 7.

"And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions; be not afraid of their words, nor be dismayed at their looks though they be a rebellious house. And thou shalt speak My words, unto them, whether they will hear, or whether they will forbear; for they are most rebellious.— Fearlessness characterized Ezekiel and Pastor Russell, both outcasts among the "best" people. Pastor Russell was thrust by the church people into a wilderness condition, amid the briers of opposition and reproach. Though the thorns of persecution crowned his head, he was never afraid of word nor of angry looks. (Jer. 1:8-10.) "I would rather see him stoned to death," said a Wilkes-Barre, Pa.,

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preacher, in answer to a kindly invitation to come and hear Pastor Russell preach. "He ought to be skinned alive, and his hide stretched on a door," remarked a Chicago "divine" to another "divine," coming out from one of Pastor Russell's addresses. A scorpion has a great swelling, formidable looking head, but it stings with its tail. (Rev. 9:5, 10.) Ecclesiasticism is made up of organizations whose heads utter

boastful, swelling words, but which do injury through their followers. The sting of a scorpion— of the followers of synods and popes— is through poisoned words. Every great reformer has had some turn on him who were very close to him. Not from outside did Pastor Russell suffer most. A few from among life own household, whom he had befriended, helped, pushed, advanced, struck at him to ruin him and destroy his influence and his work. It is characteristic of the scorpion to sting and poison in the dark corners of a man's own home. "Be not afraid, though thou dost dwell among scorpions."

Ezekiel 2:8.

But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house; open thy mouth, and eat that I give thee.—

The attitude of the rebellious Christian was not that of God's chosen servant. Never did he rebel against the Divine leading, nor seek to pervert the Word of God. "My flesh is meat (food) indeed." (John 6:55.) "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4.) Whatever the word or message that came from the Father's lips through the inspired pages of the Bible, the Laodicean steward was to appropriate, assimilate.—Rev. 10:9.

Ezekiel 2:9.

And when I looked, behold, a hand was sent unto me; and lo, a roll of a book was therein.—

The Divine hand sent from God is the Divine power, support, upholding and advancing the interests of whatever is in the hand. "The book therein" is the Divine Plan of the Ages, Present Truth, especially as relating to the impending downfall, of Christendom in the end of this Age. Ancient books were written on a continuous sheet, rolled up. The sheet was often written on both sides. The writing outside could be plainly read until covered by the rolling, but that inside was entirely hidden from view. Present Truth, the Divine Plan of the Ages, contains features which are plain to any one who looks at them; such as those relating to the

earthly features of God's Plan— the evil in the earth, the clashing interests of rich and poor, and various other elements of the present order of things, the great war, and the approach of a better order of things after

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the present troubles are over. Present Truth, "the roll of the book," also contains hidden, deep truths, discernible only to those who have the Holy Spirit. It possesses features impossible for, natural men, not anointed with the Spirit, to perceive. "The natural man perceiveth not the things of the Spirit, neither can he know them; for they are spiritually discerned." (1 Cor. 2:14.) Many thousands of consecrated Christians are upheld, comforted and rejoiced by the deep things of God, made clear for the first time in centuries by the "roll of the book."

Ezekiel 2:10.

And He spread it before me; and it was written within and without; and there was written therein lamentations, and mourning, and woe.— What an honor to be the person before whom the Almighty would clearly spread out His purposes,— the honor which came to Pastor Russell, and with it a witness work of vast extent and responsibility! The purpose of Present Truth is to inform the Lord's people and the people of the world, as far as they may listen, concerning the significance of the times. All classes profit more or less from the warning of Pastor Russell, as the message goes broadcast throughout the world. It comes with a different significance to Church and to world. To the Church it is a trumpet call of truth (Rev. 10:2-7), to get ready quickly for deliverance, resurrection glory, honor and immortality. To the world, the worldly-minded, the Present Truth is something to be dreaded. (Isa. 28:19.) This world, age, state of affairs, is in process of destruction. The destroying agencies, as portrayed in the Scriptures (1 Kings 19:11, 12; Z.'04-249; Z.'98-207, 208) are world-wide war, then revolutions on an unprecedented scale, and finally universal anarchy— savagery.

The significance of anarchy is appreciated by but few. It means an utter absence of government, first the paralysis, and ultimately the ceasing, of the governmental functions which now afford protection, peace and safety to property and life. As matters progress to the climax, as disaster after disaster overtake human endeavor, and disintegration descends into the dissolution of law and order, the whole earth will be "filled with violence" (Gen. 6:11; Micah 6:12); and men's hearts will utterly fail. (Luke 21:26.) Picture the worst revolutions ever known; this trouble will outdo them all. Paint the darkest picture, and none will be as black as the sable pall of this dreadful night, this reign of terror already settling down upon mankind. Truly, "mourning, lamentation and woe" were the burden of God's Prophet Ezekiel, as he foresaw the destruction of his beloved city, Jerusalem—and of Pastor Russell, as he foreknew the desolation of a world!

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EZEKIEL 3

PASTOR RUSSELL'S DIVINE ORDINATION

Ezekiel 3:1.

Moreover He said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel.— The Prophet was to find something. As Ezekiel ate the book in the hand of God, so the "faithful and wise servant" of this day absorbed, assimilated, the Plan of the Ages which was in the power (hand) of the Almighty. Pastor Russell searched diligently to find all that he could of the purposes of God. As he understood, he was to go speak to "the House of Sons" (Heb. 3:6), all the children, sons of God— to nominal Spiritual Israelites.

Ezekiel 3:2.

So I opened my mouth, and He caused me to eat that roll.— "I never knew any one so willing to do the will of God," said the private secretary

and traveling companion of Pastor Russell. He was eager to learn all he could about the Heavenly Father's will. It was not of himself that he learned and taught the Divine Plan; but God Himself caused him to learn, believe and teach.

Ezekiel 3:3.

And He said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness.— No mere casual scanning of Present Truth would suffice. The man of God was to be filled with the great Message. (Rev. 10:9, 10.) "The sweetest story ever told" (Psa. 19:10; 119:103) brought inexpressible peace. It sweetened the experiences of a life of sacrifice. Whoever eats, assimilates Present Truth, finds every heart question answered, every doubt silenced. He learns "the peace of God that passeth understanding" (Phil. 4:7), and a sweetness as of honey in the promises, plans, and purposes of the Father of Love.

Ezekiel 3:4.

And He said unto me, Son of man, go, get thee unto the house of Israel, and speak with My words unto them.— From apostolic days to today all to whom the Spirit gives utterance begin to speak (Acts 2:1-18) because constrained to do so, because they "love to tell the story." To Ezekiel, and to the greatest preacher of modern times, came a readiness of speech, when Jehovah Himself gave them His Spirit, and commanded to "get thee unto the house of Israel, and speak with My words unto them."

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Ezekiel 3:5.

For thou art not sent to a people of a strange speech and of a hard language, but to the house of Israel.— Present Truth was not to go to the heathen, the drunkards, unbelievers, but to the Christian people of the world, the spiritual House of Israel.

Ezekiel 3:6.

Not to many people of a strange speech and of hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee.— If the Message of Present Truth had been sent to the heathen with its glad tidings for all, they would have turned from devil worship, to worship the true God. (Matt. 11:21, 23.) On two occasions the trumpet sound was heard by "people of a strange speech and of a hard language." Pastor Russell passed through Japan and India on a round-the-world tour. In Japan the people requested that he stay. It was the message they had longed for. In India the natives heard him gladly. In eastern and southern Africa a believer in Present Truth found his way from Nyassa to the Cape, and many thousands of natives embraced the Truth and were baptized.

Ezekiel 3:7.

But the house of Israel will not hearken unto thee; for they will not hearken unto me; for all the house of Israel are impudent and hardhearted.— Christendom has never hearkened unto God. They hear and do not. (Jas. 1:22.) They are forgetful hearers of the Word. (Jas. 1:25.) They know their Master's will and do it not. (Luke 12:47.) Because they hear not God, they heed not the Word of God when brought to them by His servants.

Ezekiel 3:8.

Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads.— Whatever situation Pastor Russell faced, God made him more than equal to it. This last and most illustrious of the reformers never asked for money; yet he had enough entrusted to him to carry on the work. Champions of Christendom met him on the debating platform; each encounter widened and strengthened the witness for Present Truth. He faced the modern enemies of Reformation with books by tens of millions, and they were unable to combat their power. "To read the *Studies in*

the Scriptures," admonished a Southern preacher to his flock, "is to believe them." No argument could be devised to stem the flood of Truth, only a ban on the reading of the books. In innumerable places priestcraft caused the public burning of the books.

Practically every home in America, England, Germany, Sweden, Australia, and other Protestant countries was reached by a deluge of free tracts. Such a tracting of the world with billions of pages, was never known. The enemies of Truth were wholly unable to

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check the spread of knowledge. A further situation faced was the production of the free Photo-Drama of Creation, seen and heard by twelve millions. No answer could be put forth by clerical foes of truth, but baseless, cruel libels on the private life of one of God's noblemen.

Audiences by the thousands listened to Bible lectures by Pastor Russell and by hundreds of public speakers, and their voice is still heard all over the world. Stinging assaults of slander were ignored by a man of destiny, who had too much of God's work to do to pay attention to the yelpings of little men— of the D. D.'s of Christendom (Isa. 56:10), who love slumber, but who snarl and bite when disturbed in their dreams of "peace, peace" (Jer. 6:14), social and civic gospels, church unity, and evangelistic raids on the pockets of the masses. Not a situation or a person but was faced victoriously.— Isa. 54:57.

Ezekiel 3:9.

As an adamant harder than flint have I made thy forehead; fear them not, neither be dismayed at their looks, though they be a rebellious house.— The forehead is symbolic of wisdom. A man of high forehead, as was Pastor Russell, is of a high type of intellect. Pastor Russell's mind was made strong against opponents of the Reform, which is ushering in the everlasting Kingdom of Messiah. It is impossible for error to withstand truth. (Luke

21:15.) As in apostolic days, believers in Present Truth call themselves "in the Truth" (2 Pet. 1:12), the teachings of the Word of God are termed "the Truth" (1 John 3:19), and those who believe them are known as "Truth people." (3 John 4.) The mind of Pastor Russell was filled with Truth. Crystal clear, with hard, irresistible logic, the Present Truth, which constituted his wisdom and understanding, was the hardest proposition ecclesiasticism ever encountered. (Isa. 50:7.) The mind of God's steward was as adamant. Adamant is literally, in Hebrew, "a diamond point." With diamond hardness (Rev. 4:3), the Present Truth cuts its way through all opposition, though the opposing thought be hard as flint. The diamond is the most crystal clear of stones, and represents the truth in irresistible form. It is futile to oppose the mind of any Present Truth believer, for truth is irrefutable. To those who have it, it imparts the mind of an intellectual giant—the mind of Christ, of God. (1 Cor. 2:16.) Their foreheads are made as diamond. In the light of the sun the diamond sparkles with indescribable beauty. It breaks the sunlight up into its component parts and reflects and refracts in prismatic flashes of rainbow colors. The sun is the Gospel of Divine Love, and its embodiment, Jesus Christ. The component parts of Christian love are the

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character fruits. "The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." (Galatians 5:22-3.) The minds, wisdom, characters of God's true people are full of manifestations of the shining upon them of the glorious Gospel of the Sun of Righteousness— full of the beauty of righteousness. The minds of God's saints are made as the diamond in its excelling hardness and sunlit radiance.

Ezekiel 3:10.

Moreover He said unto me, Son of man, all My words that I shall speak unto thee receive in thine heart, and hear with thine ears.—

Like Ezekiel, Pastor Russell was to hold back, nor pervert, nor wrest nothing.

Ezekiel 3:11.

And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God; whether they will hear, or whether they will forbear.— It was to be a message for the Lord's people in captivity to the king of this world, Satan, bound in Mystic Babylon the Great, the governmental-ecclesiastical-commercial system of Christendom.

Ezekiel 3:12.

Then the Spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the Lord from His place.— Through the begetting of the Holy Spirit we are raised up to walk in newness of life (Rom. 6:4), to sit with Christ in heavenly places (Eph. 2:6), in the Spirit-begotten condition. The Spirit raised Pastor Russell up to an understanding and appreciation of Heavenly things. (Matt. 3:16.) At Pentecost the place where the Apostles were sitting was filled with a rushing sound as of a mighty wind, and they received the Holy Spirit. (Acts 2:2.) The mighty rushing sound represented Pastor Russell's receiving a rich endowment of the Spirit of God, to whose leadings he was fully consecrated and to whose influence and guidance he wholly devoted his life. The words of Christ and of God are contained in the Bible, written thousands of years ago, behind in the stream of time. It was in the Word of God, behind him in time (Isa. 30:21), that Pastor Russell perceived the rushing sound, the utterances of the Holy Spirit. The message of the Bible has been perverted by Catholic and Protestant misunderstandings into anything but a glorious and blessed Gospel. It is a thing to be dreaded, if the glory of God is to eternally torment the vast majority of humans. But the Message of Truth sounded forth by Pastor Russell declares the grace of the Gospel which is to reach every man, woman and child (1 Tim. 2:6) with its blessed influence; power,

wisdom and love, so that all creation in due time may join in a mighty paeon of praise. "Blessed be the glory of Jehovah from His place."— Psa. 106:48.

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Ezekiel 3:13.

I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing.—

Many Christian ministers have had glimpses of the Word of God, knowledge of some details of the Plan, some measure of the Holy Spirit; but to Pastor Russell, God's messenger to the last stage of the Church, was given a superabundance of gifts, to set the things of God in order (Isa. 44:7), to proclaim an harmonious understanding of all the Divine purposes for mankind and of some for the angels. (Eph. 3:10.) He heard the full harmony of "the song of Moses and the Lamb." (Rev. 15:3.) To him the wings (Rev. 12:4), the Word of God, Old Testament and New, sounded their Glad Tidings, a message whose parts "touched one another," were in complete touch, full harmony. He heard for the first time since Apostolic days the Plan of God, "the noise of the wheels [cycles, ages]." He heard the manifestations of the operation of the Holy Spirit, the "noise of a great rushing," and was filled with the Spirit in a measure beyond the portion of most Christian men. His patience with the stupid and erring was godlike and his love-lit face was an inspiration.

Ezekiel 3:14.

So the Spirit lifted me up, and took me away; and I went in bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me.—

"God hath taken you out of the world" (John 17:16); raised "to sit with Christ in Heavenly places." (Eph. 2:6.) The Spirit took Pastor Russell away from earthly aims and raised him up to the plane of sacrificing priesthood. He turned from commercial pursuits to devote his life to the Heavenly Message. He tasted the bitter herbs of persecution, of suffering with Christ;

and amid ostracism and persecution he lived the life of Christian service. He carried on his work in fervency of spirit; for the power of God was upon him, strengthening him with might in the inner man (Eph. 3:16), and with wisdom to deliver, in the face of the determined opposition of priestcraft, the trumpet message announcing the Presence of Christ—the sound of the Seventh Trumpet, the trump of God.— Rev. 10:7.

Ezekiel 3:15.

Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days.— Future

historians will record, as most remarkable, the mental, moral and spiritual bondage in which professing Christians were held during the Gospel Age, through the machinations of priestcraft, under the king of the age, Satan himself. Pastor Russell came with his message, in a day of supposed enlightenment, to a people

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bound hand and foot. Tel-abib in Hebrew is "Hill of Grass" (from "Tel," hill, and " Abib," sprouting, budding).

Abib was another name for Nisan, the first month of the Hebrew sacred year, corresponding to April. In type or symbol a place represents a condition, or a stage in historic development. The "hill of budding," the beginning of the sacred year, symbolizes the dawn of the Times of Restitution, the "Millennial Dawn." The Millennium (Rev. 20:8, 4, 7) began in 1874, with the Return of Christ. It was at about that time that Pastor Russell came to his fellow-Christians with the beginning of a better understanding of the Bible, "the vision of God." It was, as it were, the budding-time of the good promises of God for the blessing of all peoples. The Christian people lived on and by the stream of commercial, social and economic intercourse that feeds and supports Christendom, Babylon.

Ezekiel 3:16.

And it came to pass at the end of seven days, that the Word of the Lord came unto me, saying.— In a time prophecy a day in the prophecy usually signifies a year in fulfillment. For seven years after Christ's Return in 1874— until 1881— Pastor Russell, although he knew much of God's Plan, was in some degree in the same condition as other Christians in imperfect understanding of God's Word. In 1881 a former associate, Mr. Barbour, of Rochester, N. Y., who had been a faithful fellow-watcher, developed into the "Evil servant" of Matt. 24:48-51 and Zechariah 11:17, and produced a work on the Hebrew Tabernacle types in opposition to the fundamentals of true Christianity. Pastor Russell desired the truth on the subject. He gave himself up to prayer and study of this matter alone. For days he struggled with the problem and wrestled with God in supplication. At length the matter cleared up. He then wrote "*Tabernacle Shadows of the Better Sacrifices.*" of which 1,500,000 copies have since aided Christians to understand the deeper things of the Word and to make complete consecration unto death. This was in 1881, at which time he also published "*Food for Thinking Christians,*" a work embodying much afterwards expanded into the six volumes of "*Studies in the Scriptures.*" The same year 1881, is prophetically marked as the time for the final withdrawal of favor from the churches, a favor which had begun to be withdrawn in 1878— the year in which the clergy were cast off as representatives of the Divine Word, and when Pastor Russell began his work by the publication of 50,000 copies of "*Object and Manner of the Lord's Return.*" In 1878 the stewardship of the things of God, the teaching of Bible truths, was taken from the clergy, unfaithful to their age-

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long stewardship, and given to Pastor Russell. In the interim, until 1881, the new steward was setting the things in order, getting the truths of the Bible in logical and Scriptural form for

presentation, until the last great item of the Hebrew Tabernacle types, was ready. Then, in 1881, he became God's watchman for all Christendom, and began his gigantic work of witness.

Ezekiel 3:17.

Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at My mouth, and give them warning from Me.—

The function of watchmanship was not given until 1881. (Jer. 6:17; Isa. 21:6-12.) Faithfulness in individual watching during a trial period of seven years was rewarded by the bestowal of the office of the greatest servant which the Church of God has had since the Apostle Paul. "

Whosoever will be chief among you let him be your servant." (Matt. 20:27.) Pastor Russell at all times served the Church in great things and small. No request was too insignificant to get his careful attention. Rich and poor alike were faithfully served in every possible way. This work prior to 1881 was a great work for any ordinary man, but insignificant compared with what was to follow. By 1884 the watchman's work had grown to such proportions as to cause the founding of The Watch Tower Bible and Tract Society. This is the agency through which God's appointed watchman has delivered his message to Christendom. Pastor Russell paid no attention to the words or opinions of man, however learned or pious, whether men of modern days or the "early fathers" of post-apostolic times. He listened to the word direct from the mouth of God, spoken by holy men of old as moved by the Holy Spirit. (2 Peter 1:21.)

Ezekiel was raised up shortly before the destruction of Jerusalem to warn the Hebrews of the impending calamity. Pastor Russell's warning to Christendom, coming direct from God, has been of the imminent collapse of the present "Christian" civilization in a welter of war, revolution and anarchy, to be succeeded by the early establishment of the Kingdom of God. In all his warnings he claimed no originality. He

said that he could never have written his books himself. It all came from God, through the enlightenment of the Holy Spirit.

Ezekiel 3:18.

When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.— Pastor Russell saw and revived the teaching of the Word of God that death is death. "All have sinned." (Rom. 3:23.) "Death passed upon all."

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(Romans 5:12.) "The wages of sin is death." (Rom. 6:13.) "There is none righteous." (Rom. 3:10.) "The dead sleep in the dust." (Isa. 26:19.) "Their thoughts perish." (Psa. 146:4.) He taught clearly the Word of God first enunciated to Adam, "Thou shalt surely die." (Gen. 2:17.) Man is not inherently immortal. At death he is dead, unconscious, asleep until the resurrection, not "more alive than ever," as taught by a blinded and apostate priestcraft. Man, soul and body, is not a being whom God cannot destroy. "Fear Him who is able to destroy both soul and body." (Matt. 10:28.) To all erring mankind Pastor Russell was directed by God to reiterate the Divine penalty for sin, as death, and not eternal torment. This was a fundamental part of the message both of Ezekiel and of Pastor Russell.

Ezekiel 3:19.

Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.— Pastor Russell faithfully warned the wicked. He published a complete exposition of the Bible statements regarding the Adamic death—3,000,000 copies of a pamphlet, "What Say the Scriptures About Hell," quoting all Bible passages mentioning Sheol and Hades, the death state. He scarcely ever spoke in public without dwelling on this cardinal tenet, that the dead are dead. To the very best of his ability he

taught Christendom the truth. By faithful testimony he delivered himself from liability.

Ezekiel 3:20, 21.

Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.— Another cardinal teaching of God's Word, clearly taught by Pastor Russell, is the nature of the eternal punishment to be visited upon the incorrigible backslider.

Clergy, bishops and popes have taught for centuries on this subject an irrational combination of extreme symbolism with gross literalism, as suited their ambition to exercise worldly power and hold the masses in subjection— minds, bodies and pocketbooks. They have interpreted one symbolism symbolically and the next literally. They have said that the "Lake of Fire" and the "torment" are literal, but that the "beast" and the "false prophet" are symbolic (Rev. 19:20), even though it involved the absurdity of a symbolic beast going into a literal lake of fire! Blind and deaf to
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those who have pointed out the unreasonableness of such foolishness, they have turned savagely upon those that have the Truth. In eighteen centuries they have killed fifty million adherents of Christ, and persecuted innumerable others. It is impossible to compute the number that they will do to death in this, the close of the Gospel-Age Harvest, when governmental protection shall be withdrawn from lovers of truth, except that, this time, they will get *all* such!

An important feature of Pastor Russell's teaching is that the Scriptural punishment of the

incorrigibly wicked is not life in torment but oblivion, annihilation, the "second death" (Rev. 21:8); that every one is, either in this life or after the resurrection, to be brought to a full knowledge of the Truth (1 Tim. 2:4), receives some measure of the Holy Spirit; that those who incur the extreme penalty for sin will be only those who backslide beyond recovery. In full conformity with Ezekiel's prophecy Pastor Russell taught that "when a righteous man doth commit iniquity, he shall die"— the Second Death.

Ezekiel 3:22.

And the hand of the Lord was there upon me; and He said unto me, Arise, go forth into the plain, and I will there talk with thee.— Ezekiel was impelled by the Holy Spirit to depart from the river Chebar with its teeming activities. Pastor Russell's consecration led him to separate himself from commercial activities and to give his life to the service of God. The hand of the Lord was upon him to do this.

The Lord's people, the Hebrews, mingled with the Chaldeans, living in the plain— literally "vale" or "valley." Pastor Russell turned from ordinary avocations to all the people dwelling in the Valley of the Shadow of Death (Psa. 23:4); and in that condition God communed with His true Watchman. Pastor Russell has been known to pass entire nights in prayer, and go about his work the next day as though nothing unusual had taken place.—Rev. 3:14.

Ezekiel 3:23.

Then I arose, and went forth into the plain; and, behold, the glory of the Lord stood there, as the glory which I saw by the river of Chebar: and I fell on my face.— Continually the vision was before Pastor Russell of the character, plan and work of the Almighty. Daily he renewed his covenant of consecration and daily sought to carry it out.

Ezekiel 3:24.

Then the Spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house.— A thought possesses propulsive power, and must result in action unless hindered by an opposing thought. The Spirit, thoughts, words of
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God were continually entering, from the Bible, into Pastor Russell's mind and setting him into action. All who have set themselves apart to do the will of God and have received the Holy Spirit, are members of Christ, in the House of Sons (Heb. 3:6), the Royal Priesthood. In the consecration of the typical priesthood, the priest shut himself in the Tabernacle for seven days. (Lev. 8:33.) (Seven symbolizes completeness.) So Christ and those in Him abide continually in the antitypical Holy, the spirit-begotten condition. Pastor Russell lived in the Spirit from his consecration to his death.

Ezekiel 3:25.

But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them.— Each forward step in any branch of knowledge renders institutions based on past partial knowledge functionless; and consequently the adherents and beneficiaries of such institutions oppose the march of events. The clergy, trying to stem the tide of Truth, to uphold an effete ecclesiasticism tottering to its fall, put every restraint upon the influence of Pastor Russell; but the bands upon him served also to bind the tares more tightly into the organization bundles. (Matt. 13:30.) In fulfillment of the prophetic parable the bundles are to be destroyed in the anarchy about to ensue. Church members have been urged to get rid of every scrap of paper bearing the Message of Present Truth; the Truth has been preached against in practically every church in the English, German and Swedish speaking world; people have been warned against reading the Truth; Truth people

have been discharged or refused employment; in Europe they have been imprisoned at hard, labor; some have been done to death by firing squads; they have been forbidden to hold meetings. Neither Pastor Russell nor his fellow-believers were permitted to utter the Bible Truth before the congregations of ecclesiasticism. It was not to go out among "them," and his greatest work was the deepening of the spirit of consecration among those of the "House of Sons."

Ezekiel 3:26.

And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover; for they are a rebellious house.— It is impossible to witness spiritual things to the carnally-minded (1 Cor. 3:1; John 16:12). But Pastor Russell never refrained from speaking or publishing the Word of God. The Bible teaches that the service of God must be of a willing heart. It is a privilege which may be accepted or rejected, as the hearer desires. Yet to the worldly, Pastor Russell was as "dumb", for they would not hear.

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EZEKIEL 4

THE PAPAL AND PROTESTANT SIEGES

Ezekiel 4:1.

Thou also, son of man, take thee a tile, and lay it before thee, and portray upon it the city, even Jerusalem.— In Ezekiel's days, in Chaldea, a book was a collection of inscribed tiles. The Laodicean servant was to be a writer of books. In many articles and chapters on the kingdoms of this world and their judgment and fall, and that of their ecclesiastical, political and business systems, Pastor Russell portrays Christendom, typically spoken of as Jerusalem. It bore the Lord's name, but was defiled by the evil practices of its inhabitants. (C295.) As a type, Jerusalem represents particularly the ecclesiastical phase of Christendom.

Ezekiel 4:2.

And lay siege against it, and build a fort against it, and cast a mount against it, set the camp also against it, and set battering rams against it round about.— Ecclesiasticism was

to experience prolonged siege by a class symbolized by Ezekiel. The siege was to be conducted by Truth, encompassing the stronghold of the nominal city of God.

Beleaguered ecclesiasticism was to go through experiences like that of a besieged city shut off from its province, shorn of its actual dominion, while nominally retaining it, cut off from the supplies that had flowed from the tributary peoples. In addition to the slow weakening of a close besiegement, it was to withstand occasional assaults, make sorties and go through a period of warfare, with only one possible end, the utter destruction of the city. The besieged city was surrounded on every side with a line of military works, trenches, palisades and forts, collectively called a fort; from which, especially from the principal center of offense, it was continually harassed by wearing-down activities and assaulted by surprise attacks. So ecclesiasticism was to be surrounded and placed on the defensive, by strongly entrenched and fortified enemies. "God is our fortress." (2 Sam. 22:2.) It was to be done by a class of progressive and liberty-loving Christians in revolt against and attack upon the intolerance, superstition, and tyranny of priestcraft.

Ancient cities were surrounded by high walls, with frequent towers for watchmen, spearmen, bowmen and slingmen. The walls, in emergencies, were lined with such

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fighters and with throwers of boulders and firebrands. The attack was made upon a weak point in the wall; and an earthen mound or mounds was cast up to furnish an elevation from which to equalize for the besiegers the advantages of the defenders. The walls of ecclesiasticism are its defense of creeds and of formalism and, not least of all, of the civil

powers and the men who stand as a bulwark against attack. A "mount" symbolizes a government. (Dan. 2:44, 45.) The nation (mount) was organized, militant Protestantism. The camp is the temporary abiding place of those who are fighting on the Lord's side. (Heb. 13:14.)

A battering ram was a device for battering down the wall of a city to make a breach for the attack of the soldiery. Ecclesiasticism has surrounded itself with walls of living stones, soldiers, police and other officers of the civil powers who protect the churches and church people (Isa. 59:10), educators to build up belief in ecclesiasticism, writers to write articles and books, and a host of other adherents and supporters. In the siege of ecclesiasticism the Lord's yeomen have attacked aggressively with books, newspapers, missionaries, lectures and education; seeking to loosen and dislodge some of the living stones surrounding organized error.— Jer. 6:6.

Ezekiel 4:3.

Moreover take thou unto thee an iron pan, and set it for a wall of iron between thee and the city; and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This shall be a sign to the house of Israel.—

An iron pan, literally a "thin plate," was between besieging Protestantism and beleaguered ecclesiasticism. "They were holpen with a little help" (Dan. 11:34).

The civil powers were to stand as a wall of iron protecting the Lord's people from the persecuting power of ruling priestcraft. No breaches could be made in the wall. It was a "wall of iron." "No evil shall befall thee."

(Psa. 91:10.) "Greater is He that is for thee than all these that be against thee." (2 Kings 6:16.) Iron, as in the iron claws and teeth of the beast of Daniel, symbolizes the agencies of an irresistible power. Turning the face toward or against anything was a mark of favor or of disfavor. (Psa. 104:29.) The Lord's people were resolutely to disfavor established ecclesiasticism and to besiege it from the Reformation to the close of

the Harvest. When Ezekiel sees another doing something it usually signifies another than Pastor Russell doing it, but may signify Pastor Russell seeing himself, or the Ezekiel class. The Ezekiel prophecy types and symbolizes Pastor Russell or the Reformer class seeing Pastor Russell or the Reformer class or some member of that class doing the thing typed or

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symbolized. Here, the Protestant class from the Protestant Reformation down through the Harvest period, is seen systematically and effectually besieging established ecclesiasticism. The house of Israel ordinarily meant the Hebrew nation, the nominal fleshly house of Israel. The Hebrews were divided into the ten tribes (Israel), thoroughly infected with Pagan beliefs and practices, and the two tribes (Judah), holding more closely to Jehovah. In antitype, when both Israel and Judah are mentioned, and the prophecy is intended for an antitypical fulfillment, Israel signifies the Papacy and Judah signifies established Protestantism. Here the sign was to be the whole nominal house of Israel—all professing Christians, Catholics and Protestants.— Z.'05-179.

Ezekiel 4:4.

Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity.—In verses 4 to 6 Israel and Judah are included in the same picture, and signify Papacy and established, corrupted Protestantism. The left side was a sign of less favor. Romanism kept on in sin and kept adding, multiplying evil deeds, until iniquity should come to the full (Gen. 15:16). A day in prophecy signifies a year in fulfillment. (Num. 14:34.)

Ezekiel here represents the reformer class which had to endure the iniquities of Papacy, both by persecution and by the shame of seeing professed Christians believing grossest error. The iniquity of Papacy, the house of Israel, lay in the fact that

the Reformers had shown them insistent proofs of their wrong course, and yet they continued in their own way, heedless of the Divine warnings. Hence less favor has been felt by Jehovah toward them than toward Protestantism.

Ezekiel 4:5.

For I Have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days; so shalt thou bear the iniquity of the house of Israel.—

Upon the reform element was laid the burden of seeing the dupes of Papal priestcraft continually learning and living error. This was a burden upon conscience, and was repugnant to the enlightened mind of the reform element, known for centuries, in name at least, as Protestant. Priestcraft of the larger division of Christendom was to be under attack for 390 years, during which time the besieging element, the reformers, were to be protected from Papacy by the "iron wall" of the civil powers. This began in 1528 and ends in 1918. The year 1528 is one of the turning points of history. Protestantism in England and in Germany was in the balance. The sudden rise of Charles V of Germany to great power had

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emboldened Pope Clement to side with Charles. He induced the Emperor to support a measure designed to limit the spread of Protestantism, to be followed by its utter destruction. Under the proposed law no Protestant was to convert a Romanist to the reformed faith, nor would it be allowable for Protestantism to spread to other countries. It meant for all Protestants an end such as the Huguenots came to in France, the suppression of the Renaissance with its "increase of knowledge" (Dan. 12:4), and the end of the prosperous and comparatively enlightened civilization of modern times. The future of the whole world, and of the Divine Plan, was at stake! A general war was barely avoided to destroy Lutheranism. Philip Landgrave of Saxony discovered the plot, took arms, and in 1528 forced indemnity from a Catholic bishop. Other princes of Germany stood with Philip.

To quote from Dr. Peter Bayne, LL. D., the historian ("Martin Luther"), page 486: "These (the princes of the reformed faith) were inflexibly determined that the decree of the majority should not be assented to. Philip of Hesse, John of Saxony, Markgraf George the Pious of Brandenburg-Anspach, the Dukes of Lunenburg and Brunswick, the Prince of Anhalt, and the representatives of Strasburg, Nurnberg and twelve other free cities, entered a solemn protest against the prospective revolution. They were called *Protestants!*

All, to this hour, who claim that Truth shall be unveiled, and that no Pope, or Kaiser, shall congeal the ever-advancing stream of progress and improvement, may take an honorable pride in tracing their spiritual descent to the intrepid Philip and the magnanimous and simple-hearted John." (p. 481): "How thoroughly is the whole pageant of that war, 1528, erased from the memory of the present generation! And yet the effect of those events is not yet exhausted; nor would it be possible for any one without forming some comprehension of them, to understand how link added itself to link in the evolutionary chain of modern history."

Thus Germany set up the iron wall of civic defense between the besieging Protestants and beleaguered Papacy.

In England, too, the other great empire which has stood as an iron wall between the reform element and Papacy, the break with Rome began to take form in 1528. This was the year when Pope Clement appointed his legates, Correggio and Wolsey, to conduct the divorce trial of Queen Katherine of Aragon, at the behest of Henry VIII. (Rev. 8:8, 9.) As God raised up a willful, stubborn Pharaoh when He purposed to deliver the Hebrews from Egypt, so He raised up the lustful Henry VIII as the agent

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through whom the break should come between England and Rome. "The natural result" [of Henry's divorce proceedings], says A. F. Pollard,

the historian, in his "Henry VIII," "was the separation of England from Rome."

Thus did Divine wisdom use "the wrath of man to praise Him" and cause the "iron wall" of the civil, military and naval powers of the British Empire, Germany, and of the United States, to stand an impregnable barrier against the persecuting power of Great Babylon. Safe behind the iron wall, the reform element was able to live and grow in its camp and to keep up its siege of Roman Catholic priestcraft.

Ezekiel 4:6.

And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.—

The right side signifies less disfavor than to Papacy. The house of Judah represents Protestantism, the Protestant churches. Until 1878, when cast off by the returned and present Messiah, Protestantism enjoyed Divine favor, just as the two tribes, collectively called Judah, did as compared with the idolatrous ten tribes of Israel. After 1874 the Present Truth took the form of a general overhauling of creeds and the announcement of Christ's Second Presence. This was unanimously rejected by the Protestant churches; and organized Protestant ecclesiasticism from 1878 on for forty years became the Judah of this type, besieged on every side by the reform element, under the leadership of the steward of Divine Truth, Pastor Russell. Until 1918, Hebrew reckoning, beginning in the fall of 1917, the civil powers continue as a "wall of iron," protecting the Lord's people in their witness against error.— Rev. 3:14; B66-91.

Ezekiel 4:7.

Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it.— The Ezekiel class, the true Protestant reform class, during the 390 and the 40 years set themselves to the attack upon priestcraft. Pastor Russell seldom spoke without some words of

objection to or warning about ecclesiasticism. The arm symbolizes power (E50, 47) and the uncovering of the arm is as when a man takes off his coat in attacking a task. The siege was to be carried on with energy. The reform element was to preach continually, not condoning or excusing priestcraft, but directly and pointedly attacking it.

Ezekiel 4:8.

And, behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege.— God bound His true people to this work. The reform element were not to change their attitude, but continually to keep at the attack upon

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ecclesiastical corruption until the siege should end in 1918. The Hebrew year 1918, begins in October, 1917.

Ezekiel 4:9.

Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof, according to the number of the days that thou shalt lie upon thy side; three hundred and ninety days shalt thou eat thereof.— These grains represent different grades of spiritual food, each kind of food to be eaten by the kind of Christian represented by the food. Wheat represents the true Gospel of the Kingdom, as in the parable of the sower (Matt. 13:1-30), and is the food of the Little Flock. Barley among the Hebrews was little esteemed, for it was the price of an adulteress. (Hos. 3:2.)

It signifies the spiritual food of a class guilty of spiritual adultery, unhallowed alliance with the world in the bringing forth of "strange" children. (Hos. 5:7.) Beans, lentiles, millet and fitches represent grades of food inferior to wheat (which contains every element to support life) and inferior even to barley. Their continued use as foods, causes physical deficiencies, weaknesses

and disease. Lentiles are usually cultivated for fodder. Millet is still inferior. Symbolically it represents Christians who "have no depth of earth." (Matt. 13:5.) Vetches, sometimes called "tares" or "prickly spelt," are a very poor food. Their prickly nature suggests a type of hard-to-get-along-with Christians, and the kind of mental, moral and spiritual food that produces them. In with some of the true wheat, in established churchianity, as shown by verse 16, were to be gathered Christians of various degrees of development, each eating the kind of food corresponding to his Christian development, the wheat class assimilating the best of the Divine Word, and so on down to those who absorbed the poorest grade of spiritual provender, some of it food usually regarded as fit only for animals. This was the food the various classes should subsist on, each according to his capacity, from 1528 to 1918, and from 1878 to 1918.

Ezekiel 4:10, 11.

And thy meat which thou shalt eat shall be by weight, twenty shekels a day: from time to time shalt thou eat it. Thou shalt drink also water by measure, the sixth part of a hin: from time to time shalt thou drink.— A shekel was half an ounce; twenty shekels were ten ounces. A hin was a gallon and a half. The sixth part of a hin was one quart. This was the daily ration, a starvation allowance. They were not to feed on it continuously, but on Sundays, or two or three times a week— "from time to time."

The people would, as a class, have a scanty spiritual subsistence during the siege period.

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Ezekiel 4:12.

And thou shalt eat it as barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight.— Cakes, made of this mixture, were used by the very poor in times of scarcity, depicting the scarcity of spiritual food among the followers of ecclesiasticism. The poor, not having stones or ovens, baked their bread or cakes on heated stones or in the fire, or

roasted them by placing them between layers of dung, which burns slowly. Only the dung of animals was used ordinarily. No insult or defilement was greater than to turn a man's house into a receptacle for human excrement. (Deut. 23:12-14.) Our Lord associated human dung with "that which defileth a man." (Matt. 15:11.) Luther spoke of the "dunghill of Roman decretals." The human dung signifies human traditions, clerical additions to the Word of God.

Ezekiel 4:13.

And the Lord said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them.— The spiritual food, poor as the mixture was, was to be thoroughly defiled.

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Then said I, Ah Lord God! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth.— This typifies the heart desire of the reformer class to keep clear of defiling errors.

Ezekiel 4:15.

Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare they bread therewith.— The spiritual food would be unsavory enough.

Ezekiel 4:16.

Moreover he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem; and they shall eat bread by weight, and with care; and they shall drink water by measure; and with astonishment.— The type enacted by Ezekiel was intended to depict spiritual conditions in ecclesiasticism, Romish after 1528 A. D. and Protestant after 1878 A. D., in Jerusalem (churchianity), the besieged city, where there would be a famine of the Word of God. As prophecies often have a literal as well as a symbolic fulfillment, this refers also to the straitness of the siege of literal

Jerusalem and to the literal scarcity of food in the Time of Trouble upon Christendom, with its high cost of living, food dictators and food tickets.— Lev. 26:26.

Ezekiel 4:17.

That they may want bread and water, and be astonished one with another, and consume away for their iniquity.— Like as people on poor food in starvation quantities weaken and die, so Christians weaken and die spiritually on the diet provided by priests and clergy.

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EZEKIEL 5

THE SEVERED HAIR CALAMITIES

Ezekiel 5:1.

And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the hair.— This is located "after the days of the siege" of Jerusalem, or in antitype after Romanism's and Protestantism's siege is ended in 1918. It had a literal fulfillment in 606 B. C. and is to have a literal and a symbolic fulfillment in and after 1918. It depicts the several kinds of troubles upon Christendom, and the causes provoking them. The shaving of the head represents the affliction of Christendom. (Isa. 3:17, 20; 15:12; Jer. 7:29.) The shaving of the beard was part of the ceremonial treatment of a leper (Lev. 14:8, 9), and signifies that after 1918 Christendom will be treated by outraged Justice as a moral leper, unclean with incurable iniquity, the perverseness, which, in the face of continual preaching of the Gospel, led up to the recent wars.

Ezek. 5:2, 12, 16, 17, relate to features of the destruction of literal Jerusalem in 606 B. C. and 70-73 A. D. and of Christendom in 1914 to 1918 A. D. Since in verse 12 a third part of the persons were to suffer death or affliction, the hair in verses 1, 2 and 3 signify the people in

Jerusalem— Christendom. In Samson's case the hair represented his strength; and here the hair cut off signifies that the people who are the strength of Christendom shall be cut off in the brief but terribly eventful period beginning in 1918 A. D. A third part are "burned with fire in the midst of the city." Fire symbolizes destruction. One large part of the adherents of ecclesiasticism will die from pestilence and famine. (Deut. 32:24.)

In 5:16, 17 the shafts of hunger are represented as the evil arrows of famine. The staff is that upon which one leans; the staff of bread is the food supply of Christendom. In 1916 there was already a 25 per cent. crop shortage throughout the world, presaging worse conditions to come. In verse 18 the evil beasts sent upon Christendom are the savage "Christian" governments of the world (Deut. 32:24), which, by unheard-of barbarity in war, are bereaving the people by millions and causing bloodshed unparalleled in history.

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Ezekiel 5:2.

Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou shalt take a third part, and smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them.— A third part of the hair was to be smitten with a knife. See 5:12. This represents people not definitely in or under ecclesiasticism, but associated with it, favoring it, and benefiting from it. These are to be smitten with the sword drawn for destruction of life in the Time of Trouble. A considerable portion of the people will be separated by the winds of warfare and commotion from all connection with churchianity. These have been connected with, sympathizers with, or beneficiaries from churchianity. This class also will be involved in the bloodshed of the "great tribulation."— Matt. 24:21; Rev. 7:14.

Ezekiel 5:3, 4.

Thou shalt also take thereof a few in number, and bind them in thy skirts. Then take of them again, and cast them into the midst of the fire, and burn them in the fire; for thereof shall a fire come forth into all the house of Israel.— To bind in the skirts is a symbol of close affiliation. A few adherents of churchianity will affiliate themselves with those believing Present Truth, but so searching will be the circumstances of the trouble period that none not at heart "in Present Truth" (2 Pet. 1:12) will be able to remain in the protection overshadowing the Lord's people. These few will be separated, and finally become involved in the destruction upon all supporters of, sympathizers with and beneficiaries of churchianity. Not one shall escape; it will be upon "all the house of Israel." Babylon's conflagration will be hastened by the adherents here described. After 1918 the people supporting churchianity will cease to be its supporters, be destroyed as adherents, by the spiritual pestilence of errors abroad, and by the famine of the Word of God among them. The Sword of the Spirit (Eph. 6:17), which is the Word of God, will be wielded in the hands of "Present Truth" believers in such a manner as to cause, conscientious supporters of ecclesiasticism to cease to be supporters.

Ezekiel 5:5.

Thus saith the Lord God; This is Jerusalem: I have set it in the midst of the nations and countries that are round about her.— God, through the increase of knowledge, the Renaissance, and the dynamic power of belief in the Word of God, has set up Christendom on a pinnacle of power in the midst of the heathen nations of the world.

Ezekiel 5:6.

And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her: for they have

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refused my judgments and my statutes, they have not walked in them.— God taught Christendom the principles of Justice and gave her His law of Divine, self-sacrificing love— "A new law, that ye love one another." (John 13:34.) Relatively to the light of Christendom and heathendom, Christendom is far the more wicked; for, having the instructions, exhortations and examples of the Bible, she has both refused them and not walked in them.

Ezekiel 5:7.

Therefore thus saith the Lord God; Because ye multiplied more than the nations that are round about you, and have not walked in My statutes, neither have kept My judgments, neither have done according to the judgments of the nations that are round about you— Christendom under the blessing of God has multiplied in material things and in knowledge more than heathendom, and yet has not only not walked in God's Law of Love, but has not lived up to the standards of righteousness and justice of the heathen. Chinese are more reliable in business engagements than are Christians. Some tribes in Africa are more moral sexually than are whites, and explorers have noted the natural kindness of the negroes of Nyassa and Soudan.

Ezekiel 5:8.

Therefore thus saith the Lord God: behold, I, even I, am against thee, and will execute judgments in the midst of thee in the sight of the nations.— Because of Christendom's wickedness against light, God is against this system calling itself by Christ's holy name, and will execute upon it judgment of such unprecedented awfulness as to constitute a lasting lesson to "uncivilized" peoples.

Ezekiel 5:9.

And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations.— The punishments come because of churchianity's

illicit union of church and state, termed spiritual "fornication" (Rev. 17:2); her licensing of liquor, vice and crime; her doctrines of devils (1 Tim. 4:1), such as eternal torment, inherent immortality and Trinity; her desolating abomination in the Romish mass (Matt. 24:15); and her Phariseeism in the face of wilful butchery of millions.

Ezekiel 5:10, 11.

Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds. Wherefore, as I live, saith the Lord God; Surely, because thou hast defiled My Sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish thee; neither shall Mine eye spare, neither will I have any pity.— The Hebrew sanctuary or temple typed the Christian Sanctuary class, the Church of living stones (1 Pet. 2:5),

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the Temple of the Holy Spirit. (1 Cor. 3:16, 17.) True Christianity, pure in apostolic days, was defiled (2 Chr. 36:14) with practices and doctrines detestable and abominable to God, until now it is termed "the great whore" (apostate church of Romanism) and the daughter "harlots" (Protestant churches). (Rev. 17:2.) Divine Justice will not spare nor pity, until upon Christendom has been visited all the righteous blood of hundreds of millions of victims of her long centuries of unchristian wars and persecutions.

Ezekiel 5:12, 13.

A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them. Thus shall Mine anger be accomplished, and I will cause My fury to rest upon them, and I will be comforted: and they shall know that I

the Lord have spoken it in My zeal, when I have accomplished My fury in them.— Job hoped for the time when God's wrath should be past. (Job 14:13.)

The wrath of God will be over forever when this trouble time is past. (Isa. 10:25.) Divine Justice will be comforted, will rest, having accomplished its sentence of death, with the accompaniments of sickness, sorrow, tears and degradation, mental, moral and physical, upon the human race.

Ezekiel 5:14-17.

Moreover I will make thee waste, and a reproach among the nations that are round about thee, in the sight of all that pass by. So it shall be a reproach and a taunt, an instruction and an astonishment unto the nations that are round about thee, when I shall execute judgments in thee in anger and in fury and in furious rebukes. I the Lord have spoken it. When I shall send upon them the evil arrows of famine, which shall be for their destruction, and which I will send to destroy you: and I will increase the famine upon you, and will break your staff of bread: So will I send upon you famine and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee; and I will bring the sword upon thee. I the Lord have spoken it.— Christendom is to be laid waste by war, revolution, anarchy, famine (Luke 21:26), and pestilence, from end to end. Her vaunted and envied eminence will pass, through self-destruction, due to false ideals of honor, into a desolation causing the taunts and reproaches of the heathen, and being to the heathen nations a cause of astonishment and source of instruction. The fury of God's anger against her appears in the expression "in anger and in fury and in furious rebukes."

EZEKIEL 6

SWORD— FAMINE— PESTILENCE

Ezekiel 6:1-4.

And the Word of the Lord came unto me, saying, Son of man, set thy face toward the mountains of Israel, and prophesy against them, and say, Ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains and to the hills, to the rivers and to the valleys; Behold, I, even I, will bring a sword upon you, and I will destroy your high places. And your altars shall be desolate, and your images shall be broken: and I will cast down your slain men before your idols.— This chapter relates to the Divine wrath, after 1918 A. D., upon the governments, symbolically called "mountains and hills," and the rivers, the denominations.

Ezekiel 6:5-7.

And I will lay the dead carcasses of the children of Israel before their idols; and I will scatter your bones round about your altars. In all your dwelling places the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished. And the slain shall fall in the midst of you, and ye shall know that I am the Lord.— All state churches are to be destroyed, literally by the sword, and by the truth about them in the Word of God, the Sword of the Spirit. (2 Kings 23:13-22.) At the tops of the hills and mountains, the governments, are the altars, the centers of the nation's worship. Great sacrifices are made by the masses to maintain these altars.

SAMPLES OF "CHRISTIANS" PRESERVED

Ezekiel 6:8.

Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries.— Heathendom will be the safest place on earth in the time of Zion's travail! (Jer. 44:28.)

Ezekiel 6:9.

And they that escape of you shall remember Me among the nations whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols: and they shall loathe themselves for the

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evils which they have committed in all their abominations.— God has completely broken relations with the churches, which with heart and eye have "departed from Me."

Ezekiel 6:10.

And they shall know that I am the Lord, and that I have not said in vain that I would do this evil unto them.— After the trouble is over, the survivors will have a thousand years in which to recognize the hand of God.

Ezekiel 6:11.

Thus saith the Lord God; Smite with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.— The attitude of the Lord's true people, "the mourners in Zion" (Isa. 61:3), is that of righteous indignation against the abominations of Christendom.

Ezekiel 6:12.

He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by

the famine: thus will I accomplish My fury upon them.— In spite of the manifest judgments of God, the devotees of Mystic Babylon, "Christians," will not turn to God but, while doing reverence and rendering service to their altars and idols, will be overtaken by literal sword, famine and pestilence (Jer. 15:2) and by the spiritual Sword of the Spirit, by starvation from the lack of God's Word, and by pestilential doctrines.— Psa. 91:6, 7.

Ezekiel 6:13.

Then shall ye know that I am the Lord, when their slain men shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols.— In the Roman and Greek churches the idols, images and ikons are literal. There are other idols in all the churches— power, prestige, social position, clerical honor, gold, worldly education, etc. As in the Tabernacle types, zealous, obedient sacrifice caused a "sweet savor" to rise to God, so the same service raises a sweet savor to the idols of Christendom. The "green trees" and "thick oaks" were favorite objects of idolatry (Jer. 2:20; Hos. 4:13), and typed the worship of prominent preachers and other men.— Psalm 37:35.

Ezekiel 6:14.

So will I stretch out My hand upon them, and make the land desolate, yea, more desolate than the wilderness toward Diblath, in all their habitations; and they shall know that I am the Lord.— Christendom is to be made more desolate than the wilderness surrounding Palestine, wiped off the face of the earth, to make way for the New Order of things, "the world to come" (Heb. 2:5), "wherein dwelleth righteousness."— 2 Pet. 3:13.

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EZEKIEL 7

DAWN OF THE EVIL DAY

Ezekiel 7:1-6.

Moreover the word of the Lord came unto me, saying, Also, thou son of man, thus saith the Lord God unto the land of Israel; An end, the end is come upon the four corners of the land. Now is the end come upon thee, and I will send Mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations. And Mine eye shall not spare thee, neither will I have pity; but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee; and ye shall know that I am the Lord. Thus saith the Lord God; An evil, an only evil, behold, is come. An end is come, the end is come; it watcheth for thee; behold, it is come.— Chapter 7 includes what Ezekiel saw in type and what the Ezekiel class now sees in antitype— the destruction of the symbolic earth (the social order), and the causes therefor; the escape of the remnant who will pass alive through the trouble into the better order of things; the defilement and destruction of God's "ornament,"

Christendom; and the binding and destruction of the rule of wicked might. Pastor Russell's mission, in large part, was to advise Christendom of its impending end, in the time of world-wide trouble. It is the Divine judgment upon the nations. They reap as they have sown. In times past God winked at the iniquity of men (Acts 17:30); but now evil shall receive its just recompense in the wrath of long-insulted Justice. It will be a period of unmixed evil upon Christendom, the purpose of which will be to demonstrate to men's certain knowledge that "thy God reigneth." (Isa. 52:7.) There will be no chance of escaping from destruction, though the nations— as in cases of Germany, the Allies and the United States—earnestly seek in vain for some way of securing peace. The trouble is due to the dawning of the Day of Christ, the

Millennium. It is the Day of Vengeance, which began in the world war of 1914 and which will break like a furious morning storm in 1918.— Lam. 4:18.

Ezekiel 7:7-9.

The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble is near, and not the sounding again of the mountains.

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Now will I shortly pour out My fury upon thee, and accomplish Mine anger upon thee; and I will judge thee according to thy ways, and will recompense thee for all thine abominations. And Mine eye shall not spare, neither will I have pity; I will recompense thee according to thy ways and thine abominations that are in the midst of thee; and ye shall know that I am the Lord that smiteth.— The chiefest sufferers will be those setting affections on earthly things, earth dwellers and earth lovers. Steep mountain valleys are full of echoing sounds, falling trees, dislodged rocks, avalanches, landslides, waterfalls, or the thunders of local storms. Earth's nations have been resounding for centuries with local wars, seditions, revolutions, famine and pestilence. (A318.) These passed away; but the present commotion and impending revolution and anarchy will not cease, but will spread and increase until this order of things is destroyed.

Ezekiel 7:10.

Behold the Day, behold it is come: the Morning is gone forth; the rod hath blossomed, pride hath budded.— "Pride goeth before destruction." (Prov. 16:18.) Human pride [among kaisers, clergy, labor leaders, and capitalists], has budded, blossomed forth into acts that will bring destruction. The rod is a symbol of authority. Organized authority is perverted from its Divinely appointed function of restraint and punishment of crime into a ruthless rule or might and bloodshed.

Ezekiel 7:11.

Violence is risen up into a rod of wickedness; none of them shall remain, nor of their multitude, nor of any of theirs; neither shall there be walling for them.— Those who rule by violence shall be utterly rooted out of the earth in the Time of Trouble, unhonored and unwept (Jer. 16:4-6), accursed for the evil they have wrought. The clergy, for whom many would even have died in the past, but who have preached the people into this war and into the world's ruin, will become objects of popular hatred.

Ezekiel 7:12.

The time is come, the Day draweth near; let not the buyer rejoice, nor the seller mourn; for wrath is upon all the multitude thereof.— The year 1918, with its fearful revolutions, and succeeding anarchy, is at the door.

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For the seller shall not return to that which is sold, although they were yet alive: for the vision is touching the whole multitude thereof, which shall not return; neither shall any strengthen himself in the iniquity of his life.— This indicates the languishing and eventual decline and cessation of business. (Isa. 33:8.) Symbolically, it represents the ceasing of the clergy from "selling" religion and the people from buying. "Success consists in knowing how to be discreetly dishonest," is now a common

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rule of practice; but the time is at hand when iniquitous practices and precepts will no longer profit any.

Ezekiel 7:14.

They have blown the trumpet, even to make all ready; but none goeth to the Battle; for My wrath is upon all the multitude thereof.— There are other trumpets than the trumpet of Truth.

Established error has its trumpet message.
Ecclesiasticism, capitalism, and governments

together have blown the trumpet of the Divine right of kings, magnates, and clergy, of the civic-betterment gospel and of "preparedness."

Labor leaders have rallied the people to fight for their unions. Trumpet messages will summon the people of the world to yet other strife. But so furious and heart-breaking will be the trouble that none will have the spirit to respond. There is a hint here that conscription will meet with opposition.

Ezekiel 7:15.

The sword is without, and the pestilence and the famine within: he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him.—

Worldly people in Christendom, not professors of Christianity, will be pressed into the active fighting of the Time of Trouble and will perish. (Deut. 32:25; Jer. 14:18.) Those in the city refer to the professors of Christianity— church members.

Ezekiel 7:16.

But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.— There will be survivors of the Time of Trouble who will live on into the Millennium proper. Those of dove-like character will be most likely to survive. The dove has a mournful note. This class will appreciate their iniquity, repent of it and pray for forgiveness and deliverance.— E 231, 212.

Ezekiel 7:17.

All hands shall be feeble, and all knees shall be weak as water.— The hands symbolize power. The people of Christendom will realize their helplessness. The extremity of the situation will weaken the strongest.— Zeph. 1:14; A315.

Ezekiel 7:18.

They shall also gird themselves with sackcloth, and horror shall cover them; and shame shall be upon all faces, and baldness upon all their heads.— In mourning for their

dead, men's minds and hearts will revolt at the horrors of the calamity. All will realize with shame that by drunkenness with Babylon's mixed teachings (Rev. 17:2) they have brought the trouble on themselves. In grief the Hebrews shaved the head.— Isa. 3:24.

Ezekiel 7:19.

They shall cast their silver in the streets, and their gold shall be removed; their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord; they shall not satisfy their souls, neither fill

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their bowels; because it is the stumbling-block of their iniquity.— With the demonetization of silver, gold has become as a thing unclean (is losing its purchasing power). All forms of money, bonds, stocks and valuables will be worthless when governments are gone and whole nations are starving. (D45.) There was a literal fulfillment of this Scripture in 1898 when in Italy, a miller who had publicly thanked the Virgin for dear bread, literally threw gold and silver to a crowd in the streets in a vain endeavor to pacify them. They demanded his life and took it.— Z.'98-331.

Ezekiel 7:20.

As for the beauty of His ornament, He set it in majesty; but they made the images of their abominations and of their detestable things therein; therefore have I set it far from them.—"Jerusalem is a crown of glory and a royal diadem". (Isa. 62:3.) Christianity, the embryonic Kingdom of God, was originally "His ornament," in the apostolic age of the Church. Literal images were set up by the Hebrews in secret places, and to this day are worshipped by Romanists literally. Romanists and Protestants alike worship the images of world-power, wealth, state-church affiliation, clergy lordship, eternal torment, immortal souls and the trinity, all alike detestable to a jealous God. The actual ornament of God, His jewel, His diadem, is the true Church, composed mostly of the poor, rich

in faith (Jas. 2:5)— of the reform element who since 1878 have been withdrawing from ecclesiasticism and close to God.

Ezekiel 7:21.

And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it.—

The nominal jewel, churchianity, has become the prey of clerical and social anarchists.— D550.

Ezekiel 7:22.

My face will I turn also from them, and they shall pollute My secret place; for the robbers shall enter into it, and defile it.—

The secret place is the condition of consecration, which an apostate clergy pollute by misrepresentations, such as that bravery in battle, suffering in the trenches, devotion to a falling order of things (Heb. 2:13), win a place in Heaven— won only by loyal devotion to God's Word, and by the spirit-begotten alone. "I am the Door. He that entereth in by another way is a robber."— John 10:1.

Ezekiel 7:23.

Make a chain: for the land is full of bloody crimes, and the city is full of violence.—

Bind, unite them together, let the Divinely (!) appointed clergy and the governments for which they stand sponsor, make common cause. (D550.) Christendom is full of the beastly crimes of the most barbarous warfare ever known. A city symbolizes a government.

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God loves all His creatures; His tender mercies
7:24.

Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and their holy places shall be defiled.—

Macaulay, the English historian, spoke of America as destined to be destroyed by its own Huns and Vandals, the unassimilated, uncivilized elements, especially of the cities. The anarchistic

masses will literally live in the houses of the erstwhile rulers and prominent people. The display of power and magnificence of the strong one, Satan, the alleged eternal-torment God, and the devil-worshippers of Christendom, shall cease. Literally, the churches, Y. M. C. A.'s, monasteries and convents, supposedly holy, will be defiled by the impious.

Ezekiel 7:25.

Destruction cometh; and they shall seek peace, and there shall be none.— There shall be no peace with God, or peace among the conflicting elements of society.

Ezekiel 7:26.

Mischief shall come upon mischief, and rumor shall be upon rumor; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients.— Literally "accident upon accident" will befall the affairs of Christendom. (Jer. 4:20.) The people, wild with perplexity, will seek to the clergy for an understanding of the world-holocaust; but the true Law, the Word of God, has departed from a clergy more learned in church politics and money-raising schemes than in the Bible. The ancients, the "reverends," college professors and savants do not know what counsel to give to meet the crisis.— Isa. 29:9-14.

Ezekiel 7:27.

The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I am the Lord.— Satan shall mourn the downfall of his power, as will the heads of the savage, beastly governments under his control. (Matt. 4:8, 9.)

"The exalted one" or prince, Satan's chief representative among men, is the pope; and he, with his princes, cardinals, archbishops, bishops, priests and clergy, shall see the desolation due to their work.

*O thou of little faith, who dost thou fear?
The tempest hath no power when I am near;
Will not the angry waves be still at My
command?
Step out, I'll hold thy hand,
Then, wherefore dost thou fear?*

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EZEKIEL 8

MOLECH, THE TORMENT DEITY

Ezekiel 8:1.

And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me.— Chapters 8 to 24 continue the recital of the sins of Jerusalem, Christendom, and the Divine punishment to be inflicted on her. Chapter 8 refers literally to the temple, and its defilement by the seating of an idol of Baal at the door near the Brazen Altar, by the desecration of its interior with symbols of Egyptian heathenism, and by the practicing of heathen worship within the temple.

This types the condition of the spiritual Temple of God, "which Temple ye are", the Church of God, originally pure and holy, but defiled by the clergy with pagan practices. The type refers back to 2 Chronicles 33:1-9, where King Manasseh established heathen worship throughout Palestine, set up a carved image in Solomon's temple and "made Judah and the inhabitants of Jerusalem to err and to do worse than the heathens whom the Lord had destroyed before the children of Israel."

This resulted in Manasseh's overthrow at the hands of the Assyrians. The name Manasseh means "causing forgetfulness." He typed Satan, the god of this world, who, by his lying deceptions has made professing Christians forget God. Satan's chief "angel of light" is the pope of Rome, ably seconded in keeping the people in the dark by the cardinals, bishops, priests, monks and sisters of apostate Rome and by the bishops

and ministers of an apostate Protestantism. These keep "their people" from real Bible study, and encourage them in their forgetfulness of God and their individual obligations to God, the Word of God, to fellow-Christians and to the world. The house is the House of the Sons of God, the consecrated. The elders, chosen by the people, represented all the people. The Protestant clergy continually sat before the Lord's steward, could not pick up a paper that they did not see his sermons in it; but they would not hear his words, and they rejected him and the truths which he so plainly and so kindly stated.

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Ezekiel 8:2, 3.

Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the color of amber. And He put forth the form of a hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy.— Through the illumination of the Holy Spirit, the Ezekiel class is now taken up mentally into the powers of spiritual control, to discern the significance of the evil done by Satan and the clergy. They are brought to Jerusalem the anti-typical, to consider established priestcraft. They are brought to the door of the inner gate, the gate of the altar between the people's court and priest's court— (the same as the Tabernacle court.) They are brought to the antitypical Temple, to the Church of God, to the Lord's people— "Ye are the Temple of God". (1 Cor. 3:16.) "I am the Door" (John 10:9.) The Door represents Christ, through whom all that enter must come. The North symbolizes the seat of Divine government, the spiritual phase of the Kingdom. (Isa. 14:13.) The Door, Christ, looks toward, tends toward spiritual things. Those that

enter through Christ are expected to look forward from the condition of belief to that of full consecration, the spirit-begotten condition. In the Door, in the very place of Christ, Manasseh, type of the devil, and an apostate clergy set up an idol, an image of the Devil himself. Those who thereafter entered the court had to worship the image, typing that under clergy rule, all entering the church, the condition of belief, had to do honor to Satan, whose seat of chief power is at Rome, and whose influence spreads wherever the clergy class is found.

The word "Baal" means "Lord." The clergy have set themselves as lords over God's heritage (1 Pet. 5:3), the Church. By perversion of the plain meaning of literal Bible statements, they have set up in the place of God the deity of the Devil. This God of Romanism and Protestantism is not one, but three; he inflicts tortures eternal; his favor can be bought for money; he dwells in earthly buildings (Acts 7:48), which are consecrated to him; he teaches the direct opposite of the Word of God— that the dead are alive; he favors spiritual adultery— the union of the church with the governments of this world; he fosters lordship of the clergy class. The clergy's God is plainly not Jehovah, but the ancient deity, hoary with the iniquities of ages— Baal— the Devil himself. God pity the clergy, who have so

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long deceived themselves and the people with their "carved image, the work of their own hands!" "I am jealous for Zion with a great jealousy." (Zech. 1:14.) "I, Jehovah, thy God, am a jealous God." (Ex. 20:5.) There is little wonder that the literal typical Baal of the Jews and the anti-typical eternal-torment God of the clergy should provoke Jehovah to jealousy.

Ezekiel 8:4.

And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain.— The usual place of the Shekinah Light was in the most holy between the cherubim

above the golden Mercy Seat. It was from this glory that fire came out at times like lightning to consume and destroy iniquitous offenders. (Lev. 10:2.) It bodes ill for the devotees of the eternal-torment god that the glory of Jehovah has come out against them.

Ezekiel 8:5, 6.

Then said He unto me, Son of man, lift up thine eyes now the way toward the North. So

I lifted up mine eyes the way toward the North, and behold northward at the gate of the altar this image of jealousy in the entry. He said furthermore unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from My sanctuary? but turn thee yet again, and thou shalt see greater abominations.— It is needless to look for abominations far off when such an abomination has been set up by "impudent children" at the very door of the Church.

Ezekiel 8:7.

And He brought me to the door of the court; and when I looked, behold a hole in the wall.— In Solomon's temple the court of the priests was surrounded not by a simple wall, but by a row of rooms or chambers where the priests and Levites stayed. The hole in the wall was an opening or window into one of the chambers.

Ezekiel 8:8.

Then said He unto me, Son of man, dig now in the wall, and when I had digged in the wall, behold a door.— The wall was the wall of secrecy, misrepresentation and deception, by reason of which the pagan practices and beliefs of various classes of professed Christians have hidden from publicity and consequent popular judgment. A little was known about them, represented by the little hole in the wall. It is the work of the Ezekiel class to dig through the wall and throw the light on these hidden things. The

time has come for judgment, and for everything that is done in a chamber, to be proclaimed from the housetops. (Luke 12:3.) Once the wall of secrecy is dug through, the door is open to see whatever transpires.

Ezekiel 8:9.

And He said unto me, Go in, and behold the wicked abominations that they do here.— The court typifies the condition of faith— tentative justification. The chambers

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surrounded the court. They symbolize the condition of those who profess faith and justification, but whose lives and beliefs contradict their professions.

Ezekiel 8:10.

So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about.— To the Egyptians, artistic portrayals of creatures had a religious significance. All kinds of living creatures were worshipped. Chief of these was the bull Apis, which symbolized life and especially the power of procreation. The devotees of the antitype are never so happy as when giving life to new spiritual offspring. The children thus begotten are mostly tares. But few of them have the life that comes from consecration to the Word of God. The revivalist and the clergy care little for any begotten of the Word of God and do little to help them grow up in Christ. They grow, if at all, like starved, neglected children. As the service of this worship could be conducted only by the regular priests of Egypt, so the antitypical work can be done only by the man-made clergy class of the world (Egypt) and those "ordained" by them. Among the creeping things, objects of worship, was the fly— the evangelist. (Rev. 16:2.) The prince of the flies was Beelzebub. Flies breed in and feed upon the "dung hill of Popish decretals" and other "traditions of men." They never get far above earthly things, but circulate in the lower

strata of the air— ecclesiasticism. They bite and annoy both worldly people and the Lord's people, as did the plague of flies in Egypt, and are specially persistent in the humid condition of a rain— a downpour of Truth.

These, like all clergy-approved workers, are looked up to, worshipped by the people of Christendom. Other creeping things that fly signify degrading or forbidden beliefs and practices, attractive, garbed in the cloak of religion, under church auspices, as typed by their flying in the air, ecclesiastical powers; but they are displeasing to God and tending toward death.

Ezekiel 8:11.

And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up.—

Worshipping the pictured images were the elders, or ancients, appointed by and representing all the people of Jerusalem. Jaazaniah was a Levite, typical of a believer in Christ. The word Shaphan means "sly", and suggests the slyness of the adherents of wrong beliefs. Jaazaniah means "God is listening," and signifies the fact that whatever "Christian" sinners may say, God is actually paying attention. The censer was used to carry the fire in which

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incense was burned. (Rev. 8:3.) It types the bearing of the fiery trials signified by the fire. The devotees of error suffer in its behalf, as Truth people suffer for the Truth. Incense types the heart's best endeavors, here wrongly directed by many professing Christians in the service of Satan, as were Saul's in persecuting Christians. (Acts 22:3, 4.) Tares are often more devoted to their errors than are the Lord's people to the Truth. "The children of this world are wiser in their generation than the children of light." (Luke 16:8.) It was unlawful for a Hebrew to burn incense, except as in the regular temple service.

It is an abomination for a professing Christian to put forth his heart's best endeavors except in the service of God.

Ezekiel 8:12.

Then said He unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The Lord seeth us not; the Lord hath forsaken the earth.—

These departures from True Christian belief are carried on "in the dark." (John 3:19.) Every tare, imitation Christian, has his own peculiar beliefs and practices in "the chamber of his imagery," his mind. Because God knows how to defer retribution until the Day of Judgment (2 Pet. 2:9), these unwise ones delude themselves that the All-Seeing One does not see. Those not familiar with the Divine Plan of the Ages, seeing the conditions of savage war trending into worse things, apparently have the delusion that the Lord has forsaken the earth.

Ezekiel 8:13, 14.

He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do. Then He brought me to the door of the gate of the Lord's house which was toward the north; and, behold, there sat women weeping for Tammuz.— Tammuz means "perfect (tam) by burning" (muz). He was a heathen god whose death was lamented annually by women idolaters. He was the god of fire worship, the same as Molech, to whom children were burned alive. He types the eternal-torment-purgatory God, who perfects (supposedly) by the fires of purgatory. The women weeping for him typify the once-virgin churches, who honor the alleged hell-fire god and lament the ones in the fire. There is a unity of heathen religions with apostate "Christianity" which stamps them all as pagan. The original heathen god was Nimrod, "the mighty hunter" of Gen. 10:8-14, where is related the origin of Babylon and Ninevah. Nimrod led men and women from the true religion of devout Noah into gross sensuality and neglect of the worship of Jehovah. He was

beloved by fallen women. For his iniquitous influence, Nimrod was condemned to death by the council of judges; and his dead body was

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cut into pieces, which were sent to all parts of the inhabited world, with the threat of death to any who practiced his evil ways. Nimrod married his own mother, Semiramis, so that, in a sense, he was his own father and his own son. Here was the origin of the Trinity doctrine.

<u>NATION</u>	<u>FATHER-HUSBAND</u>	<u>SON</u>	<u>THE WOMAN</u>
Asia		Decius	Cybele
Assyria	Winged bull		
Babylonia	Lord of Heaven		
Babylonia	Ninus	Tammuz	Queen of Heaven
Chaldea	Bal		Ishtar
Chaldea	Cahna-Bel (Cannibal)	The Seed	
Chaldea	Molech		Ashtaroth
Chaldea	Zoroaster	The Seed of the Fire	
China		Child	Madonna
Egypt	Apis bull		Cow of Athor
Egypt		Horus	Isis
English	The Devil		
Greece	Bacchus		Rhea
Greece	Capricornus		Astarte
Greece	Kissos		Mother of gods
Greece	Kronos		Aphrodite
Greece	Orion	Babe	Ceres
Greece	Saturn		Venus
Greece		Plutus	Irene
India	Vishnu	Christina	
India		Tsi	Eswara
Italy	Pope		Virgin Mary
Japan		Child	Madonna
Nineveh	Nimrod	Nimrod	Semiramis
Palestine	Baal		
Persia	Sun		Moon
Persia	Sun God		
Persia		Child	Madonna
Philistia	Dagon		
Rome	Jupiter	Jupiter Puer	Fortuna
Scandinavia	Woden	Thor	Frieda
Thibet		Child	Madonna

The practices of Nimrod were continued in secret by Semiramis; and as every caution had to be taken, the things done were veiled in mystery. Each act and person was represented only in symbols known to the initiated. Here originated the various secret societies, with their blood-curdling oaths of secrecy— Masonry, Oddfellowship, Jesuitism, Knights of Malta, and so on. These are lineal descendants of the "mysteries" of pagan sensuality, all of them abominations to God. Semiramis, to further her schemes, pretended that Nimrod, the father-son, had been raised from the dead in the form of the sun, which thus became an object of worship. She represented herself as the moon, which was also adored. This was the original Trinity— Nimrod the father, Nimrod, or Tammuz, the son, and Semiramis the mother, the power, or spirit, back of all. As the people multiplied and scattered they took with them this heathen Trinity which appears in various nations in the partial list shown on the preceding page.

These under inspiration of the Devil, put the false seed of the woman— Nimrod, Tammuz, etc.,— in the stead of the true Seed pushed Jehovah aside, then into the background, and then out altogether. The Devil, through the Pope of Rome, substituted forms of paganism for the simplicity of true Christianity. "Such things are," says Cardinal Newman, "the very instruments and appendages of demon worship," but "sanctified by adoption into the church." Roman Catholicism is a heathen religion. Protestantism also worships Molech, the fire god, Tammuz, the deity of torture, whom popes, cardinals, bishops, priests, clergy, ministers, and laymen unite in honoring and worshipping under the delusion that they are worshipping Jehovah, God of Abraham, the true God of the Bible. However, ignorantly, "they worship devils."— 1 Cor. 10:20.

Ezekiel 8:15, 16.

Then said He unto me, Hast thou seen this, O Son of man? turn thee yet again, and thou

shalt see greater abominations than these. And He brought me into the inner court of the Lord's house, and behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east.— In the court itself, (1 Kings 6:36), in the very presence of the blood-bought sacrifice, these men were gathered. Only priests and Levites might be in this court. They typified the believers and spirit-begotten ones of the Christian Church. They were divided into about twenty-five courses or sections and served in rotation. These typed the divisions of Christians into about twenty-five principal denominations.

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In the United States these are Adventists, Baptists, Brethren (Dunkards), Catholics (Greek), Christian, Churches of Christ Scientist, Churches of God, Congregationalists, Disciples of Christ, Evangelical, Friends, German Evangelical Protestant, German Evangelical Synod, Latter Day Saints, Lutherans, Scandinavian Evangelical, Menonites, Moravians, Methodists, Pentecostals, Presbyterians, Protestant Episcopal, Reformed, Salvation Army, and United Brethren. With their backs toward the Temple of the Lord (Jer. 2:27), these treat with contempt and scorn the little company of God's true saints, rich in faith, "the Temple." To turn the back is a gross insult. Their faces are toward the east. (Jer. 8:2.) All these denominations worship the fire-god, the sun, the heathen god whose identity with paganism appears foregoing.

Ezekiel 8:17.

Then He said unto me, Hast thou seen this, O Son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to

provoke Me to anger; and, lo, they put the branch to their nose.— So lightly do modern Babylonians, apostate religionists, regard their abominable beliefs, that they will not even give consideration to the presentation of the truth about Jehovah and His Divine Plan of the Ages. It is the church— clergy and members— who brought on the barbarous world-war. They could have stood like a rock for peace; but the clergy, with devilish exhortations, urged their fellow-savages to bloodshed. The Divine judgment has gone against them and soon will swallow them up in the earthquake (revolution) and fire (anarchy) of the Time of Trouble. The last clause should read. "They send a stench to My nostrils."

FM8:18.

Therefore will I also deal in fury; Mine eyes shall not spare, neither will I have pity: and though they cry in Mine ears with a loud voice, yet will I not hear them.— The fury of "Christians" in this savage war will be visited upon them in the succeeding revolution and anarchy. When the real Time of Trouble is on, after the war, Christendom will realize the terrible truth that it is the punishment of Divine Justice— and will pray mightily to God. Their prayers cannot be favorably answered (Prov. 1:28) until "the great tribulation" (Rev. 7:14) has finished its work of "bruising to heal."— Hos. 6:1.

*In the world despised, neglected,
Deemed its refuge and its dross.
She whose Lord the earth rejected
Shares His sorrow, bears His Loss.*

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EZEKIEL 9

THE MAN WITH THE INKHORN

Ezekiel 9:1.

He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand.— Chapter 9

depicts the slaughter of the idolaters of Jerusalem. It types the literal slaughter of the spiritual idolaters of Christendom in the Time of Trouble, and also their destruction as tares (Matt. 13:40) by the Word of Truth, which will manifest their true condition and cause them to cease the pretense of being Christians. The picture corresponds to the harvesting of wheat and tares by the sickle of Truth (Rev. 14:15), and the burning of the tares. There is a two-fold significance here— those having material charge of Christendom, and those having spiritual charge (D527.) The first class comprises the rulers of the great nations; the second class, the feet members of the Little Flock (Luke 12:32)— "All things are yours." (1 Cor. 3:21); "Inheritors of the Kingdom" (Gal. 5:21); "Given charge of all His goods" (Luke 12:44), the Bible truths. The first class has as weapons the armies and navies. The second has the Sword of the Spirit, the Word of God.

Ezekiel 9:2.

And, behold, six men came from the way of the higher gate, which lieth toward the North, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brazen altar.— The six with earthly weapons are the rulers of the six great nations— "Russia, Germany, Austria, France England and Italy. The six with the Sword of the Spirit symbolize all the Elijah class, the six, with one other, making up the seven, the complete number. These have their commission from "the north," from the seat of Divine Dominion, from God Himself. Practically all Bible translators and commentators agree that the one with a writer's inkhorn by his side was not one of the six, but a seventh, garbed as a priest, or as a clerk or officer in an army of the East. The linen signifies the imputed righteousness of Christ, (Rev. 19:8.)

The writer's inkhorn symbolizes that the seventh man's function was to write. God identified him thus: When The Watch Tower Bible And Tract

Society was at Allegheny, Pa., an open Bible was to be

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painted on one of the large front windows of the office. A sign painter, not in the Truth, painted the open Bible; and without instruction from any one, of his own volition, he painted the Bible as open at Ezekiel, Chapter 9. The man of linen was the Laodicean servant, the Lord's faithful and wise steward, Pastor Russell. When Pastor Russell saw this, he turned pale. Ezekiel seeing the man in linen, types Pastor Russell thereafter seeing himself to be the antitype of that man—one of the most prolific writers of the Age, and the only one to write and publish widely the glad tidings of the actual Second Presence of Christ. The seven men stood beside the brazen altar—there, in connection with God's Plan, based upon the Ransom sacrifice to receive their Divinely appointed commission.

Ezekiel 9:3.

And the glory of the God of Israel was gone up from the cherub, whereupon He was, to the threshold of the house. And He called to the man clothed with linen, which had the writer's inkhorn by his side.— One of the four living creatures is here designated a "cherub." This one was Justice, about to operate upon the iniquities of ecclesiasticism. The threshold of the house refers to the door of the Holy, the condition of the spirit-begotten. "The spirit of glory and of God is upon thee." (1 Pet. 4:14.) The message was to sound forth from the Lord's consecrated people during the Harvest of the Gospel Age, from 1878 to 1918.

Ezekiel 9:4.

And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.— The center of Christendom is the nations of the United States, Canada, Great Britain, France, Germany, Russia and

Scandinavia. Hither and thither, traveling and preaching for nearly forty years Pastor Russell obeyed this command; and through the printed page of books, tracts and newspapers he went into every corner of the world. "Set a mark", literally "set a 'tav' upon the foreheads." The "Tav" was the twenty-second letter of the Hebrew alphabet, and in its earlier form had the shape of a cross (+)." The forehead signifies the intellect (Rev. 7:3; 14:1). Pastor Russell's great work was to imprint indelibly in the minds of certain ones the truth about the Cross, the sacrifice of the Christ, Head and Body, and the part of the Church therein. It was the duty of the clerk or officer of an oriental army to mark the people, either for slaughter or to be left untouched. The "mourners in Zion" (Isa. 61:3) are those faithful ones in Christendom that appreciate that conditions are evil in churchianity, perhaps without

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understanding just how. All these are to be marked in their minds with the knowledge of the Present Truth.

FM9:5.

And to the others He said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity.—

After Pastor Russell's writings have reached an individual, the other members of the Elijah class, the "Truth people," approach him with the Sword of the Spirit, the Word of God. This is to each individual a "savor of life to life, or of death to death." (2 Cor. 2:14-16.) Those not believing Present Truth will become only the more confirmed in error. (2 Thess, 2:11.) They will be smitten by the Sword of the Spirit, which in them will operate at this time to destroy any pretense of being Christians, and cause them to take their proper stand as worldings— to be destroyed as tares. In this, God's "strange work" (Isa. 28:21), the Word of God will operate seemingly without pity, to separate the people into two classes, in Present Truth or out of it. In a literal sense the rulers of this evil Age will pitilessly carry the

Sword throughout the lengths and breadths of Christendom.

Ezekiel 9:6.

Slay utterly old and young, both maids and little children, and women: but come not near any man upon whom is the mark; and begin at My Sanctuary. Then they began at the ancient men which were before the house.—

Here are depicted the savagery of the revolutions and the anarchy succeeding the great war.

Though they are to be literally martyred, the consecrated in Present Truth cannot be hurt of either slaughter weapon; their hopes and their treasures are in Heaven (Matt. 6:20), and no earthly calamity can in any wise work them ill. Symbolically the Sword of the Spirit will do no harm to mature Christians— "men,"— but many young or undeveloped believers, not having the Holy Spirit, regardless of sex, will fall as tares. as will all of the idol worshipers of Christendom.

The literal trouble will begin with a revolutionary outburst of anarchy against the churches and the clergy (1 Pet. 4:17), as responsible for the trouble because of having preached the people into the war, in the face of innumerable Scriptures against fighting with carnal weapons (Matt 5:39, 44; John 18:11; 2 Cor. 10:4) and of those teaching Christians to love one another and to forgive trespasses (Luke 6:27-38), personal or national. (Rom. 12:17-21.) The Sword of the Spirit will begin its work with the sanctuary class, the professing Christians (1 Pet. 4:17). It will begin with " the ancient men," the representatives of the people— the clergy, doctors of divinity, priests, bishops and other ecclesiastics.

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Ezekiel 9:7.

And He said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.—

Typically the house of God was defiled by a dead body. The Temple, the Body of Christ, the true Church, is defiled by the presence in it of

any one who has become spiritually dead. The priests and Levites alone might enter the priests' court; and this type that many professing to be consecrated Christians will lose all claim to being followers of Christ— be slain religiously. So many will thus lose belief that Christendom will be filled with them. Literally the sanctuaries and the streets of Christendom will be filled with the slain of the Time of Trouble.

Ezekiel 9:8.

And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God! wilt Thou destroy all the residue of Israel in Thy pouring out of Thy fury upon Jerusalem?— It will almost seem that none in Christendom will escape alive; and,

indeed, "Except those days be shortened, no flesh should be saved."— Matt. 24:22.

Ezekiel 9:9, 10.

Then said He unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The Lord hath forsaken the earth, and the Lord seeth not. And as for Me also, Mine eyes shall not spare, neither will I have any pity, but I will recompense their way upon their head.— On account of the light of the Gospel of Love they possess, both Romanism and Protestantism are guilty to an extraordinary degree before God. Christendom, through its savage wars, is drenched with blood. Churchianity is full of wilful sin. God will seem to have left the social order to its own destruction.

Ezekiel 9:11.

And, behold, the man clothed with linen, which had the inkhorn by His side, reported the matter, saying, I have done as Thou hast commanded me.— Pastor Russell was faithful to his great task of writing and publishing the Truth and imprinting the "*tav*" of Present Truth in the minds of the spirit-begotten. In October,

1916, he died, and beyond the veil has, ere this, undoubtedly, reported in the presence of Christ that he has done the work he was given to do.

*Faithful when with tears thine eyes were dim,
Faithful when joys' cup o'erflowed its brim;
Faithful when God seemed to veil His face,
Faithful when He crowned thy work with grace,
Faithful till was fled life's fleeting breath,
Eager hands were folded still in death.*

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EZEKIEL 10

SCATTERING COALS OF FIRE

Ezekiel 10:1.

Then I looked, and, behold, in the firmament that was above the head of the cherubim there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.— Verses 1, 8-11, 12, 24-22 are

explained in Chapter 1. The repetition of the symbols of the Justice, Wisdom, Love and Power of God, of the wings (Word of God), of the wheels, and the wondrous light, are assurances that in the anarchous destruction of Christendom, our Father is acting wisely, justly, lovingly and in accordance with His Word and Plan for the good of mankind.— T125.

Ezekiel 10:2.

And He spake unto the man clothed with linen, and said, Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubim, and scatter them over the city. And he went in in my sight.— Ezekiel, typing Pastor Russell, sees himself as acting in the manner here

described. He was to go in between the wheels, to do his work in accordance with the Divine Plan, to act under the dictates of the Divine Justice, "the cherub." The coals of fire are symbolic of the fiery trials, distress, "great tribulation," with which Christendom will be overwhelmed in the last period of the Time of Trouble, and the prophecies of these events. (Rev. 8:5.) These Divinely permitted troubles

have the approval of Divine Wisdom, Justice, Love and Power, as necessary from every viewpoint, and the inevitable retribution of a long-forbearing God. Pastor Russell was to do this work,— "fill his hand," with all his might, to devote himself wholly to this task. Over the whole world was scattered the warning of impending trouble.— D57.

Ezekiel 10:3.

Now the cherubim stood on the right side of the house, when the man went in; and the cloud filled the inner court.— The cherubim stood by the nominal Temple class— to inquire and visit the offences of Christendom. The house was on their left, the place of disfavor. When no priests were in the Holy, it was filled with a cloud. In 1 Kings 8:10 and in 2 Chron. 5:11-14 the cloud filled the Holy, and the priests were unable to serve there because

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of it. When the cloud filled the Court, no one could see to serve in it. This types that in the Harvest period, from 1878 to 1918, while Pastor Russell was dispensing as part of the "food in due season" the impending downfall of Christendom, those who had been serving in the believing Court, condition— clergy and other church workers— were no longer permitted to do so. It corresponds to the passing of the stewardship from the clergy to Pastor Russell in 1878. This applies also to verse 4, where the presence of the cloud also types the presence of Jehovah to visit punishment for wickedness.— B138.

Ezekiel 10:4.

Then the glory of the Lord went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the Lord's glory.— Pastor Russell saw more clearly than any one in this end of the Age the glorious Gospel of God in the Ransom for all (Court and altar.)

Ezekiel 10:5.

And the sound of the cherubim's wings was heard even to the outer court, as the voice of the Almighty God when he speaketh.— Here is indicated the sounding forth of the Word of God through Pastor Russell's proclamation of Present Truth. The inner Court typed the condition of faith and justification, and the outer Court typed the condition of those not fully believing, nor directly serving God. The preaching and writings of Pastor Russell were heard by all classes of believers and unbelievers. It was the voice of Jehovah, represented as almighty to save, that was heard throughout the world.

Ezekiel 10:6.

And it came to pass that when He had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubim; then he went in, and stood beside the wheels.— In the Divine Plan of the Ages Pastor Russell was to find clearly indicated the great tribulation then close at hand.

Ezekiel 10:7.

And one cherub stretched forth his hand from between the cherubim unto the fire that was between the cherubim, and took thereof and put it into the hands of him clothed with linen; who took it, and went out.— Justice gave to Pastor Russell the knowledge of impending troubles, to go out and publish to Christendom.

Ezekiel 10:8.

And there appeared in the cherubim the form of a man's hand under their wings.— The work of witness here depicted is carried out by human beings, under the power and protection of the Word of God.

Ezekiel 10:9-11.

And when I looked, behold the four wheels by the cherubim, one wheel by one cherub, and

another wheel by another cherub: and the appearance of the wheels was

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as the color of a beryl stone. And as for their appearance, they four had one likeness, as if a wheel had been in the midst of a wheel. When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went.— See Chapter 1 for explanation. The leading face in the bead was the man's face, typical of Divine Love. This is the dominating attribute of God's character, directing the course of the other three.

Ezekiel 10:12.

And their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, even the wheels they four had.— Every part of the Divine character, as well as every operation of the Divine attributes and of the human beings through which God acts is full of Wisdom.— B305.

Ezekiel 10:13.

As for the wheels, it was cried unto them in my hearing, O wheel.— Very emphatic was the Divine directing of the attention toward the wheels— the Divine Plan of the Ages. Pastor Russell always directed the Bible student's mind toward the great Plan.

Ezekiel 10:14-22.

And every one had four faces; the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle. And the cherubim were lifted up. This is the living creature that I saw by the river of Chebar. And when the cherubim went, the wheels went by them: and the cherubim lifted up their wings to mount up from the earth, the same wheels also turned not from beside them. When they stood, these stood; and when they were lifted up, these lifted up themselves

also; for the spirit of the living creature was in them. Then the glory of the Lord departed from off the threshold of the house, and stood over the cherubim. And the cherubim lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also were beside them, and every one stood at the door of the east gate of the Lord's house, and the glory of the God of Israel was over them above. This is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubim. Every one had four faces apiece, and every one had four wings; and the likeness of the hands of a man was under their wings. And the likeness of their faces was the same faces which I saw by the river of Chebar, their appearance and themselves: they went every one straight forward.— See explanation of these verses in Chapter 1. (Hos. 9:12) "Yea, woe also to them when I depart from them."

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EZEKIEL 11

THE WICKED COUNSEL

Ezekiel 11:1.

Moreover the Spirit lifted me up, and brought me unto the east gate of the Lord's house, which looketh eastward: and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah, the son of Azur, and Pelatiah, the son of Benaiah, princes of the people.— The east gate types Christ, the entrance to true Christianity. (John 10:9.) At the door of the gate were the leading sects.

Jaazaniah, the son of Azur (helper) types the idea that by self-help man can please God. Pelatiah (Jab delivers), the son of Benaiah (Jab is intelligent), types the belief that earthly wisdom will deliver the world from its difficulties. (1 Cor. 1:21.) These were "princes among the people"— very popular ideas.

Ezekiel 11:2.

Then said He unto me, Son of man, these are the men that devise mischief, and give wicked counsel in this city.— These teachings have actuated many of the erroneous beliefs and wicked acts of nominal Christians.

CHRISTENDOM THE CALDRON

Ezekiel 11:3.

Which say, it is not near; let us build houses: this city is the caldron, and we be the flesh.— Ecclesiasticism's thought is that the Time of Trouble is not near, and the destruction of Christendom is not to be thought of. (1 Thess. 5:3.) "Let us build houses" is an expression implying confidence in the permanence of things as they are. (2 Pet. 3:4.) "This city is the caldron, and we be the flesh" (Jer. 1:13) is a proverb, here applied to the iron sides of the caldron keeping away the fire, or in antitype civil and military powers, protecting from actual anarchy (fire), however hot things may become.

Ezekiel 11:4, 5.

Therefore prophesy against them, prophecy, O son of man. And the Spirit of the Lord fell upon me, and said unto me, Speak: Thus saith the Lord; Thus have ye said, O house of Israel: for I know the things that come unto your mind, every one of them.— The false teachings of the clergy are nothing new. Every one of them is the old worship of Nimrod and Baal.

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Ezekiel 11:6.

Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain.— There never was a war that a clergy, did not preach "their people" into it, and multiply the slain. Furthermore, the number is legion of those who would have liked to gain spiritual life, but the clergy have discouraged (John 7:48), and in millions of cases caused their actual death.

Ezekiel 11:7.

Therefore thus saith the Lord God; Your slain whom ye have laid in the midst of it, they are the flesh, and this city the caldron: but I will bring you forth out of the midst of It.—

Another sense in which the Jerusalem Jews used this proverb was that the Jews taken captive into Babylon were worthless, and they in Jerusalem were the valuable flesh remaining. (MI. 3:3.)

God here tells that the only ones to remain in Christendom will be the literally dead, or those who are dead to the claims of Mystic Babylon.

These have the best chance of surviving the trouble. The walls, defenses, military and police, will be broken down by war and revolution; and nothing can save the adherents of ecclesiasticism from their fate.

Ezekiel 11:8.

Ye have feared the sword; and I wilt bring a Sword upon you, saith the Lord.— The devotees of established priestcraft fear both the literal sword and the Sword of the Spirit. The armies of the nations will be in open revolt against the established powers, religious, political and economic. Also the Sword of the Spirit, the Word of God, will cut through all pretense and bring about the death of religion in all not begotten of the Holy Spirit.

Ezekiel 11:9.

And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you.—

Christendom will fall literally into the hands of revolutionists and anarchists, Industrial Workers of the World, syndicates and Socialists, unfriendly to established systems, and spiritually into the power of the Word of God in the hands of His "strangers." (1 Pet. 1:1; 2:11,) a "just recompense of reward." (Heb. 2:2.)

Ezekiel 11:10, 11.

Ye shall fall by the sword; I will Judge you in the border of Israel, and ye shall know that I am the Lord. This city shall not be your

caldron, neither shall be the flesh in the midst thereof; but I will judge you in the border of Israel.— The Jews taken captive out of Jerusalem were tried and slain at Riblah (a bare place) outside of Palestine, typifying that the destroying judgments on Christendom will come upon her after her institutions have gone to pieces, and she is desolated.

Ezekiel 11:12.

And ye shall know that I am the Lord: for ye have not walked in My statutes, neither executed My judgments, but have done after the manner of the heathen

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that are round about you.— The people of Christendom will finally appreciate that their distress is a punishment from God, because of not having followed the plain injunctions of the Bible, having mistaught the Word of God, and having lived no better than unbelievers.

Ezekiel 11:13.

And it came to pass, when I prophesied, that Pelatiah, the son of Benaiah, died. Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord God! wilt Thou make a full end of the remnant of Israel?— While Palter Russell's reasonable and Divinely appointed teachings are doing their good work throughout Christendom the idea that human wisdom, Prussian culture, etc., can save the old order of things, will be seen lifeless.

Ezekiel 11:14.

Again the Word of the Lord came unto me, saying.— Verses 14 to 25 are the message of comfort and hope to those who are now out of harmony with ecclesiasticism.

Ezekiel 11:15.

Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: unto us is this land given

in possession.— The Jews in captivity were despised by those remaining in the "holy" city, Jerusalem. They type the people of Christendom who honestly own themselves to be of the world and are despised by the "best people," the educated, religious "holy" Churchianity. "Get you far from the Lord" is the attitude of the tares toward those who do not pretend as much, but who are often much better in God's sight. The "best people" not merely own most of the earth now, but expect to own Heaven too—with the now worldly people forever consigned to a devil-imagined hell of eternal torment.

Ezekiel 11:16.

Therefore say, Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little Sanctuary in the countries where they shall come.— God especially favors the honest-hearted, humble-minded, however far they may now be from Him in outward appearance. Christ avoided the Scribes and the Pharisees, but freely associated with the publicans and sinners.

Ezekiel 11:17.

Therefore say, Thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.— In the coming Kingdom God will gather first the outcasts from their condition of disfavor, even from the dead, and will give them possession of the earth before the proud-minded ecclesiastics are permitted

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to return from the dead. This is to have also a literal fulfillment on Fleshly Israel.— Z.'94-76.

Ezekiel 11:18.

And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence.—

The common people, free from the perverse influence of priestcraft, in Christ's Millennial

Kingdom will abolish all the clergy-fostered ideas and practices now so abominable to God.

Ezekiel 11:19.

And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a Heart of flesh.— They will be single-hearted to serve God and do His will alone. (Jer. 32:39.) From having the spirit or mind of natural men they will be given the Holy Spirit, when God "pours out His Spirit upon all flesh." (A333; Z.'03-171.) From being hard-hearted they will become tender-hearted, forgiving one another even as God, for Christ's sake will forgive them.— Eph. 4:32.

Ezekiel 11:20.

That they may walk in My statutes, and keep Mine ordinances, and do them: and they shall be My people, and I will be their God.— They will keep God's Law of Divine love. The "best people," who now regard themselves as God's people, in the Age to come will learn that God opposes the proud and favors the humble.

Ezekiel 11:21.

But am for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord God.— Those who at heart love established ecclesiasticism are counted as having the heart, mind or will of the author of priestcraft, the Devil. "Ye generation of serpents (devils), how scarcely shall ye escape the condemnation of Gehenna (Second Death).— Matt. 23:33.

Ezekiel 11:22, 23.

Then did the cherubim lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above. And the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city.— God, and Divine favor, has ceased to be in or with Christendom (D527), but is upon and with the

true Kingdom (mountain) of God (A318), toward the east (Zech. 14:4), the antitypical Mount of Olives.— D653.

Ezekiel 11:24,25.

Afterwards the Spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me. Then I spake unto them of the captivity all the things that the Lord had shewed me.— These things seen in the Scriptures are now preached and published to the captives in Mystic Babylon.

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EZEKIEL 12

CHRISTENDOM'S BLIND FLIGHT

Ezekiel 12:1, 2.

The word of the Lord also came unto me, saying, Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not; for they are a rebellious house.— In Chapter 12:1-16 is depicted the blind flight of Christendom into revolution and anarchy. Pastor Russell and his co-workers once dwelt in the midst of the rebellious nominal house, or church, of God, with eyes blinded and ears made deaf by their spiritual defection.— Matt. 13:13.

Ezekiel 12:3.

Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they be a rebellious house.— He found in the Bible the Truth of God, which exhorts to "come out of her, O My people" (Rev. 18:4); and in obedience, he came out of his church home into a condition of separateness, by every means of publicity (in their sight) drawing the attention to his removal, in the hope that those left behind might turn truly back to God.

Ezekiel 12:4.

Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, as they that go forth into captivity.— In their estimation, he did this as one taken by the Evil One.

Ezekiel 12:5.

Dig thou through the wall in their sight, and carry out thereby.— He dug through the creeds walls and thus "came out of her."

Ezekiel 12:6.

In their sight shalt thou bear it upon thy shoulders, and carry it forth in the twilight: thou shalt cover thy face, that thou see not the ground: for I have set thee for a sign unto the house of Israel.— To them he was one not knowing whither he went, with eyes blinded; whereas his action and his publishing of the Truth was but God's way of beseeching Christendom and warning her of her own fate.

Ezekiel 12:7.

And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I digged through the wall with mine hand; I brought it forth

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in the twilight, and I bare it upon my shoulder in their sight.— Pastor Russell and the Truth people did this with their limited power (hand), and laboriously (upon shoulder) made their war with their goods, the precious Truths, "out or her."

Ezekiel 12:8-9.

And in the morning came the word of the Lord unto me, saying, Son of man, hath not the house of Israel, the rebellious house, maid unto thee, What doest thou?— The nominal church (home) of Spiritual Israel have often inquired of Pastor Russell and of the Truth people, "What doest thou?"

Ezekiel 12:10.

Say thou unto them, Thus saith the Lord God; This burden concerneth the prince in Jerusalem, and all the house of Israel that are among them.— The import of the answer concerns the exalted class (prince, exalted one), the lords in Christendom, the clergy, and all professing Christians that are with them.

Ezekiel 12:11.

Say, I am your sign, like as I have done, so shall it be done unto them: they shall remove and go into captivity.— What has been, is a lesson for them; as the Royal Priesthood has done, so shall it be done unto them; they shall move down from their exalted place and go into captivity to the laborite and revolutionary elements. The Jews were literally to go into captivity into ancient Baby]on, which they did.

Ezekiel 12:12.

And the prince that is among them shall bear upon his shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby; he shall cover hie face, that he see not the ground with his eyes.— As to the Jews, their ruler Zedekiah was by night to try to escape from Jerusalem, but he should not see the way. Regarding Christendom's clergy, they shall at the close of their day, abandon Christendom in the time of revolution, to save what they can for themselves, and "get out of her." They shall find a still more worldly way out of their creed walls and shall be self-blinded to the real condition of society (the earth).

Ezekiel 12:13.

My net also will I spread upon him, and he shall be taken in My snare: and I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it, though he shall die there.— Like a snare shall revolution, in the guise of freedom for all, come upon them; and, utterly blind to the significance of world events, they shall be forced into revolution and anarchy, and there shall this lordly class come to its end.

(Hos. 7:12.) The literal application upon King Zedekiah is of course understood; for he went to Babylon, but never saw it, because his eyes were put out.

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Ezekiel 12:14.

And I will scatter toward every wind all that are about him to help him, and all his bands; and I will draw out the sword after them.—

God will scatter in war, tumult and confusion and in error; all that adhere to the clergy class, and all their congregations (bands); and against them shall He direct weapons of war and the Word of God, the Sword of the Spirit.

Ezekiel 12:15.

And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countries.— And they shall appreciate that Jehovah is God, when this has come.

Ezekiel 12:16.

But I will leave a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the heathen whither they come: and they shall know that I am the Lord.— From among them God will leave a few manly believers, who shall escape the sword, the famine, literal and of the Word, and from the pestilential errors; that they, as then faithful members of the Great Company, may explain to the revolutionists and anarchists the Truth about the Divinely forbidden doctrines and deeds of the clergy, and their following.

Ezekiel 12:17, 18.

Moreover the Word of the Lord came unto me, saying, Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness.— The Lord's people were to eat, drink and live with great economy.

Ezekiel 12:19.

And say unto the people of the land, Thus saith the Lord God of the inhabitants of Jerusalem and the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of aII them that dwell therein.— They were to say to the people of Christendom: "God says to the clergy and people of nominal Spiritual Israel, the churches; you shall eat your food by measure, and with economy— on the food-ticket plan— and drink your Truth with amazement at the famine; for Christendom is to be desolated of its people, because of the violent wars, and the revolutions and anarchy of the people."

Ezekiel 12:20.

And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I am the Lord.— The governments (cities) shall be destroyed and the social order desolated in anarchy; and they shall feel the outworkings of Jehovah's purposes upon them.

Ezekiel 12:21, 22.

And the Word of the Lord came unto me, saying, Son of man, what is that proverb that ye have in

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the land of Israel, saying, The days are prolonged, and every vision falleth?—

Nominal clergy and Christians say concerning the Bible, that this Age will last for thousands of years and that Bible prophecies fail of fulfillment.— 2 Pet. 3:4.

12:23. Ezekiel

Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision.— God says that He will make their saying to cease; for close at hand is

the Time of Trouble and of the Kingdom of God,
and the fulfillment of prophecy.

Ezekiel 12:24.

For there shall be no more any vain vision nor flattering divination within the house of Israel.— There shall be no more, in the churches, delusive theories of the everlasting welfare of Christendom or of evolution, or immortality, or flattering prediction of peace, peace.— Lam. 2:14.

Ezekiel 12:25.

For I am the Lord; I will speak, and the word that I shall speak shall come to pass; It shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God.— Jehovah's Word shall come to pass promptly, in the present day.— Isa. 55:11.

Ezekiel 12:26, 27.

Again the Word of the Lord came unto me, saying, Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off.— The clergy say that Pastor Russell's predictions of early trouble and the setting up of the Kingdom are for hundreds or thousands of years to come, and about things that are far off.— Amos. 6:3.

Ezekiel 12:28.

Therefore say unto them, Thus saith the Lord God, There shall none of My words be prolonged any more, but the Word which I have spoken shall be done, saith the Lord God.—Jehovah says that none of the words spoken through His servant Pastor Russell, shall wait any longer for fulfillment, but the things shall come as spoken.

*Sometime, when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgment here has spurned—
The things o'er which we grieved with lashes wet—
Will flash before us out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans were right.
And how what seemed unkind was love most true.*

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EZEKIEL 13

THE GAPS IN THE WALL

Ezekiel 13:1. 2.

And the Word of the Lord came unto me, saying, Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the Word of the Lord.— God's Word is to write and speak against the preachers of Christendom that say things originating in their own imaginations; let them listen now to the Words of Jehovah.

Ezekiel 13:3.

Thus saith the Lord God; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing.— Woe to the foolish preachers, who as blind leaders have seen nothing respecting today's crisis in the Word of God, or in the signs of the times!

Ezekiel 13:4.

O Israel, thy prophets are like the foxes in the deserts.— O Christendom, thy preachers will be like cunning foxes, finding profit in the desolation of their country!

Ezekiel 13:5.

Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the Day of the Lord.— They have not preached God's Truth to fill up the breaches among Christendom's defenders, or to build up the broken-down forsakers of Christendom's moral and spiritual defenses, to

enable Christendom to have strength to stand before God in the Time of Trouble.

Ezekiel 13:6.

They have seen vanity and lying divination, saying, The Lord saith: and the Lord hath not sent them: and they have made others to hope that they would confirm the Word.—

They have taken and taught fallacious and delusive theories of evolution, destructive criticism of the Bible, the Divine right of kings and of clergy, and preached their people into savage warfare, saying it was the Word of God, when God has not said it; and they have made others believe their lies.

Ezekiel 13:7.

Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken.—

They have misrepresented Jehovah.

Ezekiel 13:8.

Therefore thus saith the Lord God; Because ye have spoken vanity, and seen lies, therefore, behold, I am

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against you, saith the Lord God.— Wherefore God is against them.

Ezekiel 13:9.

And Mine hand shall be upon the prophets that see vanity, and that divine lies; they shall not be in the assembly of My people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God.— God will stretch out His hand against these preachers. They shall not be in the Church triumphant (Heb. 12:23), nor shall they be written as members of the spirit-born Great Company; nor shall they enter the Heavenly phase of the Kingdom.

Ezekiel 13:10.

Because, even because they have seduced My people, saying, Peace; and there was no peace; and one built up a wall, and lo, others daubed it with untempered mortar.— Because the clergy have deceived and ruined Christendom (Micah 3:5-7) proclaiming peace when there was no peace (Jer. 6:14); and when one of them would build up a slight wall of workers of earthly, civic, social betterment, the others would bind it together with the binder of self-interest, not with truth (water) or love.

Ezekiel 13:11.

Say unto them which daub it with untempered mortar, that it shall fall; there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it.— It shall fall; there shall be an overflowing downpour of the water of Truth; and hard truths, great hard facts shall fall upon the wall; and gigantic wars and world wide commotion shall tear to pieces the preachers' earthly-civic-social defense.

Ezekiel 13:12.

Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye daubed it?— Behold, when Christendom's slight defense against the forces of evil, is fallen, it shall be inquired of the clergy, "Where is that worthless, loveless, selfish binder wherewith you inefficiently cemented together its members?"

Ezekiel 13:13.

Therefore thus saith the Lord God; I will even rend it with a stormy wind in My fury; and there shall be an overflowing shower in Mine anger, and great hailstones in My fury to consume it.— Therefore God says: I will destroy your defense with a furious storm of war and revolution, with a flood of Truth and great hard facts.

Ezekiel 13:14.

So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation

thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the Lord.— So will I break down your flimsy defenses of selfishness; they shall fall and you shall be buried in their fall.

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Ezekiel 13:15.

Thus will I accomplish My wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wail is no more, neither they that daubed it.—The defense of Christendom exists no more, neither they that plastered it with showy self-interest.

Ezekiel 13:16.

To wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her when there is no peace.— Namely, the preachers of Christendom who preach peace when there is no peace.

Ezekiel 13:17.

Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them.— God directs true Christians to set their faces against the man-made churches, which preach things of their own imagining.

Ezekiel 13:18.

And say, Thus saith the Lord God; Woe to the women that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of My peoule, and will ye save the souls alive that come unto you?— Woe to the churches (women) that practice superstition (sew amulets about their elbows— an oriental method of incantation), and wear veils of mystery to ensnare men.

Ezekiel 13:19.

And will ye pollute Me among My people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to My people that hear your lies?— Shall they continue to profane and prostitute My name among My people, for the price of the spiritual fornication of church-state union (barley was the customary offering for an adulteress) and for the weekly collections offering, to discourage, persecute and kill the godly?

Ezekiel 13:20.

Wherefore thus saith the Lord God; Behold, I am against your pillows, wherewith ye there hunt to make them fly, and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them fly.— God will strip the churches of the power of their superstitions, and will let the people go out of the bondages.

Ezekiel 13:21.

Your kerchiefs also will I tear, and deliver My people out of your hand, and they shall be no more in your hand to be hunted, and ye shall know that I am the Lord.— Their veil of mystery will He tear away, and deliver His people, the Great Company, out of bondage.

Ezekiel 13:22.

Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life.— Wherefore the churches shall no more hold forth delusive hopes.

EZEKIEL 14

INSINCERE INQUIRERS

Ezekiel 14:1.

Then came certain of the elders of Israel unto me, and sat before me.— There will come certain of the clergy of Christendom to the Truth people to listen and inquire.

Ezekiel 14:2, 3.

And the Word of the Lord came unto me, saying, Son of man, these men have set up their idols in their heart, and put the stumbling block of their iniquity before their face: should I be inquired of at all by them?— God's Word for them will be that these men have insincerely set up in their hearts their idols of gold, power, etc., and with a pretended face-to-face sincerity, have retained their iniquitous stumbling block of love of sin. Should God be inquired of at all by such men?

Ezekiel 14:4.

Therefore speak unto them, and say unto them, Thus saith the Lord God; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling block of his iniquity before his face, and cometh to the prophet; I the Lord will answer him that cometh, according to the multitude of his idols: — Every man in the nominal church that insincerely clings to his idols and to his love of iniquity, and yet comes to one of God's people. Jehovah will answer not with words, but with the retribution deserved for his idolatry.

Ezekiel 14:5.

That I may take the house of Israel in their own heart, because they are all estranged from Me through their Idols.— God will treat the nominal Christian church in a manner like their own insincere hearts, because by the idols they serve they are all estranged from their love for Him.— 2 Thess, 2:11, 12.

Ezekiel 14:6.

Therefore say unto the house of Israel, Thus saith the Lord God; Repent, and turn yourselves from your idols; and turn away your faces from all your abominations.— Say first to them: Repent of your evil deeds, turn away from your idols. O Christendom, and resolutely turn your faces unto Him, and from superstition, error, and from practices which are abominable to His standards.

Ezekiel 14:7.

For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from Me, and setteth up his idols in his heart, and putteth the stumbling block of his iniquity before his face,

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and cometh to a prophet to inquire of him concerning Me; I the Lord will answer him by Myself.— Every church member and every one associated with him, who ceases to love God supremely, sets his heart upon other subjects of love or worship, clings to iniquitous practices, and then comes to the Truth people to find what God says, verily Jehovah Himself will answer him— with deeds, not with words merely.

Ezekiel 14:8.

And I will set My face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of My people; and ye shall know that I am the Lord.— God will thoroughly disfavor that man, and make him an example and a by-word; He will cut him off from a place among His people.

Ezekiel 14:9.

And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out My hand upon him and will destroy him from the midst of My people Israel.— And if any preacher— even one of the Truth people— shall get so wrong in heart that he is deceived in what he says (Jer. 20:7), Jehovah will "send him a strong delusion

that he should believe a lie," and will be against him and will destroy him from the midst of His people.

Ezekiel 14:10.

And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh unto him.— Both shall bear the same punishment for their iniquity— the preachers and the man that listens to him.

Ezekiel 14:11.

That the house of Israel may go no more astray from Me, neither be polluted any more with all their transgressions; but that they may be My people, and I may be their God, saith the Lord God.— Professed Christian people shall stray no longer from Him, nor become unclean spiritually through their wrongdoing, but may truly be God's people, and He their God.

GOD'S FOUR SORE JUDGMENTS

Ezekiel 14:12, 13.

The Word of the Lord came again unto me, saying, Son of man, when the land sinneth against Me by trespassing grievously then will I stretch out Mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it.— When a whole country sins against God with grievous, willful sin, then will He exercise His power against it, and cut off the necessary supply of material (Lev. 26:26) and spiritual food— send a famine of food and of the Word of God upon it, and cut off all life from it.

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Ezekiel 14:14.

Though these three men, Noah, Daniel and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God.— Though in that country were the three most upright men of history, Noah, Daniel

and Job— typing here the Little Flock, the Great Company, and the Household of Faith— they should by their righteousness save but their own lives.

Ezekiel 14:15.

If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts.— God has caused savage governments to overrun Christendom with military and naval forces, and to ruin and desolate it, so that no manly independent man can exist there.

Ezekiel 14:16.

Though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.— Though these three classes be in Christendom, they shall deliver no one but themselves; they only shall be delivered, but Christendom shall be desolated.

Ezekiel 14:17.

Or if I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it: — God has brought upon Christendom destroying weapons (Lev. 26:25), and the Sword of the Spirit is to go through Christendom and cut off all that can be cut off, and no one shall save aught but himself.

Ezekiel 14:18, 19.

Though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves. Or if I send a pestilence into that land, and pour out My fury upon it in blood, to cut off from It man and beast.— God will permit a pestilence, both of literal disease and of pestilential errors in Christendom, in wrath to take away life.

Ezekiel 14:20, 21.

Though Noah, Daniel and Job were in it, as I live saith the Lord God, they shall deliver

neither son nor daughters; they shall but deliver their own souls by their righteousness. For thus saith the Lord God; How much more when I send My four sore judgments upon Jerusalem—the sword, and the famine, and the noisome beast, and the pestilence— to cut off from it man and beast.— Christendom is so corrupt that God is sending upon her His four dreadful punishments— the sword, the famine, the savage government and the pestilence— as His destroyers!

Ezekiel 14:22.

Yet behold, therein shall be left a remnant of that shall be brought forth, both sons and daughters: behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted

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concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it.— There shall be left from the anarchy a few who shall be brought through into the Kingdom as samples of Christendom's pollution. They will live among those who have suffered in Christendom's trouble, and amid the blessed Kingdom influences, by contrast the others shall see their continued evil ways and doings. And they will cause everyone to feel satisfied, content, over the trouble God is bringing upon Christendom.

Ezekiel 14:23.

And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause all that I have done in it, saith the Lord God.— When the others see their evil ways and doings, they will be content as to the need of the Time of Trouble, for they shall realize that not without good cause shall God have done all that He will do to Christendom.

EZEKIEL 15

FIT FOR FUEL ONLY

Ezekiel 15:1-8.

And the word of the Lord came unto me, saying, Son of man, What is the vine tree more than any tree, or than a branch which is among the trees of the forest? Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon? Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for any work? Behold, when it was whole, it was meet for no work: how much less shall it be meet yet for any work, when the fire hath devoured it, and it is burned? Therefore thus saith the Lord God, As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. And I will set My face against them; they shall go out from one fire, and another fire shall devour them; and ye shall know that I am the Lord, when I set My face against them. And I will make the land desolate, because they have committed a trespass, saith the Lord God.—
Ecclesiasticism, which imagines itself to be the true vine (John 15:1) with the sects as branches, is a wild vine (Rev. 14:18), unable to support itself and clinging like a parasite upon others for support. It brings forth no character fruitage, is unfit for any Divine purpose, is slender, half-charred by the assaults of Higher Criticism, and fit only to be destroyed.— Psa. 80:8-16.

EZEKIEL 16
UNFAITHFULNESS
OF GOD'S PEOPLE

Ezekiel 16:1-5.

Again the word of the Lord came unto me, sayIng, Son of man, cause Jerusalem to know her abominations, and say, Thus saith the Lord God unto Jerusalem; Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother a Hittite. And as for thy nativity, in the day thou was born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all. None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born.—

Chapter 16 is an amplification or the symbolic description of Babylon the Great (Jerusalem), ecclesiasticism (Rev. 17), as a once virgin but now apostate woman (church). The peoples of whom the church was composed were originally heathen (16:3), in and of the world (field).

Ezekiel 16:6-8.

And When I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live. I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare. Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread My skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest Mine.— God through Christ loved these people

and espoused them. He caused the church to grow beautiful

Ezekiel 16:9-12.

Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil. I clothed thee also with broidered work, and shod thee with badger's skin, and I girded thee about with fine linen, and I covered thee with silk. I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head.— He anointed them with the Holy Spirit (16:9, oil), clothed them with the robe of Christ's

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righteousness (Matt. 22:11) with the embroidery or character fruits (Psa. 45:14). and gave them precious ornament of Divine (golden) promises, put a jewel (pure, diamond-sparkling Truth— 1 Cot. 3:12) on their forehead (minds— Rev. 7:3), golden earrings In their ears (ears to hear Divine things— Gen. 24:22), and a beautiful crown on their head (tentative kingship).— Rev. 2:10.

Ezekiel 16:13.

Thus was thou decked with gold and silver; and thy raiment was of fine linen, and silk, and broidered work; thou didst eat fine flour, and honey, and oil; and thou wast exceedingly beautiful, and thou didst prosper into a kingdom.— He gave them the purest and best food from the Word of God (Psa. 147:14); and they became beautiful in the beauty of holiness (Psa. 110:3), and prospered even unto inheritance of the Kingdom of Heaven.— Col. 1:13.

Ezekiel 16:14.

And thy renown went forth among the heathen for thy beauty; for it was perfect through My comeliness, which I had put upon thee, saith the Lord God.— They became renowned for their holy, kindly characters;

obtainable through sacrificial suffering.— Heb. 2:10.

Ezekiel 16:15.

But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pourest out thy fornications on every one that passed by; his it was.— The spirit of fornication in a church is the desire to form a union with any world-government (Rev. 18:9); this spirit was manifested to every government.— Isa. 1:21.

Ezekiel 16:16.

And of thy garments thou didst take, and deckedst thy high places with divers colors, and playedst the harlot thereupon; the like things shall not come, neither shall it be so.— The high places are the tops of mountains, the rulers or governments; there the church displayed her greatest attractions, and induced the spiritual fornication of governments, to an extent never to be witnessed again.

Ezekiel 16:17.

Thou hast also taken thy fair jewels of My gold and of My silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them.— She took the Divine treasures of Truth, and shaped and distorted them into the form of traditions of men.

Ezekiel 16:18, 19.

And tookest thy brodered garments, and coverdst them; and thou hast met Mine oil and Mine incense before them. My meat also, which I gave thee, fine flour, and oil, and honey, wherewith I fed thee, thou hast even set it before them for a sweet savour; and thus it was, saith the Lord God.— The spiritual food of the Word of God was spiced with human errors; such as Divine right of kings and clergy, immortality, Trinity and eternal torment, preached in a way to please the ruling powers and serve their unholy purposes.— Hos. 2:8.

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Ezekiel 16:20, 21.

Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto Me, and these hast thou sacrificed unto them to be devoured. Is this of thy whoredoms a small matter? That thou hast slain My children, and delivered them to cause them to pass through the fire for them?—

The Church gave the children of God, begotten of the Word, to endure doctrines of hell fire (Jer. 7:31) and fiery trials in the warfares of governments.

Ezekiel 16:22.

And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast polluted in thy blood.— In her pride of place, the church forgot the heathendom from which her members had been raised.

Ezekiel 16:23-25.

And it came to pass after all thy wickedness, (woe, woe unto thee! saith the Lord God.) That thou hast also built unto thee an eminent place, and hast made thee a high place in every street. Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms.— Woe, woe, distress, trouble and destruction to such an apostate, who in every conspicuous way (Isa. 57:7) served the interests of the god of this world, made her "virtues" detestable to thoughtful men, and offered herself for state-church union to every government (street), state, city and town!

Ezekiel 16:26.

Thou hast also committed fornication with the Egyptians thy neighbors, great of flesh; and hast increased thy whoredoms, to provoke Me to anger.— She united herself with the most worldly people, great in earthly things.

Ezekiel 16:27.

Behold, therefore I have stretched out My hand over thee, and have diminished thine ordinary food, and delivered thee unto the will of them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way.— God has now, since 1878, brought the powers of judgment against the apostate church and caused a famine of the Word of God within church doors. He has given her over to the encroachments of church daughters of aggressive worldliness and doctrines of devils (Philistines)— Christian Science, Theosophy, New Thought, Higher Criticism and Spiritism. Even these churches, founded on doctrines of devils, are ashamed of the worldly, self-debasing ways of the professedly orthodox Church of Christ.

Ezekiel 16:28, 29.

Thou hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied. Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith.— The Church has even sought union

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with the forces (Assyrians) destined to overthrow Christendom— Socialism, Communism, Industrial Workers of the World, Trade Unions, Syndicates, revolutionists and anarchists,— insatiable in her desire for power.

Ezekiel 16:30-34.

How week is thine heart, saith the Lord God, seeing thou doest all these things, the work of an imperious whorish woman, in that thou buildest thine eminent place in the head of every way, and makest thine high place in every street; and hast not been as a harlot, in that thou scornest hire, but as a wife that committeth adultery, which taketh strangers instead of her husband! They give gifts to all

whores; but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom. And the contrary is in thee from other women in thy whoredoms, whereas none followeth thee to commit whoredoms; and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.— How despicable is the attitude of the professed church! lower even than an harlot! For a harlot has some self-respect and gives herself only for gifts in return; but the "Christian" church has offered inducements to every possible kind and grade of governmental power to enter into Divinely condemned union of church and state.— Hos. 8:9.

Ezekiel 16:35-37.

Wherefore, O harlot, hear the word of the Lord: Thus saith the Lord God; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them. Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all them that thou hast loved, with all them that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.— Therefore God will cause the governments, with which the apostate church has made alliance, to hate and burn her with fire.— Rev. 17:16.

Ezekiel 16:38-40.

And I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy. And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare. They shall also bring up a company against thee, and they shall stone thee with stones,

and thrust thee through with their swords.—
By Moses' Law women that broke wedlock were stoned to death; in earlier days they were burned alive; and the

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guilty men also were killed. (Lev. 20:10, 14, 27.) Ecclesiasticism will be smitten down with the stones of hard facts, and be destroyed in the fires of anarchy, "with the fire of God's Jealousy." (Zeph. 3:8.) She shall be stripped of her tinsel and gilt (imitation immortality), her purple (imperial) and scarlet (bloody) colors, and of her real and imitation jewels of Truth. The masses, incensed by vain sacrifices and privations of a world-war, will despatch her.

Ezekiel 16:41.

And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women; and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more.— Her houses (denominations) will be wiped out in the anarchy. She will receive her terrible judgments in the wondering sight of many heathen religions (women).

Ezekiel 16:42, 43.

So will I make My fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet and will be no more angry. Because thou hast not remembered the days of thy youth, but hast fretted Me in all these things; behold, therefore I also will recompense thy way upon thine head, saith the Lord God: and thou shalt not commit this lewdness above all thine abominations.— Not till ecclesiasticism has perished from the face of the earth will God's fury and jealousy cease its retributions.

Ezekiel 16:44, 45.

Behold, every one that useth proverbs shall use this proverb against thee, saying, As is the mother, so is her daughter. Thou art thy mother's daughter, that loatheth her husband

and her children; and thou art the sister of thy sisters, which loathed their husbands and their children: your mother was a Hittite, and your father an Amorite.— The Hittites, Amorites, Samaritans and Sodomites were all worshipers of Baal and Astarte, under one name or another, and were adepts in the heathen and immoral beliefs and practices of that religion, typical not of fleshly but of spiritual uncleanness, as explained in foregoing pages. The true Church's father was our Father, her mother the Sarah Covenant of Grace, and her espoused husband, Christ. Ecclesiasticism's parentage, as becometh the "dwellers in the summits." the proud "best" people, was the proud, self-sufficient one, the Devil (John 8:44.) Romanism and Protestantism are begotten, not by the Word of God, but by the words of pride, of selfishness, of earthly ambition. Her mother was of the Hittites, a commercial people, descendants of Ham, under Divine disapproval; her spiritual mother was the false promises of human tradition, which would barter a Divine promise for an earthly meal; she loves compromise, and knows not principle. "Like mother, like daughter."

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Ezekiel 16:46.

And thine elder sister is Samaria, she and her daughters that dwell at thy left hand; and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters.— Samaria and Sodom were worshipers of Baal. With like parentage, ecclesiasticism is a sister religion with the heathen religions, even acknowledging in many volumes the unity of all religions, herself included. Samaria, the ten apostate tribes, mingled the religion of Jehovah with that of Baal— a fit religious sister of the "nominal church," which reads the Bible and serves the god of selfishness. Samaria elsewhere types not merely ecclesiasticism's sister, but churchianity herself. Sodom, here named Jerusalem's (ecclesiasticism's) sister religion, is directly identified as churchianity in Rev. 11:8— "The

great city which spiritually is called Sodom and Egypt, where also our Lord was crucified." It types professed Christianity in its lowest phase.

Ezekiel 16:47.

Yet hast thou not walked after their ways, nor done after their abominations: but, as if that were a very little thing, thou was corrupted more than they in all thy ways.— As though the ill-fame of Sodom were not enough, (apostate) Christianity has excelled her in corruption; Sodom's literal depravity was "a very little thing" to ecclesiasticism's ways.

Ezekiel 16:48-50.

As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before Me; therefore I took them away as I saw good.— Sodom's greatest depravity (A111, 112) was a result of depraved, sexuality in connection with the religion of Baal. "This dreadful 'consecration' spread over Phoenicia, Syria, Phrygia, Assyria and Babylonia. Ashtaroth, the Greek Astarte, was its chief object." Its antitype in the churches was, for national, state or municipal rulers, under guise of advancing religion, to cause their tributary governments to become "Christianized." Whole nations' were thus "Christianized" and baptized— the peoples of savage governments. Through a letting down of the bars of immorality, spiritual and fleshly, this ministered to the beastly propensities of rulers and of others. The clergy, from Pope to class leader, prostituted religion for the pleasure and profit of association with the rich and powerful. Rulers were assured of the "Divine right of kings," and received homage, as God's representatives. The people were led

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to believe that death for rulers was entrance to Heaven, and thousands died in the exhilaration—mistaken for religious uplift— of self-sacrifice in their behalf. Ministers of Satan masquerading as angels of light, preached these falsities and millions believed them, and for their own good, and the good of the world which they have corrupted, God is about to take them away.— Z.'95-56.

Ezekiel 16:51, 52.

Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done. Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they; they are more righteous than thou; yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.— As Jerusalem's moral corruption justified Sodom and Samaria, so ecclesiasticism's moral and spiritual depravity have justified those elements in Christendom typed by Samaria and Sodom. The clergy, and their churches, because of pride of being the "best people", have been more abominable than those of baser sort.— Psa. 119:113; Prov. 6:17; 8:13; 16:18.

Ezekiel 16:53-55.

When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them. That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.— In the resurrection of the dead, "just

and unjust" (Acts 24:15), Jerusalem, in shame, will face Sodom and Samaria, confounded and abased by the fact that her evil practices justified, excused and "comforted" Sodom and Samaria. Likewise ecclesiasticism, the clergy and their following of "best people", will be in shame over the fact that their iniquity was an incentive to the evil doing of the baser elements of Christendom.

Ezekiel 16:56-59.

For thy sister Sodom was not mentioned by thy mouth in the day of thy pride. Before thy wickedness was discovered, as at the time of thy reproach of the daughters of Syria, and all that are round about her, the daughters of the Philistines, which despise thee round about. Thou hast borne thy lewdness and thine abominations, saith the Lord. For thus saith the Lord God; I will even deal with thee as thou hast done, which hast despised

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the oath in breaking the covenant.— Among a proud and corrupt "best" people it was a tabooed subject even to mention the depravities of the "worser kind"; but in the last two score years of merciless "muckraking" and publicity of "Christian" criminality in choir lofts, Sunday School rooms, church "studies", belfries, orphan asylums and convents, "the wickedness was discovered" of clergy and church people, and so widely published that the heathen religions (daughters of Syria and of the Philistines) have come to know about it and to despise so-called "Christianity." Christendom has despised its vow of consecration to God and the Covenant of Grace, by which "We, as Isaac was, are the children of the Promise." (Gal. 4:28), and under which she was betrothed to Christ. God will deal with Christendom in like manner as Christendom has dealt with God.

GOD'S AFTER BLESSING.

Ezekiel 16:60.

Nevertheless, I will remember My covenant with thee in the days of thy youth, and I will

establish unto thee an everlasting covenant.— Nevertheless, "God is faithful." (1 Cor. 1:9); and as He made a covenant with the church in the pure and faithful days of her youth, He will remember that covenant, and in the Times of Restitution will make with all people, through the Jews, the New Covenant, everlasting, under which there will be showers of blessing.— Ezek. 34:26.

Ezekiel 16:61.

Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I Will give them unto thee for daughters, but not by thy covenant.— When the people of Christendom, come back from the dead to life on the earth they will remember their evil, faithless ways, and experience deepest shame when people of the baser sort are given to them as daughters, to love and cherish in the Lord.— D638.

Ezekiel 16:62.

And I will establish My covenant with thee: and thou shalt know that I am the Lord.—The coming blessings are not for any faithfulness of Christendom, but because God is faithful.

Ezekiel 16:63.

That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.— Then the once apostate people, at last returned to "the Bishop and Shepherd of their souls" (1 Pet. 2:25), will realize the fullness of God's eternal goodness and love, and come into the peace of God (Phil. 4:7)— a peace that, will be eternal.— A111; Z.'94-46.

EZEKIEL 17

PARABLE OF THE EAGLES

Ezekiel 17:1, 2.

And the Word of the Lord came unto me, saying, Son of man, put forth a riddle, and speak a parable, unto the house of Israel.—

Chapter 17 pictures ecclesiasticism as a king, his partial captivity to the forces destined to destroy him, his turning for support to the forces of worldly wisdom and power, the failure of the attempted alliance, and his final downfall.

Ezekiel 17:3.

And say, Thus saith the Lord God, A great eagle with great wings, long-winged, full of feathers, which had divers colors, came unto Lebanon and took the highest branch of the cedar.— The Assyrians (a great eagle) with great wings, long-winged, full of feathers (strong of wing, powerful), which had divers colors (many varieties and phases of appearance) came to Lebanon (the Hebrew kingdom) and took the highest branch of the cedar (carried King Jehoiachim captive). In antitype this signifies: The power destined to destroy Christendom (anarchy, Nihilism, Socialism, and their wisdom expressed in schools of thought tending to destroy respect for Christendom) like an eagle (wise one) with great wings (impressive words) long-winged (far-reaching), full of feathers (full of argument), has quietly made its way into Christendom since 1878 and taken captive the highest ones, many of the leading class of Christendom (the Cedar) with doctrines of Evolution, Socialism, and Higher Criticism, all destructive of the existing order of things.

Ezekiel 17:4.

He cropped off the top of his twigs, and carried it into a land of traffick; he act it in a city of merchants.— These were taken captive by these systems of thought into a condition where the Heavenly ideals of the church were

abandoned for mere trafficking for position and power, and in human, earthly theories and philosophies.

Ezekiel 17:5.

He took also of the seed of the land, and planted it in a fruitful field; he placed it by great waters, and set it as a willow tree.— The remaining people of ecclesiasticism, more lowly, the seed from whom had once sprung the ruling classes, will be planted in rich, deep soil, well saturated with waters of the great truths of fraternity, equality and liberty.

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Ezekiel 17:6.

And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs.— The new ecclesiasticism, fostered by revivalists, evangelists, social and civic workers and other earthly reformers, will grow and flourish into a form of ecclesiasticism, low, never far above earthly things, whose numbers (branches) tended toward anarchious systems of thought, and whose roots, fundamental philosophy, will be under the sway of the same.

Ezekiel 17:7, 8.

There was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation. It was planted in a good soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.—But the new, low-born ecclesiasticism, alarmed at the anarchious trend of thought, shall turn toward another great system of wisdom (an eagle) equally of demoniacal origin; i. e., conservative, worldly wisdom tending to uphold the present unholy state of affairs.

Ezekiel 17:9.

Say thou, Thus saith the Lord God: Shall it prosper? shall he not pull up the roots thereof, cut off the fruit thereof, that it wither? It shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof.—

The time of God's Kingdom having come, God purposes to uproot the new ecclesiasticism. Its character fruitage, being of the spirit or this world, must be cut off and withered in the fiery trials of this tribulation time. Its promise (leaves) shall wither away, even as it has withered wherever the great war has touched.

Ezekiel 17:10.

Yea, behold, being planted, shall it prosper? shall it not utterly wither, when the east wind toucheth it? It shall wither in the furrows where it grew.—

From the east, the direction of the rising Sun of Righteousness, comes a wind, a teaching, Present Truth, that shall touch the new ecclesiasticism and wither it in a time when there is "perplexity and distress of nations, men's hearts failing them for fear of the things coming on the earth" (Luke 21:24, 25)— the social order— ecclesiasticism— "the vine."— Rev. 14:18.

Ezekiel 17:11, 12.

Moreover the word of the Lord came unto me saying, Say now to the rebellious house, Know ye not what these things mean? tell them, Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon.

.— The king of Babylon, Satan, has already come to ecclesiasticism and taken captive the ruling class, the prominent clergy.

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Ezekiel 17:13.

And hath taken of the king's seed, and made a covenant with him, and hath taken an oath of him; he hath also taken the mighty of the

land.— He holds the chief ones captive by reason of their agreement with his modern, false, religious, social and economic teachings.

Ezekiel 17:14.

That the kingdom might be base, that it might not lift itself up, but that by keeping of his covenant it might stand.— As a result ecclesiasticism will not be able to rise above earthly things nor lift itself up to combat anarchious systems or thought. If it could do so, it might not be overthrown immediately, but might continue to stand for yet a little while.

Ezekiel 17:15.

But he rebelled against him in sending his ambassadors into Egypt that they might give him horses and much people. Shall he prosper? shall he escape that doeth such things? or shall he break the covenant, and be delivered?— Ecclesiasticism has rebelled by crying out to the established wisdom of this world (Egypt), relying upon strong, conservative worldly doctrines (horses) and many supporters of the reactionary ideas, to save it from complete overthrow.

Ezekiel 17:16.

As I live, saith the Lord God, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die.— As God lives! In the condition of lawlessness, wherein Satan, the king of anarchy, liveth, who elevated ecclesiasticism to its place of power, there, in anarchy, in the midst of lawless hosts, shall ecclesiasticism perish.

Ezekiel 17:17.

Neither shall Pharaoh with his mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons.— Neither shall worldly wisdom, with its mighty following, accomplish anything for ecclesiasticism in its death struggle with anarchy, not even by raising up

governmental support (mounts) nor by the united efforts of the strongest elements of this world's might.

Ezekiel 17:18, 19.

Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape. Therefore thus saith the Lord God; As I live, surely Mine oath that he hath despised, and My covenant that he hath broken, even it will I recompense upon his own head.—

Ecclesiasticism has been faithless to Jehovah and will be faithless to its newly acquired philosophy.

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Ezekiel 17:20.

And I will spread My net upon him, and he shall be taken In My snare, and I will bring him to Babylon and will plead with him there for his trespass that he hath trespassed against Me.— Like a snare, a net, shall the Time of Trouble come upon ecclesiasticism; and it shall not escape destruction at the hands of anarchy.

Ezekiel 17:21.

And all hie fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds: and ye shall know that I the Lord have spoken it.—

Millions that abandon churches and clergy in the trouble shall fall physically by violence, and be slain spiritually by the Sword of the Spirit; and those that escape death shall be scattered in the world-wide commotion (winds) far from the systems they once supported. They shall know that God has spoken truly, when the day of anarchy shall come.

ZIONISM TO PROSPER

Ezekiel 17:22.

Thus saith the Lord God: I will also take of the highest branch of the high cedar, and will

set it; I will crop off from the top of his young twigs a tender one, and will plant it upon a high mountain and eminent.— Thus says the Lord God: One of the highest branches of ecclesiasticism is Judaism. I will establish Judaism. I will take, in Judaism, one of its young and tender aspirations— Zionism— and will plant it, establish it at the very pinnacle of the coming Kingdom of God— the Jews ruling, through the resurrected Ancient Worthies— Abraham, Isaac, Jacob, etc.— over the earthly phase of that Kingdom.— Psa. 45:16; Heb. 11:40.

Ezekiel 17:23.

In the mountains of the height of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.— It shall branch above all nations (boughs) and bear character fruit unto life eternal. (John 4:36.) It shall be the desire of all nations (Hag. 2:7) (a goodly cedar). Under it shall dwell in peace all the truly wise ones of earth.

Ezekiel 17:24.

And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it.— All the people (trees) of the world (field) shall know that the Lord has brought down nominal ecclesiasticism and exalted the Ancient Worthies, has dried up "Christianity" and given vitality to Zionism and Judaism.

EZEKIEL 18

"THE SOUL THAT SINNETH"

Ezekiel 18:1, 2.

The Word of the Lord came unto me again, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying, the fathers have eaten sour grapes, and the children's teeth are set on edge?— The Word of God came to be clearly understood by Pastor Russell as to the equity of Jehovah's dealings with man in condemning all to death. Both Jews and Christians have asked, "How is it just to visit the sins of the fathers upon the children to the third and fourth generations?" "Why have the children's teeth been set on edge by the fathers' eating the sour grape of sin?"— H59; E334, 309.

Ezekiel 18:3.

As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel.— The doubters queried, "Doth not the son bear the iniquity of the father?" (18:19.) They complained, "The way of the Lord is not equal" nor just. (18:25.) Pastor Russell, expounding the Word of God, demonstrated clearly that God's way is just (18:25); that man's ways are unequal, unjust (18:29); and that God takes no "pleasure at all that the wicked should die, but rather that he should turn from his ways and live." (18:23-32.) The time will soon be when the scornful proverb shall no longer possess any force.— H46.

Ezekiel 18:4.

Behold, all souls are Mine; as the soul of the father, so also the soul of the son is Mine; the soul that sinneth, it shall die.— In the earthly phase of the thousand-year probationary Kingdom of God the equal justice of God will be manifest, father and son will be treated alike, no one dying for a parent's sin; but each soul that

sinneth shall die for his own sin.— E354, 331; A128.

Ezekiel 18:5-9.

But if a man be just, and do that which is lawful and right, And hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman, and hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity,

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hath executed true judgment between man and man, hath walked in My statutes, and hath kept My judgments, to deal truly; he is just, he shall surely live, saith the Lord God.— The Father of equal love will beseech each sinner to repent and turn from his transgression, that iniquity, wilful sin, be not his ruin. "Wherefore turn yourselves and live ye." (Ezek. 18:30, 32.) The days of death from Adamic and parental imperfection will be over; each one will be solely responsible for his own life or death. To clearly explain the changed situation the several cases are presented. If a righteous man continue in a righteous course he shall live eternally.

Ezekiel 18:10; 13.

If he beget a son that is a robber, a shedder of blood, and that doeth the like to any one of these things, And that doeth not any of those duties, but even hath eaten upon the mountains, and defiled his neighbour's wife, hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination, hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all

these abominations; he shall surely die; his blood shall be upon him.— If a man's son is a wilful sinner, "he shall surely die; his blood shall be upon himself."

Ezekiel 18:14-18.

Now, lo, if he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like, that hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife, neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment, that hath taken off his hand from the poor, that hath not received usury nor increase, hath executed My judgments, hath walked in My statutes; he shall not die for the iniquity of his father, he shall surely live. As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, even he shall die in his iniquity.— If the wicked man have a good, upright son, the good son shall live; but the father shall die.

Ezekiel 18:19-23.

Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all My statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon

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him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all My statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: In his

righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live?—

The wicked man who turns to righteousness shall not have his former sins held against him; but he shall live.

Ezekiel 18:24-30.

But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not My way equal? are not your ways unequal? When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not My ways equal? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin.— The righteous man who turns to iniquity shall die.

Ezekiel 18:31, 32.

Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.— This will be true of individuals as soon as

the last member of the spirit-begotten Body of Christ has died. And it is true now— and has been true since 1878— of the institutions of "this present evil age," which have been in Divine judgment since 1878. If ecclesiasticism, "the house of Israel," would cast away all their transgressions, and gain a new heart and a new spirit, they would abide forever; but they will never change their evil ways; their destruction will be their own wilful act— "Why will ye die?"

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EZEKIEL 19

THE LION'S WHELPS

Ezekiel 19:1.

Moreover, take thou up a lamentation for the princes of Israel.— Chapter 19 has the form of a dirge. It represents in antitype the downfall, in the Time of Trouble, of ecclesiasticism pictured first, as two roaring lions which are taken captive; and secondly, as a vine destroyed by fire of internal origin. The princes of Israel are the clergy.

Ezekiel 19:2.

And say, What is thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions.— As the father and the mother of Isaac were Abraham and Sarah, and the spiritual father and mother of the true Church are Jehovah and His Covenant of Grace (Gal. 4:22-28), so the spiritual father and mother of ecclesiasticism, priestcraft, are the Devil and his covenant with death. (Gen. 3:4; Isa. 28:18.) "The Devil goeth about like a roaring lion." (1 Pet. 5:8.) Their nourishment has been "doctrines of devils."

Ezekiel 19:3.

And she brought up one of her whelps; it became a young lion, and it learned to catch the prey; it devoured men.— Ecclesiasticism divided into two classes; one higher, richer, more educated than the other— "one of her whelps."

They learned to devour men, make them their prey.

Ezekiel 19:4.

The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of Egypt.— The unbelieving peoples heard them; they, the clergy, were taken in the pit of corrupt doctrine; they were captivated, taken captive, into worldliness, the wisdom of this world, of "Egypt."

Ezekiel 19:5.

Now when she saw that she had waited, and her hope was lost, then she took another of her whelps, and made him a young lion.— Another class of ecclesiasticism was developed, under the same false covenant with death, into a full-fledged lion, an embodiment and child of the eternal torment, trinity, inherent-immortality teachings.

Ezekiel 19:6.

And he went up and down among the lions, he became a young lion, and learned to catch the prey, and devoured men.— This was the popular evangelist well trained in catching men and shekels.

Ezekiel 19:7.

And he knew their desolate palaces, and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring.— The revivalists caught men by thousands, and "the fulness thereof," great contributions for a few weeks of noisy evangelism.

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Ezekiel 19:8.

Then the nations set against him on every side from the provinces, and spread their net over him; he was taken in their pit.— Then the "unconvertible" people, anarchists, Socialists, etc., spread the net of their teachings. The people, indignant at their sufferings from wars and high cost of living, declined further support.

Ezekiel 19:9.

And they put in ward in chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel.—

Revolution and anarchy will place a complete restraint upon the revivalists, and bring them to their end.

Ezekiel 19:10.

Thy mother is like a vine in thy blood, planted by the waters: she was fruitful and full of branches by reason of many waters.— The false covenant-mother of ecclesiasticism is a system of thought, in the very blood; it is part and parcel of the existence of ecclesiasticism. It is "the vine of the earth," of Rev. 14:19. This system of error was once fruitful in gaining adherents.

Ezekiel 19:11.

And she had strong rods for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.— The vine had seeming strong authority for the rulership "of them that bare rule," the clergy, "lords over God's heritage." (1 Pet. 5:3.) To a mighty and lofty height did the vine of the earth grow.

Ezekiel 19:12.

But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them.— But in the fury of the world-wide war she will be "cast down to the ground." The truths arising from the presence of the dawning Sun of Righteousness will dry up the support of her fruit (church members). Her authority—rod—will be broken, withered, and destroyed in anarchy.

Ezekiel 19:13.

And now she is planted in the wilderness, in a dry and thirsty ground.— In a world of hostile doctrines of Socialism and anarchy, in a world-

wide drought of the water of the Word of God, the old system of sophistries will soon be in the wilderness condition, in a state of complete ostracism.

Ezekiel 19:14.

And fire is gone out of a rod of her branches, which hath devoured her fruit, so that she hath no strong rod to be a sceptre to rule. This is a lamentation, and shall be for a lamentation.— The savage application in the world-wide war of the rod of the Divine authority of rulers will cause revolt, revolution and anarchy to spring up, like a fire, which will bring to an utter end the denominational clusters, the fruit of the vine of the earth.

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EZEKIEL 20

THE HYPOCRITICAL ECCLESIASTICS

Ezekiel 20:1.

And it came to pass in the seventh year, in the fifth month, the tenth day of the month, that certain of the elders of Israel came to inquire of the Lord, and sat before me.— The elders of Israel came to confer with Ezekiel, but he would not be interviewed by them, because of their idolatrous tendencies. The Hebrews had always had such propensities. God had refrained from destroying them in order to preserve His own good name among the heathen peoples; but now He was about to punish them, until the appointed time should come when He would regather them. The destruction of Judaism is here pictured as a fire in a forest. This chapter introduces another group of prophecies against Christendom, ending with Chapter 24. Some of the prominent ecclesiastics will read up or consult Pastor Russell and his writings, and the "Truth people," ostensibly to learn what they can.

Ezekiel 20:2, 3.

Then came the Word of the Lord unto me, saying, Son of man, speak unto the elders of

Israel, and say unto them, Thus saith the Lord God; Are ye come to inquire of Me? As I live, saith the Lord God, I will not be inquired of by you.— Present Truth will refuse any favorable answer to ecclesiasticism.

Ezekiel 20:4.

Wilt thou judge them, son of man, wilt thou Judge them? cause them to know the abominations of their fathers.— Instead, it will pronounce judgment upon them. It will cause them to realize the abominations in doctrine and in life of professed Christians, as a result of the teachings of the Dark Ages.

Ezekiel 20:5.

And say unto them, Thus saith the Lord God: in the day when I chose Israel, and lifted up Mine hand unto the seed of the house of Jacob, and made Myself known unto them in the land of Egypt, when I lifted up Mine hand unto them, saying, I am the Lord your God.— First viewed as God's people "in the world," Egypt, God chose them, made Himself known to them, and lifted up for them the band of His power.— Z.'94-357.

Ezekiel 20:6.

In the day that I lifted up Mine hand unto them, to bring them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands.— He promised to bring them in

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the resurrection, if faithful, into the "mansion" prepared for them— Heaven itself, the most glorious condition in God's Universe.

Ezekiel 20:7.

Then said I unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the Lord your God.— God had told them to cast away all filthiness of the flesh and the spirit (2 Cor. 7:1), to do away with the desire of things seen with the fleshly eyes (1 John 2:16), and no

longer to defile themselves spiritually with cravings for earthly power. But while professing Christ's name, they rebelled in their heart' against God, and would not listen to Him.

Ezekiel 20:8.

But they rebelled against Me, and would not hearken unto Me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out My fury upon them, to accomplish My anger against them in the midst of the land of Egypt.— Over and over, throughout the Gospel Age, God was indignant enough to bring destruction upon them; but He did not, in order that His name and reputation might not come into disrespect among the worldly people, who were taught by professing Christians that God was with them.

Ezekiel 20:9.

But I wrought for My name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made Myself known unto them, in bringing them forth out of the land of Egypt.

Ezekiel 20:10.

Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness.— God's Word views professing Christians also as in the wilderness condition of separateness from and ostracism by the worldly— as "brought forth out of the land of Egypt."

20:11.

And I gave them My statutes, and shewed them My judgments, which if a man do, he shall even live in them.— God took the Christians out of the world and its customs and laws of selfishness and gave them His "new commandment that they should love one another." (John 13:34.) He showed them that they were already in their period of judgment; and that if they "endured temptation" (James

1:12), trial, or testing, they should have life everlasting.

Ezekiel 20:12.

Moreover also I gave them My sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctifieth them.— He gave them the privilege of entering in advance of the world into His sabbath (Millennial) rest—the rest of peace with God by faith, or justification freely given through the blood of the

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Son of God. The Lord Himself set them apart for His holy service.

Ezekiel 20:13.

But the house of Israel rebelled against Me in the wilderness: they walked not in My statutes, and they despised My judgments, which if a man do, he shall even live in them; and My sabbaths they greatly polluted: then I said, I would pour out My fury upon them in the wilderness, to consume them.— As a class, professed Christians have rebelled against being in the wilderness condition of separateness from and ostracism by the worldly. They have lived not according to the Law of Divine Love, but have despised the opportunities of the trial period. They have despised the Scriptural doctrine of the Millennium, and have made a common thing of the rest of faith by introducing all kinds of penances, masses, alms, and other deeds whereby to earn the peace with God, freely offered through faith in Jesus' stoning Sacrifice. Often was God indignant enough to destroy them.

Ezekiel 20:14.

But I wrought for My name's sake, that it should not be polluted before the heathen, in whose eight I brought them out.— But for His own name's sake, not theirs, God refrained from permitting the Time of Trouble to come before the appointed time, that the people of this world might not belittle Him and His protecting power.

Ezekiel 20:15, 16.

Yet also I lifted up My hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; because they despised My judgments, and walked not in My statutes, but polluted My sabbaths: for their heart went after their idols.— Yet the Word of God has made it plain that those in the wilderness condition who have not given their whole heart to God shall not be changed to the spirit nature and brought to the Heavenly plane of being.

Ezekiel 20:17-21.

Nevertheless Mine eye spared them from destroying them, neither did I make an end of them in the wilderness. But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols: I am the Lord your God; walk in My statutes, and keep My judgments, and do them; and hallow My sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God. Notwithstanding, the children rebelled against Me; they walked not in My statutes, neither kept My judgments to do them, which if a man do, he shall even live in them; they polluted My sabbaths: then I said, I would pour out My fury upon them, to accomplish My anger against them in the wilderness.—

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God did not at once destroy those in the wilderness condition, but gave the same fatherly admonition to those who succeeded them, all in vain.

Ezekiel 20:22-24.

Nevertheless I withdrew Mine hand, and wrought for My name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth. I lifted up Mine hand unto them also in the wilderness,

that I would scatter them among the heathen, and disperse them through the countries; because they had not executed My judgments, but had despised My statutes, and had polluted My sabbaths, and their eyes were after their fathers' idols.— God repeated His forbearance, in not scattering them back into the world, nor destroying them.

Ezekiel 20:25.

Wherefore I gave them also statutes that were not good, and judgments whereby they should not live.— At last God gave them up "to their own heart's desires" (Psa. 81:12), to "worship the hosts of heaven," their own pulpit stars (Acts 7:42), who "changed the truth of God into a lie," into "human traditions," and worshipped and served created things rather than the Creator" (Rom. 1:25)— following evil statutes, "customs," and enduring worldly trials and temptations, bringing them, not life, but death.

Ezekiel 20:26.

And I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate, to the end that they might know that I am the Lord.— God gave them up to doctrinal pollutions, in that they believed in and worshipped the eternal torment god, Moloch, the Devil, and singed, scorched spiritually, with the fear of "the hot place," all their children, those young in nominal Christianity. (Jer. 32:35.) This caused them to be desolate, deserted, abandoned by the true God, like the heathen without God— though not that God might ultimately destroy them; for in the Times of Restitution they will by contrast appreciate the true God.

Ezekiel 20:27-28.

Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord God; Yet in this your fathers have blasphemed Me, in that they have committed a trespass against Me. For when I had brought them into the land, for the which I lifted up Mine hand to give it to them, then

they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink offerings.— The Christian's course was typed by the experience of the Hebrews in the land of Canaan (Isa. 57:5), in the blessedness of Divine favor and

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in the abundance of God's gifts. When brought into this condition of favor, instead of being thankful and giving their whole hearts to God in devoted consecration, the great mass of professing Christians committed the same abominations that the heathen were guilty of— union of church with worldly power, making the high ones the heads of the church, as the King of England and the Czar of Russia: doing homage to all of earth's great ones (the thick trees); rendering service and obedience (sweet savor) to traditions of men; and preaching (pouring out) strong doctrines, intoxicating wine of their mixed teachings (drink offerings).

Ezekiel 20:29.

Then I said unto them, What is the high place whereunto ye go? And the name thereof is called Bamah unto this day.— In verse 29 Ezekiel speaks with contempt of the Hebrew apostasy. He uses a play upon words, not apparent in the English translation. He asks them, "Mah ba" (Where go?), and answers, "Bamah" (the high places) is the name to this day. Pastor Russell frequently spoke with contempt— deserved, from the Divine viewpoint— of the "high-place," nominal church, her clergy and her laity, always going to the "high ones."

Ezekiel 20:30.

Wherefore say unto the house of Israel, Thus saith the Lord God; Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?— Again, in the phase of captivity in "Babylon," the Lord's people were guilty of doctrinal and moral

pollution and of illicit union of church and earthly power.

Ezekiel 20:31.

For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be inquired of by you, O house of Israel? As I live, saith the Lord God, I will not be inquired of by you.— God will not even listen to the prayers of such professed Christians.

Ezekiel 20:32.

And that which cometh into your mind shall not be all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.— Their heart's real desire to become good-fellows in the world's fellowship (Jer. 44:17) shall fail.

Ezekiel 20:33.

As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you.— God began at the appointed time, 1914, to punish the accumulated sins of Christendom "with a mighty hand (power) and with a stretched out arm (Christ present the Second time, Isa. 53:1), and with fury poured out ("a great Time of Trouble such as never was" Dan. 12:1), and which the Lord declared would never require a repetition.

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Ezekiel 20:34.

And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.— But even this tribulation will be done in a Father's love and for the good of His erring children, to cleanse them. Through this trouble God will search out all professed Christians, make them manifestly separate from the openly worldly.— Z.'94-76.

Ezekiel 20:35.

And I will bring you into the wilderness of the people, and there will I plead with you face to face.— God will bring them into a wilderness condition of separateness from the world and of ostracism and persecution by the revolutionary and anarchistic masses, and face to face He will plead with the nominal church to forsake evil and idolatry.

Ezekiel 20:36.

Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.— As He did with the Hebrews in their trial time in the Wilderness of Sinai.

Ezekiel 20:37.

And I will cause you to pass under the rod, and I will bring you into the bond of the covenant.— God will cause His people, all those not utterly devoid of the Holy Spirit— "the Great Company" in the churches— to pass under the rod of correction and to resume their fidelity to their vow of consecration.

Ezekiel 20:38.

And I will purge out from among you the rebels, and them that transgress against Me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: end ye shall know that I am the Lord.— He will permit conditions of persecution by Socialists, revolutionists, syndicalists, nihilists and anarchists, against persons professing Christianity ("the religion that got the world into trouble"), such that every person not possessing the Holy Spirit will renounce all pretense of being Christian and will get out of the deplorable condition (country) wherein the true Christians will be. This outcast class, being entirely "of the earth, earthy," shall not enter the spiritual phase of the Kingdom.

Ezekiel 20:39.

As for you, O house of Israel, thus saith the Lord God; Go ye, serve ye every one his idols,

and hereafter also, if ye will not hearken unto Me: but pollute ye My holy name no more with your gifts, and with your idols.— Let who will then serve their idols; but they shall no longer associate themselves with God's children, nor falsely bear the name of Christ, nor pollute God's holy name nor His Church with their presence or their practices. "If the Lord be God, *follow Him*; if Baal, follow *him*."

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Ezekiel 20:40.

For in Mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve Me: there will I accept them, and there will I require your offerings, end the first fruits of your oblations, with all your holy things.— God wounds to heal. In the real "high places," the Kingdom of God now at hand, planned for man's blessed restitution, all who are truly God's shall serve Him, some in the spiritual phase of the Kingdom, some in the earthly phase. (Mal. 3:3, 4.) There God will accept all comers, "The Spirit and the Bride say, Come . . . and whosoever will, let him take of the Water of Life freely" (Rev. 22:17.) There God will accept their offerings of themselves in heartfelt consecration, and the first and best of their offerings and all their possessions, then hallowed by the influences of the Kingdom of Love.

Ezekiel 20:41.

I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered, and I will be sanctified in you before the heathen.— God will accept their heart's best endeavors (incense), when He gathers His children— His spirit children and His earth children— out from the prison-house or death, and out from the dark shadows of a world-wide heathenism. Then God will be seen to be holy, sanctified, in His children, in the sight of all the Satan-blinded idolaters of earth.

Ezekiel 20:42.

And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up Mine hand to give it to your fathers.— God's children, who have not known Him as He is, will know Him then as the God of infinite Justice. Wisdom, Love and Power,—when they shall be established in the Kingdom, in whatever phase they are fitted for— the Kingdom whose earthly phase God promised to give to Abraham, Isaac and Jacob and all the Ancient Worthies (Psa. 45:16), and whose Heavenly phase He covenanted to give to the spirit class of the Gospel Age.— Heb. 11:40.

Ezekiel 20:43.

And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed.— Then those who have not loved the God of Love as they should shall remember their former ways and loathe themselves for the evil done against such Love Divine.

Ezekiel 20:44.

And ye shall know that I am the Lord, when I have wrought with you for My name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God.— They will humbly,

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thankfully and with fervent gratitude and love know that Jehovah, who is Love (1 John 4:8), dealt with them, for the carrying out of His all holy purposes, and not as Justice might have called for in connection with their ways.

Ezekiel 20:45, 46.

Moreover the Word of the Lord came unto me, saying, Son of man, set thy face toward the south, and drop thy word toward the south, and prophesy against the forest of the south field.— The words of Ezekiel return to the

impending destruction of Jerusalem— of Christendom. Pastor Russell was to speak, as from the Divine viewpoint (the North) against the multitudes (trees in the forest) in the earthly phase (the south) of the Kingdom of God, already established invisibly by God in 1878-1914. Jerusalem (ecclesiasticism) was in a southerly direction (belonging to the earth, earthy), from the Prophet's point of view.

Ezekiel 20:47.

And say to the forest of the south, Hear the word of the Lord; Thus saith the Lord God; Behold I will kindle a fire in thee, and it shall devour every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein.—

God permitted in 1914 the kindling of the present unquenchable conflagration of war, and of revolution and anarchy to come. Righteous (green tree) and wicked (dry tree) alike are to suffer in the fiery trials of the trouble time. All who are of the earth, earthy (of the south, earthly phase of the Kingdom), but who pretend or claim to be of the spiritual phase, to have the Holy Spirit (look toward the north, the spiritual), are to be burned, as the tares are burned after the gathering of the wheat into the Heavenly garner.— Matt. 13:30.

Ezekiel 20:48.

And all flesh shall see that I the Lord have kindled it: it shall not be quenched.— All mankind will understand, before the Time of Trouble is over, that "the strange work" is of Jehovah.

Ezekiel 20:49.

Then said I, Ah Lord God! they say of me, Doth he not speak parables?— The people of ecclesiasticism, misled by the clergy, are unable to understand Pastor Russell's teachings regarding the trouble, nor to get the Divine viewpoint.

*There are great truths that pitch their shining tents
Outside our walls, and though but dimly seen
In the gray dawn, they will be manifest
When the light widens into perfect day.*

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EZEKIEL 21

THE THRICE-DOUBLED SWORD

Ezekiel 21:1, 2.

And the word of the Lord came unto me, saying, Son of man, set thy face toward Jerusalem, and drop thy word toward the holy places, and prophesy against the land of Israel,— The Lord has drawn the sword against Jerusalem and sharpened and pointed it in fury. (21:1-17.) The king of Babylon (Satan) uses divination as to the route by which to bring the sword against Jerusalem; the Jews deride such a method (21:18-24), but the Hebrew crown is to be overturned. (21:25-57.) The Ammonites (aggressive worldly believers), too, are to be given to the sword.— 21:28-32.

Ezekiel 21:3.

And say to the land of Israel, Thus saith the Lord: Behold, I am against thee, and will draw forth My sword out of its sheath, and will cut off from thee the righteous and the wicked.— Jehovah is against Christendom, has drawn against it both the literal weapons of war, in warfare and revolution, and the Sword of the Spirit, the Word of God. (Eph. 6:57.) He will cause both righteous and wicked to die in the Time of Trouble; and by His Word He will bring about conditions such that all wicked professing Christians will abandon all pretense of Christianity, and the righteous will "come out of her" (Rev. 18:4) and be gathered as wheat into the Divine garner— Heaven.

Ezekiel 21:4.

Seeing then that I will cut off from thee the righteous and the wicked, therefore shall My sword go forth out of his sheath against all

flesh from the south to the north.— Cannon, rifle, shot, shell, bomb and torpedo shall be unleashed and turned against all flesh, from those of the earthly (of the south) to those having the Holy Spirit (of the north). The Word of God will be taken out of its sheath or mystery and plainly show the meaning of this trouble, and that it is to be upon all.

Ezekiel 21:5.

That all flesh may know that I the Lord have drawn forth My sword out of its sheath: It shall not return any more.— All the people shall know that the trouble has come from Jehovah, and that its consummation is a certainty.

Ezekiel 21:6.

Sigh therefore, thou son of man, with the breaking of thy loins; and with bitterness sigh before their eyes.—

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Pastor Russell and the Truth people have carried a heavy heart burden in this message of the ills coming upon Christendom.

Ezekiel 21:7.

And it shall be, when they say unto thee, Wherefore sighed thou? that thou shalt answer, For the tidings, because it cometh. And every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water: behold, it cometh, and shall be brought to pass, saith the Lord God.— For the days are near when even the strongest shall falter.

Ezekiel 21:8, 9.

Again the word of the Lord came unto me, saying, Son of man, prophesy, and say, Thus saith the Lord; Say, A sword, a sword is sharpened, and also furbished.— Modern weapons of destruction are brought to a hitherto unknown efficiency, as is the Sword of the Spirit in the hands of the "feet" members of Christ.— Isa. 52:7.

Ezekiel 21:10.

It is sharpened to make a sore slaughter; it is furbished that it may glitter: should We then make mirth? It contemneth the rod of My Son, as every tree.— The weapons of war will make a frightful slaughter among men; and the Sword of the Spirit, the Word of God, will cause millions to cast off Christianity. It glitters with flashes of enlightenment reflected from the risen Sun of Righteousness, which to its idolatrous enemies are gleamings of trouble and distress. Who could rejoice over the trouble? Not the Lord's people; for it presages the destruction of the power (rod) of all professing to be of the Son of God, together with all their institutions.

Ezekiel 21:11.

And he hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to give it into the hand of the slayer.— It is given, bright and sharp, to be swung in the hand of skillful slayers.

Ezekiel 21:12.

Cry and howl, son of man; for it shall be upon My people, it shall be upon all the princes of Israel: terrors by reason of the sword shall be upon My people: smite therefore upon thy thigh.— The destruction by the weapons of war and by the Word of God shall be upon "My [professed] people," upon all the clergy (princes). Fear shall take hold of churchianity.

TWICE THREE TIMES AND THE POINT

21:14.

Thou therefore, son of man, prophesy, and smite thine hands together, and let the sword be doubled the third time, the sword of the slain: it is the sword of the great men that are slain, which entereth into their privy chambers.— Pastor Russell was to give expression to the final wrath of Jehovah. The destruction will be of double

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severity three times— in war, revolution and anarchy. The Sword of the Spirit was to be wielded by Pastor Russell twice three times, in his six volumes of *Studies in the Scriptures*. The weapons of destruction will pursue all the great ones of earth, penetrating into all their most secret places. The Sword of the Spirit will search out all the lords of God's heritage (1 Pet. 5:3), the clergy, exposing their inmost ideas contrary to Jehovah and His Plan.

Ezekiel 21:15.

I have set the point of the sword against all their gates, that their heart may faint, and their ruins be multiplied: ah! it is made bright, it is wrapped up for the slaughter.—

The point of the sword against ecclesiasticism, revealing its true nature and imminent fall, is the present exposition of the prophecies of Revelation and Ezekiel. The Hebrew says that it is made "lightning brightness." It is an illumination of the whole Babylonish system, for ages wrapped in the mystery of types and symbolisms. How gladly the clergy would have destroyed these two books of the Bible, had they known what they taught!

Ezekiel 21:16.

Go thee one way or the other, either on the right hand, or on the left, whithersoever thy face is set.— Whersoever Pastor Russell and the Truth people set their face to go, it is authorized for them by the Lord.

Ezekiel 21:17.

I will also smite Mine hands together, and I will cause My fury to rest: I the Lord have said it.— God will manifest His anger and cause His fury to rest upon ecclesiasticism.

Ezekiel 21:18, 19.

And the Word of the Lord came unto me again, saying, Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a

place, choose it at the head of the way to the city.— There were two ways that the weapons of war, revolution and anarchy might strike; in either way the blow would come from Satan, the king of anarchy. It was to come from Riblah, the fork of the roads. Riblah means "desolate." Since 1878 the worldly churches, and since 1914 the worldly governments, have been "left desolate" (Matt. 23:38) and subject, the one to desolation by the Sword of the Spirit, the other to desolation by carnal weapons.

Ezekiel 21:20.

Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defenced.— The sword might go east of Jordan against the Ammonites (Amos 1:14; Jer. 49:2), or west of Jordan, directly at Jerusalem, first of all. It might strike the Great (Rabbath) Company (Rev. 7:9) of "fellow companions" (Psa. 45:14) (Ammonites), or directly and first strike against churchianity (Judah) and ecclesiasticism proper—

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"the fenced off," exclusive, superior, "best" people, hitherto so thoroughly defended from harm.

Ezekiel 21:21.

For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked in the liver.—The forces that will overthrow Christendom are thoroughly under the influence and guidance of evil spirits— as is suggested by the shuffling of arrows named for the two cities, by the consulting of idols (theories), and by the looking in the liver (spiritism), by interpretation. The Devil chooses bitter words (arrows) (Psa. 64:3), consults evil spirits (images), and is guided even in his opposition to Jehovah by his own interpretations of Scripture.— Matt. 4:6; 2 Cor. 11:14.

THIS WILL NOT BE BELIEVED

Ezekiel 21:22.

At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint battering rams against the gates, to cast a mount, and to build a fort.— The proof from the Scriptures shows that the evil spirits directed that the revolutionary and anarchistic movement should proceed first to the destruction of Christendom. The ex-Czar of Russia was a spiritualist, and maintained mediums for consultation. Kaiser Wilhelm of Germany, for years prior to the great war, followed the guidance of a demon which spoke to him clairaudiently, urging him to his present course. A surprising number of prominent men consult spirit mediums. The voice of the spirits was for war by every conceivable means, nation against nation, but destined to effect the desolation of ecclesiasticism as well.

Ezekiel 21:23.

And it shall be unto them as a fails divination in their sight, to them that have sworn oaths: but He will call to remembrance the iniquity, that they may be taken.— In the sight of those that have sworn allegiance to ecclesiasticism's god, the father of lies, this true prediction of the downfall of the nations will seem an erroneous expectation—as it has appeared to all the great ones of Christendom. They have thought that this war would be as other wars. But the end of the Age (world) has come; and ecclesiasticism's iniquities shall no longer go unpunished.

Ezekiel 21:24.

Therefore thus saith the Lord God; Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, I say, that ye are come to

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remembrance, ye shall be taken with the hand.— Universal muck-raking by Socialists,

Anarchists, magazine writers, social surveyors and reformers has caused Christendom's forgotten iniquities to be freshly remembered, and her transgressions uncovered, so that there is no department— commercial, financial, political or religious— in which her sinful practices do not appear. These things God has permitted to be made manifest that she may be taken redhanded.

Ezekiel 21:25.

And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end.— The profane and wicked prince of the Jews was Zedekiah, their last king. (A248; Z.'04-343.) The antitype is churchianity's lordly class, the clergy, profaning the holy Temple of God, the Church, the Body of Christ, with doctrines of devils (1 Tim. 4:1), as wicked in the sight of God as were their prototypes, the scribes, doctors and Pharisees, with their hypocritical pretense of holiness. Their time has come— 1918— when iniquity in the House of the Sons of God shall have an end.

Ezekiel 21:26.

Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high.— Thus says Almighty God: Remove the mitre (mistranslated "diadem"). The mitre was a band of linen about the forehead, typing the righteousness of Christ, supposed to be in the minds of the clergy, but no more actually in them as a class than in whited sepulchres. (Matt. 23:27.) The king wore a golden crown on his head, held there by a white linen mitre. (A248; B76, 79; Z.'99-359.) The clergy, the lords of God's heritage, have crowned themselves with the rulership of earth, in the person of the pope and in the general desire of clergymen to rule in the affairs of men, a lordship based upon their supposed righteousness (mitre). This great crisis will not be like the temporary setbacks of ecclesiasticism in past centuries. The lowly, revolutionary, anarchistic masses will exalt themselves to

power in the Time of Trouble, and the lofty clergy shall be utterly abased.— Matt. 23:12.

Ezekiel 21:27.

I will overturn, overturn, overturn it; and it shall be no more, until He come whose right it is; and I will give it Him.— In warfare, revolution and anarchy Jehovah will triply overthrow Christendom until Christ in great power will take the crown and rule the affairs of earth.— E147, 133; A248; B76, 79; Z.'05-253; H61.

Ezekiel 21:28.

And thou, son of man, prophesy and say, Thus saith the Lord God concerning the Ammonites, and concerning their reproach; even say thou, The sword, the

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sword is drawn: for the slaughter it is furbished, to consume because of the glittering.— Nor will the openly worldly, professing Christian escape, for war, revolution and anarchy are abroad— "the sword is drawn"— to consume the worldly, too.

Ezekiel 21:29.

While they see vanity unto thee, while they divine a lie unto thee, to bring thee upon the necks of them that are slain, of the wicked, whose day is come, when their iniquity shall have an end.— Destruction will come even when the worldly-wise are mistakenly asserting that it will not come nigh them.

Ezekiel 21:30.

Shall I cause it to return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity.— The tribulation shall not be quieted— the sword shall not "return unto his sheath;" for God will condemn the worldly Christian also, in the condition of unbelief wherein they have been.

Ezekiel 21:31.

And I will pour out Mine indignation upon thee; I will blow against thee in the fire of My wrath, and deliver thee into the hand of brutish men, and skilful to destroy.— God will pour out His wrath upon the worldly professing Christians. He will blow upon them fiery blasts of war, revolution and anarchy. They shall be delivered into the hands of a revolted soldiery, brutal, destructive, pitiless, skilled in the arts of slaughter, taught by Teutons and Allies to know the utmost efficiency in war. The Sword of the Spirit, the Word of God, too, will be in the hands of consecrated ones, seemingly but not actually cruel, skilled through Divine power to use it with telling effect.

Ezekiel 21:32.

Thou shalt be for fuel to the fire: thy blood shall be in the midst of the land; thou shalt be no more remembered: for I the Lord have spoken it.— Institutions Divinely condemned shall be as fuel for the fires of bloody anarchy and pass into oblivion. The war is the melting-pot of ecclesiasticism.

*Beautiful hands are they that do
The work of the noble, good and true,
Busy for them the long day through;
Beautiful faces— they that wear
The light of a pleasing spirit there,
It matters little if dark or fair;
And truly beautiful in God's sight,
Are the precious souls who love the right.*

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EZEKIEL 22

THE MELTING POT OF WAR

Ezekiel 22:1-4.

Moreover the word of the Lord came unto me, saying, Now, thou son of man, wilt thou judge, wilt thou judge the bloody city? yea, thou shalt shew her all her abominations, then say thou, Thus saith the Lord God; the city

sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself. Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come even unto thy years: therefore have I made thee a reproach unto the heathen, and a mocking to all countries.— In Chapter 22 the various iniquities of Jerusalem are related. (22:1-12.) Their punishment is described under the figure of a melting-pot. (22:13-22.) Christendom, and especially ecclesiasticism, is guilty of bloodshed and of defiling paganism. This, by a natural process, has brought about a situation which could not continue. The present outbreak of evil and trouble, in view of the lofty pretenses of the past, has made paganized Christendom a byword among acknowledgedly pagan peoples.— D72.

Ezekiel 22:5.

Those that be near, and those that be far from thee, shall mock thee, which art infamous and much vexed.— The unbelievers, both in and out of "Christian" countries, scoff at "Christendom"— now defiled of name and "full of tumult."

Ezekiel 22:6.

Behold, the princes of Israel, every one were in thee to their power to shed blood.— In Christendom all the rulers, in the mania for war, have used every power to promote bloodshed. The spiritual rulers have, by false teachings, destroyed the spiritual hopes of millions.— Luke 11:52.

Ezekiel 22:7.

In thee have they set light by father and mother: in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow.— They have dealt unjustly by the classes needing help. Spiritually they have despised our Father and His Covenant of Grace, and oppressed those

who are His pilgrims and strangers in the world.— 1 Pet. 1:1.

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Ezekiel 22:8.

Thou hast despised Mine holy things, and hast profaned My sabbaths.— They have despised the holy teachings of God's Word, respecting the seventh thousand-year Day of rest, and have attempted justification by works instead of in the rest of faith.

Ezekiel 22:9.

In thee are men that carry tales to shed blood: and in thee they eat upon the mountains: in the midst of thee they commit lewdness.— In the churches are gossipers, evil speakers, assassins of reputation. In them are some that feast at the tables of devils (1 Tim. 4:1; 1 Cor. 10:21), like lords or rulers at the heads of the nations; they long for unhallowed church-state union.

Ezekiel 22:10, 11.

In thee have they discovered their fathers' nakedness; in thee have they humbled her that was set apart for pollution. And one hath committed abomination with his neighbor's wife; and another hath lewdly defiled his daughter-in-law; and another in thee hath humbled his sister, his father's daughter.— They have not only made state-churches in every possible direction, but have been in vast numbers guilty of sexual immorality.

Ezekiel 22:12.

In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbors by extortion, and hast forgotten Me, saith the Lord God.— They have used the gifts of God for evil purposes, even to slay God's holy martyrs; they have even practised extortion upon those close to them. This they have done because they have forgotten the Lord.

Ezekiel 22:13.

Behold, therefore I have smitten Mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.— God has shown plain signs of anger against ecclesiasticism's hypocrisy and her spirit of murder.

Ezekiel 22:14.

Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the Lord have spoken it, and will do it.— Her heart must fail her, and her powers weaken, before an abused conscience, in the days when God will deal with her iniquities.

Ezekiel 22:15.

And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee.— He will scatter the ecclesiastics and by fiery trials consume the uncleanness out of ecclesiasticism.

Ezekiel 22:16.

And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I am the Lord.— She shall be profaned, desecrated and destroyed in the sight of earth's nations.

Ezekiel 22:17, 18.

And the word of the Lord came unto me, saying, Son of man, the house of Israel is to Me become dross; all they are brass, and tin, and iron, and lead, in the midst

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of the furnace; they are even the dross of silver.— Ecclesiasticism, clergy and laity alike, are to the just and holy God become as the refuse of the baser metals in a fiery furnace of affliction; they are the dross of the Great Company (silver). (Jer. 6:30.) The baser metals type degrees of earthly natures; brass (human perfection), tin (tares, begotten of error), iron (savagely worldly power), and lead (sin, iniquity).

Ezekiel 22:19.

Therefore thus saith the Lord God; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem.—

God will gather the corrupt peoples and the nations of Christendom.

Ezekiel 22:20.

As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in Mine anger and in My fury, and I will leave you there, and melt you.—

This great conglomeration of persons of all shades of baseness shall be gathered as into a blast furnace, where God will permit indescribable troubles to afflict them; and there He will leave them.

Ezekiel 22:21.

Yea, I will gather you, and blow upon you in the fire of My wrath, and ye shall be melted in the midst thereof.—

They are to be melted in heart and spirit in the "fiery afflictions of His wrath.

Ezekiel 22:22.

As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have poured out My fury upon you.—

As the Great Company of God's spirit-begotten children have suffered by the millions, so shall it be with the clergy and laity, who profess Christianity without its spirit.

Ezekiel 22:23, 24.

And the Word of the Lord came unto me, saying, Son of man, say unto her, Thou are the land that is not cleansed, nor rained upon in the day of indignation.—

Christendom in this Time of Trouble is without the cleansing, refreshing showers of the water of God's Word.

Ezekiel 22:25.

There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they

have made her many widows in the midst thereof.— Among the clergy there is a conspiracy against the Truth. The "Federation of the [so-called] Churches of Christ in America," like a very devil (roaring lion), will yet tear to pieces the Present Truth people, will put many to death, and cause some weaker ones to lose their spiritual lives. They will take and destroy the literature containing the precious Bible truth. Literally the preachers by preaching the men into war have made widows by the millions.

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Ezekiel 22:26.

Her priests have violated My law, and have profaned Mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from My sabbaths, and I am profaned among them.— The Roman Catholic priests— and the Protestant clergy— have violated the Law of Divine Love; have polluted God's truths with pagan teachings, have shown no difference between those cleansed by the blood of Christ and those still in their sins, have denied the Bible teaching of the Millennium (Rev. 20:2-7), have hidden the Sabbath rest of justification by faith, and have promoted a money-grabbing system of penances and masses for sin and of collections, which discredit and profane God's name.

Ezekiel 22:27.

Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain.— The ecclesiastics, "wolves in sheeps' clothing" (Matt. 7:15), tear their prey, the Body members of Christ, shed blood in persecution, and destroy spiritual life— all to acquire money to perpetuate their infamous, paganized religion.— Micah 2:9-11.

Ezekiel 22:28.

And her prophets have daubed them with untempered mortar, seeing vanity, and

divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken.—

The preachers of Protestantism have whitewashed the whole crowd of ecclesiastics, imagining empty doctrines of Evolution and Higher Criticism, and lying to the people by giving their own theories as God's Word.

Ezekiel 22:29.

The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy; yea, they have oppressed the stranger wrongfully.—

The laity of both Romanism and Protestantism have oppressed the poor in spirit, have robbed those needing God's help of what comfort they had, and have wrongfully oppressed the "pilgrims and strangers" (Heb. 11:13) among them.

Ezekiel 22:30.

And I sought for a man among them, that should make up the hedge, and stand in the gap before Me for the land, that I should not destroy it; but I found none.—

God promised not to destroy Sodom if there should be ten righteous men in it; He will seek for even *one* who is righteous in Christ's righteousness, in ecclesiasticism, to make up the wall of her goat-fold, and stand in the gap, that He should not destroy her; but He will find not one!

Ezekiel 22:31.

Therefore have I poured out Mine indignation upon them; I have consumed them with the fire of My wrath; their own way have I recompensed upon their heads, saith the Lord God.— Therefore ecclesiasticism is doomed to extinction.

EZEKIEL 23

TWO APOSTATE CHURCH SYSTEMS

Ezekiel 23:1, 2.

The Word of the Lord came again unto me, saying, Son of man, there were two women, the daughters of one mother.— Chapter 23 describes the church-state unions of the Roman Catholic church, pictured as an unchaste woman, Aholah, and of the Protestant church, her unchaste sister, Aholibah, and the destruction of both in the Time of Trouble by the nations with which they have made unions.— Jer. 3:6-10.

Ezekiel 23:3.

And they committed whoredoms in Egypt; they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity.— Both of these churches have always catered to worldly ideas and people, and even in their youth were guilty of unions of church with state.

Ezekiel 23:4.

And the names of them were Aholah the elder, and Aholibah her sister: and they were Mine, and they bare sons and daughters. Thus were their names; Samaria is Aholah, and Jerusalem Aholibah.— Their names are significant. Aholah means "her own tent." God is not in Romanist ecclesiasticism at all; it has its own tabernacle, called (Acts 7:43) "the tabernacle of Moloch." Satan himself dwells in and actuates the Papal system. Aholibah means "My tent is in her." God's Tabernacle, the true Church, has been among the Protestants chiefly. In this picture, an unchaste Protestant ecclesiasticism is designated "Jerusalem." They both have sons— prominent ones— and daughters— sectarian churches.

Ezekiel 23:5.

And Aholah played the harlot when she was Mine; and she doted on her lovers, on the

Assyrians her neighbors.— The Romish church dates back to apostolic days, when she was God's Church [Mine]; but she fell in love with her neighbors, the rulers of that brutal age, and sought temporal power.

Ezekiel 23:6.

Which were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.— The leaders and rulers in worldly affairs were apparently faithful (clothed in blue, typical of faithfulness), and seemed desirable and attractive to be associated with. They were men of thought and men of action, riding hobbies of vain philosophies.

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Ezekiel 23:7.

Thus she committed her whoredoms with them, with all them that were the chosen men of Assyria, and with all on whom she doted: with all their idols she defiled herself.— The Church associated with them for gain of worldly power, set her affections on them, instead of on things Above, and defiled herself with their pagan ideas.

Ezekiel 23:8.

Neither left she her whoredoms brought from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.— Nor did she give up her worldliness when she took up oriental asceticism.

Ezekiel 23:9, 10.

Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted. These discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became famous among women; for they had executed judgment upon her.— The rulers discovered the naked, unprotected condition of Romanism; and by hundreds of thousands poured in from the East, literal Tartars, Vandals,

Huns and Turks, and the pagan ideas from the same sources, and slew the sons and daughters of Romanism with the literal sword, as well as her children spiritually. Among the Pagan religions (women) Romanist "Christianity" became a name and a byword; for the invaders had executed the judgment of God upon her.

PROTESTANTISM'S POLLUTION

Ezekiel 23:11.

And when her sister Aholibah saw this, she was more corrupt in her inordinate love than she, and in her whoredoms more than her sister in her whoredoms.— Protestantism began in comparative purity, but later on developed an inordinate love for temporal power. Even more than Papacy she tried in every nation, to "run things."

Ezekiel 23:12.

She doted upon the Assyrians her neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.— She, too, set her affections on popularity with earth's rulers, great and small, conservative, radical and revolutionary.

Ezekiel 23:13-17.

Then I saw that she was defiled, that they took both one way. And that she increased her whoredoms: for when she saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermilion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity: and as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them

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into Chaldea. And the Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was alienated from

them.—God saw that both churches, Romish and Protestant, were of like tendency to church-state union, especially Protestantism; for she never saw or heard of a great worldly man, even down to the local leaders of the smallest rural communities, that she did not desire their influence and help— particularly their money— and systematically invited them to connect themselves with a church, quite regardless of whether or not they remained worldly. So much did the prominent people in every place crowd into the Protestant churches and try to "boss" things, that the rank and file even of ecclesiastics and of the less prominent supporters of ecclesiasticism grew sick of them.

Ezekiel 23:18.

So she discovered her whoredoms, and discovered her nakedness: then My mind was alienated from her, like as My mind was alienated from her sister.— The newspaper writers, Socialists, anarchists and muck-rakers, exposed the worldliness of the Protestant churches; and God Himself, from 1878 on, has been alienated from them.

Ezekiel 23:19-21.

Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt. For she doted upon their paramours, whose flesh is as the flesh of asses, and whose issue is like the issue of horses. Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth.— Protestant ecclesiasticism multiplied her worldly alliances; and the prominent and wealthy, "of the earth, earthy," filled the churches with tares, worldlings, desirous or profiting by association with prominent people.

Ezekiel 23:22.

Therefore, O Aholibah, thus saith the Lord God: Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side.—

Therefore, O Protestantism, thus saith the Lord Jehovah: I will raise up, in warfare and revolution, the worldly people in thee, of whom you are already sick, and bring them against you on every side.

Ezekiel 23:23.

The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, and all the Assyrians with them; all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.—The worldly, the worldly-wise (Chaldeans), the officers (Pekod), princes (Shoa), and rulers (Koa), and all the discontented and anarchistic with them shall come against you, riding hobbies destructive to you.

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Ezekiel 23:24.

And they shall come against thee with chariots, wagons, and wheels, and with an assembly of people, which shall set against thee buckler and shield and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments.—They shall war against thy welfare with organizations of their own (chariots), with leaders (riders, mistranslated wagons), with a systematic plan of operation (wheels), and with a great following of revolutionists; and they shall condemn thee by their own perverted ideas of justice.

Ezekiel 23:25.

And I will set My jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword; they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire.—Unknown to Protestantism, God's jealousy has been excited by her worldliness; and He will permit the masses to deal with her in fury; they will destroy her spirituality, taking away her ability to discern spiritual things (nose), and to

hear (ear) the Word of God. They will force Protestantism's sons and daughters into service in war and revolution; and the remnant will be destroyed in the ensuing anarchy.

Ezekiel 23:26.

They shall also strip thee out of thy clothes, and take away thy fair jewels.— Protestantism shall be stripped of her robes of self-righteousness and of her imitation jewels— those not truly Christianized; for they will cast off all pretense of religion.

Ezekiel 23:27.

Thus will I make thy lewdness to cease from thee, and thy whoredom brought from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.— Being no longer attractive or useful to the ruling powers, she will perforce cease her advances toward the grasping of worldly power.

Ezekiel 23:28.

For thus saith the Lord God; Behold, I will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy mind is alienated.— All law-abiding people, and especially Protestant ecclesiasticism, hate and fear the lawless forces destructive of society; but into the cruel hands of such shall they be delivered.

Ezekiel 23:29.

And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare; and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms.— These evil forces shall deal hatefully with Protestantism, take away all the results of her work, and strip her completely, because of the ultimate evils wrought by union of church and state.

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Ezekiel 23:30.

I will do these things unto thee, because thou hast gone a whoring after the heathen, and

because thou art polluted with their idols.— God will do this because Protestantism has sought and made church-state unions, and has been polluted with worldly ideas and practices.

Ezekiel 23:31.

Thou hast walked in the way of thy sister; therefore, will I give her cup into thine hand.— She has walked in the way of Papacy; therefore will God give to her also Papacy's cup of tribulation.— Jer. 25:15.

Ezekiel 23:32.

Thus saith the Lord God: Thou shalt drink of thy sister's cup deep and large; thou shalt be laughed to scorn and had in derision; it containeth much.— Protestantism shall drink deep and large the measure of Romanism's cup of trouble; it contains much. As a result of wars and devastation brought on by worldliness, in the face of boasted godliness, Protestantism shall be scorned and derided by the whole world.— Rev. 9.

Ezekiel 23:33.

Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.— Protestantism shall be intoxicated with the war spirit (Jer. 13:13), and later stupefied with amazement at the ruinous results of her own course, ending in the same cup of trouble, utter ruin, as confronts her sister-church, Catholicism.

Ezekiel 23:34.

Thou shalt even drink it and suck it out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken it, saith the Lord God.— Protestantism shall drain the cup of desolation and sorrow and shall suck out the very dregs. (Isa. 30:14.) It shall be broken up in anarchy, and shall lose all the features that made it attractive to this world's governments for purposes of union of church and state.

Ezekiel 23:35.

Therefore thus saith the Lord God: Because thou hast forgotten Me, and cast Me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.— Because she has forgotten the Lord and cast Him out of her mind, Protestantism shall endure unaided by Him the results of her own evil course.

Ezekiel 23:36.

The Lord said moreover unto me: Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations.— In Verses 36 to 49 Romanism and Protestantism are together jointly condemned.

Ezekiel 23:37.

That they have committed adultery, and blood is in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through the fire, to devour them.— They have both effected church-state unions. They have blood guilt, for wars, and for causing the spiritual

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death of multitudes. They have given their hearts to idol doctrines. They have caused God's children to endure fiery troubles, and have scorched, scarred and burned their religious lives with the eternal torment theory.

Ezekiel 23:38.

Moreover this they have done unto Me; they have defiled My Sanctuary in the same day, and have profaned My sabbaths.— They have defiled God's Sanctuary, the Church, with soul-destroying doctrines in the same Day, the Gospel Age. They have derided the Millennium, and have substituted works for the rest of faith, as the basis of justification before God.

Ezekiel 23:39.

For when they had slain their children to their idols, then they came the same day into My Sanctuary to profane it; and lo, thus have they done in the midst of Mine house.— They would slay their people in war and the same day go to worship God, even in the midst of God's Sanctuary, the Little Flock of the true Church.

Ezekiel 23:40.

And furthermore, that ye have sent for men to come from far, unto whom a messenger was sent; and, lo, they came; for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments.— They sought for union with and sent preachers to prominent men, at heart in a condition far from God; for then they "whitewashed" themselves, made their wisdom (eyes) attractive with worldly philosophies, and adorned themselves with the imitation jewels of courtesy, tact and politeness.

Ezekiel 23:41.

And satest upon a stately bed, and a table prepared before it, whereupon thou hast set Mine incense and Mine oil.— They took their seat upon a stately creed-bed, adapted to worldly, regal purposes, with a table of religious food, teachings, philosophies, not of God, where they gave their hearts' best endeavor and prostituted what measure of the Holy Spirit they had to worldly ends.

THE WORST OF MEN TAKEN INTO THE CHURCHES

Ezekiel 23:42.

And a voice of a multitude being at ease was with her; and with the men of the common sort were brought Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.— With the ecclesiasticism of Papacy and Protestantism was the voice of a multitude of worldly church members, thoroughly at ease in apostate Zion. (Amos 6:1.) Among the church

members were men of the blackest character (Sabians, descendants of Ham, disfavored of God), who belonged outside the pale of religion, who adorned themselves with seeming character jewels and crowns of inherent immortality, not of God, but of Plato.

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Ezekiel 23:43.

Then said I unto her that was old in adulteries, Will they now commit whoredoms with her, and she with them?— It seemed impossible that the churches should unite with such evil men, to gain influence and power.

Ezekiel 23:44.

Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women.— Nevertheless, both Romish and Protestant ecclesiasticism did so.

***JUDGED BY GOOD MEN,
PUNISHED BY EVIL MEN***

Ezekiel 23:45.

And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they are adulteresses, and blood is in their hands.— But men with a sense of decency, justice and the fitness of things will condemn both churches, Romish and Protestant, as adulteresses were judged among the Hebrews— stone them to death with hard facts, and by the ravages of revolution and anarchy.

Ezekiel 23:46.

For thus saith the Lord God, I will bring up a company upon them, and will give them to be removed and spoiled.— God will bring up against them a great rabble of people with a keen sense of outraged justice— Socialists, trades-union men, laborites, social democrats, nihilists and anarchists. Also a multitude of God's

children, begotten of the Holy Spirit, will rise up against these apostacies.

Ezekiel 23:47.

And the company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire.— This multitude will down ecclesiasticism with hard facts, and destroy her with material weapons and with the Sword of the Spirit, the Word of God. The anarchists will literally slay church members by millions; and the sons of God will by His Holy Word cause them to cease their pretense of being Christians.

Ezekiel 23:48.

Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness.— Thus will the Lord cause the desire for the union of churches with worldly power to cease out of human society, that all religious bodies may learn forever to avoid this abominable practice.

Ezekiel 23:49.

And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols: and ye shall know that I am the Lord God.— Thus shall ecclesiasticism's faithless apostasy be recompensed upon her when she suffers the results of the sinfulness of loving other mighty ones than Jehovah, and thus shall she learn the supremacy of God in the affairs of men.

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EZEKIEL 24

THE BOILING CALDRON

Ezekiel 24:1, 2.

Again in the ninth year, in the tenth month, in the tenth day of the month, the word of the Lord came unto me, saying, Son of man, write thee the name of the day, even of this same day: the king of Babylon set himself against

Jerusalem this same day.— It was in the fall of 1916— a year and seven months before the city was to be smitten in the spring of 1918— that the forces of laborism, revolution and anarchy, began to assert themselves against the established order of things in Christendom— the siege of the city began.

Ezekiel 24:3

And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord God: Set on a pot, set it on, and also pour water into it.— Jerusalem is likened to a boiling caldron from which meat is taken; then it is set empty on the fire and the rust burned out. Ezekiel's wife dies; but he suppresses his feelings, and, after the ordinance for a priest, makes no mourning for the dead— a picture of the dumb sorrow of the Hebrews on the destruction of Jerusalem. The prophecy of this chapter was uttered on the same day that the king of Babylon, Nebuchadnezzar, "came, he and all his host, and pitched against it; and they built forts against it round about; and the city was besieged unto the eleventh year of king Zedekiah." (2 Kings 25:1, 2.) Its antitype is that on or about November 1, 1916, the date of Pastor Russell's death, ecclesiasticism began to enter upon its life-and-death struggle, materially, with the forces of laborism and anarchy, and religiously with the consecrated children of God, whose work from then on was increasingly to bear witness to the apostasy and imminent destruction of churchianity. Ecclesiasticism, rebellious against her God, is as an organization, like a caldron of brass (copper), typing that many of its members believe the Word of God. It is set amid the fiery troubles of revolution and anarchy. There is water in it, symbolic of what Truth there is in ecclesiasticism.— Jer. 1:13.

Ezekiel 24:4.

Gather the pieces thereof into it, even every good piece, the thigh, and the shoulders: fill it with the choice bones.— In it are gathered the great and prominent (good pieces), and also the strong ones (bones) of her flock.

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Ezekiel 24:5.

Take the choice of the flock, and burn also the bones under it, and make it boil well, and let them seethe the bones of it therein.— The social elements will grow hot in the Time of Trouble until the truths in ecclesiasticism make it exceedingly warm for her members. Then the heated, excited, troublous condition will be transmitted, and as the truths warm up, will get all the church members into exceedingly hot water, even the strongest ones.

Ezekiel 24:6.

Wherefore thus saith the Lord God: Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it.— Woe to Christendom, ecclesiasticism, bloody in the blood of soldiers, peasants, workingmen, martyrs and saints, by the millions, and blood guilty for the spiritual hopes of millions, extinguished by her false doctrines. Her rust (R. V.) is in her. Bring out her leading members, one by one, indiscriminately, into captivity to the forces of revolution.

Ezekiel 24:7.

For her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust;— Her infamy of blood is in her very substance. She has not been able to conceal it, but it is exposed to full view in "the top of her rock," in the kings and the kaisers, her heads in church-state union.

Ezekiel 24:8.

That it might cause fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered.— The fury of a revolted soldiery and populace will rise up against the heads of the governments, who are also heads of the churches, to take vengeance upon ecclesiasticism's sins.

Ezekiel 24:9.

Therefore thus saith the Lord God; Woe to the bloody city! I will even make the pile for fire great.— Innumerable will be the opponents of churchianity, and blazing hot their wrath.

24:10. Heap on the wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned.— Heap up the fires of discontent and anarchy, consume the tares in Christendom, as tares Thicken the broth (R. V.), boil it down until the very bones, the strong church members, cease to be such.

Ezekiel 24:11.

Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and that the filthiness of it may be molten in it, that the scum of it may be consumed.— Then ecclesiasticism, the clergy class, with emptied pews, shall sit amid the fiery trouble and be consumed, that their corruption may be done away.

Ezekiel 24:12.

She hath wearied herself with lies, and her great scum went not forth out of her; her scum shall be in the

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fire.— She has wearied even the preachers with the dishonesty of preaching things not believed in, and yet they did not cast out her doctrinal corruption, which shall be fuel for the fire of anarchy.

Ezekiel 24:13.

In thy filthiness is lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused My fury to rest upon thee.— Her corruption was in her desire to become prominent and powerful through the power of earth's 'great ones. God purged her of these things to some extent through godly preachers and reformers; but she was not purged in heart and quickly reverted to the things

Divinely proscribed. Since 1878 God has made no further attempt to reform ecclesiasticism; and she shall not be purged, but the fury of God's jealousy shall rest upon her.

Ezekiel 24:14.

I the Lord have spoken it; it shall come to pass, and I will do it; I will not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord God.— God Himself has spoken this and will do it. He will not go back, neither spare, nor change His Plan; but in just recompense for her doings shall the Socialists and anarchists condemn her.

PASTOR RUSSELL A SIGN

Ezekiel 4:15, 16.

Also the word of the Lord came unto me, saying, Son of man, behold, I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run down.— God took away from Pastor Russell the desire of his eyes, her whom he loved, with a stroke, or "plague" of spiritual error, which completely separated them. By the Mosaic ordinance a priest on the death of father, mother, or wife, was to show no special sign of grief, but was to remain in the Tabernacle, or Temple, and attend as usual to the service of God. Pastor Russell, as a member of the great High Priest and as Christ's representative in the world, the sole steward of the "meat in due season," suffered deeply, but shed no tears.

Ezekiel 24:17.

Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men.— Rather, he made no mourning for her that was to him as dead, but continued in the work of the sacrificing priesthood. He was sustained in his affliction, not by human aid, but by the consolations of his Father's Word.

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Ezekiel 24:18.

So I spake unto the people in the morning; and at even my wife died; and I did in the morning as I was commanded.— He continued his addresses and writings to the Lord's people; his wife became to him as one dead; and he continued uninterruptedly in the work of the ministry.

Ezekiel 24:19.

And the people said unto me, Wilt thou not tell us what these things are to us, that thou doest so?— Why was Pastor Russell caused by his Father to endure the fiery trials and ecclesiastical falsehoods in connection with this incident of his life?

THE CHURCHES TO CEASE TO BE

Ezekiel 24:20, 21.

Then I answered them, The word of the Lord came unto me, saying, Speak unto the house of Israel, Thus saith the Lord God; Behold, I will profane My Sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword.— God gives the reason. It was as a picture or parable of what is to happen to Christendom. Until 1878 the nominal church had been in a sense God's sanctuary or Temple; but He was from then on, culminating in 1918, to remove it with a stroke or plague of erroneous doctrines and deeds Divinely permitted. The Church was the strength of Christendom, that about which its life centered, and around which its institutions were built. It was the desire of the eyes of the people, that which all Christians loved. Nevertheless, God was to make manifest the profanation which ecclesiasticism had made of the Christian Church, and to cause the church organizations to become to Him as one dead, an unclean thing, not to be touched, or mourned. And the "children of the church" shall perish by the sword of war, revolution and anarchy, and by

the Sword of the Spirit be made to see that they have lost their hope of life on the spirit plane—that "the door is shut."

Ezekiel 24:22.

And ye shall do as I have done: ye shall not cover your lips, nor eat the bread of men.—

So universal and dreadful will be the troubles that the dead will literally lie unburied and unwept. There can be no mourning for the dead in a period when the living are overwhelmed by troubles worse than death.

Ezekiel 24:23.

And your tires shall be upon your heads; and your shoes upon your feet: ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another.—The mourning will be an inner

sorrow of a people stupefied by terrible experiences, who pine

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away and without outward expression sink together into the fellowship of helpless grief.

Ezekiel 24:24.

Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when this cometh, ye shall know that I am the Lord God.— Thus the silent sorrow at Pastor Russell's heart was to be a sign to Christendom. The sorrowful experiences of Pastor Russell in this connection shall later on be those of all Christendom; "and when this cometh" they shall know that Jehovah God is supreme, and back of all the judgments of the trouble time.

***PASTOR RUSSELL DEAD,
BUT SPEAKING AGAIN***

Ezekiel 24:25, 26.

Also, thou son of man, shall it not be in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters. That he that

escapeth in that day shall come unto thee, to cause thee to hear it with thine ears?— Also, in the year 1918, when God destroys the churches wholesale and the church members by millions, it shall be that any that escape shall come to the works of Pastor Russell to learn the meaning of the downfall of "Christianity."

Ezekiel 24:27.

In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and thou shalt be a sign unto them; and they shall know that I am the Lord.— Pastor Russell's voice has been stilled in death; and his voice is, comparatively speaking, dumb to what it will be. In the time of revolution and anarchy he shall speak, and be no more dumb to those that escape the destruction of that day. Pastor Russell shall "be a sign unto them," shall tell them the truth about the Divine appointment of the trouble, as they consult his books, scattered to the number of ten million throughout Christendom. His words shall be a sign of hope unto them, enabling them to see the bright side of the cloud and to look forward with anticipation to the glorious Kingdom of God to be established. Then "they shall know the Lord."

*Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea.*

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EZEKIEL 25

RECOMPENSE UPON THE TARES

Ezekiel 25:1, 2.

The word of the Lord came again unto me, saying, Son of man, set thy face against the Ammonites, and prophesy against them.— Chapter 25 foretells that after the fall of apostate

ecclesiasticism in revolution, in 1918, the end of the various discordant non-Christian elements of Christendom, hostile to true Christianity, which will seek to profit by her fall, will come. The Ammonites (25:1-7) and the Moabites (25:8-11), both children of Lot— who was himself a type of the Great Company class— are a type of a class brought into being by their father, the Great Company class (Lot), while he was in a state of drunken stupor from mixed doctrines, through Lot's daughters, type of the worldly churches of the Great Company.

The Edomites, descendants of Esau, represent a class who sell their birthright to sonship of God for a mess of pottage, worldly advantage (25:12-14); and the Philistines, a people who migrated from Egypt, and aggressively preyed upon the Jews, type of a class of aggressive, middle-course, professing Christians who prey upon true Christians. The message begins with words against the Ammonites, types of those believing worldlings who were brought into the churches by the more or less faithless Great Company, and who in an aggressive and predatory fashion as Jesuits, persecuting Romish priests, and Protestant clergy and their kind persecuted the true Christians. The Ammonites are described as "fierce marauders, crafty, cruel, predatory." The Ammonites worshipped Baal, under the name Chemosh, the god of fire and of fornication, type of the eternal-torment-purgatory god, the encourager of the spiritual adultery of church-state union.

AGGRESSIVE WORLDLY ELEMENT TORMENT BELIEVERS

Ezekiel 25:3.

And say unto the Ammonites, Hear the word of the Lord God; Thus saith the Lord God; Because thou saidst, Aha, against My Sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity.— When God's true Church shall be persecuted in the

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world-war and revolution, and true Christian faith shall be desolated, and the multitude of those that praise God (Judah, praise) shall go into captivity to the infidel revolutionists, the persecuting, world-loving church members (Ammonites) will be glad of it.

Ezekiel 25:4.

Behold, therefore I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk.— God will deliver this class unto the anarchists, to possess them, and make themselves at home with their property, and to make away with their doctrines (milk).

Ezekiel 25:5.

And I will make Rabbah a stable for camels, and the Ammonites a couching place for flocks: and ye shall know that I am the Lord.— And I will make the lordly clergy class (Rabbah, great) waste and abandoned.

Ezekiel 25:6.

For thus saith the Lord God; Because thou hast clapped thine hands, and stamped with the feet, and rejoiced in heart with all thy despite against the land of Israel.— Because they shall rejoice greatly, in their despite against Christianity.

Ezekiel 25:7.

Behold, therefore I will stretch out Mine hand upon thee, and will deliver thee for a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee; and thou shalt know that I am the Lord.— Therefore God will stretch out His hand against them, and deliver them to be despoiled by the infidel anarchists in their midst. He will cut them off as a class, cause them to cease and destroy them, and they shall know that He is God.

Ezekiel 25:8.

Thus saith the Lord God: Because that Moab and Seir do say, Behold, the house of Judah is like unto all the heathen.— The Moabites ("Seir" should be omitted) were the civilized part of the descendants of Lot, born of incest, of a drunken father, Lot, and worshippers of Baal, while acknowledging Jehovah. They typed a church membership begotten by the mixture of truth and error, by the Great Company class, through their world-loving churches (daughters of Lot), and worshipping the eternal-torment God, imagining him to be Jehovah, and practicing the spiritual harlotry of union of church and state. Moab was "a nation high spirited, wealthy, populous, civilized, and of wide reputation and popularity." They type a like class.

Ezekiel 25:9.

Therefore, behold, I will open the side of Moab from the cities, from his cities which are on his frontiers, the glory of the country, Beth-jeshi-moth, Baal-meon, and Kiriathaim.— God will cause this class to be attacked in the anarchy (Beth-jeshimoth, place of desolation), on two

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grounds, their apostate clergy (Baalmeon, lord of the habitation) and church-state system (Kiriathaim, double city).

Ezekiel 25:10.

Unto the men of the east with the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations.— The anarchists will also overcome the aggressive class (Ammonites).

Ezekiel 25:11, 12.

And I will execute judgments upon Moab; and they shall know that I am the Lord. Thus saith the Lord God; Because that Edom hath dealt against the house of Judah by taking vengeance, and hath greatly offended, and revenged himself upon them.— The

professedly Christian "Edomites" (D14-19)—nominally believers in God (descendants of Abraham), but worshipping a variety of gods of power, wealth, and worldliness, especially the eternal-torment God— (Josephus says the Edomites worshipped Coze, the destroyer)—will help greatly in pulling down Christianity.

Ezekiel 25:13.

Therefore thus saith the Lord God; I will also stretch out Mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they of Dedan shall fall by the sword.—

God will stretch His hand against this class (Edom-Idumea) and from end to end they shall fall by the weapons of destruction, and by the Sword of the Spirit.— Isa. 34:5, 6; Jer. 49:7-17.

Ezekiel 25:14.

And I will lay My vengeance upon Edom by the hand of My people Israel: and they shall do in Edom according to Mine anger and according to My fury; and they shall know My vengeance, saith the Lord God.—

The Truth people, shall declare what God will do to this class in His furious anger.— Isa. 15:1-9; Jer. 48:1-47.

Ezekiel 25:15.

Thus saith the Lord God; Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy it for the old hatred.—

The worldly professing Christians (Philistines, emigrants from Egypt) persecute God's true people, and shall in the revolution spitefully aid in destroying Christianity.— Joel 3:4.

Ezekiel 25:16, 17.

Therefore thus saith the Lord God; Behold, I will stretch out Mine hand upon the Philistines, and I will cut off the Cherethim, and destroy the remnant of the sea coast. And I will execute great vengeance upon them with furious rebukes; and they shall know that I am the Lord, when I shall lay My vengeance

upon them.— God will, through the anarchists, stretch out His hand against this class, and will cut off those that carry out persecution, and death upon His people (Cherethim, executioners), and all worldly professing Christians as such, including those that border on anarchy (sea coast).

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EZEKIEL 26

DOWNFALL OF PHILOSOPHY

Ezekiel 26:1.

And it came to pass in the eleventh year, in the first day of the month, that the word of the Lord came unto me, saying.— Chapter 26 depicts ecclesiasticism in the guise of an elaborate system of philosophy. The name Tyrus signifies "Rock;" and human philosophy, particularly Greek Platonic philosophy, is the real rock foundation of ecclesiastical teachings. Any true ecclesiastic, when driven by the Word of God from his untenable errors, claims sanction for them by reference to the philosophy of Plato and the inherent immortality of man, etc.

Ezekiel 26:2.

Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people; she is turned unto me; I shall be replenished, now she is laid waste.— This system and its adherents will manifest their essentially non-Christian nature when Christendom (Jerusalem) falls at the hands of the revolutionists in 1918. Philosophy, Higher Criticism, will rejoice that ecclesiasticism, which claimed to be the gateway to God for the people, is broken. They will imagine that the adherents of a Christianity that has failed will turn to philosophy, and that the adherents of philosophy will be increased now that ecclesiasticism is desolated. Human philosophy will seem to be the sole refuge of the people of Christendom.

Ezekiel 26:3.

Therefore thus saith the Lord God; Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up.— Because Christendom has borne the name of Christ and had the oracles of God, therefore God is against philosophy and will cause the many nations of Christendom to come up against established philosophy, as a sea of anarchy, with the discontented masses attacking, wave after wave, endlessly.

Ezekiel 26:4.

And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock.— The anarchists shall destroy the walls of defense, composed of the adherents to human philosophy, and shall break down the loftiest and strongest organizations, its towers of defense.

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God will remove the last vestiges of human adherence to Christendom's system of philosophy.

Ezekiel 26:5.

It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord God: and it shall become a spoil to the nations.— In the anarchy, human philosophy shall be utterly abandoned—deprived of all its former supporters, by whole nations of anarchists.

Ezekiel 26:6.

And her daughters which are in the field shall be slain by the sword: and they shall know that I am the Lord.— The religious organizations (daughters) founded on philosophy, which are in the world (field), shall be wiped out; and in the Kingdom their former adherents shall come to know Jehovah as He is.

Ezekiel 26:7.

For thus saith the Lord God; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people.— Jehovah God declares that against human philosophy (Tyrus) and its systems and adherents, He will array Satan— the king of this evil world, ruler of mystic Babylon, "the gateway to Bel," to devil worship, king over the kings and other children of disobedience. He shall be permitted to come by God Himself, (the North) (Jer. 1:14), with teachings (horses), of anarchy, with institutions based upon such teachings (chariots), with leaders and teachers riding these hobbies (horsemen), with an organized following (companies) and with many people following after anarchy in unorganized mobs (much people).

Ezekiel 26:8.

He shall slay with the sword thy daughters in the field: and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee.— With weapons of destruction (swords) anarchy shall seek to destroy the philosophical churches and other religious organizations (daughters) in the world (field) and shall systematically besiege them.

Ezekiel 26:9.

And he shall set engines of war against thy walls, and with his axes he shall break down thy towers.— Anarchy shall make war against their defenders (walls), and with keen, strong, cutting arguments (axes), shall break down philosophy's strongholds (towers).

Ezekiel 26:10.

By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, as men enter into a city wherein is made a breach.— Anarchistic teachings

(horses) without limit shall fill the air with confusion (dust); philosophy's defenders (walls) shall fear and quake at the tumult (noise) of the leaders and teachers of

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anarchy (horsemen), and of their systematic plans (wheels) of destruction, and of the anarchistic organizations (chariots), when Anarchy shall pour its forces through the great ones (gates) of Philosophy, for the great ones will become channels (breaches) for the inpouring teachings of anarchy.

Ezekiel 26:11.

With the hoofs of his horses shall be tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground.— With the impact (hoofs) of doctrines (horses) of destruction, anarchy shall beat down all the orderly ways (streets) of philosophy.

Anarchy shall destroy the adherents of philosophy with weapons of destruction, and the learned and mighty colleges and universities (garrisons) shall go down in failure and ruin.

Ezekiel 26:12.

And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water.— And the anarchists shall spoil the ideals (riches), and stop the teaching (merchandise) of philosophy; they shall break down the defense of philosophy's adherents (walls), and destroy the pleasing philosophical organizations (pleasant houses). They shall engulf the believers (stones) and supporters (timbers) in the rising tide of anarchy.

Ezekiel 26:13.

And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard.— And God will cause the noise of philosophy's siren songs, her falsely pleasant

teachings (songs) to cease; and the utterance of her melodious books (harps) shall be no more heard forever.

Ezekiel 26:14.

And I will make thee like the top of rock: thou shalt be a place to spread nets upon; thou shalt be built no more: for I the Lord have spoken it, saith the Lord God.—

Philosophy, falsely so-called, shall be utterly desolated, and shall be built up no more forever; for Jehovah God has spoken it.

Ezekiel 26:15.

Thus saith the Lord God to Tyrus; Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?— The world will be full of revolutionary republics (isles), devoid of Christian principles and following man-made ideas; these republics shall be shaken to their foundations when anarchy begins its dread slaughter of men and of systems.

Ezekiel 26:16.

Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their broidered garments: they shall clothe themselves

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with trembling; they shall sit upon the ground, and shall tremble at every moment, and be astonished at thee.— Then shall the rude rulers of the revolutionary, half-anarchistic republics lose their positions of power (thrones), and lay aside their honors (robes), and discard their works of revolution (broidered garments); they shall be filled with dread and with trembling, and shall marvel at the downfall of their socialistic and revolutionary philosophies.

Ezekiel 26:17.

And they shall take up a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited of seafaring men, the renowned city, which wast strong in the sea,

she and her inhabitants, which cause their terror to be on all that haunt it!— They shall lament; for the great systems of human philosophy shall be destroyed, where abode polished cosmopolitan men of the world (seafaring men), the renowned system of thought which was strong among all peoples (in the sea), even in the midst of a world of restless, discontented masses.

Ezekiel 26:18.

Now shall the isles tremble in the day of thy fall; yea, the isles that are in the sea shall be troubled at thy departure.— Now shall the revolutionary republics (isles) tremble in the year of philosophy's downfall; the republics in the midst of the anarchistic peoples (sea) shall be in trouble with the failure of the system of man-made philosophy.

Ezekiel 26:19.

For thus saith the Lord God; When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee.— For God will utterly desolate philosophical teachings; when He brings up the sea of anarchy upon them, and engulfs them in the tidal wave.

Ezekiel 26:20.

When I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living.— God will bring human philosophy down to destruction, without an adherent and in disgrace and reproach (into the pit), in order that He may establish His glorious truth in the Kingdom of resurrection and of life.

Ezekiel 26:21.

I will make thee a terror, and thou shalt be no more: though thou be sought for, yet shalt thou never be found again, saith the Lord

God.— God will make human philosophy a wasted, desolated thing (a terror); never shall it exist any more; though men and devils should seek to reestablish it, never shall it be found again, saith Jehovah God.

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EZEKIEL 27

PHILOSOPHY'S UTTER RUIN

Ezekiel 27:1.

The Word of the Lord came again unto me, saying.— In Chapter 27 Christendom, regarded as an independent system of pagan philosophy, is represented as a gallant ship. Its component parts are represented symbolically (27:4-7), as are its mariners and pilots (27:8-9). In verses 9 to 25 the figure reverts to a mercantile city, and the sources of its articles of trade. It is again pictured as a ship, which is steered by its mariners into an angry sea, and wrecked.— Verses 26 to 36.

Ezekiel 27:2.

Now, thou son of man, take up a lamentation for Tyrus.— The man-made system of Pagan philosophy must fall.

Ezekiel 27:3.

And say unto Tyrus, O thou that art situate at the entry of the sea, which art a merchant of the people, for many isles, Thus saith the Lord God: O Tyrus, thou hast said, I am of perfect beauty.— O Christendom, thou that hast the entree to the ears of the peoples (sea), which art a salesman (merchant) of philosophical doctrines for the people of many revolutionary republics, thus says the Lord God: O Christendom, ecclesiasticism, thou hast regarded thy pagan philosophies as perfect, faultless and beautiful.

Ezekiel 27:4.

Thy borders are in the midst of the seas, thy builders have perfected thy beauty.— Thou, as an independent pagan religious organization or system, belondest among the disobedient children (sea) of the world. Thy philosophers,

doctors of divinity, professors and writers, have perfected thy seemingly beautiful philosophy.

Ezekiel 27:5.

They have made all thy ship boards of fir trees of Senir; they have taken cedars from Lebanon to make masts for thee.— They have made as thy fundamental supporters (boards) believers in everlasting human life (firs, evergreen trees), in high stations in society. (Mount Senir, or Hermon, "pointed rock" was in Benjamin, one of the Hebrew tribes, and type of the Great Company). They have taken as the support (masts) of thy seeming righteousness (linen sails) earth's greatest men and the rulers, believers in inherent immortality (cedars), picturing them as from the loftiest, purest sources. (Lebanon, a great mountain range, means "white, snowy.").

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Ezekiel 27:6.

Of the oaks or Basnan have they made thine oars; the company of the Ashurites have made thy benches of ivory, brought out of the isles of Chittim.— The prominent tares, leaders (oaks), whom other tares follow and worship, and who are fruitful in producing more tares (Bashan means fruitful), are the mechanism (oars) for making thee move and progress among the people. The company of free-thinkers (Ashurite means freemen) have made thy white (supposedly righteous) seats (ivory signifies dreams—of immediate spirit life when they die) to be the seats (seats of the mighty), of the rowers who work the oars.

Ezekiel 27:7.

Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee.— Thy ensigns, banners, sails, over thee, to be driven by the winds of error, are false righteousness (linen), with innumerable works of self-righteousness (brodered work), and of worldliness (Egypt);

thou wast covered with the faithfulness (blue) and royalty (purple) of the worst of earth's pagan peoples (Elishah, descended from Javan, European, the most cruel and ferocious people of earth, as shown by their history, including this furious worldwar.)

Ezekiel 27:8.

The inhabitants of Zidon and Arvad were thy mariners; thy wise men, O Tyrus, that were in thee, were thy pilots.— The adherents of the belong-to-a-church or go-to-hell idea (Zidon meant "fortress," and this idea is the fortress of ecclesiasticism), and the supporters of the falsely comforting refuge of Platonic immortality of the soul (Arvad means refuge, and Platonic heathen philosophy is the refuge of philosophic Christendom) were thy mariners, the ones who "worked" thy oars; thy philosophers (wise ones), from Plato to Nietzsche, charted thy evil course, and were the real "sky-pilots" for the rowers to row by.

Ezekiel 27:9.

The ancients of Gebal and the wise men thereof were in thee thy calkers; all the ships of the sea with their mariners were in thee to occupy thy merchandise.— The doctors of divinity (ancients of Gebal) (Psa. 83:7) and the creed builders said enough on both sides of any question for theological authorities (calkers) to keep the people (sea) from getting on the inside, or having any real participation in thy affairs. In the middle of verse 9 the figure changes back to that of the prosperous mercantile city that Tyre was. All the independent religious and philosophical churches and other organizations (ships) of the sea (peoples and nations) with their sky-pilots (mariners) were in thee, O Christendom, thou aggregation

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of confused and contradictory philosophies, to receive, hold and disseminate thy teachings, doctrines, traditions, fables and philosophies (merchandise).

Ezekiel 27:10.

They of Persia and of Lud and of Phut were in thine army, thy men of war; they hanged the shield and helmet in thee; they set forth thy comeliness.— Believers in the hell-fire superstition (Persians were fire worshippers), and middle-course, conservative worldly men of sin (the people of Lud and Phut were dark-skinned men, living probably west of Egypt, type of worldly compromisers with sin) were in thine army, those that fight the bad fight of error for thee; in thee they hung the shield of credulity (faith) and the helmet of a false salvation; they extolled the loveliness of thy philosophy.

Ezekiel 27:11.

The men of Arvad with thine army were upon thy walls round about, and the Gammadim Were in thy towers; they hanged their shields upon thy walls round about; they have made thy beauty perfect.— The believers in human immortality, thy philosophic refuge (Arvad means "refuge") with thine army just mentioned were wall of thy defense and thy watchmen, college professors, economists (the Gammadim are thought to mean watchmen or guards) were in thy watch towers; upon thy walls, in the minds of thy supporters (walls) they hanged their shields of credulity; they have made thy philosophies and sophistries seem perfectly beautiful.

Ezekiel 27:12.

Tarshish was thy merchant by reason of the multitude of all kinds of riches; with silver, iron, tin, and lead, they traded in thy fairs.— Thy preachers (merchants, trading in philosophy for gain) were a hard proposition (Tarshish means hard), with an abundant supply of teachings regarded worth while by the world; with worldly truth— silver— with strong earthly authority— iron— with actually worthless philosophies (tin was as the dross of silver) and with downright wicked doctrines (lead symbolized wickedness— Zech. 5:7-8) they taught and preached (traded) in thy preaching places (fairs).

Ezekiel 27:13.

Javan, Tubal, and Meshech, they were thy merchants: they traded the persons of men and vessels of brass in thy market.— Believers in Greek philosophy (Javan represented the Greek race), and believers in the most far-fetched and uncouth ideas, such as monkey-born evolution (Tubal and Meshech were the remotest and rudest of nations), were thy preachers (merchants). They sold men into bondage to sin, and presented teachings of human perfection (brass) attainable otherwise than through Christ. Brass should be translated copper, and signifies perfect human nature.— T18.

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Ezekiel 27:14.

They of the house of Togarmah traded in thy fairs with horses and horsemen and mules.— The representatives of the rudest and crudest ideas (Togarmah) preached in thy churches with doctrines (horses) and with followers of the doctrines and with mixed human and spirit nature ideas (mules).

Ezekiel 27:15.

The men of Dedan were thy merchants; many isles were the merchandise of thine hand: they brought thee for a present, horns of ivory and ebony.— Men of low ideals (Dedan means low) were thy preachers; many revolutionary republics (islands) were thy preaching places; they presented thee with dreams, visions (ivory) of power (horns), good and bad (ebony).

Ezekiel 27:16.

Syria was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and agate.— Believers in doctrines of lofty self-righteousness (Syria signifies high land) were thy preachers; they traded for gain in philosophies of eternal life (emeralds) without Christ's purchase, with teachings of self-kingship (purple), with works of self-mastery (brodered

work), with self-righteousness (linen), with an imitation ransom (red coral), and imitation character jewels (agate).

Ezekiel 27:17.

Judah, and the land of Israel, they were thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm.— With thine errors were mingled God's Truth to make up thy mixed doctrines. Some of thy preachers were really believers in the Bible (of Judah and Israel), taught the wholesome spiritual Bible truths (wheat), good teachings for the natural man (Pannag means millet), and teachings about Christ's Second Coming (honey), the anointing oil of the Holy Spirit (Rev. 10:9, 10), and the balm of the comfort of the Word of God.— Rom. 15:4.

Ezekiel 27:18.

Damascus wee thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool.— Thy preachers (merchants) were among the chiefest of the lofty, self-righteous, lordly ones (Damascus was capital of Syria, the high land), trading in all varieties of thy doctrines and philosophies, especially the mixed doctrines (wine) of earthly prosperity (Helbon, fruitfulness) and in natural human righteousness (white wool).

Ezekiel 27:19.

Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market.— Apostate Christians (Dan was the seat of idolatry and types a class once spirit-begotten but fallen away)

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and Grecian pagans (Javan represented the (Greeks) preached in thy church gatherings; lordship, authority (iron), the claim of apostolic authority (cassia, deputy-ship), and a claimed knowledge of the Bible (calamus) were in thy churches (markets).

Ezekiel 27:20.

Dedan was thy merchant in precious clothes for chariots.— Preachers of low ideals (Dedan, low) preached that thy church organizations (chariots) should be made presentable by being robed in the embroidery of many works, church fairs and suppers, institutional work, and civic and social service (chariot clothes or robes).

Ezekiel 27:21.

Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in these were they thy merchants.— Thy preachers, with claims of consecration, separateness (Arabia, wilderness) and all the powerful right reverends, fathers, and other lords (Kedar, powerful), they traded (exchanged from one church to another) their converts (lambs), old church members (rams), and out-and-out tares (goats).

Ezekiel 27:22.

The merchants of Sheba and Raamah, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.— The preachers in captivity (Sheba, captivity) to Satan, and those who tremble at Satan's word (Raamah, trembling) set forth a counterfeit of the Holy Spirit (principal spices, Exodus 30:23), all kinds and degrees of self-development of character (precious stones), and the alleged inherent spark of the Divine (!) in man (gold).

Ezekiel 27:23.

Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad, were thy merchants.— The preachers of New Thought, Theosophy, Christian Science and other phases of Spiritism, self-styled, strong and enlightened (Haran) set up and distinguished (Canneh) and believers in delightful delusions (Eden, delight), are in captivity (Sheba, captivity) to Satan, and really without hope of Kingdom honors (Chilmad, level, plain, without mountains).

Ezekiel 27:24.

These were thy merchants in all sorts of things, in blue clothes, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise.— These self-reliance preachers set forth the robes of a counterfeit faithfulness (blue), fruitless works of self-improvement (broidered work), and organizations (chests) offering an imitation righteousness (rich apparel), bound with cords of free-thought love and a delusive hope, and represented as having eternal life (cedar).

Ezekiel 27:25.

The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious

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in the midst of the seas.— The mighty independent religious sects (ships of Tarshish— Isa. 2:16) did preach of thy philosophies and thou wast richly supported (replenished) (replenished) and made of great reputation (glorious) among the peoples and nations (seas).

THE SHIP STEERED TO DESTRUCTION

Ezekiel 27:16.

Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas.— The picture changes back to a gallant ship. Thy strong preachers (rowers) have steered thee into angry seas (anarchy); the doctrines (winds) from the presence of Christ the Sun of Righteousness (east wind) have broken thy power in the midst of a time of anarchy (seas).

27:27.

Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, and in all thy company which is in the midst of thee, shall

fall into the midst of the seas in the day of thy ruin.— Thy philosophies, thy churches, thy doctrines, thy preachers, thy philosophers, thy Doctors of Divinity (sky-pilots), thy church members, all thy church workers, and all the multitude that come to church, shall fall in the anarchy in the day of thy ruin.

Ezekiel 27:28.

The suburbs shall shake at the sound of the cry of thy pilots.— Those affiliated with thee shall quake at the shoutings and threatenings of thy sky-pilots.

Ezekiel 27:29.

And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land.— All those that work, the influential church members, the preachers, and all the sky-pilots of the anarchistic masses (sea) (Rev. 18:17-18), shall abandon their independent organizations or their heathen religions, and shall try to find more solid ground to stand on than thou wast on.

Ezekiel 27:30.

And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes.— They shall speak against thee, and cry out with bitterness against thee, they shall show signs of grief.

Ezekiel 27:31.

And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart and bitter wailing.—It was a custom in ancient times for those who had suffered great calamities to shave their heads. The Lord promises such an occasion for weeping to Zion, His professed people.— Isa. 3:24.

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Ezekiel 27:32.

And in their walling they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyrus, like the destroyed in the midst of the sea?— In their bemoaning the downfall of so-called "Christian philosophy" they shall lament over thee, saying, What organization was ever like Christendom, like her who has been destroyed in anarchy?

Ezekiel 27:33.

When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.— When thy philosophies were accepted by the masses, thou didst satisfy many people. Thou didst enrich materially and mentally the rulers and the clergy-lords of society with thy innumerable philosophies and thy doctrines.

Ezekiel 27:34.

In the time when thou shalt be broken by the seas in the depths of the waters, thy merchandise and all thy company in the midst of thee shall fall.— When thou shalt be broken and engulfed in the roaring waves of anarchy, thy doctrines shall cease and all thy supporters shall fall.

Ezekiel 27:35.

All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in their countenance.— All the people of the revolutionary republics shall marvel at thy fall, and the rulers of that brief era shall be troubled and afraid of meeting thy fate in the anarchy.

Ezekiel 27:36.

The merchants among the people shall hiss at thee; thou shalt be a terror, and never shalt be any more.— The preachers (merchants) then taking their place among the unbelieving masses shall scoff at thee; thou shalt be a "worn-out and

wasted thing" (literal) and never shalt thou exist any more.

*O bliss of the purified! bliss of the free!
I plunge in the crimson tide opened for me;
O'er sin and uncleanness exulting I stand,
And point to the print of the nails in His hand..*

*O bliss of the purified! Jesus is mine;
No longer in dread condemnation I pine;
In conscious salvation, I sing of His grace,
Who lifteth upon me the light of His face.*

*O Jesus, the crucified! thee will I sing.
My blessed Redeemer, my God and my King;
My soul filled with rapture shall shout o'er the grave,
And triumph o'er death in the "Mighty to save.*

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EZEKIEL 28

DESTRUCTION OF THE DEVIL

Ezekiel 28:1.

The Word of the Lord came again unto me, saying.— Chapter 28:1-10 depicts the destruction of priestcraft by the sword of revolution and anarchy and by the Sword of the Spirit, the Word of God.

END OF PRIESTCRAFT

Ezekiel 28:2.

Son of man, say unto the prince of Tyrus, Thus saith the Lord God; Because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God.— To the exalted class, the clergy (prince) of Christendom, as a system of paganized philosophy: Because of thy pride of heart, thou hast said through thy chief representative, the Pope of Rome, I am as a god, I am the vice-gerent of Jehovah, my seat is "upon many waters" (Rev. 17:1), upon "peoples and multitudes and nations and tongues" (Rev. 17:15), yet thou art man-made, man-ordained, and not of God, not Divinely ordained, even

though thou set thine heart to pose before the people as Divinely ordained.

Ezekiel 28:3.

Behold, thou art wiser than Daniel; there is no secret that they can hide from thee.—

Behold, thou thinkest that thou art wiser than Daniel (Z.'05-280); that through supposed Divine inspiration, the confessional and the universal clergy-spy system, there is nothing in Heaven or earth which thou dost not know.

Ezekiel 28:4.

With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures.— With thy false philosophy and thy misunderstanding thou hast acquired riches, much gold and silver into thy treasury— many, too, of both Little Flock (gold) and Great Company (silver) into bondage.

Ezekiel 28:5.

By thy great wisdom and by thy traffick has thou increased thy riches, and thine heart is lifted up because of thy riches.— By scientific suppositions of infidel Evolution and Higher Criticism, and by good salesmanship of these worthless goods, thou hast heaped up wealth; and thou hast become proud, because of thy riches of materials, doctrines and membership.

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Ezekiel 28:6.

Therefore thus saith the Lord God; Because thou hast set thine heart as the heart of God.— Therefore Jehovah says, Because thou hast set thyself up in pride to be as God, claiming to represent Him on earth as God's vicegerent.

Ezekiel 28:7.

Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.— I will bring upon thee paganzed

anarchists, strangers to thy theories, the terror of the nations— and also My pilgrims and strangers, the sons of God, those whom thy philosophy darest; and the anarchists shall turn their weapons of destruction against thee, and the sons of God shall smite with the Sword of the Spirit thy falsely beautiful philosophy, and shall expose the real pollution of thy wisdom.

Ezekiel 28:8.

They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the sea.— They shall bring thee down to a dishonored oblivion; and materially and religiously thou shalt die the deaths of those slain in the roaring waves of anarchy.

Ezekiel 28:9.

Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee.— Though thou sayest to the anarchy that shall slay thee materially and to Him that shall destroy thee religiously, "I represent God!"— yet thou shalt be seen to be man-made and not ordained by God, in the power of the destroyer appointed by Jehovah.

Ezekiel 28:10.

Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord God.— Thou shalt die the deaths of the wicked by the hand of the anarchists, and be destroyed religiously as one of unclean conscience (uncircumcised) at the hand of the sons of God, My strangers and pilgrims in the earth (1 Pet. 1:1); for Jehovah hath spoken it.

Ezekiel 28:11.

Moreover the Word of the Lord came unto me, saying.— Verses 11 to 26 deal with the destruction of the Devil, pictured as the King of Tyrus.

Ezekiel 28:12.

Son of man, take up a lamentation upon the King of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the turn, full of wisdom and perfect in beauty.— Satan, the Devil, the father of lies and king over Christendom's system of pagan philosophy, is by nature the summation of perfection, the personification of Wisdom (Wisdom was one of the cherubs) and by nature perfect in the beauty of holiness.— Z.'03-135.

Ezekiel 28:13.

Thou hast been in Eden the garden of God; every precious stone was thy covering the sardius, topaz, and

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the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.— Thou wast in the garden of Eden at the fall of man. Every good fruit of character wast thine adornment (Rev. 21:18-21); with this perfection of character endowment thou wast created.

Ezekiel 28:14.

Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the Holy mountain of God; thou hast walked up and down in the midst of the atones of fire.—

Before thy fall thou wast appointed the caretaker (coverer) of the innocent pair in Eden. Thou wast the embodiment of Wisdom (cherub), and endowed with the Holy Spirit (anointed); and I so made thee. Thou wast in high position in the holy heavenly Kingdom of God (Eph. 6:12); thou hast had thy course of life among God's holy angels Isa. 14:13)— stars, fiery stones.

Ezekiel 28:15, 16.

Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I

will cent thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.—

By their multitudinous trading in mixed doctrines (merchandise) "for revenue only" thy adherents, demons and clergy, have filled thy following with violence and warfare; and thou hast sinned unto death. Therefore I will cast thee as polluted out of the Kingdom of God (A318); and I will destroy thee from amongst My holy angels.

Ezekiel 28:17.

Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness; I will cast thee to the ground, I will lay thee before kings, that they may behold thee.—

Thou becamest proud because of thine endowment of beautiful character. Thou hast corrupted thy wisdom by reason of thy conceited teaching of counterfeit wisdom (brightness); I will humble thee to the dust, and expose thy real character.

Ezekiel 28:18.

Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.—

Thou hast defiled the churches of Christendom by thine iniquitous doctrines and the teaching of them. Therefore I will utterly destroy thee with annihilation, and thy following with anarchy, in the sight of all that behold thee, in Heaven and on earth.

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Ezekiel 28:19.

All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more.—

All shall marvel at thy destruction; thou shall become wasted, devastated (a terror), and never shalt thou exist any more.

CHURCHIANITY TO BE DESTROYED

Ezekiel 28:20.

Again the Word of the Lord came unto me, saying,— Verses 20 to 26 relate to the destruction of organized Churchianity.

Ezekiel 28:21.

Son of man, set thy face against Zidon, and prophesy against it.— Zidon meant "fortress"; and the fortress or churchianity since the third century A. D. has been the doctrine that, to be saved, men must belong to a church organization. The King of Zidon typed the Devil.

Ezekiel 28:22.

And say, Thus saith the Lord God; Behold, I am against thee, O Zidon; and I will be glorified in the midst of thee; and they shall know that I am the Lord, when I shall have executed judgments in her, and shall be sanctified in her.— God says, I am against thee, organized churchianity, and I will be glorified and made holy in thee, only, when I have executed retribution and justice upon thee.

Ezekiel 28:23.

For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I am the Lord.— For I will afflict thee with literal and spiritual sickness and death (shed blood).

Ezekiel 28:24.

And there shall be no more a pricking brier unto the house of Israel, nor any grievous thorn of all that are round about them, that despised them; and they shall know that I am the Lord God.— The adherents to the church-organization idea have persecuted and dispersed both Jews and Christians, but they shall do so no more.

Ezekiel 28:25, 26.

Thus saith the Lord God; When I shall have gathered the house of Israel from the people

among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to My servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the Lord their God.— The Jews shall enjoy God's earthly blessings, and the true Christians His Heavenly blessings, when He has executed justly earned judgments upon the people that have adhered to or taught the belong-to-a-church-or-go-to-hell idea.— Z.'94-76.

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EZEKIEL 29

THE EGYPTIANS A TYPE

Ezekiel 29:1.

In the tenth year, in the tenth month, in the twelfth day of the month, the Word of the Lord came unto me, saying.— Chapters 29 to 32 are directed against Egypt, its king and people, and against the surrounding peoples. Egypt was divided into Upper and Lower Egypt, and was known as Mizraim, which meant "Middle Country," and typed organized, entrenched and enthroned middle-course worldliness. The word Egypt means "that binds or oppresses," and signifies the bondage of the Lord's people to the oppressive, enslaving spirit of the world— the spirit that slew our Lord (Rev. 11:8), and has enslaved and slain millions of God's saints. Chapter 29:1-7 represents worldliness as a crocodile, the dragon of Revelation 12:3, etc.

Ezekiel 29:2.

Son of man, set thy face against Pharaoh, king of Egypt, and prophesy against him, and against all Egypt.— This message is against Satan, the Devil, the king of this present evil world, and against all worldliness.

Ezekiel 29:3.

Speak, and say, Thus saith the Lord God; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself.—

Jehovah says, I am against thee, Satan (Pharaoh means the sun, the god of the sun worshipper, the Devil), the great wicked dragon, also called Pagan Rome (later Papal Rome), that dwells in the midst of the church denominations (rivers, channels of Truth), and says, The church system is mine own, and I (not God) made it for my own purposes.

Ezekiel 29:4.

But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.— God will bind thy utterances (jaws) with a chain (hook means chain or ring) (Rev. 20:1), and will cause thy active worldly church members and other adherents in thy churches (rivers) to adhere to thy protecting doctrines (scales) and will alienate thy churches from thee (corresponds to drying up Euphrates) and from all thy active supporters.

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Ezekiel 29:5.

And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields; thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field and to the fowls of the heaven.— And I will cause thee to be forsaken (in the wilderness), thee and all thy adherents (fish). Thou shalt fall unprotected into the hands of a cold, cruel world (open fields), not to be established again in power, but to be destroyed by the evil revolutionary governments (beasts) of the world (field), in world-wide revolution, and by wicked criminals, jail birds (fowls) and anarchists.

Ezekiel 29:6.

And the inhabitants of Egypt shall know that I am the Lord, because they have been a staff of reed to the house of Israel.— The worldly people who have been no real support to either Jews or true Christians (Isa. 36:6; Z.'95-144), shall realize that Jehovah is the Lord.

Ezekiel 29:7.

When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.—

When they in their weakness sought some aid of thee, thou didst roughly abuse them; and didst try to destroy them in persecution.

Ezekiel 29:8, 9.

Therefore thus saith the Lord God; Behold, I will bring a sword upon thee, and cut off man and beast out of thee. And the land of Egypt shall be desolate and waste; and they shall know that I am the Lord: because he hath said, The river is mine, and I have made it.— And worldliness shall be destroyed, and the people shall know Jehovah as He is; because Satan said, The churches are mine.

Ezekiel 29:10.

Behold, therefore I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia.—I am against thee and thy churches, and will utterly destroy worldliness from end to end.

Ezekiel 29:11, 12.

No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years. And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years: and I will scatter the

Egyptians among the nations, and will disperse them through the countries.—

Christendom shall be uninhabited and desolate for forty years after its devastation.

Ezekiel 29:13.

Yet thus saith the Lord God; At the end of forty years will I gather the Egyptians from the people whither they were scattered.—

After forty years God will gather into the Kingdom the scattered worldly people.

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CHRISTENDOM'S FUTURE CONDITION

Ezekiel 29:14.

And I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a base kingdom.— And will bring them back from the dead into their own country, where they shall be insignificant.

Ezekiel 29:15.

It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.— This has been literally fulfilled upon Egypt, which for many centuries has not enjoyed self-government.

Ezekiel 29:16.

And it shall be no more the confidence of the house of Israel, which bringeth their iniquity to remembrance, when they shall look after them: but they shall know that I am the Lord God.— Neither Jews nor Christians shall ever again look to the worldly people (Egypt), (Isa. 30:1-5) for help; for the sight of the worldly will make them remember Christendom's iniquity.

Ezekiel 29:17, 18.

And it came to pass in the seven and twentieth year, in the first month, in the first day of the month, the Word of the Lord came unto me, saying, Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great

service against Tyrus: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it.— The forces of anarchy's king, the Devil, will perform a great service in the Divine Plan of the Ages, but there will be nothing in it for the anarchists.

Ezekiel 29:19.

Therefore thus saith the Lord God; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages of his army.— Jehovah will live worldly Christendom to anarchy; and this shall be the material reward of the forces of anarchy.

Ezekiel 29:20.

I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for Me, saith the Lord God.— God will give worldly Christendom to anarchy, for its labor in serving the interests of God's plans against pagan religion masquerading as Christendom, because in doing so anarchy will do its part.

Ezekiel 29:21.

In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I am the Lord.— During the Time of Trouble God will cause the power (T42) of the Jews to bud forth in Zionism, and make known the glad tidings of the Kingdom, taught in *Studies in the Scriptures*.— Isa. 19:1-25.

EZEKIEL 30

PHARAOH'S TWO ARMS BROKEN

Ezekiel 30:1, 2.

The Word of the Lord came again unto me, saying, Son of Man, prophesy and say, Thus saith the Lord God, Howl ye, Woe worth the day.— Thus saith Jehovah: Weep, and cry! O woeful day!

Ezekiel 30:3.

For the day is near, even the day of the Lord is near, a cloudy day; it shall be the time of the heathen.— The day is near, the day of Jehovah, a gloomy day— the time of infidel anarchy!— Joel 1:15; Zeph. 1:7.

Ezekiel 30:4.

And the sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down.— The weapons of anarchy and the Sword of the Spirit shall come against worldly Christendom. Great distress shall be upon non-church members (Ethiopia, black) socialists, laborites and revolutionists, when Christendom's slain shall fall literally and spiritually, when her multitude shall abandon her, and when her foundations— social, economic, moral and religious— shall be broken down in war, revolution and anarchy.

Ezekiel 30:5.

Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword.— The worst peoples, darker religiously and morally— the socialists, laborites and revolutionists, in touch with worldly Christendom— shall fall with Christendom by literal weapons and by the Word of God.

Ezekiel 30:6.

Thus saith the Lord; They also that uphold Egypt shall fall; and the pride of her power shall come down: from the tower of Syene shall they fall in it by the sword, saith the Lord God.— All supporters of worldly

Christendom shall fall; her pride of power shall be humbled; from end to end of Christendom shall they fall.

Ezekiel 30:7.

And they shall be desolate in the midst of the countries that are desolate, and her cities shall be in the midst of the cities that are wasted.— Worldly Christendom shall be utterly desolated.

Ezekiel 30:8.

And they shall know that I am the Lord, when I have set a fire in Egypt, and when all her helpers shall be destroyed.— They shall know that Jehovah permitted anarchy

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to start in Christendom, and will recognize Him, when they see that all their helpers are destroyed.

REVOLUTIONARY REPUBLICS TO BE OVERTHROWN IN ANARCHY

Ezekiel 30:9.

In that day shall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh.— At the time of Christendom's fall, the message from God shall be borne by independent religious organizations to the too-confident socialists, laborites, and revolutionists that shall make them afraid of anarchy, and great distress shall ensue upon them, as in Christendom's fall.

Ezekiel 30:10.

Thus saith the Lord God; I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.— God will make the multitude of adherents to worldly Christendom to cease adhering to her, by the

power of revolution and anarchy and their instigator, the Devil.

Ezekiel 30:11.

He and his people with him, the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.— Satan and his followers— devils and humans— the most terrible of all the nations— the anarchists— shall destroy Christendom's worldly order of things. They shall attack Christendom with their weapons and fill the land with their slain— as will the Sword of the Spirit with those slain spiritually.

Ezekiel 30:12.

And I will make the rivers dry, and sell the land into the hand of the wicked: and I will make the land waste, and all that is therein, by the hand of strangers: I the Lord have spoken it.— God will cause the denominations to become dry of members and of money, will give the order of things over into the power of the wicked anarchists, and will desolate Christendom's order of things and all belonging to it, literally by the power of anarchists, strangers to the existing order of things, and spiritually by the sons of God.

Ezekiel 30:13.

Thus saith the Lord God; I will also destroy the idols, and I will cause their images to cease out of Noph; and there shall be no more a prince of the land of Egypt: and I will put a fear in the land of Egypt.— God will destroy Christendom's idols of love of gold, power, etc (Jer. 43:12, 13), and will cause these gods to cease among the more prosperous people of Christendom (Noph was the Delta and richer part of Egypt); and there shall be no

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more an exalted class, a worldly clergy class, in Christendom; but God will put in her fear and failing of heart.

Ezekiel 30:14.

And I will make Pathros desolate, and will set fire in Zoan, and will execute judgments in No.— God will make the upper classes (Pathros, upper Egypt), desolate, will permit anarchy and destruction to start among them (Zoan, capital of Egypt), and will execute retributive judgments upon the leaders of the upper classes (No, capital of Upper Egypt).

Ezekiel 30:15.

And I will pour My fury upon Sin, the strength of Egypt; and I will cut off the multitude of No.— God will pour His fury upon Papacy, the strength of worldly Christendom, and will cut off the multitudes that support the upper classes.

Ezekiel 30:16.

And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph shall have distresses daily.— God will let anarchy start in Christendom. Papacy shall have great distress; the upper classes shall be rent asunder, and the lower classes shall suffer daily distress.

Ezekiel 30:17.

The young men of Aven and of Pi-beseth shall fall by the sword: and these cities shall go into captivity.— The young men who follow Christendom's vain show (Aven, vanity), and her honors (Pi-beseth, very exalted), shall fall by the sword of anarchy; for these things shall come to their end in anarchy.

Ezekiel 30:18, 19.

At Tehaphnehes also the day shall be darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity. Thus will I execute judgments in Egypt: and they shall know that I am the Lord.— For the lower classes also (Tehaphnehes, in Lower Egypt), it shall be a dark day when God breaks the bondage imposed by worldly Christendom.

Her pompous power shall cease. A cloud of trouble shall cover her, and her churches (daughters) shall be taken and lost in anarchy.

CHURCH AND STATE GO DOWN TOGETHER

Ezekiel 30:20, 21.

And it came to pass in the eleventh year, in the first month, in the seventh day of the month, that the word of the Lord came unto me, saying, Son of man, I have broken the arm of Pharaoh king of Egypt; and, lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.— Ecclesiasticism, Satan's right arm shall be broken, never to be healed. The Lord's time for their punishment has come.

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Ezekiel 30:22.

Therefore thus saith the Lord God; Behold, I am against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand.— God is against Satan, the mighty king of worldliness, and will break also the civil powers, and make him powerless to use his sword.

Ezekiel 30:23.

And I will scatter the Egyptians among the nations, and will disperse them through the countries.— God will scatter the worldly people among the anarchists.

Ezekiel 30:24.

And I will strengthen the arms of the king of Babylon, and put My Sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly wounded man.— God will strengthen the civil and philosophic (infidel, anarchistic religions) powers of Anarchy; and anarchy shall both use the Bible (God's Sword) and shall wield the sword of earthly weapons, as His own sword;

and this evil order of things, with powers broken down, shall utter its dying groans of distress.

Ezekiel 30:25.

But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I am the Lord, when I shall put My sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.— But this order of things, with powers broken, and the anarchistic state of affairs with strengthened power, shall realize that it is of Jehovah's might, when anarchy grows in power and attacks the existing order of things.

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And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I am the Lord.— And the worldly peoples scattered everywhere, shall by the fulfillment of this prophecy know that Jehovah rules in the affairs of men.

*Mine eyes can see the glory of the presence of the Lord;
He is trampling out the winepress where his grapes of wrath are stored;
I see the flaming tempest of His swift descending Sword:
Our King is marching on.*

*I can see His coming judgments, as they circle all the earth,
The signs and groanings promised, to precede a second birth;
I read His righteous sentence, in the crumbling thrones of earth:
Our King is marching on.*

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EZEKIEL 31

CHRISTENDOM NOT TO ENDURE

Ezekiel 31:1, 2. **And it came to pass in the eleventh year, in the third month, in the first day of the month, that the Word of the Lord came unto me, saying, Son of man, speak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in thy greatness?—**

Chapter 31 represents Christendom as a cedar tree which is cut down. It opens with a message

respecting Satan (Pharaoh, the sungod) king of worldly Christendom (Egypt) and her multitudes. What comparison could be made of her greatness!

Ezekiel 31:3.

Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of a high stature; and his top was among the thick boughs.— Behold, Satan and his counterfeit Christian system (tree; "Assyrian" should probably read "teashur," a box-tree), thought of as never to end (cedar, type of man with eternal life), and as a righteous kingdom (Lebanon, a mountain, white, snowy), having as members (branches, like the branches of Christendom) the great, the evil and the good, worldly people, with protecting power (shadowing shroud) and very prominent, with the greatest people at the very top.

Ezekiel 31:4.

The waters made him great, the deep set him up on high with her rivers running about his plants, and sent out her little rivers unto all the trees of the field.— The peoples and the secular truth (waters) made Satan's system great; the great nations and the apparently profound truths of liberty, fraternity and equality, made it prominent, with its roots (plantings) nourished by nations and sects (rivers) and sending out national and denominational influences throughout all the systems of the world.

Ezekiel 31:5.

Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when he shot forth.— Therefore Christendom's prominence was exalted above everything like it in the world; and its mighty members were increased in number and made of far reaching influence, because of the multitude of their people and of their teachings.

Ezekiel 31:6.

All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt

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all great nations.— All the jail-birds (fowls) of the powers of spiritual control, made their church organizations (nests) among its members; and under the power of its membership (branches) did all of the governments (beasts) of this world (field) bring forth their progeny; and under its defense (shadow) dwelt all nations.

Ezekiel 31:7.

Thus was he fair in his greatness, in the length of his branches: for his root was by great waters.— Thus was it magnificent in its greatness, and in the extent of its ramifications; for it was rooted in great peoples and in great secular truths.

Ezekiel 31:8.

The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chestnut trees were not like his branches; not any tree in the garden of God was like unto him in his beauty.— In Christendom's egotism there was nothing equal to her in this age or the next.

Ezekiel 31:9.

I have made him fair by the multitude of his branches; so that all the trees of Eden, that were in the garden of God, envied him.— Christendom felt itself the envy of everything, present and to come.

Ezekiel 31:10.

Therefore thus saith the Lord God; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height.— Because of Christendom's self-exaltation and pride.

Ezekiel 31:11.

I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: I have driven him out for his wickedness.— God will deliver

Christendom into the power of the god (el, mighty one) of the heathen, the devil himself; He shall surely deal vengeance to her; He will drive her out of existence.

Ezekiel 31:12.

And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him.— The anarchists, the terror of the nations, will lay her low; upon the kingdoms

(mountains), and among the people (valleys) her members (branches) will fall, and be broken off by her seceding denominations; all the people of this order of things will leave her protection, and abandon her.

Ezekiel 31:13.

Upon his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches.— The jail-birds of

ecclesiasticism, and all the revolutionary governments of this state of affairs, shall profit by her ruin and through her members (branches).

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Ezekiel 31:14.

To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick oughs, neither their trees stand up in their height, all that drink water; for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.— No other earthly system may follow her proud example;

for all of them are delivered, as systems, into

death, to a dishonored place among the lowest in society.

Ezekiel 31:15.

Thus saith the Lord God; In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to mourn for him, and all the trees of the field fainted for him.— In the year 1918, when Christendom shall go down as a system to oblivion, (Sheol) to be succeeded by revolutionary republics, God will cause mourning. He will restrain and defer for a brief period the threatening waves of anarchy. He will cause the nations to mourn for Christendom, and all the man-made systems (trees) of the world (field) to become weak on account of her fall.— E392, 372.

Ezekiel 31:16.

I made the nations to shake at the sound of his fall, when I cast him down to hell (Sheol) with them that descend to the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether-parts of the earth.— God will cause the nations to shake with gigantic revolutions, when He shall cast worldly Christendom, as an organized system, down to oblivion (as He did the Jews in the Dives parable).

Ezekiel 31:17

They also went down into hell (Sheol) with him, unto them that be slain with the sword; and they that were in his arm, that dwelt under his shadow in the midst of the heathen.— But they also shall go down to oblivion (Sheol) (E392,372), with Christendom, as well as those that were her power, that dwelt under her defense among the people.

Ezekiel 31:18.

To whom art thou thus like in glory in greatness among the trees of Eden? yet though shalt be brought down with the trees of Eden unto the nether parts of the earth;

thou shalt lie in the midst of the uncircumcised with them that be slain by the sword. This is Pharaoh and all his multitude, saith the Lord God.— Though worldly Christendom is unsurpassed in glory and in greatness among other systems, yet shall she be brought down to be one of the most disesteemed grades of the social order; she shalt be counted as one of the ungodly. The Egyptians practiced circumcision, typical of worldly Christendom's counterfeit ease of conscience through belief in error. This is said of Satan, the god of Christendom and all his multitude.

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EZEKIEL 32

CHRISTENDOM'S UTTER DOWNFALL

Ezekiel 32:1, 2.

And it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that the word of the Lord came unto me, saying, Son of man, take up a lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion of the nations, and thou art as a whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst their rivers.— In Chapter 32 Christendom's destruction is depicted in several ways: as the catching of a sea monster (32:1-6); as the putting out of her light (32:7-8); also, in addition the downfall of her systems (32:9-10) as a worldly system destroyed by anarchy (32:11-16); as the going down of worldly Christendom to oblivion (32:17-21); as the fall into oblivion of the anarchists (32:22-23); of the Eastern mysticism in Christendom (32:24-25); of her worst classes (32:26-28); of the worldly religious people (32:29); of the church organization of ecclesiasticism (32:30), and of Christendom's king, Satan, and all his multitudes. (32:31-32.) The message begins with a lamentation over Satan (Pharaoh), king of worldly Christendom

(Egypt), and his visible representatives, the apostate clergy. Among the nations they are as a lion in power and ferocity (lion also symbolizes the Devil); and as a monstrous power (whale) among the peoples (seas); they came with their sects (rivers), and muddled the Truth (waters) with their earthly-minded members, the clergy (feet), and filled their churches (rivers) with worldliness.

Ezekiel 32:3.

Thus saith the Lord God; I will therefore spread out My net over thee with a company of many people; and they shall bring thee up in My net.— God will gradually bring the Time of Trouble upon Christendom like a snare, as a movement toward liberty for the people, through a multitude of progressives, radicals, revolutionists and anarchists; and these shall ensnare her unknowingly in the great tribulation, and bring her up out of favor with the people (out of the sea.)

Ezekiel 32:4.

Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.— Then God will leave her

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defenseless against the whole world, and will cause the worst classes (birds) of an apostate Christianity (heavens) to feed upon her, and will cause the evil revolutionary governments (beasts) of the whole earth to fill themselves up with her former members.

Ezekiel 32:5.

And I will lay thy flesh upon the mountains, and fill the valleys with thy height.— And her prominent members shall die, and of her lesser people a great number.

Ezekiel 32:6.

I will also water with thy blood the land wherein thou swimdest, even to the mountains; and the rivers shall be full of thee.—

The loss of life shall extend to her highest government officials and rulers (mountain); and the churches shall be full of her dead.

Ezekiel 32:7, 8.

And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God.—

When God shall put out Christendom's light in 1918. He will blind the minds of ecclesiasticism (heaven) (A318), and deprive their pulpit stars of wisdom from the true apostolic stars, the Apostles. (D591). He will darken the understanding of the Gospel (sun) of Jesus Christ (D590) with the cloud of the Time of Trouble; and the light (truth) of the Mosaic Law shall not shine forth in her.

Ezekiel 32:9.

I will also vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known.—

God will also trouble the hearts of many other peoples, when He shall visit the same Time of Trouble upon other nations, where the clergy had no sway.

Ezekiel 32:10.

Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish My Sword before them; and they shall tremble at every moment, every man for his own life, in the day of thy fall.—

Yea, He will make many nations to marvel at Christendom's fall; and their rulers shall fear and quake on account of her destruction, when they are threatened with

destruction by anarchy. Every moment shall every man of them tremble for his life.

Ezekiel 32:11.

For thus saith the Lord God; The sword of the king of Babylon shall come upon thee.— The destructive weapons of the Devil, the King of Confusion (Babylon), of Anarchy, shall be turned against worldly Christendom.

Ezekiel 32:12.

By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them: and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed.— By the weapons of a

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mighty, revolted soldiery will God cause their multitudes to fall, even all the terrible men of all Christendom; and the anarchists shall take as their spoil the pomp of the nations, and all the adherents of the nations of Christendom shall cease to support them.

Ezekiel 32:13.

I will destroy also all the beasts thereof from beside the great waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them.— God will destroy all of the ferocious governments from beside the great nations (waters); neither shall worldly men trouble the people any more, nor the downtreading oppression of savage governments make them trouble.

Ezekiel 32:14.

Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord God.— Then will God give the people peace (deep waters), and make their course to run with quiet smoothness. They shall know the deep things of God, and have the Holy Spirit.

Ezekiel 32:15.

When I shall make the land of Egypt desolate, and the country shall be destitute of that

whereof it was full, when I shall smite all them that dwell therein, then shall they know that I am the Lord.— When God shall have made worldly Christianity desolate, and worldliness shall be destitute of its prosperous worldlings, when He shall have smitten with the great tribulation all that are at home in their worldliness, then, in the better days to come, shall they know Him as He is.

Ezekiel 32:16.

This is the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, even for Egypt, and for all her multitude, saith the Lord God.— The heathen religions (daughters) shall lament worldly Christendom's downfall, and the downfall of her adherents.

Ezekiel 32:17, 18.

It came to pass also in the twelfth year, in the fifteenth day of the month, that the word of the Lord came unto me saying, Son of man, wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit.— These verses depict the mourning for the multitudes of worldly Christians, tares, when they and worldly Christendom and the churches (daughters) of the great powers (nations), are cast down to the disesteemed lower strata of the social order, with those that die a disreputable death (pit).

Ezekiel 32:19.

Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised.— Worldly Christendom has imagined herself of unsurpassable desirability,

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but she shall go down to oblivion, with those regarded as polluted (uncircumcised).

Ezekiel 32:20.

They shall fall in the midst of them that are slain by the sword: she is delivered to the sword: draw her and all her multitudes.—

Her populace shall fall by weapons of destruction, and by the Sword of the Spirit; she is delivered to destruction. They shall draw her as a system, and her adherents, as adherents, away for burial!

Ezekiel 32:21.

The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword.—

The one strong among Christendom's great men, no longer men of power, and those that helped her shall speak of her downfall, in their fallen condition (Sheol); they shall have fallen from high positions, and be as men outcast and polluted, reduced to lowliness by the might of anarchy, and by the Sword of the Spirit.— E392, 372.

Ezekiel 32:22, 23.

Asshur is there and all her company: his graves are about him: all of them slain, fallen by the sword: Whose graves are set in the sides of the pit, and her company is round about her grave; all of them slain, fallen by the sword, which caused terror in the land of the living.—

The revolutionists (Asshur, Assyria, the revolutionary anarchists) in multitudes shall go down to oblivion, dead literally or dead to their order of things.

Ezekiel 32:24.

There is Elam and all her multitude round about her grave; all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit.—

There in oblivion shall be buried New Thought, Christian Science, and other forms of Oriental religion or

Mysticism (Elam, Persia, home of Mysticism), and the multitude of their believers, ceased then to be mystics; all fallen by the literal sword or by the Sword of the Spirit.

Ezekiel 32:25.

They have set her a bed in the midst of the slain with all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of them that be slain.— The anarchists shall put Mysticism to rest in destruction.

Ezekiel 32:26.

There is Meshech, Tubal, and all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living.— There shall be the worst classes of Christendom, the anarchists themselves, in oblivion, all in disrepute, destroyed in the destruction they wrought.

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Ezekiel 32:27.

And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living.— And they shall not be mentioned, not even with these great men who have gone down as evil but with some small degree of repute; and with them shall be the end of war (H16); but the very memory of the anarchists shall be as of iniquity personified.

Ezekiel 32:28.

Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with them that are slain with the sword.— They shall be thought of as evil only, slain with the sword, and disesteemed by the Word of God.

Ezekiel 32:29.

There is Edom, her kings, and all her princes, which with their might are laid by them that were slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit.— In the general ruin shall be worldly apostate persecuting Christendom, slain by anarchy's weapons and by the Word of God. They shall be polluted, and come to a disreputable end.

ORGANIZED ECCLESIASTICISM GONE

Ezekiel 32:30.

There be the princes of the north, all of them, and all the Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with them that be slain by the sword, and bear their shame with them that go down to the pit.— The great ecclesiastical lords (north) and all the adherents of the belong-to-a-church-or-go-to-hell doctrine (Zidonians, among whom was Jezebel) shall go to oblivion. Though a dreadful terror in their activities, they shall be ashamed; they shall go down, as polluted with iniquity.

Ezekiel 32:31.

Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword, saith the Lord God.— Satan (Pharaoh), the god of worldly Christendom, then bound for a thousand years, shall see the fall of these his multitudes, slain by the literal sword, or by the Word of God.

Ezekiel 32:32.

For I have caused My terror in the land of the living: and he shall be laid in the midst of the uncircumcised with them that are slain with the sword, even Pharaoh and all his multitude, saith the Lord God.— Satan and his multitude shall cease to trouble the earth, gone

down finally to oblivion, as one polluted with iniquity.

From chapters 25 to 32 Ezekiel prophesied against seven foreign nations (Ammon, Moab, Edom, Philistia, Lyre, Sidon and Egypt), indicating ALL non-Christian elements.

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EZEKIEL 33

WHY ECCLESIASTICISM MUST PERISH

Ezekiel 33:1, 2.

Again the Word of the Lord came unto me, saying, Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman.— A mutual responsibility exists between one of God's watchmen and His people, the one to speak and the other to listen. (33:1-19.) Ezekiel recites his warning of Jerusalem's fall. (33:20-29.) The people listen, but do not believe. (33:30-33.) This chapter repeats the statements of 3:17-21 and 18:5-29 regarding the watchman set to warn the people of Christendom, his message and responsibility, and the responsibility of the Christian people toward the watchman— Pastor Russell, and his message and warning from God. "A man of their coasts" refers to the clergy class appointed and ordained by the people, and set by them as *their* watchman.

Ezekiel 33:3.

If when he seeth the sword come upon the land, he blow the trumpet, and warn the people.— Who of the clergy class have blown the trumpet of Truth and warned "their" people of the impending doom of Christendom?

Ezekiel 33:4.

Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be

upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.— The people who have heard the warning have only themselves to blame.— Isa. 58:1.

Ezekiel 33:6.

But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.— The clergy have an awful responsibility. Faithful watching on their part with their great influence among the people, would have saved tens of millions from physical death, and a host from the religious death that will overtake so many. The outraged people will turn on the clergy, as they did in the French Revolution, and in a frightful carnival will exact full toll for the lives lost in war. Responsibility for the Time of Trouble lies squarely at the door of ecclesiasticism; for

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had the clergy taken a united stand upon the Word of God against industrial, social, political, moral and religious evils, they could have reformed Christendom and prevented the world war and the ensuing revolution and anarchy. Our Lord said, prophetically, "Upon this generation shall come all the blood— to the blood of Zechariah, whom you will murder between the sanctuary and the altar." (Matt. 23:35 Diaglott, foot-note.)

Josephus says of this man that he boldly accused the clergy of Jerusalem with being the cause of the trouble upon the city. He was tried, accused of inciting anarchy, was found innocent, and was then slain by the clergy class. His fate represents experiences coming upon the Lord's true people shortly.

Ezekiel 33:7-9.

So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at My mouth, and warn them from Me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood shall I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.— Pastor Russell faithfully taught that "the wages of sin is death" (Rom. 6:23), and not eternal torment. He also warned the wicked systems of earth, political, economic and religious, that they should surely perish from the earth, if they did not turn wholeheartedly to Jehovah, the God of infinite Love.

Ezekiel 33:10.

Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, if our transgressions and our sins be upon us, and we pine away in them, how should we then live?— The nominal Christians of our day were typed by the Hebrews who went to Ezekiel with insincere objections. They have treated Pastor Russell with a seeming but insincere respect. When they inquired into his writing and predictions, based upon the Word of God, they had no sincerity either in their questions or their professions toward him or the Word let forth by him.

CLERICAL SEEDS OF ANARCHY

Ezekiel 33:11-19.

Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous

shall not deliver him in the day of his transgression: as for the

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wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth. When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live. Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal. When the righteous turneth from his righteousness, and commiteth iniquity, he shall even die thereby. But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.— God has no pleasure in the destruction of Christendom. If it had turned from its spiritual idolatry and harlotry to obey God it would have been saved from its impending doom. Its destruction is traceable directly to a "small group of willful men," leaders and guides of the masses; namely the pope, the cardinals, bishops, priests, ministers, revivalists and other religious leaders who have mistaught rulers and people, and by their combination of worldly and religious teachings brought the world into a condition where the social elements are working their mutual destruction. God pity the clergy for what is coming upon them; for the people will surely recognize the part they have signally failed to play in not, by concerted preaching of

true godliness, checking the world's mad rush to anarchy and annihilation.

Literally the Scriptures foregoing are an affirmation that any one who kept the Mosaic Law perfectly should enjoy life indefinitely as long as he kept the law. Spiritually it teaches the Christian that if he has turned from sin to serve God; under the spirit of the Divine Law of Love, he shall have life everlasting. (Rom. 8:13, 14)

Symbolically it speaks to this evil state of affairs, or world, especially to that wicked one, ecclesiasticism, and enumerates its iniquities: it has sinned before God: it has broken God's Law of Love and every other Law, and excused the breach by sophistries. Romanism, with which Protestantism has linked hands, teaches the most iniquitous and wicked things.

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"A culprit or a witness questioned by a judge, but in an illegal manner (of which the culprit, of course, is the judge) may swear that he knows nothing of the crime about which he is questioned, although he knows it well, meaning mentally, that he knows nothing in such manner as to answer."— Alphonso Maria de Liguori, Popish theologian, bishop and founder of the order of Redemptorists. 1696-1787.

Again "Saint" Liguori: "He may swear that he knows nothing, when he knows that the person who committed the crime committed it without malice; or if he knows the crime, but secretly, and there has been no scandal.

When a crime has been well concealed, the witness and even the criminal, may and even must, swear that the crime has never been committed. The accused may deny his crime under oath, understanding that he has not committed this crime in such a manner as to be obliged to confess it. He who has sworn to keep a secret is not obliged to keep his oath, if any consequential injury to him or to others is thereby caused. If any one has sworn before a judge to keep the truth, he is not obliged to say secret things. (A woman who has really

committed adultery may deny it under oath, provided she has been to confess: for then the sin has been pardoned, and has really ceased to exist.) It is right to advise any one to commit a robbery, or a fornication, in order to avoid a murder. We may be allowed to conceal the truth, or disguise it under ambiguous or equivocal words or signs, for a just cause, and where there is no necessity to confess the truth." And Liguori is still a "saint" in the Roman ecclesiastism, "where Satan's seat is," and with whom Episcopalians, Church of England men, and Protestants generally, are trying to come together in a church union or federation, destined fortunately to an early decease.

"They are not to be called oaths, but rather perjury, which are in opposition to the welfare of the Romish church."— The Lateran Council ("infallible"). "

If any, either alone or before others, whether asked or of his own accord, or for the purpose of sport, or for any other object, swears that he has nor done something else which he has not done, or in a different way from that in which he has done it, or any other truth that is added, he does not really lie, nor is he perjured."— Pope Innocent XI, another of the "saints." 1611-1689. "A man may swear that he never did such a thing (though he actually did it), meaning within himself that he did not do so on a certain day, or before he was born, or understanding any other such

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circumstances, while the words which he employs have no such sense as would discover his meaning." "Promises are not binding, when the person in making them had no intention to bind himself."— "Saint" Antonio Escobar of Mendoza, a Spanish Casuist and Jesuit, 1589-1699 ("Papacy and Civil Power," page 607).

"I pronounce all Roman Catholic priests, bishops, popes, monks, friars and nuns to be the most deliberate and willful set of liars that ever infested this or any other country, or disgraced

the name of religion."— William Hogan, a prominent southern lawyer, formerly a priest, on page 172 of his book, "Popery."

Stealing is authorized by Popish ecclesiasticism: "A servant has the right to rob his master, a child his father, and a poor man the rich. The poor man who has concealed the goods and effects of which he has need, may swear that he has nothing." In Romish theology it is ordinarily a mortal sin to steal two pieces of gold; but, "If any one steal small sums at different times, either from the same or from different persons, not having the intention of stealing large sums, nor of causing a great damage, his sin is not mortal. If several persons steal from the same master, in small quantities, each in such a manner as not to commit a mortal sin, though each knows that all of these little thefts together cause a considerable damage to their master, yet no one of them commits a mortal sin, even when they steal at the same time. A son does not commit a mortal sin when he steals only twenty or thirty pieces of gold from a father who has an income of 150 pieces of gold."— "Saint" Liguori.

Ecclesiasticism, the dominant power of the Gospel Age, authorizes murder: "A man who has been excommunicated by the Pope may be killed anywhere, because the Pope has an indirect jurisdiction over the whole world, even in temporal things."— Dens, a Roman Catholic theological authority in his "Theologica Morales" Pope Gregory VII (alias "Saint" Hildebrand), 1020-1085, pronounced that it was no murder to kill an excommunicated person. "This rule has been for 700 years and continues to be, part of the ecclesiastical law.

One of the later popes has declared that the murder of a Protestant is so good a deed that it atones and more than atones for the murder of a Catholic."— Lord Acton in the London Times, July 26, 1872. Says Dr. Isaac J. Lansing in "Romanism and the Republic;"

"Every person who had anything to do with the assassination of Abraham Lincoln was Roman Catholic. John Wilkes Booth was Roman

Catholic; Payne and Atseroth, also Dr. Nudd, who dressed Booth's leg; Garrett, in whose premises he was killed; also Harold was

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a Roman Catholic; Mrs. Suratt and her son were Roman Catholics; their house was the headquarters for Roman Catholics and for the Jesuit priests. All this was brought out before the military tribunal which condemned some of them to death. When John Suratt fled from Washington he was taken charge of by Jesuits, and under a Jesuit convoy was carried to France."— Page 272.

"Catholics who shall assume the cross for the extermination of heretics, shall enjoy the same indulgences and be protected by the same privileges as are granted to those who go to the help of the Holy Land. We decree, further that all who may have dealings with heretics, shall be excommunicated."— The Lateran Council (composed of candidates for Roman Catholic "sainthood.').

Papacy, the mother of harlots, also permits her clergy to become criminals: "Were even the lives of her ministers debased by crime, they are still within her pale, and therefore lose none of the powers with which her ministry invests them."— Catechism of the Council of Trent.

"A mortal sin is that which kills the soul and deserves hell," says Archbishop John Hughes, of New York. Papal ecclesiasticism controls the education of the nations under threat of mortal sin: "Catholic electors (voters) in this country, who do not use their electoral (voting) power in behalf of separate (religious public) schools, are guilty of mortal sin. Likewise parents not making the sacrifices necessary to secure such schools, or sending their children to mixed schools.

Moreover, the confessor (priest) who would give absolution to such parents, electors or legislators as support mixed schools, to the prejudice of separate schools, would be guilty of a mortal sin."— Right Reverend Charbonnel, Bishop of Toronto, Canada.

The chastity of an attractive and obedient young nun may hang by the following slender thread: "When a nun receives precept from her prelate, superior, or confessor, she should immediately execute it, not only to please them, but principally to please God, whose will is known by their command. If then, you receive a command from one who holds the place of God (a man-made priest!) you should observe it as if it came from God Himself. There is more certainty of doing the will of God by obedience to our superiors than by obedience to Jesus Christ should He appear in person and give His command. The nun shall be most certain of not having to render an account of the actions performed through obedience; for these the superiors only, who commands them, shall be accountable."— Liguori, "Saint," in Popish constellation of fallen stars. According to Cardinal Manning, a bright star in the Roman
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Catholic heavens (page 89 of his "True Story or the Vatican Council") the pope is infallible in matters of faith and morals: and the canonizing or "saints" comes under this head. Cardinal Newman on page 84 of his "Via Media," 1887 edition, asserts concerning the canonizing of "Saints:"

"The infallibility of the church must certainly extend to this solemn and public act, canonization; and that because so serious a matter, affecting the worship of the faithful, the church, that is, the Pope, must be infallible." One of the persons duly authorized by infallible Romish canonization is "Saint" Bridget, who lived in 1360.

This "saint" says: "The Pope is a murderer of souls. He destroys the flock of Christ and fleeces it. More savage is he than Judas, and more unjust than Pilate, and worse and more wicked than Lucifer. He has exchanged all the ten commandments of God for this single one of his own, "Give me money, money, money.'

The Pope with his clergy are the forerunners of AntiChrist, rather than the servants of Christ. The Pope's court on earth plunders the Heavenly court of Christ. The clergy never read the Book of God; but they are ever studying the book of this world. I once loved priests more than men and even angels. The kiss of those fornicating priests is the kiss of Judas when he betrayed our Lord!"— Montagu, pages 305-6.

An essential factor in the power of this evil one, and an important part of the iniquity of ecclesiasticism is the Romish confessional, which many Episcopal and Protestant ecclesiastics would, if they could, establish in the harlot daughters, the daughter, churches, Protestantism. This feature is of Pagan origin.

"Auricular confession was enjoined in the Elusinian mysteries, by Zoroaster in Persia, by Buddha in India, and was practiced by the ancient Babyionians and Egyptians, the Mexicans before Cortez, the Peruvians before Pizarro, by the Japanese, the Siamese, and others." The confessional has made of every priest a spy upon the privacy of the home, the inner secrets of business and the confidential affairs of city, state, province, and nation. Theoretically the confessions are confidential, as Dr. Dens says: "It is not lawful to reveal anything that is told in confession, though it be to avoid the greatest evil that can happen; but actually the secrets of the confessional are revealed.

"De Sanctis," page 122, says: "While the penitent arraigns his faults with all the fatuity of a simpleton, what is the confessor doing? Laughing at the simplicity of the penitent: and afterwards in the priestly orgies that follow a morning of great confessions, in the hilarity that flows from wine, amid coarse explosions of laughter, they describe the stupid folly of their
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penitents; and each priest vies with his fellows in rendering his own penitents more ridiculous than

the rest. This breach of faith extends to the highest of Rome's degraded ecclesiasticism."

History records that Pope Pius V, "saint" (1504-1572) "for the punishment of certain offences took advantage of the confessional, which ought to be an inviolable sanctuary." Pope Sixtus V (1521-1590) told the under clergy that "they could make a report to the Pontiff, without any danger attached to revealing a confession, he giving them absolution for the whole."

Elliott, a former priest, in "Delineation of Roman Catholicism," says, "All our conversation ran upon the stories he [another priest] heard in confession. It is the ordinary discourse of the priests, when they meet, to inform one another of what they have heard in confession. I was often present at such conferences, where the conversation was so indecent that even an honest pagan would have blushed."

"Every day they (the Dominican monks) came and talked most licentiously, relating things that had happened at the Holy office at Perugia, confessions they had heard, etc."— Scipione Ricca, Bishop of Pistoria, and an Italian reformer. 1741-1810.

Bishop Hugh Latimer, of England (1485-1555), whom the Romish ecclesiasticism caused to be burned at the stake, said: "And so they came to know all the secrets that were in men's hearts, so that neither emperor nor king could say nor do, nor think anything in his heart, but they knew it, and so applied all the purposes and intents of princes to their own commodities. And this was the fruit of their auricular confession."

Finally, from De Sanctis, page 133, etc:
"Confession in relation to society may be defined as an universal spydom, organized and complete. Confessors are not content to know the sins of those who confess; but they must lean the regulation and management of the family; and when an ingenuous youth or innocent maiden comes under the fangs of a knavish confessor (and which of them is not a knave?) they do not escape until they have first revealed the secrets

of the family circle— without, however, being aware of it."

"De Sanctis" continues: "Encouragement is given to theft, as to every other crime, by the facility of obtaining pardon, and absolutions are given to robbers, usurers, murderers, without their having made any restitution whatever. They repair to the confessor, present him with a goodly offering for a mass; or, if they are robbers of celebrity, men abounding in wealth, they found a chapelry, a benefice, or something of the kind. At Rome, for instance, every one knows that Pitts VII (1742-1823) granted

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to all who hear confessions in the Holy house Ponterotto, the privilege of absolving from restitution all who have defrauded the Rev. Apostolic Chambers, or the government; and all defraud, and run there to receive absolution. But this is not enough. Leo X (1475-1521), in his bull beginning with "Postquam ad Apostulatus" gives confessors the privilege not only of absolving robbers, but of permitting them to retain in all good conscience, the fruits of their usury, robberies, thefts, etc., on condition that part of the goods be given to the church!"

Ecclesiasticism is a greedy robber: "By confession many families are immersed in poverty; because the grasping confessor, taking advantage of the weak moments of a dying man, has had the will made to the profit of the clergy; and facts of the kind may be reckoned by the million. The grasping cupidity of ecclesiasticism's willhunters, and the consequent ruin of innocent and helpless families, formed the subject of an indignant remonstrance of the German princes at the Diet of Nuremberg. To such a length was this execrable practice sometimes carried that the last sacraments were denied to the dying man until he consented to make a will in the priest's favor."

Ecclesiasticism's apostasy, in teachings and in life, has sown the seeds of the fiery harvest of anarchy: "The horrible consequence for religion

is that infidelity advances with huge strides, especially in Roman Catholic countries. The enlightenment of the age no longer permits men to believe in the priests blindly, as in the times of ignorance. Free discussion alone could show that the doctrines of the Roman church are not those of the Gospel; discussion, as it would prove their falsehood to a demonstration, would establish the truth. Discussion being prevented, it follows that, seeing clearly the falsehood and iniquity of the Roman doctrines, men believe them, because they are not discussed, to be the doctrines of the Christian religion, and abandon them, and live in indifference and infidelity."

Protestantism, ecclesiasticism, has been an apt follower of Papacy in suppression of discussion. Witness the systematic world-wide ban on any discussion of Present Truth as presented by God's watchman, Pastor Russell!

Ecclesiasticism, priestcraft, had for ages supplanted the worship of God with paganism, and in the Gospel Age has insidiously transformed the Gospel of Christ, has tried to destroy liberty and progress and has built up a gigantic system of oppression and destruction of the friends of the Truth. The most ferocious of the popes are made the "saints" of Satan's church. And, says De Sanctis: "In canonizing such men, the Popes have canonized their doctrines;

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hence it cannot be said that despotism, obscuration [suppression of Truth], oppression of nations, and hatred for any kind of progress, exist through the mal-practice of any one of the popes; they exist by the very system of the Papacy. The corruption of religion ought not to be attributed to abuse of it by the individual, but to the system; therefore the Gospel ought to reign in its purity, and ought to be delivered from this great enemy; and Italy and Rome ought to confer upon the world this great benefit of despoiling the popes of their unspured power."

Why not reform, purge, cleanse ecclesiasticism? As well try to reform cancer. The sole safeguard

is the destruction, excision of the germs. Any real reform would cause the prompt dropping out of the system-loving millions who would soon reorganize into another vicious system. The very constitution of ecclesiasticism forbids its ever being other than what the Wall Street Journal denominates, "that international nuisance, the church-state."

Here are some of the articles of Papacy's present, past and future constitution (infallible): 1. All human power is evil, and must therefore be under the Pope. 2. The temporal powers must act unconditionally, in accordance with the orders of the spiritual. 3. The Church is empowered to grant or take away any temporal possession. 4. The Pope has the right to give countries and nations which are non-Catholic to Catholic regents, who can reduce them to slavery. 5. The Pope can make slaves of those Christian subjects whose prince or ruling power is interdicted by the Pope. 6. The laws of the Church concerning the liberty of the Church and the Papal power are based upon Divine inspiration. 7. The Pope has the right to practice the unconditional censure of books. 8. The Pope has the right to annul state laws, treaties, constitutions, etc.; to absolve from obedience thereto, as soon as they seem detrimental to the rights of the Church, or those of the clergy. 9. The Pope possesses the right of admonishing, and if needs be of punishing, the temporal rulers, emperors and kings, as well as of drawing before the spiritual forum any case in which mortal sin occurs. 10. Without the consent of the Pope no tax or rate of any kind can be levied upon a clergyman or upon any church whatsoever. 11. The Pope has the right to absolve from oaths, and obedience to the persons and the laws of the princes whom he excommunicates. (Note. All Protestants are excommunicated.) 12. The Pope can annul all legal relations of those in ban, especially their marriage. 13. The Pope can release from every obligation, oath, vow, either before or after being made. 14. The execution of Papal

commands for the persecution of heretics causes remission of sins. 15. He who kills one that is excommunicated is no murderer in a legal sense."— The Canon Law, by Dr. G. F. von Schulte, Professor of Canonical Law at Prague.

Here the crafty and wicked Mother of Harlots, ecclesiasticism, asserts her infallible right to permit, directly or indirectly, any and every crime possible for depraved humanity to commit.

ECCLESIASTICISM A HOPELESS CASE

Protestantism longs for the old-time power of the clergy. It has the spirit, disposition, of spiritual fornication, goes to the limit in its efforts to control affairs through local, state, and national governmental agencies, and now is ready and willing to ally itself with liberty-destroying papal ecclesiasticism. It displays its true nature and its indifference to the good of the people in its willing eagerness to unite in any manner with the force which has for centuries throttled liberty, banished the Word of God, and stifled freedom in blood. Let not the people of Christendom overlook this when the Protestant clergy advocate church union, as they will. What can be done with such an organization as apostate ecclesiasticism? The truly Christian individual's answer must be to obey the Divine command, "Come out of her, My people, that ye be not partakers [partners in] of her sins [outlined foregoing, *ad nauseam*] and that ye receive not of her plagues." (Rev. 18:4.) The Lord's people, all that really have the Holy Spirit, will and must "come out of her," clean away from this unhallowed partnership and federation with iniquity. Ecclesiasticism, however, may rest assured that she will not suffer greatly in loss of members or of persons of wealth and power; for but few of the Lord's people are in her. Each ecclesiastic can be assured that "his people," the tares, the worldly church members, the Babylonians, the spiritual idolators and fornicators, the congregation of Molech, will stick by him until the heat of the fiery trials of

the time of trouble drives even "the clergy's people" out into the open of worldliness.

Verse 13 shows that, in view of the enormity of ecclesiasticism's iniquity, both Roman and Protestant, their partnership in criminality, and their stubborn and willful persistence in evil, "For his iniquity that he hath committed, he shall die."

Ezekiel 33:20.

Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways.— O house of nominal churchianity, the time has

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come for God to judge you, to recompense you double, according to your ways!— Rev. 18:6.

PASTOR RUSSELL HEARD AGAIN

Ezekiel 33:21

And it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of Jerusalem came unto me, saying, The city is smitten.— In 24:25-27, after having cited the skepticism of the Jews as to Ezekiel's message, it was stated that from the time of Jerusalem's fall until the tidings of the fall should arrive, Ezekiel was to be dumb, having no new message to be heard by the people. The intervening prophecies, chapters 26 to 32 are not against the Hebrews, but against the heathen nations. The city fell on the eleventh year of Zedekiah's reign, the fourth month, the ninth day (2 Kings 25:2, 3), from which to the coming of the tidings of the city's fall, on the twelfth year, tenth month and fifth day, was one year, five months, twenty-six days. On that momentous day came the tidings, "

The city is smitten!" Pastor Russell's voice was stilled in death on October 31, 1916. If an application of Ezekiel's period of dumbness is valid here as a time feature, the tidings, the realization that Christendom is smitten by the onslaughts of revolution, might be expected to

flash throughout the world on or about April 27, 1918, a year, five months and twenty-six days after the death of God's great watchman. As in Ezekiel 24:27, this would be a sign, an indication to Christendom of the truth of Pastor Russell's commission from the Almighty.

Ezekiel 33:22.

Now the hand of the Lord was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb.— The Lord made good His promise while the news was approaching, and removed Ezekiel's dumbness half a day before, in the evening, before the morning when the tidings arrived. It was on the same day; for in the Hebrew system of time, the evening began the day. This signifies that perhaps half a year prior to the general realization of Christendom's downfall, Pastor Russell, though dead, shall again speak through this, the seventh volume of his *Studies in the Scriptures*— for this is but the completion of his great work of admonition and warning for the Church and for Christendom.

Ezekiel 33:23, 24.

Then the Word of the Lord came unto me, saying, Son of man, they that inhabit those waste of the land of Israel speak, saying, Abraham was one, and he

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inherited the land: but we are many; the land is given us for inheritance.— After Jerusalem had been sacked and King Zedekiah captured, as related in 2 Kings 25, "the captain of the guard left of the poor of the land to be vine-dressers and husbandmen." These ("those inhabiting those wastes of the land of Israel") imagined that "the land is given to us for an inheritance." They thought they would be left in undisturbed possession, but certain of them came into further conflict with the Assyrians. Then the land was made utterly desolate. This signifies, in

fulfillment, that while the revolution overthrowing ecclesiasticism will make quite a clean sweep, there will still remain some of the more lowly adherents of ecclesiastical systems, who will imagine that they and their ideals are to prosper and spread even to the control of the revolutionary order of things.

Ezekiel 33:25, 26.

Wherefore say unto them, Thus saith the Lord God; Ye eat with the blood, and lift up your eyes toward your idols, and shed blood; and shall ye possess the land? Ye stand upon your sword, ye work abomination, and ye defile every one his neighbor's wife; and shall ye possess the land?— But God knows their hearts, and is against them, for their continuance in the evil ways of ecclesiasticism.

Ezekiel 33:27.

Say thou thus unto them, Thus saith the Lord God; As I live, surely they that are in the wastes shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured, and they that be in the forts and in the caves shall die of the pestilence.— A sad awakening awaits them. As Jehovah lives, those tares then surviving the ravages of revolution shall be slain by the sword of anarchy, and shall have taken away all pretense of being Christians. Those that have the spirit of earthly ambition shall be given to be destroyed by the savagery of anarchy; and those in the strongholds and in the protected conditions of revolution shall die literally of pestilence and be destroyed religiously by the pestilential teachings of those evil days.

Ezekiel 33:28.

For I will lay the land most desolate, and the pomp of her strength shall cease; and, the mountains of Israel shall be desolate, that none shall pass through.— God purposes to utterly desolate this evil order of things and to completely abase the last vestiges of its pride and pomp, and to cause the governments of this Age,

even in their changed forms of revolution, to pass away.

Ezekiel 33:29.

Then shall they know that I am the Lord, when I have laid the land most desolate, because of all their abominations which they have committed.— Then at last

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the people that remain will realize that the war, revolution and anarchy, were the righteous judgments of the Almighty against the spiritual, political and economic abominations of Christendom.

Ezekiel 33:30.

Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the Word that cometh forth from the Lord.—

Reverting to the present time, about contemporary with the realization that Christendom is smitten, the hypocrisy of professed Christians is spoken against. The tares in their churches (houses) will talk of Pastor Russell and his works and words— they will read this book, and will urge one another to "hear what is the Word that cometh from the Lord."

Ezekiel 33:31.

And they come unto thee as the people cometh, and they sit before thee as My people, and they hear thy words, but they will not do them; for with their mouth they show much love, but their heart goeth after their covetousness.— They will come in numbers, apparently "as My people;" and like all tares, imitation Christians, they will listen respectfully to God's Words urging haste in consecration for the coming Kingdom; but they will not do the things they hear. They will manifest with their mouths great love for God, but will at heart be the self-seekers they always were!

Ezekiel 33:32.

And lo, thou art unto them as a very lovely song of one that hath a voice, and can play well on an instrument: for they hear thy words, but they do them not.— To these people, in their insincerity and hypocrisy, Pastor Russell's works will be scarcely a grade higher than an entertainment, a beautiful song, "the song of Moses and the Lamb," well played on the many-stringed harp, the Bible, but not heeded as of solemn import.

Ezekiel 33:33.

An when this cometh to pass (lo, it will come), then shall they know that a prophet hath been among them.— But when the things predicted in the entire seven volumes of the *Studies in the Scriptures* come to pass, then shall the tares, too late, realize that a great and Divinely ordained preacher "hath been among them."

*Master, speak! Thy servant heareth,
Longing for Thy gracious Word,
Longing for Thy voice that cheereth;
Master, let it now be heard.
I am listening, Lord, for Thee;
What hast Thou to say to me?*

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EZEKIEL 34

THE UNFAITHFUL SHEPHERDS

Ezekiel 34:1, 2.

And the Word of the Lord came unto me, saying, Son of man, prophesy against the shepherds of Israel, prophesy and say unto them, Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?— God is against the clergy. Chapter 34 is a burning arraignment of ecclesiasticism. It is to be taken in a dual sense as concerning the clergy's treatment of God's true people, the true Church on the spiritual plane, and of the Jews on the earthly plane, both of whom the self-appointed shepherds, the clergy,

have neglected, abused and scattered. (34:1-8, 17-21.) God will judge ecclesiasticism (34:9, 10, 16, 17, 20, 22), and will Himself, through His own agencies, regather and bless His true flock, Jewish and Christian. (34:10, 11-17, 22-31.) The words "shepherd" and "pastor" have the same meaning (D62; F287).

Thus saith Jehovah God to the clergy, from Pope to preachers, Woe— in the revolution and anarchy, from 1918 on— woe to the clergy that selfishly look out for "No. 1," that seek big salaries, live in tax-free and rent-free parsonages and rectories, that apply to themselves every promise of the Divine Word. Should not the clergy, the pastors, unselfishly feed the flock of God?

Ezekiel 34:3.

Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock.— Ye live on the choicest offerings of the people. Ye "fleece" the sheep of their golden fleece. Them that are fed to fatness with the Word of God, ye kill spiritually if ye can. Ye have literally killed over fifty millions in bloody persecutions. Ye have preached millions into a dreadful death in the trenches. Ye do everything to the sheep but feed them. Did I not command you thrice, "Feed My sheep?"— John 21:17; 1 Pet. 5:2.

Ezekiel 34:4.

The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.— Those weakened by spiritual disease— by the pestilence of false doctrines— ye have not strengthened

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with the pure Word of God, the Bread of Life. Rather ye have thrown them poisonous, death-dealing doctrines (1 Cor. 10:21) from the "table of devils." Ye have not healed with the Divine Word of comfort (2 Cor. 1:3-7; Rom. 15:4) those spiritually sick with temporary ailment of the soul. Ye have not bound up, with the strong promises of God, the broken in spirit. (Isa. 61:1.) Neither have ye brought back into renewed faithfulness those driven away by your treatment, nor sought to find and bring to renewed relation to God those sheep that have strayed from him in life and doctrine. Rather than feed them, serve and shepherd them, ye have ruled them, lorded over God's heritage (1 Pet. 5:3), as concerns both God's true Christian sheep and His sheep of the Hebrew race.

Ezekiel 34:5.

And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered.— "My sheep know My voice [of love], and a stranger will they not follow." (John 10:4, 5.) They were not kept together, cared for and cherished in the bonds of Christian love. There was not among you the true under-shepherds having My Spirit of Divine Love; and you, adulterous priests of Baal, and of Molech—the cruel, fiery-torment God— none having My Spirit could hear or follow. And when they were scattered, they, the inoffensive, unresisting ones, became the prey of every evil government and of every evil employer and corporation. Ye made them cannon-fodder by the thousands for the blood-guilty kaisers, czars, kings and generals of your evil order of things.

Ezekiel 34:6.

My sheep wandered through all the mountains, and upon every high hill: yea, My flock was scattered upon all the face of the earth, and none did search or seek after them.— My people wandered homeless and friendless throughout all the nations of this evil

world. My flock of Apostles, martyrs, sacrificers, was scattered throughout all human society. Not one of the selfish, idolatrous clergy of either Romanism or Protestantism cared for them, or loved My beloved ones enough to seek after them; but rather ignored them, ostracized them, compelled their silence, drove them out from the churches, and stilled their voices in persecution and in death.

Ezekiel 34:7.

Therefore, ye shepherds, hear the Word of the Lord.— Ye have done this for centuries; and God permitted you to continue, because the time had not come. But now has come the hour of your judgement, ye popes, cardinals, bishops, priests, preachers, revivalists, and clergy of Baal, of every order and grade. Hear ye the Word of Jehovah.

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THE GOOD SHEPHERD

Ezekiel 34:8.

Am I live, saith the Lord God, surely because My flock became a prey, and My flock became meat to every beast of the field, because there was no shepherd, neither did My shepherds search for My flock, but the shepherds fed themselves, and fed not My flock.— As I live, saith the Living God, surely because My true flock became a prey, and was exploited by every evil ruler and employer, because there was no true shepherd among you, and you clergy did not love and cherish and seek for My beloved flock, but you loved and fed yourselves, and starved My true people with a famine for the hearing of the Word of God.— Amos 8:11.

Ezekiel 34:9.

Therefore, O ye shepherds, hear the word of the Lord.— Therefore, ye clergy, hear the Word of the true God, Jehovah.

Ezekiel 34:10.

Thus saith the Lord God; Behold, I am against the shepherds; and I will require My flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver My flock from their mouth, that they may not be meat for them.— Thus saith Jehovah God; Behold, I am against the clergy (H12), great and little, high and low; and I will exact from them an accounting for My beloved people; I will take My flock entirely from them. "Come out of her, O My people, and touch not the unclean thing." (Rev. 18:4; 2 Cor. 6:17.)

And I will cause the clergy to cease from feeding or attempting to preach to My flock, or any flock in My name; for in a Time of great Trouble I deliver My people from the mouths of the clergy (Rev. 9:17-19), that My flock may not furnish them support any more, that My people may not ever again be preached by the clergy into slaughter.

Ezekiel 34:11.

For thus saith the Lord God; Behold, I, even I, will both search My sheep, and seek them out.— Jehovah will ignore the hireling, faithless clergy, and through an agency of His own lowly despised, caluminated, ostracised will patiently, persistently, lovingly search for all His "little ones," those having His Spirit, and will seek them out.

Ezekiel 34:12.

As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.— As an oriental shepherd, who knows and loves his sheep and is known and loved of them, seeks them out, when they are scattered (John 10:4-15), so will God seek

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out every one of His beloved ones, and will deliver them out of the condition of loneliness, distress, famine and persecution, where they have been scattered by the apostate clergy in the troublous and dark period of the Gospel Age.

Ezekiel 34:13.

And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.— God himself will bring them together from the various paganized "Christian" denominations, into the joy and peace and love of a condition at one with Himself and with others of like precious faith. Upon the height of the Heavenly Kingdom will He feed them, by rivers of crystal clear Truth, and amid the rejoicing throngs of the Heavenly courts. His chosen people, the Jews, will God bring by the agency of the resurrected Ancient Worthies to Palestine, where He will feed them upon the historic mountains of that hallowed land, in the then great cities of a realized Zionism.

Ezekiel 34:14.

I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel.— God will feed His Little Flock, on Present Truth and then, at the Marriage Supper of the Lamb He will appoint their place as Kings and Priests of the Kingdom. He will make them abide forever in the place, the Divine spirit nature, which Christ went to Heaven to prepare. Upon the Word, fresh from the mind of God, shall they feast forever, in the spiritual phase of the Kingdom. To the Jews will be fulfilled these promises in the earthly phase of the Kingdom.

Ezekiel 34:15.

I will feed My flock, and I will cause them to lie down, saith the Lord God.— God will feed

His Flock with Present Truth, and will give them the rest of "the peace that passeth understanding." — Phil. 4:7.

Ezekiel 34:16.

I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick; but I will destroy the fat and the strong; I will feed them with judgment.— Not one true sheep shall be lost. God's unerring eye will seek every one, and bring all back, first into the Truth, and then into the Kingdom. He will bind up the broken in spirit and strengthen the spiritually sick. In the latter part of this verse the picture of the shepherds is dropped and a new parable begins, likening the clergy and their strong supporters and "laity" to different classes of sheep and goats (cattle). God purpose in the impending revolution and anarchy to destroy all the fat priests

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and clergy of all grades— as priests and clergy, at least— and those that, like the Pharisees of old, are sure they will securely stand in the presence of the Lord. "Let him that thinketh he standeth take heed lest he fall." (1 Cor. 10:12.) He will feed them with famine and destruction, and with the judgments pronounced in His Word.

Ezekiel 34:17.

And as for you, O My flock, thus saith the Lord God; Behold, I judge between cattle and cattle, between the rams and the goats.— The nominal flock is made up of clergy and laity of sheep and goats. In the flock God discerns the weaker sheep and the stronger rams and the goats— the clergy, class-leaders, etc.,— some of whom are real sheep and some goats, destined to the left side of disfavor. Many of these are even wolves in sheep's clothing.— Matt. 7:15.

Ezekiel 34:18.

Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread

down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?— The stronger ones have not helped the weak to feed and grow strong; but, as though it were a small matter, the clergy, have lived on the fat of the land, relatively to their poorer congregations. They have eaten up the good Word of God for themselves, particularly the Romish clergy; and what spiritual food they have given the laity, they have walked all over with muddy feed— mingled it with earthly doctrines, social and civic betterment and traditions of men. They have drunk of the water of Truth (C65) coming from the Bible, but have spoiled the waters by mingling it with Evolution and Higher Criticism.

Ezekiel 34:19.

And as for My flock, they eat that which ye have trodden down with your feet; and they drink that which yet have fouled with your feet.— And the laity, God's flock, whom God commissioned the shepherds to feed with the good Word of God, have eaten and drunk spiritual food polluted by the clergy with doctrines of devils.

Ezekiel 34:20.

Therefore thus saith the Lord God unto them; Behold I, even I, will Judge between the fat cattle and between the lean cattle.— Therefore God Himself is about to judge and make a manifest difference between the unfaithful, rich in learning and opportunity, and the poorer ones on whom they have imposed.

Ezekiel 34:21.

Because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad.— Because the rich, learned and exclusive have shoved aside the weaker ones, and have, by their earthly power, pushed out of the churches all His flock, those not "at ease in Zion."— Amos 6:1; Isa. 66:5.

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Ezekiel 34:22.

Therefore will I save My flock, and they shall no more be a prey; and I will judge between cattle and cattle.— Therefore will God Himself save His own in these troublous times, by teaching them Present Truth; and they shall "come out of her" (Rev. 18:4), out of the churches altogether, so that the clergy and the "best" people can no longer exploit them.

Ezekiel 34:23.

And I will set up one Shepherd over them, and He shall feed them, even My servant David; He shall feed them, and He shall be their Shepherd.— God has established Jesus (David) the Beloved (Jer. 23; 4, 5; John 10:11), and Pastor Russell as a faithful and wise undershepherd, to bring forth from the Bible Storehouse truths new and old, to feed the sheep.

Ezekiel 34:24.

And I the Lord will be their God, and My servant David a prince among them; I the Lord have spoken it— Jehovah (not the eternal-torment Molech God) will be their God, and His beloved Son, and his under-Shepherd, shall occupy exalted places among them. In the Times of Restitution the Beloved Christ, Head and body, (David, beloved) will be the true Shepherd to the earthly flock, the Jews.

Ezekiel 34:25.

And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness and sleep in the woods.— With the truly Christian flock God will make a covenant of the peace that passeth understanding (Phil. 4:7); and with the Jews will make the New Covenant, through its Mediator, The Christ. He will cause the roaring lion (Isa. 35:9), Satan, to cease from troubling (Job 3:17), and will forever restrain in oblivion the evil governments. His flock shall dwell securely, even in the wilderness condition, until their change come (Job. 14:14),

and shall rest in the cooling shadows (Cant. 2:3), in the refreshing truths brought forth from the Storehouse by righteous, strong teachers and leaders among them.

Ezekiel 34:26.

And I will make them and the places round about My hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.— The Lord will make the Truth people, His flock, and everything and every condition related to His Kingdom, a blessing to others (Mal. 3:10); they shall be the Seed of Abraham, to bless all the families of the earth. (Gal.3:8.) God has caused showers of truth to descend upon His flock at their appointed times, down-pours of spiritual blessing in the "*Studies in the Scriptures.*" At the appointed time of the beginning of returning favor to the Jews, 1878, the latter rains began to fall in Palestine, making that fertile land a fit habitation again for the chosen nation.

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Ezekiel 34:27.

And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.— Thinking, manly men, gathered into Present Truth from the world, yield their fruitage of spirit fruits of character; and the blessed condition in which they are yields its increase of spiritual blessing and food; they are safe in their place, "seated with Christ in the Heavenlies" (Eph. 1:3, 20), where they assuredly know God with heart knowledge. God has broken the bands of the heavy yoke of ecclesiasticism, and delivered them out of the hand of a clergy that lived upon His flock, calling it "their people." For Fleshly Israel and those who shall become Israelites there shall be the blessings of an earthly Eden, with an abundance of fruitage from trees and soil (A192).

Ezekiel 34:28.

And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid.— God's flock of spirit-begotten ones shall be no more preyed upon by paganized "Christians," nor persecuted, devoured, destroyed, by the great "beast" of Christendom, the Papacy, with its "Holy Inquisition;" but they shall dwell safely in the hollow of His hand, His power, and none can make afraid those sealed in their foreheads with the Truth.

Ezekiel 34:29.

And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more.— God raised up, in 1878, in the First Resurrection of the dead, the Body members of His Son, "the Stem of David," and previously in 1874, had sent again His Son to feed the flock, to serve them (Luke 13:3, 7), and sup with them (Rev. 3:20) in a feast of fat things spiritual— the Present Truth. Those in the Truth shall never again suffer from famine of the Word of God; nor shall they, when raised up to sit with Christ in power and glory (Matt. 19:28), ever again bear reproach from a paganized "Christian" apostasy.

Ezekiel 34:30.

Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are My people, saith the Lord God.— This is the way that the Lord's Spiritual Flock and both Jews, and nominal Christians, shall come to know of a certainty that Jehovah is with them, that they are His people.

Ezekiel 34:31.

And ye My flock, the flock of My pasture, are men, and I am your God, saith the Lord God.— This prophecy, this type, this symbolism, refers to the people who constitute God's flock, Jewish and nominal.

EZEKIEL 35

EDOM A TYPE

Ezekiel 35:1, 2.

Moreover the Word of the Lord came unto me, saying, Son of man, set thy face against mount Seir, and prophesy against it.— Mount Seir and Edom are practically synonymous; for the Edomites inhabited the mountain range region along the east side of the valley, extending from the Dead Sea to the Elamitic or Persian Gulf. What Edom types Pastor Russell makes clear in volume IV of *Scripture Studies*, pp. 14, 20.

One of the features of the Time of Trouble will be upon the fleshly-minded Christians, tares, who after the fall of ecclesiasticism, will repudiate Christianity, and take their stand as worldings, Edomites— the "people of Mount Seir," mere tares. These, having assisted in the downfall of ecclesiasticism, will seek to take the place and power of defunct Christendom in an utterly Christless arrangement of things.

Ezekiel 35:3.

And say unto it, Thus saith the Lord God, Behold, O mount Seir, I am against thee, and I will stretch out Mine hand against thee, and I will make thee most desolate.— The godless nations that will succeed fallen Christendom will also find God against them, and that His power is stretched out against them and will make them, too, most desolate.

Ezekiel 35:4.

I will lay the cities waste, and thou shalt be desolate, and thou shalt know that I am the Lord.— God will, through anarchy, lay waste the Socialistic, labor-union, social-democratic and other governments which will emerge as the outcome of the revolutions of Christendom.

Ezekiel 35:5.

Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end.—

These economic-political movements— Socialism, labor-unionism, syndicalism, nihilism, and others, but not including anarchy, which will swallow them up— have had a long standing hatred against ecclesiasticism, have spoken and worked against it, and against the social order characteristic of the past age. In the overthrow of ecclesiasticism, the fleshly-minded tares, "Edomites" and the classes mentioned, will turn on the

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clergy and laity of the churches, as well as upon the Lord's spirit-begotten children— upon any remaining to profess Christianity, whether through adherence to the church systems or through consecration to God— and will slaughter them by thousands.

Ezekiel 35:6.

Therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee; since thou hast not hated blood, even blood shall pursue thee.— In gatherings of Socialists, there is no end to the differences of opinion as to what Socialism is and how it is to be worked out in practice. This factional division contains the seeds of the destruction of the short-lived governmental system of Socialism, under whatever name, for a bloody end. They courted revolution and shall receive of the same.

Ezekiel 35:7.

Thus will I make mount Seir meet desolate, and cut off from it him that passeth out and him that returneth.— Thus will God cause the brief Socialistic phase of the Time of Trouble to become "most desolate." Not one person connected with it shall escape the universal anarchy, the last and worst phase of the tribulation.

Ezekiel 35:8.

And I will fill his mountains with his slain men; in thy hills, and in thy valleys, and in all thy rivers, shall they fail that are slain with the sword.— The Socialistic, labor-ridden nations (mountains), shall be filled with the slain; among the upper classes of socialism, and among the more insignificant people (valleys) and in connection with all their channels of Socialistic truth (rivers), the people of that order of things shall be slain. In a sense the Sword of the Spirit, will slay them; it foretells their destruction.

Ezekiel 35:9.

Will make thee perpetual desolations, and thy cities shall not return; and ye shall know that I am the Lord.— The Socialistic state shall be utterly destroyed, and its various forms of government (cities) go to oblivion.

Ezekiel 35:10.

Because thou hast said, These two nations and these two countries shall be mine, and we will possess it; whereas the Lord was there.— The then non-religious Socialists, laborites, etc., will say: "These two systems, (nations), Catholic and Protestant, and the condition of things characteristic of them, shall come under the sway of Socialism, and we Socialists, etc., shall rule over and control them", whereas they will overlook the all-important fact that God has been among these people, and they were called God's people.— "The Lord was there."

Ezekiel 35:11.

Therefore, as I live, saith the Lord God, I will even do according to thine anger, and according to thine envy, which thou hast used out of thy hatred against them; and I will make Myself known among them, when I have judged thee.— Therefore as the Socialists, etc., will turn

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upon ecclesiasticism and Christianity in anger and fury and with hateful envy, so God will do to

the Socialistic, laborite order of things. As they aid in smiting down Christianity, so will the anarchists smite them down.

Ezekiel 35:12.

And thou shalt know that I am the Lord, and that I have heard all thy blasphemies, which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to consume.— The laborites, etc., will learn that God rules in the affairs of men, and that the Almighty will pay attention to their utterances against the nations (mountains) of Christendom (Israel), when, after ecclesiasticism's fall, the laborites shall say, "The nations have been desolated, and are given to us working people to divide up for ourselves."

Ezekiel 35:13.

Thus with your mouth ye have boasted against Me, and have multiplied your words against Me: I have heard them.— The Socialistic and kindred movements, while speaking savagely against capitalism, and covertly against Christianity, have in reality been speaking against an order permitted by God, and in which God was— in the indwelling of His Holy Spirit, in such true Christians as were in the systems. In expressing the determination to lead the world out of the darkness of evil economic, social and political conditions, they unwittingly boast against God by presuming to perform what God previously planned to be done by His faithful Church, and which by any lesser agency is absolutely impossible of accomplishment, God will not pass by unnoticed the words of Socialists, syndicalists, laborites, etc. He will hear them, and remember them for just recompense.

Ezekiel 35:14.

Thus saith the Lord God; When the whole earth rejoiceth, I will make thee desolate.— When the Times of Restitution of all things come, one of the things not to be restored is the Socialist, laborite movement. When all society rejoices in the new order of things ordained of

God, the Socialistic state will have been utterly and forever desolated.

Ezekiel 35:15.

As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee; thou shalt be desolate, O mount Seir, and all Idumea, even all of it:

and they shall know that I am the Lord.— As the fleshly-minded apostates from Christianity, siding with the radicals and revolutionaries, will rejoice at the inheritance of desolation that will be Christendom's after 1918, so will God do to the successful revolutionary movement; it shall be utterly desolated, "even all of it." Not one vestige of it shall survive the ravages of world-wide all-embracing anarchy, in the fall of 1920. (Rev. 11:7-13.)

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EZEKIEL 36

CHRISTENDOM'S EARLY RESTORATION

Ezekiel 36:1.

Also, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the Word of the Lord.— In Chapter 6 is described the iniquities of the nations of Christendom and their doom. Chapter 36 describes the rejoicing of the non-Christian elements over her fall, and God's jealous anger against them. It foretells the early re-peopling of the nations of Christendom, their conversion to true Christianity, and the reason for God's action in behalf of the nations just previously destroyed. Taken literally, it foretells the same good future for His chosen but long-chastised people, the Jews. This is the message to the nations (mountains) of Christendom, as the Word of Jehovah concerning them.

36:2. Ezekiel

Thus saith the Lord God; Because the enemy hath said against you, Aha, even the ancient high places are ours in possession.— Because

the revolutionists, who shall overthrow the nations of Christendom, shall say against them, "Aha, even the oldest and greatest nations of Christendom are under the control of us revolutionists, Socialists and laborites."

36:3. Ezekiel

Therefore prophesy and say, Thus saith the Lord God; Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and are an infamy of the people.—

Thus saith Jehovah God to the nations of Christendom: Because the revolutionists shall have justly made you desolate and overrun you in every direction, so that you might be ruled over by pagan, fleshly-minded, infidel, revolutionary rulers, and because you shall be the subject of flippant discussion among the revolutionaries, and through your fall become infamous among all the heathen peoples of the world, in Europe, America and elsewhere.— Lam. 2:15, 16.

Ezekiel 36:4.

Therefore, ye mountains of Israel, hear the Word of the Lord God; Thus saith the Lord God to the mountains and to the hills, to the rivers and to the valleys, to the desolate wastes and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about.— Therefore, ye nations of Christendom, thus saith Jehovah to the nations, great and

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small, to the religious denominations, to the lowly members of society, to the masses wasted and desolated by war and revolution, to the governments, local and national, that shall be abandoned, which shall become the victims of the Socialists, laborites and other revolutionists, who shall hold you in derision for your fall from eminence to desolation.

Ezekiel 36:5.

Therefore thus saith the Lord God; Surely in the fire of My jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed My land into their possessions with the joy of all their heart, with despiteful minds, to cast it out for a prey.— Therefor, saith God, surely I am jealous over the reflections they cast upon Me, and at the mouths of many prophets have I foretold the destruction by anarchy of the rest of those who falsely profess My name and then help to desolate Christendom— the "Christian" infidels and all the former fleshly-minded Christians (Idumeans) who shall have presumed, with malicious joy, to overthrow the order of things which bears My name— Christendom!

Ezekiel 36:6.

Prophecy therefore concerning the land of Israel, and say unto the mountains and to the hills, to the rivers and to the valleys, Thus saith the Lord God; Behold I have spoken in My jealousy and in My fury, because ye have borne the shame of the heathen.— O nations of fallen Christendom, My people, because you shall have borne shame and reproach from the ungodly revolutionists, I will bring My jealous fury to bear upon your destroyers.

Ezekiel 36:7.

Therefore thus saith the Lord God; I have lifted up Mine hand, Surely the heathen that are about you, they shall bear their shame.— Jehovah has sworn (lifted the hand) that the Socialists, laborites, etc., shall bear a similar shame and reproach, when their short-lived order or things has in turn been desolated by the anarchists.

Ezekiel 36:8.

But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to My people of Israel; for they are at hand to come.— A branch signifies a person born from another; as, Christ was a Branch of David. Here the branches shooting forth from the mountains are the people of Christendom, slain in

revolutions and anarchy, springing forth, rising from the dead, to people Christendom again. But you, O nations, of Christendom, your dead shall rise up from their sleep in the dust of the earth, to the earthly, restitution— resurrection; you shall yield proper fruitage as the truly Christian people of Christendom; for they are close at hand to come back in the dust of the earth, in the mire of trenches, fortresses and battle fields. They sleep in death, ready to come, for "All that are in

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their graves shall hear the voice of the Son of God, and shall come forth" to resurrection.— John 5:28, 29.

Ezekiel 36:9.

For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown.— Now that the Times of Restitution are at the door, God will be for them and will turn his favor unto them, and they shall be cultivated by truly Christian preachers commissioned by the resurrected Ancient Worthies at Jerusalem, and sown with the seed of the true Gospel of the Kingdom of restitution and blessing for all people.

Ezekiel 36:10.

And I will multiply men upon you, all the house of Israel, even all of it; and the cities shall be inhabited, and the wastes shall be builded.— The dead, fallen by the sword of war, revolution and anarchy, shall come forth from their graves to inhabit the earth. 'Thus, as they multiplied the dead, will God multiply the living, to the number of all the dead of Christendom, even every one of them; they shall become in His sight, not dead in trespasses and sins, but living, true-blue, manly men for the Christ of divine love. The governments (cities) shall be reestablished; and commerce, transportation, industry and art, wasted by the Time of Trouble, shall be built up again, upon the foundation of the wholly righteous principles of the New Era.

Ezekiel 36:11.

And I will multiply upon you man and beast; and they shall increase and bring fruit; and I will settle you after your old estates, and will do better unto you than at your beginnings: and ye shall know that I am the Lord.— God will multiply useful workers in industries, and the invention of labor-saving machinery— the beasts of burden and of the productive arts and trades. They shall increase in numbers and in service to mankind, and shall multiply the productivity of the workers, bringing forth with the busy, happy hum of industry, plenty for all, fruitage abundant for the needs of humanity, God will settle them, establish them in permanent conditions, and will do for them far better than He could do in the former days of Christendom, when the operation of His Spirit energizing mind and spirit in invention, art, industry, commerce and religion, was hindered by apostasy of clergy and rulers. Men shall learn by happy experience how good is Jehovah and how truly He is love, and not the fire-god, eternal-torment Molech, whom they ignorantly worshipped, thinking they did Jehovah service.

Ezekiel 36:12.

Yea, I will cause men to walk upon you, even My people Israel: and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men.— God will cause men, perfected by

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processes of restitution and resurrection, to live in the nations of resurrected Christendom. Men of this highly exalted type shall possess Christendom, when Christ's Kingdom shall be inherited by the kingly men for whom it was prepared from the foundations of the earth. Never more shall the nations of Christendom bereave themselves of men, as they have done in centuries of oppression, misrule and persecution, and especially in the Time of Trouble.

Ezekiel 36:13.

Thus saith the Lord God; Because they say unto you, Thou land devourest up men, and hast bereaved thy nations.— Because the infidel revolutionists will throw at Christendom the taunt, "Your social order, economic, political and religious, eats up, destroys men, in industry, persecution, war, and revolution, and bereaves the nations of their best men."

Ezekiel 36:14.

Therefore thou shalt devour men no more, neither bereave thy nations any more, saith the Lord God.— Never shall this be any more, says God.

Ezekiel 36:15.

Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord God.— Neither will God permit men to hear the infidel peoples put Christendom to shame, nor to heap reproach upon her; for Christendom shall be no more a reproach among the heathen, nor shall she cause its nations to fall again.

Ezekiel 36:16, 17.

Moreover the Word of the Lord came unto me, saying, Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before Me as the uncleanness of a removed woman.— While ecclesiasticism and its adherents control Christendom, they defile it spiritually by their traditions, doctrines and actions. Their spiritual condition is before God as a church polluted, unclean spiritually, unfit to touch, which ought to be "cut off from social privileges and her citizenship among God's people put in abeyance," as long as the spiritually unclean condition lasts, an uncleanness which may be removed only by a liberal application of "the waters of separation" (Lev. 15:19-31)— the cleansing reformation of

the pure, unadulterated, fearlessly preached and applied Word of God, "the water or the Word."— Eph. 5:26.

Ezekiel 36:18.

Wherefore I poured My fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it.— The penalty for wilful violation of the Hebraic precepts regarding uncleanness was the final cutting off of the culprit from the Lord's eople. Wherefore God shall pour out upon ecclesiasticism

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His fury in war, revolution, and anarchy, for the lives— physical and religious— taken throughout the lengths and breadths of human society, and for the idolatrous worship of Molech, the eternal-torment God, and of Baal, the god of adulterous church-state union, wherewith she has polluted Christendom.

Ezekiel 36:19.

And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them.— God will scatter the church adherents among the revolutionists, and disperse them throughout a variety of infidel, Socialistic, laborite and other like conditions, judging the ecclesiastics according to their apostasy.

Ezekiel 36:20.

And when they entered unto the heathen, whither they went, they profaned My holy name, when they said to them, These are the people of the Lord, and are gone forth out of His land.— Wherever these fleshly-minded Christians shall be scattered, they will blaspheme God's holy name, with the reproach that though they had claimed to be Jehovah's people, God had been unable to safeguard them and they had abandoned all pretense of being Christians.

WHY GOD WILL RESTORE CHRISTENDOM

Ezekiel 36:21.

But I had pity for Mine holy name, which the house of Israel had profaned among the heathen, whither they went.— But God will have regard for the prestige of His reputation for justice, power, love and wisdom, which the apostate of Christendom shall impugn during the revolutionary order of things.

Ezekiel 36:22.

Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for Mine holy name's sake, which ye have profaned among the heathen, whither ye went.— Therefore Jehovah says that what He is about to do, He will not do for their sakes, for they deserve nothing at His hand but the judgments justly visited upon them; but that He will do it for His holy name's reputation, which they have persistently misrepresented and blasphemed.

Ezekiel 36:23.

And I will sanctify My great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes.— God will make His name sacred, and forever hallowed, among the pagan peoples, the name which apostate Christians have profaned and defamed among them; and God will make the infidel peoples to

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know of a certainty that He is the all-wise, just, loving and almighty Jehovah, when He finally converts all such to true Christianity.

Ezekiel 36:24.

For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.— God will save His professed people from the faithless, unbelieving condition of the revolutionists and

the professedly pagan peoples, and will gather them out of all the evil conditions into which they shall fall, into a condition of genuine conversion and consecration to Himself. How much like God! all will exclaim, who know Jehovah. What an example does the Father set to His children, the sons of God!— Eph. 5:1; Z.'92-63.

Ezekiel 36:25.

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.—

Then will Jehovah wash His apostate people with the pure, unpolluted water of the Word of Truth; and from all their filthiness of flesh and spirit, of life and of doctrine, and from their idolatry of Molech and of Baal, will He cleanse them; and they shall be clean.— A333; Z.'92-64.

Ezekiel 36:26.

A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.—

God judges the thoughts and intents of the heart, and He will give His professed people a pure heart to serve Him and to love Him with fullness of consecration. He will take away from them the stony heart (Jer. 31:33), wherewith for sake of earthly emoluments and honor of men, they have resisted Him and hardened their consciences against His Truth. He will put within them a new spirit which they have not known— the spirit of willing service and obedience to Jehovah, the spirit of the truth, the spirit of wisdom, of courage, of a sound mind, and of Divine love.— 2 Tim. 1:7; Z.'99-187; A310; Z.'03-171.

Ezekiel 36:27.

And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them.—

God will give them His Holy Spirit and cause them to walk in His "royal law of love" (Jas. 2:8), so that they shall keep that law and do it.— Z.'99-188.

Ezekiel 36:28.

And ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God.— And they shall abide in the condition of Divine favor that the fathers walked in, and truly be God's people; and Jehovah, the God of love— not Molech, nor Baal— shall be their God.

Ezekiel 36:29.

I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay

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no famine upon you.— God will save the people now constituting His professed, but apostate church, from all their spiritual and fleshly uncleanness. He will call for the wheat, the bread of life, the Word of God, and will give them to feed on this good Word, and will permit no more famine of the Word of God among them.

Ezekiel 36:30.

And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.— God will multiply the fruits of righteousness, and cause the new social order to increase its character fruitage, so that Christians shall receive no more from the heathen the reproach that there is among them a famine of God's Word, and that they fail to practise what they profess.— Amos. 8:11.

Ezekiel 36:31.

Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations.—Then, in the abundance of the wonderful and undeserved goodness and love of God, God's professed people shall remember their former evil doctrines, that misrepresented His holy character, and their doings that were not good, especially their grasping for world power and

their persecution of the sons of God. Then they shall loathe themselves for their iniquitous doctrines and for their sectarian abominations.

Ezekiel 36:32.

Not for your own sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.— Be it known, in advance, that Jehovah will do these good things, not for their sakes in any sense; for they merit far different treatment at His hands. They shall be ashamed and utterly confounded at His goodness. Thus, with goodness and with love overflowing will God recompense the evil they have done Him and His true children.

Ezekiel 36:33.

Thus saith the Lord God; in the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded.— In the 1,000-year day, the Millennium, the "Times of Restitution of all things" (Acts 3:19-21), when God shall have cleansed those who are now His professed people from their iniquities, He will cause them to abide in new governments of the nations and cities of Christendom (Luke 19:17), whose wasted arts, manufactures, industries, transportation and commerce shall be built up again.

Ezekiel 36:34.

And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.— Christendom, utterly desolated in war, revolution and anarchy, and lying desolate in the sight of the whole world, shall be cultivated

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in the arts, sciences, trades and professions, and especially with the true Gospel of the Kingdom.

Ezekiel 36:35.

And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities

are become fenced, and are inhabited.— And the infidel peoples shall exclaim, "Christendom that was utterly desolated, has become like the Garden of Eden!" For governments, national, city, and local, which were wasted, desolated and ruined, have been replaced by better and permanent (fenced) arrangements brought about by the mighty power of Jehovah's Love.

Ezekiel 36:36.

Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that was desolate: I the Lord have spoken it, and I will do it.—

Then the unbelieving peoples will come to the realization that the One that shall rebuild ruined Christendom and plant the desolate people with the seed of the glad gospel of the Kingdom is Jehovah. Jehovah has spoken it, and will bring it to pass.

Ezekiel 36:37.

Thus saith the Lord God; I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock.— God will yet be supplicated by desolated Christendom to do this for them. Then, in answer to their prayers, He will, by awakenings from the dead, increase their numbers with men in multitudes.

Ezekiel 36:38.

As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord.— Like as vast flocks of sheep and cattle were gathered for sacrifice at the annual feasts at Jerusalem, so shall the devastated nations of Christendom be filled with great crowds of consecrated, holy men, each devoted as a willing thank offering forever to live for God. And they shall know, when God has brought them back from the dead, that He is Jehovah, a God of infinite Justice, Power, Love and Wisdom.

*Hail to the brightness of Zion's glad morning!
Joy to the lands that in darkness have lain!
Hushed be the accents of sorrow and mourning!
Zion, in triumph, begins her glad reign.*

*See the dead risen from land and from ocean;
Praise to Jehovah ascending on High;
Fall'n are the engines of war and commotion;
Shouts of salvation are rending the sky.*

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EZEKIEL 37

THE VALLEY OF DRY BONES

Ezekiel 37:1.

The hand of the Lord was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which was full of bones.— Chapter 37:114 has a fourfold application: (1) to the Valley of Jehoshaphat, the Adamic death, into which the Hebrew nation has gone; (2) to the captivity of the Hebrews in literal Babylonia; (3) the captivity of the Hebrews in Mystic Babylon, Christendom; and (4) the dead condition of the hopes of Christendom in and after the Time of Trouble. It is because the Jews were types of the Christians that the blessed fulfilment of this prophesy applies with peculiar force to Christendom in and after the Time of Trouble. The power (hand) of Jehovah was upon Ezekiel to enable him to see and expound this vision for the benefit of the Hebrews and their dead hopes in captivity (2) in literal Babylon, (3) in Mystic Babylon (Christendom) and (1) in the Adamic death. (Z.'99-190; '01-358.)

The power of God is now upon His people to understand the application of the vision of dry bones as pertaining to the hopes of (4) the people of Christendom, who, though believers in God, have not the Holy Spirit to illuminate their mental vision, and who will find themselves in the depths (valley) of despair in and after the Time of Trouble.

The condition of the withered hopes of Christendom in the Time of Trouble and death is

pictured by the Valley of Jehoshaphat (Joel 3:2, 9-14): "I will gather all nations, and will bring them down into the Valley of Jehoshaphat [of judgment and death], and will plead [in war, revolution and anarchy] with them there for My people and My heritage Israel [the true Church] whom they have scattered among the nations, and parted My land [into several hundred denominations]. Proclaim ye this among the nations: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares, and your pruning hooks into spears; let the weak [Belgium for example] say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones [the Little Flock, mighty in the power of the Lord] to come down, O Lord. Let the heathen [in Christendom, and out]

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be wakened, and come up to the Valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest [of the vine of the earth, (Rev. 14:19) Christendom] is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision [for or against God and His Word] for the Day [of vengeance] of the Lord is near in the valley of decision."— Joel 3:2, 9-15.

Vast will be the slaughter, complete the devastation, heart-rending the ruin and the desolation of the hopes and aspirations of Christendom in the dark and gloomy valley of the Day of Vengeance of Jehovah. It will indeed be a valley— a cast down, humbled, lowly condition, in which the people of proud Christendom will suddenly find themselves, a condition full of the memories of ruined hopes, (bones) (Mal. 4:1.)

The valley is full of dried-up hopes (bones): (1) the twelve tribe of Israel in death; (2, 3) the Hebrews in captivity to literal and mystical Babylon; and (4) the hopes of Christendom.

Ezekiel 37:2.

And caused me to pass by them round about: and behold, there were very many in the open valley; and lo, they were very dry.— The hopes of the Hebrews, held out to them in Scripture, were very many, but until the regathering out of literal and mystical Babylon, and from the dead, were and shall be lifeless. Pastor Russell, in Volume IV of *Studies in the Scriptures*, compassed the entire range of the afflictions and desolated hopes of mankind in war, revolution and anarchy of the great Time of Trouble.

Ezekiel 37:3.

And he said unto me, Son of man, can these bones live! And I answered, O Lord God, Thou knowest.— "Is there any hope for the scattered people of Israel, that they will ever be restored as a nation? Can the good hopes of Christendom, ruined by war, revolution and anarchy, be revived!" "O Jehovah God, Thou knowest and hast foretold the answer by the mouths of Prophets and Apostles, and Thine own Son!"

Ezekiel 37:4.

Again He said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the Word of the Lord.— And God says about the Scriptural hopes of both Jews and of Christendom, whose fall, ignominy and captivity in literal Babylon, in mystic Babylon, in the Adamic death and in the Time of Trouble have caused, and will cause, so great sufferings and so many tears. "Hear the good Word of Jehovah concerning thy ruined hopes."

Ezekiel 37:5.

Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live.— Thus saith Jehovah God about the hopes of Christendom:

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Behold, in the blessed Times of Restitution, the time for His great love for men to be revealed, He shall cause the people that are left among the Hebrews and in Christendom to talk and pray about their good hopes for the uplift of themselves and all the world to better, higher things. And their hopes shall live again; for God will cause the spirit of life, life-energy, to enter into their hopes and into their dead— those captive in the Adamic death and in the ruin of the great tribulation.— *E341*, 316.

Ezekiel 37:6.

And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord.— God will make their hopes strong; for His Word encourages their realization; and He gives them power, form and substance and protection, and will finally give them vitality, and they shall live, shall become a bright and vital reality. Then with thanksgiving they shall know Him truly as Jehovah.— *E341*, 316.

Ezekiel 37:7.

So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.— While Ezekiel was speaking there began "a shaking"— the commotion incident to the fall of Babylon and the transfer of the empire to the Medes and Persians, typifying the coming Time of Trouble. And while Pastor Russell was preaching there began— in 1914— the shaking of Christendom, in wars, revolutions and anarchy, preparatory to the transfer of the rulership from Mystic Babylon, Christendom, to the two-phase, spiritual and natural, Kingdom of God; also the Zionistic hopes of the Jews began to assume definite, connected and Scriptural form. In due time, after the hopes of Christendom shall have been utterly ruined in the trouble, there will be "a noise," as of the rushing wind of a second Pentecostal outpouring of the

Holy Spirit "upon all flesh." It will be upon all Christendom, where men will be awaiting it with prayer and supplication. And behold! all Christendom will be shaken with emotion and with a revival of hope; and all the good hopes of Christendom, whose realization hitherto had been vague and disconnected, will be seen in their proper and Divinely appointed relation (bone to his bone).— Z.'99-191.

Ezekiel 37:8.

And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them.— As a result of Ezekiel's prophesying among the Hebrews captive in Babylon, hope grew strong and positive, and the protection of Jehovah (skin) was seen to be upon it, but yet there was no vitality to it. The time was not ripe for the fruition of hope.

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Pastor Russell, too, preached to the Jews about their Zionist hopes, and pointed them to the Hebrew Bible to understand the proper fulfillment of their hopes; and while he was preaching Zionism grew into a strong movement. There is a due time also for Christendom's hopes to be strengthened by the books of Pastor Russell in millions of homes throughout Christendom. The surviving people of Christendom will read the Studies in the Scriptures during and after the time of the ruination of their hopes. But even then something will be lacking—the Spirit, power, to cause the fulfillment of hope.— *E341*, 316.

Ezekiel 37:9.

Then said He unto me, Prophecy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live.— Ezekiel was commissioned to say, as the Word of God Himself, concerning the operation of the Holy Spirit (wind, ruach) or power of God, that the whole power (four winds) of God as concerned

the Hebrew nation in captivity in literal Babylon should be exercised to cause the revival of their national and Messianic hopes. "The words that I speak, they are Spirit." The whole Word of God (four winds, the whole Spirit) foretold the regathering of the willing and obedient of the Hebrews from Babylon to Jerusalem, after seventy years' captivity.

Pastor Russell, as Ezekiel's antitype, was commissioned to say to the Hebrews scattered throughout the world in captivity in Mystic Babylon, Christendom, that the whole Word of God pointed to two great blessings: (1) the revival of their Zionist hope and its realization in the regathering of many Hebrews to Jerusalem, and the founding there of the world-wide Hebrew dominion over the whole world, into which should be gathered, out of Mystic Babylon, all the Hebrews in the world, wherever they might remain; and (2) the regathering of the Hebrews of all ages from the captivity of death—the tomb—to live on earth again in the earthly phase of the Kingdom of God, under the invisible spiritual dominion of Christ, Head and Body, and under the visible earthly rulership of the resurrected Ancient Worthies. Beginning in October, 1910, Pastor Russell called the attention of Hebrews by thousands, throughout the world, to the fact that the whole Old Testament foretold this as the legitimate aspiration of the Hebrews. For the Christian people of the world.

Pastor Russell has a similar message: (1) For believing Christians having the Holy Spirit, he revived their hopes and pointed out clearly their gathering out from captivity in Mystic Babylon and in death, unto the glorious spirit phase of the Kingdom of God. (2) For the

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mass or professing Christians, who through some measure of unbelief or of unfaithfulness are not begotten of the Spirit to a change of nature from human to spiritual, he has a Divine message, which in due time will bring strong hope and comfort. As the Time of Trouble progresses, professing Christians by the millions, losing

faith, as did the Apostles when, on the arrest of Christ they all forsook Him and fled, will forsake Christianity and all profession of being Christians. They will lose all the hopes they had as Christians. Then Pastor Russell's message will preach to Christendom the necessity of receiving the Holy Spirit in its entirety, in order to realize their hopes; will turn the people to the whole Truth of the Word of God (the four winds, all the Truth), all the witness of the Spirit for them, that "salvation cometh of the Jew" (John 4:22), and that they must connect themselves with the Ancient Worthies, resurrected and reigning at Jerusalem; for without these Worthies their hopes must remain inactive— through them alone hope can be vitalized. Then Christendom will pray to God, "We submit ourselves wholly to Thee in heartfelt consecration. Come, O Spirit, all the Spirit, in the appointed way, and breathe life into our hopes, that they may live at last!"

Ezekiel 37:10.

So I prophesied as He commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.— From paying attention to Ezekiel's message, the Hebrews captive in Babylon realized their hopes at the end of the seventy years captivity. As a result of Pastor Russell's teaching, Zionistic hopes have gained new vitality; and in due time the Hebrew dead will come forth from the Adamic death in multitudes. From his teachings to the true Church, captive in Mystic Babylon, Christendom, the Scriptural hopes of the Church were clearly seen, and vitalized for those in Present Truth. From his teachings hope will grow afresh in the hearts of the survivors of desolated Christendom; and as a result of their prayers the dead of Christendom will come forth, an exceeding great army.— E341, 316.

Ezekiel 37:11.

Then He said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.— The dried

bones represent all the Hebrews, Fleshly Israel, and all the professing Christians, Spiritual Israel. As outlined foregoing, they say that their hopes are lost, and that they are cut off from Divine favors for their evil course in life.— Isa. 49:14; Z.'99-191.

Ezekiel 37:12.

Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O My people, I will open your

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graves, and cause you to come up out of your graves, and bring you into the land of Israel.— The various classes mentioned were to be brought up from their condition— dead as to their hopes— and brought, the Hebrews into Palestine; the true Christians, into the Spirit phase of the Kingdom; and the nominal Christians, into a place of favor in the earthly phase of the Kingdom.— Isa. 60:21; Z.'99-190.

Ezekiel 37:13, 14.

And ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves, And shall put My Spirit in you, and ye shall live, and I shall place you In your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.— They shall all know that God is the Jehovah of infinite Justice, Wisdom, Love and Power, when the wonderful power of God has thus wrought in them for their blessing.—E341, 316; Z.'99-190.

TWO STICKS MADE ONE

Ezekiel 37:15.

The Word of the Lord came again unto me, saying.— Verses 15-28 recount the separation of the Hebrews into two distinct kingdoms; Israel, the corrupt ten tribes; and Judah, the less corrupt two tribes. In antitype it represents corrupt Catholicism, the larger branch of Christendom, and Protestantism, the smaller and less corrupt.

Ezekiel 37:16, 17.

Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel and his companions: And Join them one to another into one stick; and they shall become one in thine hand.—

By the power of God the two were to be made one nation in the return of the Hebrews from Babylonia, and again will be made one in their return from Mystic Babylon, Christendom, to Palestine. Likewise the denominational divisions of Christian people have been obliterated among those gathered out of Mystic Babylon into Present Truth, as they will yet be in the regathering of the dead of Christendom in the resurrection, and in the unifying influences that will work among the survivors of Christendom's trouble. All these are to have as their Prince forever, the Beloved (David, beloved) of God, The Christ in glory.

Ezekiel 37:18.

And when the children of thy people shall speak unto thee, saying, Wilt Thou not show what Thou meanest by these?— Both Jews and Christians have long inquired what God has signified by this prophecy.

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Ezekiel 37:19.

Say unto them, Thus saith the Lord God; Behold I will take tho stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in Mine hand.— The reuniting of the Hebrews and of the divisions of Christians will be by the power of God, and they shall remain one.

Ezekiel 37:20.

And the sticks whereon thou writest shall be in thine hand before their eyes .— The uniting

of the Hebrews was apparently due to the prophecy of Ezekiel. That to come— of the Hebrews and of the Christians— will be in accordance with the teachings of Pastor Russell.

Ezekiel 37:21, 22.

And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.— In 536 B. C. God regathered the Natural Israelites into Palestine as one nation, and will soon regather them out from all the nations of the world. He will gather true Spiritual Israel into the Heavenly phase of the Kingdom, where they shall ever be one people in mind in Christ, no longer separated as Little Flock, loving Heavenly things, and Great Company, loving the earthly. He will regather nominal Spiritual Israel from the dead and from their hopeless earthly condition, into the earthly phase of the Kingdom, no longer divided as Catholic and Protestant.— Jer. 50:4-6.

A GREAT RELIGIOUS REFORMATION

Ezekiel 37:23.

Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be My people, and I will be their God.— God will cleanse them all from everything relating to this present evil age and will save them out of their dwelling places— the spirit children from their corrupt bodies; the Great Company from their spiritual bondage; the nominal Christians from their sects; and the Jews from their domiciles in all nations; and all classes from the sleep of death. They shall all be

truly God's people; and Jehovah, Just, Wise, Loving and Powerful, their God.

Ezekiel 37:24.

And David My servant shall be king over them; and they shall all have One Shepherd: they shall also walk

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in My judgments, and observe My statutes, and do them.— Over them as King shall be Christ Jesus, the Beloved Head of His Body the Church, and the whole Beloved Christ, Head and Body, for all the other classes. Christ Jesus the Head shall be the Shepherd of the Spirit classes; and The Christ, Head and Body, the Shepherd and Pastor of all the others. All classes in Heaven and on earth shall walk in the royal Law of Love.

Ezekiel 37:25.

And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt; end they shall dwell therein, even they and their children, and their children's children for ever: and My servant David shall be their prince for ever.— The promise to Jacob is to be understood as both spiritual and earthly, a place spiritually typifying a condition. The Jews, living and resurrected dead, shall dwell forever in Palestine, given by God to Jacob, wherein their fathers, Abraham, Isaac and Jacob, dwelt. The Little Flock and the Great Company will dwell forever in the Heavenly condition, where their great Father dwells. The nominal Christians will dwell in the whole earth, wherein their then Father, The Christ, Head and Body, dwelt in bodies of humiliation and sacrifice. The Christ shall forever be their King.

Ezekiel 37:26.

Moreover I will make a covenant of peace with them; it shall be an everlasting Covenant with them: and I will place them, and multiply them, and will set My Sanctuary in the midst of them for evermore.— God will

make effective with the Jews the everlasting New Covenant, guaranteeing eternal earthly blessings to the willing and obedient; and the nominal professing Christians will come under the benefits of the Covenant. He will make effective the complete fulfillment of the Covenant of Grace for the Church in the spirit phase of the Kingdom. He will set both classes up in power— the Church as spiritual Kings and Priests unto God; and the Jews as the rulers of the earth. He will multiply their numbers by the resurrection. He will dwell in the spiritual class, making them His Sanctuary to the earthly class.

Ezekiel 37:27.

My tabernacle also shall be with them: yea, I will be their God, and they shall be My people.— God's abode will be in the spiritual class; and they will be God's Temple or Dwelling-place, from which the Law of Love shall proceed for the earthly class.

Ezekiel 37:28.

And the heathen shall know that I the Lord do sanctify Israel, when My Sanctuary shall be in the midst of them for evermore.— Then will follow the conversion of the heathen peoples of the earth.— "the residue of men, even all the Gentiles."— Acts 15:17.

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EZEKIEL 38

FINAL OVERTHROW OF PRIDE

Ezekiel 38:1, 2.

And the Word of the Lord came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him.—The Truth people, the reformers, are to set themselves against the proud, lofty rulers (Gog, high, mountain, D554) of the revolutionary republics after the war and the fall of Christendom, and of the ignorant, degraded revolutionists. (Magog was Scythia, a rude, ignorant, degraded people, including the savages

of Europe [D556], savage by nature and made doubly so in the most barbarous wars of history. Meshech, north of Armenia, and Tubal, south of the Black Sea, and also Spain, represented the remotest and rudest nations of the world.) The prophecy is to have a double fulfillment, for it refers also to the gathering, at the close of the 1,000 years, of Satan, and the deceivable among restored mankind against the camp of the saints.— Rev. 20:7-10.

Ezekiel 38:3.

And say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal.— God will be against the rulers of the worst of earth's peoples.

Ezekiel 38:4.

And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords.— God will lead them on (Revised Version) and bring them forth to do this deed, them and all their multitude, equipped with every conceivable weapon of destruction.

Ezekiel 38:5.

Persia, Ethiopia, and Libya with them; all of them with shield and helmet.— The dark peoples of Africa (descendants of Ham, typical of sinful, degraded peoples), trained and equipped in the European war.

Ezekiel 38:6.

Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands; and many people with thee.— The remotest peoples of Europe (D556) (Gomer was ancestor of the Celts, Scotch, etc.; Togarmah was north of Armenia) and their armies, and a multitude with them; and, a thousand years later, all whose heart attitude answers this description.

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Ezekiel 38:7.

Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.—

The foregoing and their savage multitudes of revolutionists are to be the vanguard of the evil host. These people symbolize also those after the 1,000 years whose heart condition will be like the actual state of these savages.

Ezekiel 38:8.

After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.—

After the career of the Ezekiel class is terminated in the flesh, the nations of Europe (and after the thousand years are finished the hosts of Satan, unbound) shall be called to do their dreadful work. At the close of the turbulent revolutionary era. Europe shall come against Palestine, then living in a peace contrasting with their turbulence; and, at the close of the Millennium Satan shall come against the Millennial order of things, abounding in holiness and peace.

Ezekiel 38:9.

Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.— They shall make the attack in vast numbers.

Ezekiel 38:10.

Thus saith the Lord God; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought.— At the end of the revolutionary era turbulent Europe and Africa will be obsessed with an idea full of evil for them and for the Hebrews; and at the close of the Millennium

Satan and the hosts in sympathy with his deceptions will dream of seizing the established Kingdom of God.

Ezekiel 38:11.

And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates.— They shall say that they will go up against Palestine, against the Hebrews living in unwonted peace in a turbulent world.— D553.

Ezekiel 38:12.

To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land.— They will seek to plunder their property, to turn their weapons against once desolate Palestine, against the regathered Hebrews, enjoying some measure of prosperity. In like manner the hosts of Satan will seek to seize the restored Kingdom of God, at the close of the 1,000 years.

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Ezekiel 38:13.

Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?— The people surrounding Palestine (D556), with their soldiers, will join in the plunder. After the Millennium all classes not in heart harmony with "the camp of the saints," will seek to capture the Kingdom, to take captive the power of the Little Flock and the Great Company (silver and gold), and the masses of perfect humanity (cattle, etc.)

Ezekiel 38:14.

Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God; In that day when My people of Israel dwelleth safely,

shalt thou not know it?— When God's people, the Hebrews, are living peacefully in Palestine, the fact will be well known by revolutionary Europe and Africa. After the Millennium Satan and his former associates, the apostate clergy of Christendom and the Hebrew Pharisees, bound for a thousand years, and loosed for a short time, will behold the prosperity of restored mankind.

Ezekiel 38:15.

And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army.— Europe's hosts shall come from the countries north (D555) of Palestine with many people, riding on horses, motor cars and railroad trains, a vast and mighty army. And a thousand years later, Satan will appear, permitted to come by the spiritual phase of the Kingdom (the north), with many new, lying doctrines (horses) to deceive the people.

Ezekiel 38:16.

And thou shalt come up against My people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against My land, that the heathen may know Me, when I shall be sanctified in thee, O Gog, before their eyes.— The revolutionists will come against the Hebrews in the closing years of the Time of Trouble, just at the outbreak of anarchy (D555).

This invasion will be permitted by God, that the peoples may know that Jehovah is God, when His mighty power shall perform a dreadful work upon these wicked peoples, raised up and set apart (sanctified) for the enhancing of Divine prestige. It will also be to demonstrate the Divine attributes that the Satanic hosts will be permitted later to conspire against "the camp of the saints."

Ezekiel 38:17.

Thus saith the Lord God; Art thou he of whom I have spoken in old time by My servants the prophets of Israel, which prophesied in those days many years, that I

would bring thee against them?— Jehovah declares that

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these evil multitudes, who will shortly organize a crusade against the Jews, will be the ones of whom, thousands of years before, the Hebrew Prophets wrote.

Ezekiel 38:18.

And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that My fury shall come up in My face.— The Divine wrath of furious retribution will be against these classes.

Ezekiel 38:19.

For in My jealousy and in the fire of My wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel.— In jealous love for His beloved people and in jealous destructive (fire) wrath against their assailants (D527) has God foretold a world-shaking holocaust of the hosts of evil in the land of Palestine, and a thousand years later of the minions of the Devil.

Ezekiel 38:20.

So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at My presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.— The result will be that the men (fishes, C214) not under religious restraint (Z.'86:1), the most execrable of the people of the world (fowls, C162), the revolutionary governments (beasts, A261), and all the lowest of mankind shall be thrown into revolutionary commotion; and the nations (mountains, A318) shall be overthrown in anarchy, together with all the civil powers (walls, D40) of the world.

Ezekiel 38:21.

And I will call for a sword against him throughout all My mountains, saith the Lord God: every man's sword shall be against his brother.— God will do His dreadful work of ending this present evil world, and will call for the universal arming of mankind with destroying weapons, so that every man's weapons will be against every other man.

Ezekiel 38:22.

And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.— God will fight miraculously against the hosts of evil with pestilence and death, and will overwhelm them with a flood of Truth— with hard facts, to smite their hearts—and with anarchy, destruction, utter and complete. So also will the Almighty deal with the rebels of a thousand years later.

Ezekiel 38:23.

Thus will I magnify Myself, and sanctify Myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord.— So will God magnify His reputation as the One to be revered, and the fame of His power will spread throughout the world.

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EZEKIEL 39

DEATH OF PRIDE'S MULTITUDE

Ezekiel 39:1.

Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal.— This has a triple fulfillment: (a) the destruction of the literal armies that will attack the Hebrews at the beginning of the Millennium; (b) the destruction of their pride and their sophistries by the Truth;

and (c) at the end of the Millennium the literal annihilation of the hosts that will then be deceived by Satan, and the destruction of their errors by the loyal members of the Kingdom. Jehovah is against these evil leaders and their multitude. The greatest curse of God's people in all times has been pride.— Matt. 5:3; 1 John 3:12; John 8:44; Isa. 14:14; Psa. 119:113; Prov. 6:17; Psa. 101:5; Prov. 8:13; Isa. 2:12; Prov. 16:18; 2 Thess, 2:4; Mal. 3:15; Mark 10:43.

Ezekiel 39:2.

And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel.— Jehovah will lead them on (R. V.), controlled and directed by the spiritual phase of the Kingdom (north) to (a, b) bring a host against restored Israel; and (c) a thousand years later another Satanic multitude against the entire restored Kingdom.

Ezekiel 39:3.

And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.— God will (a, b) destroy the weapons and the power of the anti-Hebrew crusade; and (b, c) He will also end, in those hosts, their hatred (bow) and their bitter words (arrows).

Ezekiel 39:4.

Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field, to be devoured.— These evil hosts (a, b, c) shall die; and God will give the first one to be disorganized, disrupted and destroyed by the most execrable of mankind (birds and beasts); and He will deliver (b) both it and (c) the second into the power of the spiritual phase of His Kingdom, to be wiped out.

Ezekiel 39:5.

Thou shalt fall upon the open field: for I have spoken it, saith the Lord God.— They shall fall defenseless at the hands of their destroyers.

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Ezekiel 39:6.

And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the Lord.— God will (a, b) send anarchy (fire) among the peoples of the revolutionary republics (isles); and literal miraculous annihilation upon the second uprising of Satan and his deceived followers.

Ezekiel 39:7.

So will I make My holy name known in the midst of My people Israel; and I will not let them pollute My holy name any more: and the heathen shall know that I am the Lord, the Holy One in Israel.— Through this miraculous deliverance (a) the Hebrews shall be converted to the Truth, so that they shall never again be a discredit to God's name; and (b, c) all mankind also shall thereby learn fully to know God.

Ezekiel 39:8.

Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken.— It shall surely come; it shall be done; thus shall be the day of the end of evil and the final establishment of right, whereof God has spoken in His Word.

Ezekiel 39:9.

And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years.— The regathered Hebrews of Palestine (a) shall be seven years burning and destroying the weapons of war of this evil rabble. (a) The hosts of heaven and of earth (b, c) shall eternally (seven years) recount the lesson of

the utter end of Satan's deceptive doctrines, of credulity (shield) of hatred (bows), evilspeaking (arrows) and other evil character-fruits.

Ezekiel 39:10.

So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God.— So numerous will be the weapons of war (a) of those Divinely vanquished armies that the Hebrews will need no other firewood, but will burn the weapons. They shall plunder those that plunder them. The innumerable sophistries (b, c) by which Satan's legions shall seek to grasp the Kingdom power, and their miraculous overthrow, shall forever furnish lessons to help the inheritors of the Kingdom.

Ezekiel 39:11.

And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea; and it shall stop the noses of the passengers: and there shall they bury Gog and all his multitude: and they shall call it, The valley of Hamon-gog.— God will give (a) the self-exalted anti-

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Semite crusaders a place of burial in Palestine. In the valley used as a highway east of the Dead Sea, the dead shall be a stench to the passers-by; and there shall they bring the proud (Gog, high, proud ones) hosts to their end, and they shall call it the Valley of Pride's Multitude (Hamon, multitude). Then, and a thousand years later (b, c), the memory of the proud dead shall be offensive to all that recall it.

Ezekiel 39:12.

And seven months shall the house of Israel be burying of them, that they may cleanse the land.— For seven months (a) the Hebrews shall be burying the crusaders, that they may cleanse the land defiled by the dead. And then, and after

the Millennium (b, c), for many years shall the spiritual members of the Kingdom be neutralizing the sophistries of Satan, that they may thoroughly cleanse the Kingdom of its spiritual defilement.

Ezekiel 39:13.

Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the Lord God.— Yea (a) all the nations shall bury the dead; and the day of pride's (Gog's) overthrow shall be a celebrated day among them. All the people of the Kingdom (b, c) shall loyally assist in cleansing their beloved Kingdom of the spiritual defilement. It will always be a day to be remembered.— Mal. 4:1.

Ezekiel 39:14.

And they shall sever out men of continual employment, passing through the land, to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search.— After the seven months (a) men shall be hired regularly to search through the land, in cooperation with any travelers, for any dead remaining on the earth, to thoroughly cleanse the land. And then, and after the thousand years (b, c) spiritual teachers shall be detailed to remove any remaining spiritual defilement, by teaching the Truth.

Ezekiel 39:15.

And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it in the valley of Hamon-gog.— Any travelers (a) passing by, that see even a human bone, shall mark it for the buriers to bury in the Valley of Pride's Multitude. And then, and a thousand years later (b, c) any one noticing any vestige of death-dealing error shall mark it for the special teachers to cleanse away with truth.

Ezekiel 39:16.

And also the name of the city shall be Hamonah. Thus shall they cleanse the land.—

There shall (a) be a city there named Multitude (Hamonah, Multitude). Thus shall they cleanse the land; and then (b, c) and beyond the thousand years there shall be a perfect government (city)

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— not such a government as Satan would establish again, not usurped by the few, Satan and his agents, but a government, under God— of multitudes of restored and perfect men— a Divine Republic, called "Multitude."

Ezekiel 39:17.

And, thou son of man, thus saith the Lord God; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to My sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.—

God says: (a) When the proud revolutionists shall set themselves in array against His people, to call to the most execrable of men (fowls) and to the revolutionary rulers (beasts); Come to the great destruction of hosts of rebellious humanity, where you, in anarchy, shall destroy these people; symbolically (b, c) a call to the far-sighted spiritual ones (eagles) and the believing ones of earth (beasts— members of the Lion of the Tribe of Judah) to gather themselves to feast upon, to destroy with the weapons of Divine Truth, the evil doctrines (flesh, as the flesh of Jesus symbolizes true doctrines) and the corrupting errors (blood) of Satan.

Ezekiel 39:18.

Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan.—

They shall (b, c) consume the sophistries of Satan (the mighty), and annihilate the errors of earth's great false teachers and rulers— New Thought doctrines of

devils relating to the attainment of perfection, to whatever kind and degree desired— to be as mature leaders (rams), among the sheep, as tender-charactered lambs, as self-willed, self-masters through thought-power (goats), or as perfect human beings (bullocks), all imagining themselves actually, fully developed (fatlings), under the delusions of Satan's fruitful mind (Bashan, fruitful).

Ezekiel 39:19.

And ye shall eat fat till ye be full, and drink blood till ye be drunken, or My sacrifice which I have sacrificed for you.— They shall (b, c) with the Truth consume and destroy these false philosophies, until satiated with the glorious witness for God's Truth.

Ezekiel 39:20.

Thus ye shall be filled at My table with horses and chariots, with mighty men, and with all men of war, saith the Lord God.— Thus (b, c) at God's table of spiritual food, His people shall have an abundant feeding upon the truths which shall destroy the errors of the Time of Trouble, the doctrines and the organizations actuated by these doctrines and the rulers, philosophies, teachers and workers in the cause of evil.

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Ezekiel 39:21.

And I will set My glory among the heathen, and all the heathen shall see My judgment that I have executed, and My hand that I have laid upon them.— God will (a, b, c) make Himself renowned among all nations; and they shall realize that He shall have executed judgment upon them, and that it is His hand of Justice that has been laid upon them for their misdeeds.

Ezekiel 39:22.

So the house of Israel shall know that I am the Lord their God from that day and forward.— Thus shall (a) the Hebrews and (b, c) all professing Christians know Jehovah as their God, from that time on forever.

Ezekiel 39:23.

And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against Me, therefore hid I My face from them, and gave them into the hand of their enemies; so fell they all by the sword.— The whole world shall know that the Hebrews (a) went into captivity to literal Babylon and to Mystic Babylon, and that the unfaithful professing Christians went into captivity (b) to Mystic Babylon and (c) to Satan's deceptions, because they sinned against God. For this reason He disfavored them and gave them over into the power of their enemies. So shall they fall, by literal weapons of destruction and (b, c) be slain by the Sword of the Spirit.

Ezekiel 39:24.

According to their uncleanness and according to their transgressions have I done unto them, and hid My face from them.— According to their physical, mental, moral and spiritual pollution, and to their sinfulness, God will recompense and disfavor them.

Ezekiel 39:25.

Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for My holy name.— Then when the punishment is over (D557), will God (a) release the Hebrews (A300) from their captivity in Mystic Babylon and in the tomb, and antitypically that of Christendom. He will show His mercy and love toward all the Hebrews, living and dead (D557), and (b, c), toward all of Christendom, the quick and the dead, and will vindicate His reputation for righteousness.

Ezekiel 39:26.

After that they have borne their shame, and all their trespasses whereby they have trespassed against Me, when they dwelt safely in their land, and none made them afraid.— After they (a) have thus (D558) endured their shame and the punishment for all their sins,

wherein they have erred against the Lord, while the Jews were peacefully dwelling in Palestine (b, c) and the professing Christians in Christendom, and while no one made them afraid, the sure results shall follow.

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Ezekiel 39:27.

When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations.— In Zionism (a)

God shall regather the Jews and (b, c) bring Jews and Christians alike back from the great enemy, death, and by their holy, consecrated lives, He will be hallowed in the regard of the whole world.

Ezekiel 39:28.

Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.— Then shall they in humble thankfulness appreciate that God is the beloved Jehovah, the Just One, who shall have punished them with captivity among the nations, and then in infinite Wisdom, Power and Love shall have gathered all of them, living and dead, (a) back to their former homes in Palestine (b, c) and in Christendom, and shall have left not one in captivity any more.

Ezekiel 39:29.

Neither will I hide My face any more from them: for I have poured out My Spirit upon the house of Israel, saith the Lord God.— God will not disfavor them any more; for He will pour out upon them (a) Jews and (b, c) Christians together, His Holy Spirit, the Comforter, to abide in them forever.

HOW WE LEARN

*Great truths are dearly bought. The common truth,
Such as men give and take from day to day,
Comes in the common walk of easy life,
Blown by the careless wind across our way.*

*Great truth are dearly won; not found by chance,
Nor wafted on the breath of summer dream;
But grasped in the great struggle of the soul,
Hard buffeting with adverse wind and stream.*

*Not in the general clash of human creeds,
Nor in the merchandise 'twixt church and world,
Is truth's fair treasure found, 'mongst tares and
weeds;
Nor her fair banner in their midst unfurled.*

*Truth springs like harvest from the well-ploughed
fields, Rewarding patient toil, and faith, and zeal.
To those thus seeking her, she ever yields
Her richest treasures for their lasting weal.*

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EZEKIEL 40-48

GOD'S TEMPLE AND RIVER OF TRUTH

This vision of the prophet Ezekiel depicts the established theocratic Kingdom of God on earth, civil and religious, spiritual and earthly. While the Temple is an architectural possibility, as shown in the accompanying illustrations, (and may be erected at Jerusalem), it, in its various parts, surroundings, rites and worshippers, is a type and symbol of "better things to come," after the wars, revolutions and anarchy of the period from 1914 to 1925 have passed.

The Time

of the establishment of the Kingdom in power is indicated as "in the fourteenth year after that the city (Christendom) was smitten"— or fourteen years after 1918, viz., in 1932.— Ezek. 40:1.

Place

The Temple was seen in the "land of Israel"— in Palestine. As a place types a condition, the land of Israel is typical of the condition of the whole world of mankind; and the city, at the south side of a very high mountain, is symbolic of the established earthly phase (south) of the Divine Government overshadowed by the autocratic (very high) spiritual phase of the Kingdom (mountain).— Ezek. 40:2.

By Whom

The one who showed the Temple to the Church, the Elijah class, was "the man in linen"— Pastor Russell. The brass (copper) of vs. 3 represents his justification. In his power (hand) were the Divine standards of measurement— the reed (Word of God) and the "line of flax" (linen, righteousness). His standing was in the east gate of the Sanctuary— in Christ (gate). With the Word he measured the Temple (the Church, and the subsidiary classes) and with the standard of perfect Divine righteousness (flax, linen) he measured the progress of the life-giving River of Truth.— Ezek. 40:3; 43:6; 44:4; 47:1-3.

Purpose

The vision is important. Those that have eyes to see and ears to hear, must set their heart upon all that the Laodicean steward shows them, "for to the intent that I might show them unto thee, art thou brought hither." (40:4.) The hearers are to declare all that they see, to professing Christians (house of Israel), that they may be ashamed of former beliefs and practices, and in complete consecration seek to conform themselves to all the Divine standards.— Ezek. 43:10-12; 44:4-6; 47:6.

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The Measures

The standards of the Kingdom will be the fulness of the Word of God (the reed of 9 feet of six

"great cubits," each about 18 inches, or of a 15-inch cubit and a handbreadth) (Ezek. 40:3, 5), and the standard of Divine righteousness.— Ezek. 40:3, 47:3.

An interchangeable decimal system of dry and liquid measures is given, symbolic of just and righteous dealing. An ephah (dry measure) equals a bath (liquid measure), and ten of either is a homer or cor. The homer is about 75 gallons and the ephah and the bath, one tenth of a homer, or 7 1/2 gallons each. (Ezek. 45:10-11). The table of weights is (Ezek. 45:12, etc.):

	Grains	Avoirdupois					
Talent	960,000	137 1/7 lb.	1				
Maneh	16,000	2 1/4 lb.	60	1			
Shekel	320	3/4 oz.	3,000	50	1		
Beka	160	2/5 oz.	6,000	100	2	1	
Gerah	16	1/27 oz.	60,000	1000	20	10	1

The measures of volume are to be used chiefly in connection with the sacrifices— so many ephahs of wheat or baths of oil as a meat or drink offering with a bullock, etc.

Symbolisms of Numbers

Numbers are used as symbols of completeness or perfection, or their opposites. The common conception of the symbolisms of numbers is:

One— Unity, self-sufficiency.

Two— Duality, couples.

Three— That in itself complete, invisible, infinite.

Four— That in which God reveals Himself completely, as the four cherubim, the four-sided altar, and the cubic shaped Most Holy.

Five— Used in connection with ten, completeness in the stage, degree, or power attained or ordained; or a relative imperfection.

Six— Secular completeness, or completeness according to the measure designed in the Word of God.

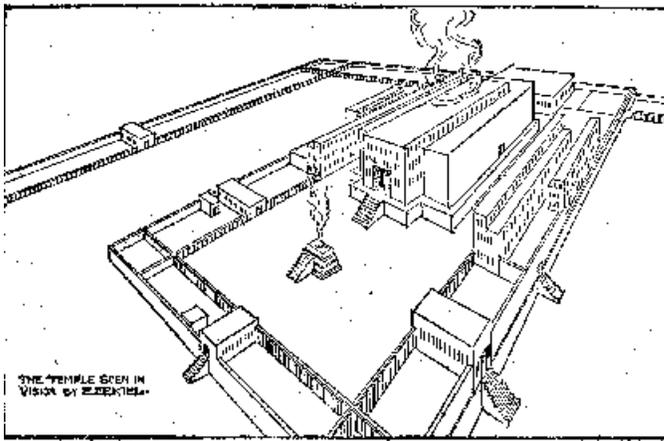
Seven— The sum of three and four; religious or Divine completeness or perfection; the covenant number. The half of seven (3 1/2), the broken number, appears in connection with suffering.

Ten— The natural symbol of perfection, completeness, complete development, a complete and perfect whole.

Twelve— Three times four; the number of the covenant people; completeness of organization; national completeness.

Multiples or powers of these numbers combine or intensify their symbolism.

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THE TEMPLE SEEN IN VISION BY EZEKIEL.

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Symbolism of Directions

The north points to spiritual things, the south to earthly things, the east to Christ and His ransom sacrifice. The right is the side of favor, the left of less favor, or of disfavor. Higher elevations represent higher planes of being or of power; lower planes the opposite.

The Land and its Divisions

As places typify conditions, the land of Canaan, of the children of Israel, types the whole world of mankind. Its division among the twelve tribes, in equal parts varying in nearness to the central sacred portion, suggests, among restored

humanity, twelve conditions or degrees of honor in the Kingdom, each individual being accorded a place befitting his loyalty and love during his trial or judgment period. The meaning of the names of the tribes is suggestive, the names being in

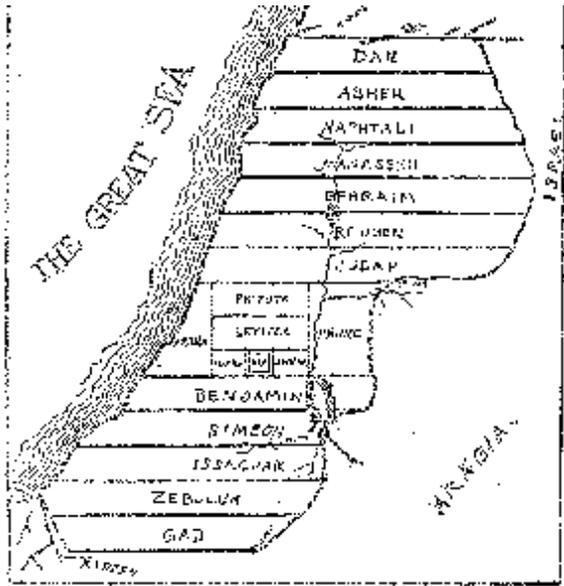


FIG. 1 DIVISION OF THE LAND.

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order of nearness to the central sacred portion. (See Figure 1.)— See Rev. 7.

To the north of the sacred portion: Judah (praise, Gen. 49:8-12); Reuben (behold a son, Gen. 49:3-4); Ephraim (doubly fruitful, Gen. 48:15-20); Manasseh (causing forgetfulness, Gen. 48:15-20); Naphtali (wrestling, Gen. 49:21); Asher (happy, Gen. 49:20); and at the extreme north, Dan (judge, Gen. 49:16-18).— Ezek. 48:1-7.

To the south of the central sacred portion: Benjamin (son of the right hand, Gen. 49:27); Simeon (hearing, Gen. 49:5-7); Issachar (bearing reward, Gen. 49:14-15); Zebulun (dwelling, Gen. 49:13); and at the extreme south, Gad (seer, lot, fortune, Gen. 49:19). (Ezek. 48:23-29.) The name meanings and Jacob's prophetic blessings are significant of Kingdom conditions.

Figure 1 shows the division of Palestine into the strips assigned to the tribes and the central sacred portion.

The Boundaries of the Land

(Ezek. 47:13-21) are through places whose name-meanings are suggestive of Kingdom conditions. On the north side: Hethlon (stronghold), Hamath (defended, walled), Berotha (food), Sibraim (double hill), Hazar-Hatticon (middle court), Hauran (cave district), Hazar-enan (court of the fountains) and Damascus (similitude of burning). On the east side: Gilead (strong, rocky), Israel (ruling with God), and Jordan (descender). On the south side: Tamar (palm), and Kadesh (holy). On the west: the Great Sea (peoples and nations).

The land is to be apportioned by lot, symbolizing that the station of Kingdom honor of individuals in the Times of Restitution is not predestinated but the result of the degree of effort and of consecration. (Ezek. 45:8.)

Whatever the honor attained, it cannot be taken away. (Ezek. 46:18.) All are to have an equal chance. (Ezek. 47:14.) Former pagan and heathen persons (strangers) are to have the same chance as God's chosen people, the Jews, as though born to the same honored favor.— Ezek. 47:22-23.

The Holy Offering of Land

(Figure 2.) The people are not to occupy all the land, but are to devote as a sacred offering, or "oblation," a central strip across Palestine, 25,000 reeds or about 42.6 miles wide, to sacred and governmental uses. Figure 2 shows the holy offering of land and its divisions. The two ends of the strip will be for the Prince, typing the condition of the Prince, or Ancient Worthy class. The 25,000-reeds-square dimensions of the central section— as powers and multiples of ten and five— combined with the full measure (reed) of the Divine Word as applying to the classes therein represented, suggest the exalted degree of perfection of these classes. The conditions

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represented are: at the north (spiritual) the Divine nature of the Little Flock (priests); in the middle, the intermediate, lower spirit nature of the Great Company (Levites); at the south, of half the width, of a lesser degree of honor (secular), the perfect human nature of those engaged in the actual government of the world. As in many other types the same antitypes are presented repeatedly in their several phases.— Ezek. 45:1, 4, 7; 48:20.

Land of the Priests

The northern section, 10,000 reeds wide, of the holy central square, typifies the condition of the Little Flock, of the highest spirit nature, the Divine, (northernmost). This is a "most holy" condition. (Ezek. 48:12.) In it, as appertains to the inheritors of the nature

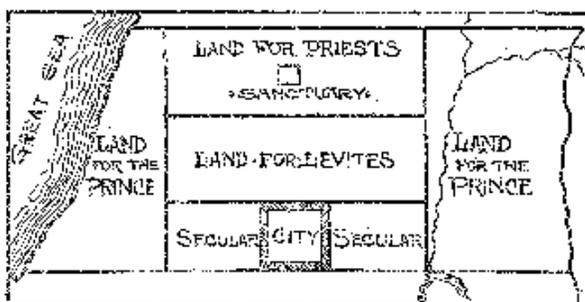


FIG. 2 THE HOLY OFFERING OF LAND

of God, will be the Sanctuary— the entire Temple and its courts— typing the spiritual domain of the ruling Christ over all the affairs of the coming Kingdom of Heaven on earth.— Ezek. 44:28; 45:3-4; 48:8-12.

Land of the Levites

Inferior as to direction, toward the south (toward earthly things), the spiritual condition (land) of the Great Company (Levites) will be, as have been their religious lives— trending from heavenly to earthly throughout the Gospel Age of Divine opportunity. This will be their condition throughout eternity, unchangeable, inalienable— but "holy unto Jehovah." There

will be among them twenty grades of honor—
"twenty chambers."— Ezek. 45:5; 48:13-14.

Secular Land for the City

At the extreme south (earthly) of the holy square will be a 5,000-reed-wide section which will be "secular for the city." This represents in miniature the perfect human condition of the visible rulers (city) of the earthly phase of the Kingdom and of all those

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under that Divine government— the whole world of mankind (Israel). The city will be in the middle of this section, a 4,500-reed square, which, with a border or suburb 250 reeds wide all around, reaches across the secular land, symbolizing the dominance of the coming world government over the human race. (Ezek. 45:2-4; 48:15-20, 35.) So extraordinary and heart-satisfying will be the methods of and the blessings from the Divine government (city) that it will appropriately be called "The Wonder of Jehovah."— E46, 43.

Land for Sanctuary

In the center of the priests' land will be the land for the Sanctuary, an area 500 cubits, or 750 feet square, surrounded by a 50-cubit, or 75-foot, border or "suburb." In this square will be the walls, courts and structures of the sanctuary. It will type again in miniature, in detail, the conditions of all classes in the Kingdom from the Christ (priests) down, as regards their religious relationship to one another and to God.

Land for the Prince

Both of the ends of the 250,000-reed-wide offering of land, east and west of the central holy square, will be given to "the Prince," typing the perfect human condition of the Ancient Worthies, or overcomers before the Gospel Age, who shall be "Princes in all the earth." As the Prince's land will not be inalienable but may be given away by the Prince, so to certain classes it

will be given to share in the perfected condition of the Ancient Worthies.— Ezek. 45:7-8; 46:16-18; 48:21-22.

The Classes

In the Kingdom there will be several distinct classes, according to opportunity and degree of faithfulness in ages preceding establishment of the Kingdom.

The priests will be the glorified Little Flock, faithful unto death, sons of God, the Righteous One (Zadok, righteous), who during the Gospel Age "kept the charge of God's Sanctuary," by faithfulness to the Word of God at any cost. They will be "of the Divine nature."— Ezek. 40:44-46; 43:18-27; 44:15-31; 45:4; 48:10-12.

The antitypical Levites (Great Company), will have spirit nature akin to the angelic, because though during the Gospel Age they were also begotten of the Spirit, sons of God (Zadok, righteous), they "went astray from God, after their idols;" they ministered unto the people before their idols and caused the house of Israel (Christendom) to fall into iniquity. They shall bear their iniquity."— Ezek. 44:10-14; 45:5; 48:13-14.

The Ancient Worthies (the Prince), who in the Jewish Age were faithful unto death amid incredible trials of faith (Heb. 11), will during the 1,000 years be of the perfect human nature, and will be on earth the visible leaders

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and rulers of mankind.— Ezek. 44:1-3; 45:7-17, 21-25; 46:16-18; 48:21-22.

The servants of the city will be of the perfect human nature, and engaged in the multifarious duties of a world wide government. They will be taken from amongst mankind. Some are spoken of as servants and some as sons of the Ancient Worthies.— Ezek. 48:18-19; 46:16-18.

The people of the Kingdom will be first the resurrected Hebrews, making progress during the 1,000 years toward human perfection, but who in

previous ages had not been consecrated to God and had been far astray from Him. (Romans 2.)— Ezek. 43:7-9; 44:6-12, 15, 19, 23-30; 45:6-21; 46:1-3, 9-10; 47:13-14; 48:11, 18-19, 23-29.

The "strangers" will be the resurrected billions of humanity, not Jews, who gaining the heart circumcision of a conscience cleansed by the blood of Jesus, shall be as though born to the same conditions as the Hebrews. None of them shall have part in the direct service of God.— Ezek. 44:9; 47:22-23; Zech. 14:20-21; Numbers 31:47; Joel 3:17; Joshua 9:22-27; Rev. 21:27.

Sanctuary and Outer Court

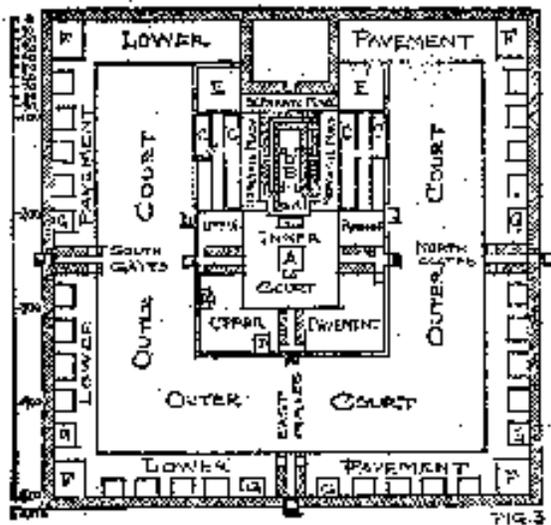
The Sanctuary will be the entire enclosure devoted to the Divine service. According to Ezekiel 45:2 the exterior wall is around a square of 500 cubits, and by 42:16-20 it is 500 reeds, or 3,000 cubits square; but the latter is translated "cubits" in the Septuagint, and the former agrees minutely with the internal measurements. About the outer court of 500 cubits square will be a border or suburb 50 cubits wide to separate the Sanctuary from the surrounding land. (Ezek. 42:20.) The outer court types the condition of the Ancient Worthies and of the Hebrews and the world of mankind, the former of actually perfect humanity, and the latter of a perfect heart condition and striving toward human perfection. This court will be at an elevation above the surrounding land and will be reached by seven steps, symbolizing the human perfection, actual or heart, of those that enter the court. It will be surrounded by a wall one reed high and a reed thick. The wall types Christ in the Ancient Worthies, who will constitute the embodiment of the Divinely appointed wall of faith about the Sanctuary. The reed indicates the full measure of the Divine Word as regards the human nature.— Ezek. 40:6, 17-19, 22-23, 26, 34; 42:1, 7-9, 14-20; 43:1-5; 44:1-3, 19; 45:1-2; 46:19-24.

Inner Court

The inner court will be an enclosure toward the rear or west of the outer court, 200 cubits wide

by 300 deep. It types the spirit-born condition of the Great Company (Levites), and is at an elevation of eight steps, symbolizing by one step the change to spirit nature

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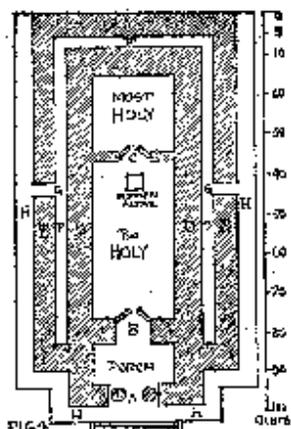
Courtesy The Karamallah Co.

FIG. 3

THE SANCTUARY

- A—Blessed Altar.
- B—Priests' Places for Eating and Eating the Shewbread.
- C—Priests' Chambers.
- D—Levites' Places for Eating Shewbread for the People.
- E—Priests' Places for Eating and Eating the Shewbread.
- F—Levites' Places for Eating Shewbread for the People.
- G—Priests' Chambers.
- H—Levites' Chambers.
- I—Priests' Chambers.
- J—Levites' Chambers.
- K—Priests' Places for Eating and Eating the Shewbread.
- L—Levites' Places for Eating Shewbread for the People.
- M—Priests' Chambers.
- N—Levites' Chambers.
- O—Priests' Chambers.
- P—Levites' Chambers.
- Q—Priests' Chambers on Lower Pavement.

FIG. 3 - THE SANCTUARY



THE TEMPLE

- A—Entrance to Porch, with Pillars.
- B—Laid and Threshold to the Holy.
- C—Door to Most Holy.
- D—Outer Wall of Temple.
- E—Inner Wall of Temple.
- F—Side Chambers built in space between Walls.
- G—Door to Side Chambers.
- H—Porch Platform—4 feet high.

FIG. 4 - THE TEMPLE

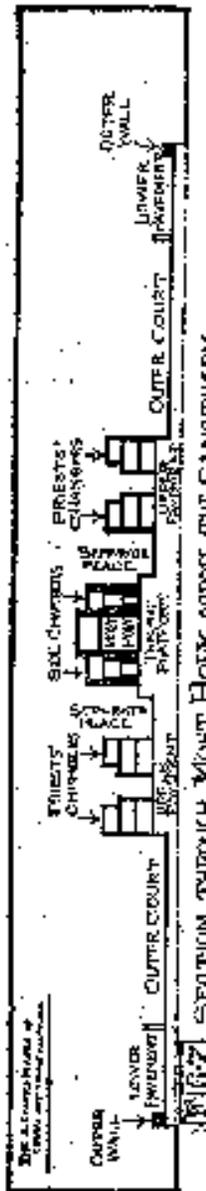


FIG. 7 SECTION THROUGH MOST HOLY
ACROSS THE SANCTUARY

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and by seven steps the perfection of that nature— perfect, though not the highest nature. Its wall represents Christ in the Great Company, and the absence of dimensions for the wall represents that "it doth not yet appear" what the spirit nature is like. Both inner and outer courts will be adorned with colonnades of pillars,

probably along the inner border of the pavements, typing those on each plane of being who shall be "pillars in the house of Jehovah."—Ezek. 40:21, 31-32, 34, 37, 39-47; 42:2-4; 43:4-5; 44:17-18, 21, 25-27; 46:19-24.

The Temple

The Temple building (Figure 4) will be toward the rear and reaching to within 50 cubits of the rear of the inner court. It will be on a platform 60 cubits wide by 100 deep. This types the condition of the Little Flock, born from the dead to the nature of God. It will be elevated one reed above the inner court, representing that the Divine nature is the full measure of the Word of God above any other spirit nature, "far above angels, principalities and powers." Its infinite height above other natures is indicated by the fact that the number of steps up to it is not stated, for it is an immeasurable, infinite elevation. (41:8, 11.) The Temple will be entered by a porch, and will contain "the holy" twenty by forty cubits, and the "Most Holy" or "oracle" twenty cubits square, inside measurement. These rooms type the glorious condition of the Christ, Head and Body, of the nature of God. That the person being shown this did not enter the Most Holy (Ezek. 41:3) suggests that it is not given to know yet "what we shall be," in that condition where "the glory of Jehovah filled the house."—Ezek. 41:1-2, 43:5.

Pavements and Open Ways

The outer and inner courts will not be simple inclosures, as was the Tabernacle court, but each will include a bordering space, or pavement, 50 cubits wide, occupied by gates, buildings, and passage ways, typing conditions and activities in the condition typed by the inclosure. That embraced by the outer court will be the "lower pavement." (40:17-18.)

This will contain the east, north and south gates of the outer court, and four corner courts where the Levites will bake and boil the sacrifices of the people. It will also contain 30 chambers,

typing that number of conditions or activities among those resurrected and perfected or progressing toward human perfection. Each of the four corner courts upon the lower pavement will be 30 by 40 cubits in size and will be surrounded by a row of structures under which will be the boiling places for the preparation or their sacrifices to be eaten by the people. (Ezek. 46:21-24.) At the center of the east, north and

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south lower pavements will be the outer gates, like covered corridors or lobbies extending entirely across the 50-cubit pavement to the outer court proper, as shown in Figure 3.

The corresponding 50-cubit pavement of the inner court is not definitely termed a pavement, but the name is inferred from the designation "lower pavement" for the outer court pavement. It will contain the inner court gate, and buildings for certain activities of the priests and the Levites. The inner court 50-cubit pavement leaves an inner space of 100 cubits square—the inner court proper—facing the Temple and with the brazen altar in the middle. This 100-cubit-wide area will extend west about the Temple platform, surrounding it on the north, west and south, with an open space 20 cubits wide, called "the separate place."

On the upper pavement, flanking the Temple north and south, and of the same length—100 cubits—as the Temple, will be two buildings on each side for the priests, called the "priests' chambers." These buildings will be separated from each other by a 10-cubit walk along the center line of the upper pavement. The outer of each of the two parts of "priests' chambers" will be 50 cubits long, half the length of the inner buildings. These are located on the upper pavement. At the rear or west end of the upper pavement will be little square courts, similar to the corner courts of the lower pavement, and used by the priests for boiling and baking the

sacrifices eaten by the priests.— Ezek. 40:17-18; 41:10-15; 42:1-4, 10, 13; 45:2; 46:19-24.

The lesser elevation of the plane of these pavements, courts and ways, types the lower plane of Spiritual being of the persons, and their activities type things to be done on that plane.

Chambers and Galleries for Priests

In the inner court near the north gate will be a chamber (Fig 3, D) with a door looking toward the south, and one near the east gate with its door looking toward the north. These will be for the Priestly singers, the sweet singers in Israel, the Little Flock, singing to God and to the people concerning the Kingdom blessings. These immortal ones will sing the praises of God for His goodness to those in the spirit phase, (north) of the Kingdom, and for the blessings flowing from Christ's ransom altar (east gate) through restitution to those in the earthly (south) phase of the Kingdom.— Ezek. 40:44-46.

On the north and on the south pavements of the inner court flanking the Temple will be the two pairs of parallel priests' chambers (Figures 3 and 5), in each pair the inner

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building 100 cubits long and the outer 50 cubits. They will be three stories high, the top story narrower than the others and leaving galleries facing each other across the 10-cubit way between them, into which their doors will open one on each side of the way. In these chambers, lighted by narrow windows the priests will lay the most holy things, and eat the most holy things, including the meat, sin and trespass offerings of prince and people in the Millennial Age; humanity having been bought by Christ will make the consecration of themselves and their all to Christ, Head and Body.

The Christ (priest) will accept their consecrations (lay them in the priests chambers) and appropriate them to themselves (eat the offerings). In the sacred conditions represented by the priests' chambers the priests will have

their feasts of love, as they rejoice over the consecrated efforts of earth's billions in their progress toward human perfection, and thereafter. When the priests come out to the outer court with the people they will change the holy garments they wore in the priest's chambers and put on other garments.

The holy garments type the promises and Word of God as concerns the Divine immortal nature, and the other garments will be the Word and covenant of God as respects things concerning the people and their restitution hopes and blessings.— Ezek. 42:1-14; 44:19, 29-30; 46:19.

The Temple will be built with double walls all around, except the porch in front (Figures 3, 4 and 5). This will leave a space within the walls termed the "side chambers," in three stories reached by winding stairs, and reaching up not quite to the top of the Temple inner wall. Each story will be divided into 30 rooms. The second story rooms will be wider than the first, and the third story wider than the second. This will be accomplished by making the thick walls thinner each story up. The floor beams will rest, not in the walls, but on the recession of thickness with each story. No function is stated by Ezekiel, but the similar side chambers in Solomon's Temple were utilized for keeping the treasures of the Temple.

In antitype the Temple is the Church, the Christ, Head and Body, and in the chambers of memory of the Divine Christ will be stored up not only the character treasures of oil and incense and of gold and silver and precious stones laid up in Heaven during the Gospel Age, but also the like treasures offered by mankind throughout the Millennial Age. Only the priests will have access to these treasures and the Little Flock will forever guard these most precious offerings. The three stories, each wider, suggest the character treasures laid up by those on the three planes,

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Human, Spirit, and Divine.— Ezek. 41:5-9; 1 Kings 6:5-10; 2 Chron. 3:9.

The Ezekiel Temple represents God's finished work. The Holy does not type the spirit-begotten condition, but rather the *memory of it* as a Divinely accomplished work— for the experiences of the spirit-begotten condition will never be lost. The Most Holy types the accomplished Divine nature. No furniture appears in either of these sacred chambers, except in the Holy, an altar of a kind of wood not stated— an altar designated as "This is the table that is before Jehovah."

If it is to be the same as is in Solomon's Temple it will be cedar— type of immortality, the Divine nature. No mention is made of offerings at this altar, for the time of the Christ's sacrifice will be past. The interior of both chambers will be sheathed with wood— presumably cedar, type of immortality— up to the narrow windows at the top of the inner wall of the Temple. The interior decorations of palm trees, alternating with two-faced cherubim, with the faces of a lion and of a man. type that the purpose and concern of God's glorious Temple will be the administration of the affairs of perfect righteous men (palm trees) under the joint auspices of Divine Justice and Love.

If the two-leaved doors into the Holy and the Most Holy are to be of the same wood as in Solomon's Temple, they will be of olive, type of the peace of God that passeth understanding for those privileged to enter through the door of Christ.— Ezek. 41:13-24.

Back of, or west of the rear of the Temple, and separated from it by the twenty cubits of the separate place will be the western building, a structure of inside dimensions 70 by 90 cubits and with walls 5 cubits thick, making the outside dimensions 80 by 100, or including the 20-cubit separate place, 100 cubits square, indicating the Divine perfection of the class represented by it. This is not connected in any way with the altar or the Holy or Most Holy, and its use is not stated. It answers the description of such a class of beings as the angels.— Ezek.

Chambers for the Levites

Certain chambers will be set apart for the activities of the Levites. Near the outer door of the north gate of the inner court (a work done by the spirit phase of the Kingdom) on the upper pavement will be a chamber where the Levite will wash the burnt offerings of the people. In the porch or lobby of the same gate will be four tables of hewn stone, each 1 1/2 cubits square by a cubit high, on which will be laid the instruments for slaying the sacrifices, and whereon the sacrifices will be slain and their flesh will be. In the outer court outside the inner court gate and beside the steps

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leading up to the gate, will be the four more tables for slaying the sacrifices, two on each side of the steps. In antitype, the offerers will make or renew the consecration of themselves, under the various required conditions, and will be accepted by the Great Company (Levites) who will act between the people and the Little Flock (priests). The utter consecration of the persons, typed by the death of the animals, will be supervised and directed by the Great Company, and the offerers will endeavor to conform themselves to the character pattern, suggested by the cut stone of the tables and the resting of the flesh and the slaughter instruments upon the tables. Those offering themselves in heartfelt consecration as an expression of their thankfulness to God (burnt offering) will be cleansed in character by the teachings of the Word of God (washed with water) imparted by the Great Company (Levites).— Ezek. 40:39-43.

Certain of their offerings the people are to eat, figuring their assimilation in their very beings of the consecrations made. This process will not be without fiery trials, ameliorated by the Word of God (hot water), chastenings at the hands of the Great Company (Levites)— typed by the boiling of the sacrifices by the Levites preparatory to their being eaten by the people. This activity of the Great Company is typed in the boiling places

at the courts in the corners of the lower pavement.— Ezek. 46:21-24.

Further activities by the Levites of thirty kinds in behalf of or in cooperation with the people, are prefigured in the thirty chambers along the lower pavement of the outer court.— Ezek. 40:17-18.

Gates, Doors, Porches, etc

In the Tabernacle the gate, the door and the veil, all facing the east, typed Christ and in a certain sense those in Him. None might enter these holy entrances except those having to do, as actual or probationary, participants in the sin offering. So in the Ezekiel Temple, in connection with the east gate of the outer and inner courts is pictured the entrance of those in previous ages having to do with the fiery sufferings connected with the sin offering— the Little Flock and the Ancient Worthies.

The Little Flock is depicted as the glory of God entering by the east gate of the outer court and the east gate of the inner court, and finally into the Temple (Ezek. 43:1-5), typing the progress of the Christ Body through Christ Jesus, as the way (gate) into imputed human perfection (outer court) through the "change" to the Spirit plane (inner court) and up to the immeasurable exaltation of the nature of God (Temple). After the full entrance of the Body of Christ the outer

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gate shall be shut, and no one shall enter except the Ancient Worthies, who were privileged to enter their honorable estate by the door of self-sacrifice unto death, (Ezek. 44:1-3.)

In the condition of being in Christ, in the mind of Christ, the Ancient Worthies shall "sit", communing with Christ and with God, assimilating the Word of God (eating), which shall strengthen them for their stupendous task of the government and regeneration of the whole world of mankind.

The eastern gate of the inner court, the way to the Divine nature through sacrifice, will be

closed after the entrance of the glory of God, the Body of Christ, in whom God dwells, and no one shall ever enter therein, as pictured in the parable of the foolish virgins. (Z.'05-267; Ezek. 46:1). In this gate, in Christ, at the very inner door of the gate, having met all the conditions qualifying for entrance upon the spirit nature, throughout the Millennium, God's seventh day (the Sabbath), and the day of the New Covenant (new moon), the Ancient Worthies will have their standing. There in intimate communion with the glorified Christ they will make their thankful consecrations of themselves and their vows fulfill (burnt and peace offerings), having their standing in Him Whom they preceded in suffering, and Whom they follow in time and place.— Ezek. 46:1-8, 12.

Entrance at the north or south gates of the inner or outer courts signifies, not participation in, but benefit from the Sin Offering. The gate looking toward the north (spirit phase) types the looking toward the Divinely provided ransom. It will be where the people will present their sacrifices, and figures their consecrations and their acknowledgment of the altar, the blood of Jesus Christ.

The gate looking toward the south will look figuratively toward restitution. Those entering it, too, will acknowledge the blood, for in entering it they will face directly toward the altar. On the solemn feast days, the people and the Prince entering the north gate must not go out by the same gate, but by the south gate, and vice versa. This types that every one entering the plane of actual or heart perfection on the human plane must acknowledge that the restitution (south) blessings were brought by the spiritually (north) provided blood of the Redeemer.— Ezek. 40:20-31; 44:4-6; 46:9-10.

The typical importance of the gates, doors and porches is emphasized in Ezekiel 44:5 "Mark well, and behold with thine eyes (of understanding), and hear with thine ears (of spiritual hearing), all that I shall say (write) unto

thee concerning all the ordinances of the house of Jehovah. and

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the laws thereof, and mark well the entering in of the house, with every going forth of the Sanctuary."

The court gates (Figure 6) will be hallways crossing the 50-cubit pavement. The size will be 50 by 25 cubits. The outer court gate will be entered from a flight of seven steps over the outer threshold through a door. The narrow hallway will be flanked by six little chambers projecting out one cubit into the hallway, three in a side, and will end over an inner threshold in a porch or lobby, frequently translated "arch", from which an inner door will open into the court.

The inner court gate will be of identical but reversed construction, the porch or lobby coming first. The interior will be dimly lighted by narrow windows. The walls along the hallway—the posts—will be adorned with palm trees, reminders, antitypically, that the purpose of the entire sanctuary is to promote the glory of God by the restoration of mankind to perfection (palms).

The six little chambers type six conditions to be complied with by those actually or at heart on the perfect human plane, the size of the chambers—one reed square—signifying that each of these conditions embraces the full measure of the Word of God (reed)—perfect requirement—in that respect.— Ezek. 40:6-48; 41:1-4, 21-26; 43:1-4; 44:1-5; 46:1-12.

The porch of each gate and of the Temple types Christ, as the resurrection—"I am the resurrection." In the outer court gates the person entering will pass the little chambers first and the porch afterward, typing that during the Times of Restitution the world of mankind will meet the conditions before being fully resurrected to perfection. In the inner court gates the porch will come first, signifying that the person is first raised to the spirit condition and then is

developed. In connection with the Temple porch there will be no little chambers, typing that the Little Flock will have met all the conditions before their exaltation.— Ezek. 40:8-9, 16, 20-22, 24-26, 33-36, 39-43, 48-49; 41:23-26.

The entrance to the Temple will be through a lofty porch, flanked by two great pillars. These pillars will be suggestively named, as in Solomon's Temple, the right one, Jachin (He shall establish) and the left one, Boaz (In it is strength). In these inspiring reminders are seen the mighty strength of The Christ, possessors of all power in Heaven and in earth, with which God through them will establish His Kingdom.— 1 Kings 7:13-22.

The priests' chambers on the upper pavement of the inner court will be entered by a separate gate and separate stairs from the outer court, suggesting that the

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entree to the love feasts of the Little Flock will be exclusively for them alone. (Ezek. 46:19). The gates of the city will be twelve in number, three on a side, and each named for one of the twelve tribes.— Ezek. 48:31-34.

The Altars

As the entire Plan of salvation centers about the ransom sacrifice of Jesus Christ, so at the mathematical center of the Ezekiel Temple will be the great brazen altar, with its rites, and offerings, and the blood, typing the ransom and the antitypical sin offering. It will be at the center of both the outer court and of the inner court, and of the priests' land and of the land divided among the tribes, typical of the world.

The court gates will all point toward it, and facing it will be the steps, porch, and outer and inner doors of the Temple.

The construction and dimensions of the altar are given in Fig. 7. The brazen altar will be 4x12x12 cubits; it will be reached from stairs from the west up, and will rest upon two borders or

"settles", respectively, 4x14x14 cubits and 2x16x16 cubits, the lower of which will rest upon a bottom or foundation 1x16x16 cubits.

The Tabernacle altar was 3x5x5 cubits, the dimension suggesting incompleteness, as compared with the numerical symbolism of the Ezekiel altar. This altar types the completed work of the Sin Offering and will be seen to be of far greater magnitude and importance than even the eye of faith can now perceive while the suffering work is in process.

Its elevation by the bottom and two settles suggests the lofty exaltation of The Christ who participated in the Sin Offering far above the beneficiaries from the blood—the Great Company and the perfected world of humanity.

It will be approached by stairs to the height of the base of the altar proper, typing that the evidence of the sacrifices by the offerers will be carried into Heaven itself.— Ezek. 40:44-47; 43:13-27; 45:18-20; 47:1.

The Offerings

The various offerings typify the following: A burnt offering will be a thankful prayer to God, acknowledging His mercy, wisdom and love as manifested in the broken Body of the offerer's great Ransomer.

A peace offering will be the fulfilment of a vow or a willing thank offering; the offerer eating the sacrifice will be his appropriation to himself of the consecration; with it he will eat certain things such as unleavened cakes, oil and anointed waters, signifying his faith in Christ's character which he will copy.

A trespass offering signifies restoration for wrong, with recognition of the offerer's imperfection and the value of the ransom.

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A meat offering of fine flour, unleavened cakes, oil, etc., signifies the consecration of the offerer's all, the sample burned on the altar meaning the

consecration's approval and acceptance by Jehovah.

The sin offering will be an acknowledgment of past sins and of the cleansing efficacy of the Ransom, with repentance and reconsecration of the offerer.

Defilement and Cleansing

There will be defilement of individuals and the past defilement of the whole world. The general defilements involving all—referring in part to the typical location of the palace of Solomon and the kings, close to the Temple—are Christendom's defilement of God's holy name by their erroneous teachings about Him and by the evil lives of those clergy and laity who presumed to bear His name; their "whoredoms," or unhallowed union of church and state; their permitting of prominent persons—clergy and laity—who were dead in trespasses and sins, to assume elevated places in the worship of God; their conjoining the entrance into the Temple class (a church) with entrance into places of influence; their establishing the same wall of living members of the churches as the wall of business and the state; their encouraging unconsecrated persons, not spirit-begotten, to serve in the holy things in the church as teachers and clergy; their breaking their covenant, made solemnly with God in their consecrations; and their not keeping the charge of the Divine Word of truth but hiring paid clergymen to look after it for them.

The great mass of the Spirit-begotten (Levites) had gone astray from God after their man-made idols of earthly honor, power and wealth; and they had served the evil tendencies of church members in their idol worship. Between the people and the clergy every conceivable abomination in the sight of God had been practiced, and required cleansing and a wholesome memory of it, to safeguard against future outbreaks and to manifest continual appreciation of the holiness of any service of God.—Ezek. 43:7-9; 44:6-14.

Times for Offerings

The times of certain offerings, as on the sabbaths and new moons, type that the Jews and the world might not effectively consecrate themselves until the Millennial Age— God's seventh Day and the time of the New Covenant. (Ezek. 44:24; 45:17.) The sacrifices by the prince for all the people on the first month, first day, type the universal consecrations during the first 1,000-year Day of blessing for mankind, when all consciences will be cleansed by the application of Christ's merit. Those on the Seventh day type the same consecration during the Millennium regarded as God's great seventh Sabbatical

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thousand year Day, when sinners and the simple minded will be cleansed from sin and set right. (Ezek. 45:20.)

On the fourteenth day the celebration of the passover memorial, and the seven-day feast thereafter, picture the memorial of the Lamb of God and the feast of thankfulness and consecration for the fulness of the New Covenant forever (Ezek. 45:21-24); that on the fifteenth of the seventh month, and for seven days, type the application of Christ's merit through the Sin Offering and the thankfulness and consecration of the people in the Spirit, eternally thereafter. (Ezek. 45:25.)

The sacrifices and worship of prince and people at the east gate, on the sabbaths and the new moons, figure the consecrations and reconsecrations of Ancient Worthies and people throughout the 1,000-year Day of Restitution.— Ezek. 46:1-11.

At any time the Ancient Worthies representing the people also may, of their own free will express their thankfulness and celebrate the fulfilment of their consecration vows, signifying this as their continuing state of mind. (Ezek. 46:12). The daily burnt and meat offering for the nation, morning and evening, signify the continued thankful consecrating of all classes on all planes of being in memory of and through,

"the Lamb of God which taketh away the sin of the world." (Ezek. 46:13-15).

Throughout the Millennial Age this Little Flock will necessarily be in contact with defiling and death-dealing error in some, with whom they are intimately connected, in process of restoration to human perfection; by the close of the great seventh Day, before the eighth Day the application of the merit of the Sin Offering will have cleansed or destroyed, all such cases and The Christ will no more have to be in touch with such defilements. (Ezek. 44:25-27).

Offerings to cleanse the altar with blood type the memory that the altar class— The Christ, Head and Body— were cleansed by the blood, and that all offerings are sanctified by the blood. (Ezek. 43:18-27). Salt cast upon the offerings types the preserving power of the Word.— Ezek. 43:23-24.

DUTIES OF THE PEOPLE

Throughout the Millennium the world of mankind are to regard the perfect human condition toward which they are progressing, as their inalienable possession, "bought by the blood." No ruler, or other power, is to interfere with this right, nor teach them otherwise. (Ezek. 46:18, 48:29.) The Hebrews, the original beneficiaries, are to welcome the rest of mankind and treat them as of their own number.— Ezek. 47:22-23.

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They are to submit loyally to the rulership of The Christ, Head and body, and to that of the Divinely appointed earthly phase of government. (Ezek. 44:24; 45:6.) They are to receive the instructions of the Christ.— Ezek. 44:23.

To the Ancient Worthies the rulers of the Kingdom's earthly phase, the people are at heart to consecrate their all, typed by offerings of tenths or multiple thereof. (Ezek. 45:13-25.) To The Christ they are to consecrate their hearts' best endeavors, their firstfruits, and everything which they dedicate by vow or consecration.

(Ezek. 44:29-30.) The Great Company they are to love, and to them they must be loyal.— Deut. 14:27-29.

The people must be thoroughly cleansed in conscience. (Ezek. 44:9). They are to put away all their former defilements and abominations and are to worship and serve God throughout the Times of Restitution and thereafter, observing that holy period as a solemn feast to the Lord. (Ezek. 43:6-7; 46:1-3, 9-10; 45:17.) They are to consecrate themselves daily, with thankfulness, with repentance and restitution for sin, and with vows fulfilled.— Ezek. 44:29-30; 45:1, 13-25; 46:19-24; Zech. 14:20-21.

Duties of Prince

The duties of the ruling Ancient Worthies will be: to remove violence and exploitation, execute judgment and justice and take away all former exactions imposed upon the people. (Ezek 45:8-9). They are to see that the commercial intercourse of the people is on a just and equal basis for all. (Ezek. 45:10-12).

They will receive taxes or offerings from the people, with special attention to the spiritual offerings symbolized by the things offered. (Ezek. 45:13-16). The land they are to keep holy, as they will their own condition of favored perfection, symbolized by the land. (Ezek. 48:21-22). Certain ones for special merit— such as any during the Gospel Age who lived up to their consecrations as mere believers, not being taught the things of the Spirit, and as those through devoted loyalty making special progress during the Millennium— they may cause to have the same honored position as themselves, which will be permanent if the recipients manifest the spirit of sonship, but lasting only to the close of the 1,000 years to those failing to show this spirit. (Ezek. 46:16-17).

They will be privileged, as favored participants in the application of the Sin Offering merit, to go in and out of the outer court east gate— as in the place of Christ— and there to feed upon the meat in due season from Christ's bounty. (Ezek. 44:1-

3). In all holy things they are to be the leaders of the people. (Ezek. 46:9-10). They are, during the entire Millennial Age— God's sabbath— to make offerings (Ezek.

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45:17-25) of thankfulness, praise and recognition of the ransom, directly through the Christ with whom they shall be in intimate relations.— Ezek. 46:1-12.

Duties and Privileges of Levites

On account of Gospel Age disloyalty the Great Company, while enjoying the Spirit nature (Numb. 18:23-24), will occupy an inferior place as servants— not priests— in the service of God. (Ezek. 44:10-14). Their lower nature on the spirit plane will be inalienable and unchangeable. (Ezek. 48:13-14).

Rather than serve in the Temple at all, they are to render service at the various gates, for whatever functions are typed at or by the gates. (Ezek. 44:11). Rather than do the direct service of Jehovah, they will continue as in the Gospel Age when they courted and served the desires and lusts of the people— to serve directly and perpetually the people rather than the direct interests of their God. (Ezek. 44:11-12). They shall not come near to God nor approach to an appreciation of the things of the Divine nature, but they shall do whatever menial services there may be given them by the Little Flock to do. (Ezek. 44:13-14.) It will be their part to receive and make effective the consecrations of the people, to cleanse them with the water of the Word, and to administer the stripes and chastening, many or few tempered by the water of the Word, whereby the people may thoroughly assimilate (eat) the significance of their consecrations. They may possibly restore the literal sacrifices of animals as object lessons (Z.'05-269).— Ezek. 40:35-43; 46:21-24.

Duties and Privileges of the Priests

The Little Flock, the Church, will enjoy the nature of God, who Himself, in His nature, will be their inheritance and possession. (Ezek. 44:27-28, Numbers 18:20.) They will serve the Divine purposes in direct and intimate contact with their Father, Jehovah, and will continue to keep the charge of God's holy doctrines and truths, as they faithfully kept it during the Gospel Age. (Ezek. 40:46; 44:15-16; 45:4; 48:10-12.) They will continue having charge of God's house, His Church, His people. (40:44-45; 44:8.) They will be in various grades of honor (houses), as "star differeth from star in glory." (Ezek. 45:4.) They alone will have the privilege of entering the Divine Temple, or Christ class. (Ezek. 44:15-16.) They will forever regard their blessed condition most holy, most consecrated to Jehovah. (Ezek. 48:12.) They will keep the law of Divine Love in all its manifestations and judge the people according to that exalted standard (Ezek. 44:24, Deut. 17:8-13); teach all mankind to know the pattern of true godliness in all its particulars and to discern between holy and secular, good

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and evil (Ezek. 43:10-12; 44:23); sanctify and bless humanity according to the Oath-bound Abrahamic Covenant on terms of willing obedience. (Ezek. 44:19, 30; 46:19-20.)

These priests will make union with and make fruitful the various covenants and promises (wives) by God, avoiding those not Divinely approved. (Ezek. 44:22; Lev. 21:7, 13-14.) They will receive tithes of the Levites. (Numbers 18:25-32.) All dedicated things will belong to them— that is, all covenants, vows and consecration of the people will be made to the Christ. (Ezek. 44:29-30; Josh. 6:19; Lev. 27:20-34; Numbers 18:8-20.) Theirs will be the charge of the altar— of applying the merit of Christ to the people (Ezek. 40:44-46), and they alone shall make the offering to God, declare the Divine forgiveness and approval of the people and of

their consecrations.— Ezek. 43:18-27; 44:15-16, 25-27; 45:18-25; 46:1-7, 11-24.

The Life-Giving River

The benefits of Divine Love flowing to save and bless all the willing and obedient of mankind are pictured in the Life-Giving River. From underneath the threshold, the place of rulership, the Throne of The Christ (Rev. 22:1), the water of the Word of Divine Love flows forth. Under the favor of the Church (right of Temple) the truth about the loving mercy through the blood of Jesus Christ (altar) is for the restitution of all in the earthly (south) phase of the Kingdom. (D650,655; Z.'05-269; Z.'99-196; Ezek. 47:1.)

Through Christ, the Gate, with all His loving favor (right) it flows toward the Sun-rise. (Ezek. 47:2.) The same one— Pastor Russell— who measured the race for the mark of the prize, with the line of Divine Righteousness (love, "the fulfilling of the law"), measured also the requirements for character attainment of the Millennial Age.

One who will have that degree of love, which is duty love to God and man, even though reaching the utmost fulness of the measure of Divine Justice (1,000 cubits), will be as it were, only up to the ankles in the stream. He who attains the fulness of the Divine standard as to love for God, for His glorious character, will be in the stream to his knees. He who shall reach the fulness of love for the "least" brethren of that Age will be up to the loins; but he who so acquires the spirit of Divine Love, as to love all, including his enemies, will have reached the utmost fulness of love. (Ezek. 47:2-5.) Any that appreciate this, see the full purpose of Divine Love. It is important— "Son of man, hast thou seen this?" (Ezek. 47:6.) This is the love that will insure the healing of the sin-sick, anarchistic world lying in a deadness like the Dead Sea. (A318, D653, Z.'99-196, Ezek. 47:7-8.)

Whoever becomes immersed in

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the fulness of Divine Love (first) shall gain life; and for everyone everywhere, to whom the water comes, there shall be life. (E357, 335; C214; Ezek. 47:9.)

In connection with the gospel of the fulness of Divine Love there shall be a multitude of fishers of men to spread the net of the gospel of glad tidings of great joy for exceeding many. (C215, Ezek. 47:10.) But the people who are hopelessly polluted with worldliness (miry places) and those impregnated beyond saving with miasmas of iniquity (marshes) shall not be healed even when "brought to an accurate knowledge of the truth." (Ezek. 47:11.) And the stream of the truth of Divine Love shall cause many righteous ones to come up (Dan. 12:3) whose loving teachings shall never be forgotten nor its character fruitage ever pass away; for they shall bring forth continued fruitage, because of the Divine Truth of perfect love coming to them out of Zion, the glorified Church. And the character fruitage shall forever be for spiritual food (John 4:34) and the teachings (leaves) for the healing of all the willing and obedient of the sin-sick world of mankind.— Z.'05-269; Matt. 10:8; Mal. 4:2; Ezek. 47:12.

*Come all ye saints to Pisgah's mountain,
Come view our Home beyond the tide:
/Millennial Canaan is before us,
Soon we'll sing on the other side.*

*O there see the 'white Throne of glory,'
And crowns which the saints then shall gain;
And all who shall love Christ's appearing,
Shall be blessed by His glorious reign.*

*Thence springs of life will e'er be flowing,
Robing the earth in living green.
Visions of beauty rise before us
When the King and the saints shall reign.*

*Soon our conflicts and toils will be ended;
We'll be tried and tempted no more,
And mankind of all Ages and nations
Shall be blessed in that triumphant hour.*

*Faith now beholds salvation's River,
Gliding from underneath the Throne,
Bearing its life to whomsoever
Will return to his Father's Home,*

*They will walk 'mid the trees by the rivers,
With the friends they have loved by their side;
They will sing the glad songs of salvation,
And be ready to follow their Guide.*

*O! the prospect! It is so transporting,
Reapers, hasten the gath'ring, we pray;
We rejoice in the glory that's promised,
And the dawn of Millennial Day.*

FM593

"GO YE ALSO INTO THE VINEYARD"

*"He that reapeth receiveth wages,
and gathereth fruit." John 4:36.*

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BIBLE STUDENTS**

**THE TIME
IS AT HAND**



**A HELPING HAND
FOR
BIBLE STUDENTS**

**THY KINGDOM
COME**



**A HELPING HAND
FOR
BIBLE STUDENTS**

**THE BATTLE OF
ARMAGEDDON**



**A HELPING HAND
FOR
BIBLE STUDENTS**

**AT-ONE-MENT
BETWEEN
GOD AND MAN**



**A HELPING HAND
FOR
BIBLE STUDENTS**

**THE NEW
CREATION**



**A HELPING HAND
FOR
BIBLE STUDENTS**

**THE FINISHED
MYSTERY**



**A HELPING HAND
FOR
BIBLE STUDENTS**

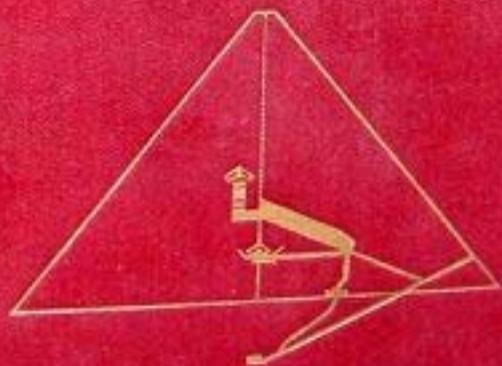
The Plan
of the
Ages

and

The
Great
Pyramid

LONDON
WILEY & SONS
TRADE SOCIETY
BROOKLYN

THE
DIVINE PLAN
OF THE AGES



AS SHOWN IN
THE GREAT PYRAMID